ASSESSING INTERCULTURAL COMPETENCE IN WRITING PROGRAMS THROUGH LINKED COURSES

by

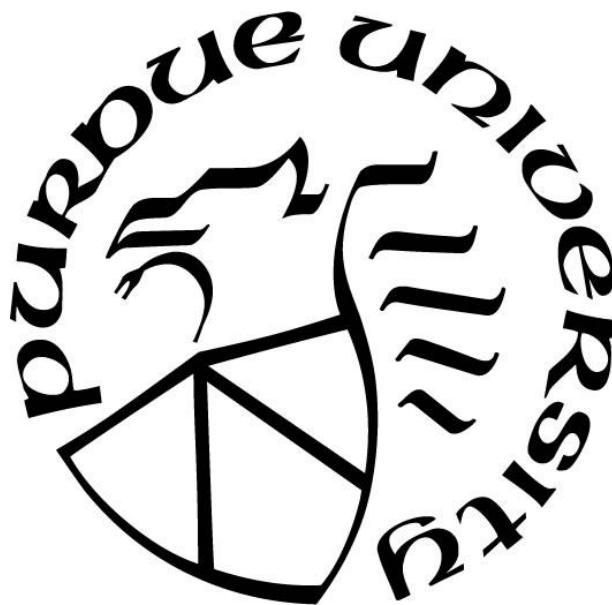**Hadi Riad Banat**

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To Riad, in Heaven, and Mariam … Baba & Mama

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'adopted' me and guided the way. Without his mentoring, guidance, dedication, generosity, vision, and support, the Transculturation Lab (writeic.org) and this project would not have reached its promising potential. He was the WPA, my mentor, my PI, my professor, and my supporter. In Crow (writeic.org), he taught me how to think about research, compose successful conference proposals, write winning grant applications, manage interdisciplinary teams, and find an awesome job. He was always available in Heavilon, via texting, on Basecamp, in Google Docs, and via email. He had answers to my questions and always pushed me forward. He is a main pillar in my professional trajectory and will continue to be so through our future collaboration. With every climb and upon reaching the peak, he points at a new one, which at first sight appears difficult and challenging. Then, he leads the way, and it all becomes manageable. He continues to sculpt the different facets of my scholarly work and persona.

April Ginther is the type of mentor who sometimes tells you No. Even when it hurts, it makes you think, recalculate, and recalibrate. Our intelligent conversations were not limited to the four seminars I took with her. We talked about life, argued about empirical research, discussed assessment practices and methods, and challenged each other on notions of identity in her office, during my prospectus defense, on the phone, and in her backyard. The more she challenged me, the more I connected with her. Deep down, April's heart and humanity made me think of who I want to be as a mentor.

Margie Berns played various important roles during my time at Purdue. Her work on curriculum design and World Englishes influenced me as a scholar. Her guidance during my service to the program as the graduate conference co-chair and the graduate student organization (ESL GO!) president made me balance the 'mild and wild' in my personality and improved my interpersonal and negotiation skills. On a personal level, she was a listener, and her advice always seemed assuring, poised, and peaceful. I made one very difficult conversation with her at a time when I needed an objective perspective, and she was that person for me by all means.

In addition to my committee members, I had mentors at Purdue who contributed to my success, believed in me, and invested time, efforts, and resources to make me advance as a scholar. These people are Harry Denny, Irwin Weiser, and Nush Powell.

The first time I saw Harry was on the bus to school, then at the Union Starbucks (my favorite spot at Purdue). Before I even knew he was a professor and the Writing Center Director, I met the person and human in him. He was funny, sociable, and approachable. In my second

year, I got recruited by the Writing Center as a tutor, and I got to meet him in my mentoring practicum. He was generous enough to accommodate my schedule conflicts and offered me the practicum as an independent study. Through the one-to-one mentoring sessions, I explored the human, the scholar, the friend, the ally, and the smart administrator in Harry. He believed in my Middle Eastern narrative, and he invested in me. With Harry, I learned how to be a tutor at a US centric writing center. I learned how to become an administrator when he helped me lead the Writing Across the Curriculum initiative of the Writing Center. I learned how to weave my heavy and emotional narrative into scholarship when he invited me to contribute to *Out in The Center: Public Controversies and Private Struggles*, a 2019 IWCA award winner. He guided me throughout the job market season and in my negotiations through employment offers. I witnessed with Harry my transition from a student, to a mentee, to a collaborator, and to a friend.

I met Irwin Weiser in 2016 when I took his WAC seminar, the first class he taught after he stepped down from his CLA Deanship appointment. I could literally track my knowledge building through the three seminars I took with him. I was forming my scholarly persona and pushing forward my agenda through his seminars. Bud was admirable, generous, refined, intelligent, poised, and firm with his mentoring, guidance, and advice. Even when he is not on my dissertation committee, he knows so much about my dissertation research, my work at Purdue, my scholarly interests, my aspirations, and my background. His support was always assuring and relaxing. He is the role model to follow. I forget about time when I converse with Bud. To that extent, he engages and stimulates my mind.

Nush is an example of the powerful woman scholar and leader. I did not take any graduate courses with her, but she was the director of graduate studies in the English Department during my PhD residency. I cannot count the times she listened attentively to my concerns. She has always exceeded my expectations about how fast she responds to inquiries and how practical her recommendations are. She literally has a solution to every problem a graduate student encounters. Having such a Rockstar in the department has pushed my potentials in different directions. The types and levels of support she has offered me are empowering, to say the least. During my advocacy initiatives, my fellowship season, and job market search, Prof. Powell has been patient, ethical, empathetic, responsible, and responsive.

I took Theoretical Foundations in ESL with Shelley Staples, and then I joined the Crow project (writecrow.org) and closely worked with her on research, grant funding, professional

development, and outreach. She has always supported me in meaningful and generous ways. I have grown so much through my work with her, through her mentoring, and through her guided instruction. Her energy and discipline at work are uplifting, stimulating, and contagious. In a nutshell, Shelley Staples and Bradley Dilger, the Crow co-PIs, have taught me what I could not learn in graduate seminars and independent research. Being on that team, I have met many brilliant undergraduate and graduate students whom I learned so much from and matured with. Our time spent in lab space, conferences, Zoom meetings, summits, and building resources and research projects kept me busy and engaged and indeed made me smarter. A special salutation to Ashley Velazquez, Michelle McMullin, and Ola Swatek who provided me with special and attentive support during my job market search. Both our academic and nonacademic conversations have connected us in bonding ways.

In every PhD journey, there are always favorites and humans who touch you the most. For me, those were my Transculturation Team (writeic.org). The core of my team is four doctoral students from diverse academic and cultural backgrounds (Lebanon, Iran, Vietnam, and the United States), myself included. Working with three women and feminist scholars on this team–Rebekah Sims, Phuong Tran, and Parva Panahi – trained me to develop sharper rhetorical listening skills, a primary trait for developing empathy. Through our collaboration, I became a better teacher, researcher, thinker, human, peer, and colleague. Echo Yan and Ryan Day, the team's undergraduate researchers, have been a joy. I cannot imagine the important work we did in the lab without their contribution and support. Their engagement in research through data architecture, coding, and analysis gave this project an edge. I am also grateful to a smart and capable colleague and peer, Sharry Vahed, whose quantitative research analysis genius taught me more about my work and influenced my vision and plans for future projects.

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Through the job market season, I met several generous and supportive scholars who were attracted to my work. Among them were the UMass Boston English Department faculty, whose welcoming and embracing attitude made me realize that my research can prosper at such an institution and within such a supportive community. Thinking about them all, especially Len Von Morze, Matt Davis, Timothy Oleksiak, and Lauren Marshall Bowen, kept my writing going during the COVID19 peak season, the most challenging period in my PhD residency. Their interest in my work and the value they attributed to it made me revisit my writing every day with joy, pride, compassion, and delicacy. Thank you for welcoming me aboard.

During the revision process, I stayed engaged by the support of three virtual writing groups: one organized by Ashley Velazquez, another by Christine Tardy, and a third by Harry Denny. During COVID19, I had to recalibrate and change my work habits. I could not keep up with writing in different spaces: at my home desk, in my office, in the HSSE library, and at Starbucks. I stayed home in quarantine; thus, working with a big community virtually held me accountable and kept me on track. A wonderful friendship has naturally evolved with Travis Webster, who I had never met before. We had deep and shallow conversations, joked, laughed, traded writing pieces, and encouraged each other. We also vowed to keep such a rhythm during our tenure track clocks. Without his consoling advice and fanatic encouragement, my dissertation revision process would have been lonely and dull.

My siblings (Dima, Bassel, Nael, and Wael), my sisters-in-law (Andrea, Nagham, and Jehan), my nieces (Reem, Pia, and Yasmina), and my nephews (Zee and Sami) had so much trust

in my capacities and believed so much in me. Their pride in my accomplishments gave me strength to persevere and achieve my utmost ambition. My chosen family and my closest friends (Sasha Dean, Myssan Laysy Stouhi, and Jad Nohra) were my to-go people at all times. I sent them 'many' long WhatsApp voice notes and made long phone calls to share my desires, triumphs, my disappointments, my concerns, my fears, and my everyday life in West Lafayette. They always listened attentively and gave me the wisest suggestions, the strongest emotional support, and the most empathetic advice. After heavy and busy months of work, my escapades with them to Chicago, Toronto, Miami, and Pittsburg were not only fun but rejuvenating. I love you till love never ends. I could not have done this whole thing without you. I am also grateful to two wonderful and positive humans, Ahlam Abu Radi and Suzie Wadi, whose fresh perspective was always comforting and uplifting. I cannot love them enough!

With the expertise of physical exercise and training, I have developed a new affinity and released stress in constructive and productive ways. At the beginning of the third year in my program, I decided to get back to my workout routines that I had abandoned for a while. I worked out with Tanner James Bradley three times a week. With Tanner, training was a different experience from the one I had before. He made me explore a new passion, taught me more about motivation, and helped me build strength and stamina. Commitment is not always of one type, and resisting the temptation of burying myself in academia was Tanner's work of art. I realized that I then became healthier and happier. Upon his graduation, I was referred to Blake Roberts in the summer of 2019. We have consistently worked out together since then and until COVID19 intervened. Without Blake's mentorship, I would not have maintained balance during a tremendously nerve-racking time, the dissertation and job market year. He challenged my mental state before pushing me physically. What I thought I could never do was only in my head and in figments of my own imagination. My workout meetings with Blake have been the only times this year when I was escaping to be with myself and focus on my mindset, physique, and discipline. He has been an inspiring and didactic mentor, to say the least. His passion and dedication are boundless, which influenced me on multiple levels. The power of physical exercise and the influence of these two mentors have been life changing. To acknowledge their fantastic work is the least attribute and justice I do for both.

"Always … I thank God for all the invisible sources of strength, patience, and wisdom that guide my way and inspire my decisions. My relationship with God is discreet but remains powerful."

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ABSTRACT

Internationalization of higher education is a collaborative responsibility academic and non-academic programs share to facilitate the integration of various student populations within the broader culture of the university. My dissertation project links First Year Writing (FYW) classes of domestic and international students to promote and evaluate their intercultural competence development. My research questions explore the use of reflective writing as a genre for formative assessment in the writing classroom and investigate the data it provides about students' continuous learning. My research methodology combines qualitative analysis of reflective writing and quantitative analysis of intercultural competence development. Participants come from four sections of FYW courses spanning two semesters – Spring 2016 and Fall 2017. I collected reflective writing data from four embedded reflective journals and a final reflective essay assigned to students in each section. Using a grounded scheme, I applied thematic coding analysis of reflective writing and traced frequencies of codes. I also mapped students' reflections onto the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1993). Results from both coding methods contextualize and interpret students' development in both intercultural competence and writing skills. I also share pedagogical, assessment, and administrative implications for more effective teaching of reflective writing and better continuous assessment of intercultural competence skills within the context of the linked course model curriculum.

CHAPTER ONE: INTRODUCTION

Project Motivation and Rationale

During the first year of my doctorate program residency at Purdue University, I attentively observed the mixed demographics of both international and domestic students on my campus and in my First Year Writing (FYW) classroom. I had a student who moved to West Lafayette from a small farming community in Indiana to study agriculture, a student who moved from a middle-class suburb of Seattle to study Political Science, a student athlete who proudly referred to the Miami ghetto he came from, a student who moved from Silicon Valley to study Computer Engineering, and students from Bangladesh, China, Colombia, and Saudi Arabia who left their home countries and communities for the very first time in their whole life. As much as the transition was intimidating for them, it was thought-provoking for me. How can I bring them to work together and how can I utilize the spectrum of difference they represent?

In composition and English as a Second Language (ESL) scholarship, I noticed that when domestic and international student labels are used, it suggests a homogeneous culture within both student populations; however, both groups are diverse, and the spectrum of diversity is further expanded by different factors like the current world events which are contributing to displacement of nations and communities. The demographics of students in US institutions have been changing radically, and composition studies have been empowering African American and Latinx voices. When multiculturalism is addressed in composition studies, discourse including African American and Latinx student populations is the predominant focus (Silva & Leki, 2004). However, international and other language-minority students are not included. Banat (2019) argues that "despite the emphasis second language studies have placed on international students, the field has prevalently addressed identity issues of L2 writers in relation to writing challenges,

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L2 proficiency, and demarcating between international and Generation 1.5 immigrant students; however, the nuance of acculturation and integration beyond language proficiency has not been highlighted" (p. 164). To complicate the realm of identity related issues, representations of diversity in pop culture, provocative narratives from daily news, and social media influencers have built a mass of public rhetoric which increased our rhetorical confidence to talk about topics like race, color, sexuality, gender expression, faith, socioeconomic status, nationality, age, disability, geography, and language. Talking and reading about them though does not necessarily indicate we are able to deal with the concept of difference effectively.

I was teaching FYW with a Writing About Writing approach that focuses on researching, writing, and talking about writing. The aim was to promote transfer of writing knowledge and genres to contexts beyond FYW. As a teacher scholar, I was fascinated by the approach because I believe in teaching for transfer. At the same time, the demographics of my institution were forming a strong force pushing me to respond. Observing the students on my campus, I cannot find a better word to describe it than the one provided by Mary Louise Pratt (1991); it is a contact zone where "cultures meet, grapple with each other, often in contexts of highly asymmetrical relations of power" (p. 34). As a reflective practitioner and a curriculum designer, I always asked myself this question: How do I respond to the challenging practice of dealing with difference?

Project Overview

Having observed the diverse cultural groups on my campus and the different worlds they separately live in, I became more interested in weaving a context which triggers systematic interactions among diverse groups of undergraduate students. Rose and Weiser (2002, 2018) invite us – writing program administrators and teacher scholars – to contribute to rhetorical,

pedagogical, and learning theories by utilizing our unique institutional and classroom contexts for that purpose. Inspired by this invitation, I designed a curriculum for paired mainstream and second-language-focused FYW classes. Through a linked-course model that facilitates systematic interaction between international and domestic students, my evidence-based research project promotes transcultural interactions and evaluates intercultural competence development among all students. The transculturation curriculum exposes students to diverse multicultural texts, structured intercultural interactions, and sequenced writing assignments supported by team-taught pedagogical interventions.

I perform 'transculturation' in three ways: (1) creating curricular interventions to facilitate interaction between domestic and international students, (2) working with a team of teacher scholars from Vietnam, Iran, and the United States who navigate different disciplinary identities, and (3) bringing scholarship from education, literature, English as a Second Language, and Rhetoric and Composition to guide my curriculum design and research processes.

Contribution and Significance

The transculturation curriculum triggers students' attention to the multicultural discourse community of our institution and prepares them for collaborative work in the disciplines by fostering research, writing, social, and intercultural skills (Siczek & Shapiro, 2014). This curriculum situates FYW in a multicultural context and addresses cross-cultural difficulties, mentoring undergraduate students to engage rather than avoid difference. The curriculum components (paired class activities, multicultural readings, and research projects) empower students to embrace difference, resolve conflicts, and become effective communicators inside and outside the classroom. As workplaces diversify and globalize, employers increasingly realize that many employees would benefit from intercultural communication and collaboration skills

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(Intercultural Development Inventory [IDI], n.d.). My FYW curriculum invites students to enter this conversation early in their college careers, thus enhancing their ability to benefit from the diversity that exists on campus. This intervention facilitates students' transitions into their new college experience and mentors them on effective collaboration during subsequent semesters and after graduation.

The outcomes of this project are relevant to many stakeholders: students, instructors, writing program administrators, university administrators, and eventual employers. As noted above, diversity in the student body is both highly desired and inevitably growing, yet there is little university infrastructure to support integration and adaptation of students to the internationalizing community. Linked FYW courses thus represent an innovative addition to the literature because the linked course model curriculum supports the concept of "internationalization at home" (Nilsson, 2003). Essentially, I provide inexpensive but effective infrastructure for a curriculum adopting a research-driven apparatus, and whose outcomes are tested by classroom data. This research offers an efficient, effective method for writing programs to integrate internationalization into FYW instruction, thus better preparing both domestic and international students for active collaboration in diverse educational and work environments. This approach helps fill the gap between institutional recruitment of diversity and continuous programmatic support for students.

The project's assessment element, the focus of my dissertation, maximizes the significance of measuring growth in contexts where learning occurs. Terenzini and Upcraft (1996) pointed out that "while assessing the purported outcomes of our efforts with students is probably the most important assessment we do, it is seldom done, rarely done well, and when it is done, the results are seldom used effectively" (p. 217). My dissertation project showcases the use of

quantitative and qualitative methods for assessing intercultural competence and informs teacher scholars, researchers, and administrators leading internationalization work about the value of triangulation and excavating multiple types of direct and indirect evidence to capture the nuances of learning along students' trajectory of growth.

Reflective Practice and Reflective Writing

Assessment cannot be detached from a well-designed writing curriculum, but assessment poses various challenges. Banat (2018) reminds us of the scope of these challenges when he addresses the politics and forces embedded within assessment: "it remains a delicate and complicated dimension in education because it determines students' success, programmatic sustainability, and institutional accreditation" (p. 60). In writing programs especially, there are additional challenges related to the nature, role, and methods of assessment. Huot (2002) criticizes a profession's attitude towards assessment as "a conception of it as a summative, generalized, rigid decision about a student writer based upon a first draft or single paper" (p. 64). In writing and second language studies, we – writing instructors – invest in and teach writing as a process; we involve students in the process of writing, but how much do we involve them in the process of its assessment? Research in both disciplines "has focused so strongly on what teachers do rather than what happens to students", which articulates a gap in assessment scholarship (Anson, 2012, p. 188). Like Sommers (2006), I question if we have neglected the student role in the assessment transaction and highlighted the teacher role instead. If we have done so, it was not intentional. The field's emphasis on pedagogy and preparing better writing teachers could have been one force behind the skewed emphasis in scholarship on the teacher's role. Moreover, there are additional circumstances and conditions that challenge our assessment practices as writing teachers. Banat's (2018) argument about policy makers, assessment practices, and ethical

dilution emphasizes that "in contexts where curricular downgrading of writing programs accompanied by huge enrollment of students in writing classes intertwine to pose pressure and challenges, writing teachers gradually lose their autonomy and ethical stance in designing and implementing fair and valid assessment practices" (p. 60). Do assessment practices always convey our values as writing teachers? Even when they do not in certain contexts, they always define us, our training, and our communities of practice.

When I designed the transculturation curriculum, I was persistent in measuring the effectiveness of its outcomes even when it is challenging to measure small gains within the context of single experiences and single writing courses. I designed the curriculum with an empirical lens to fill the gap between theory and praxis. As a reflective practitioner, I am invested in the dialectical process of goal-setting, revisiting, and refining, and this investment is inspired by an urge to improve my teaching practices and student learning in the classroom. Shepard, Penuel, & Davidson (2017) highlight the importance of designing curricula with a research apparatus because "evidence suggests that when teachers have meaningful opportunities to learn and try new techniques, they can become more skilled at creating classroom environments in which students assume an active role in their own learning" (p. 50). If reflection defines good teaching, as Brookfield (1995) argues, then evidence constitutes the catalyst for such reflective practice.

> Theorists of reflective practice are interested in helping teachers understand, question, investigate, and take seriously their own learning and practice. They argue that professional education has taken a wrong turn in seeing the role of practitioner as interpreter, translator, and implementer of theory produced by academic thinkers and researchers. They believe instead that practitioners, including teachers, must research their own work sites. This involves their recognizing and generating their own contextually sensitive theories of practice, rather than importing them from outside. Through continuous investigation and monitoring of their own efforts, practitioners produce a corpus of valuable, though unprivileged, practical knowledge. (p. 215)

As a teacher researcher and a future program administrator, I approach assessment and evaluation with both a student and teacher-oriented stance. Like Yancey (1998), I believe in the dialectical process of reflection, and for this process to be complete, it has to involve both teachers and students. The same way writing has readers, curriculum design has an audience. Thus, curricular goal setting, revisiting, and refining involves teachers and students dialogically. My awareness about the stakeholders involved in classroom assessment is embedded in practice and observation. Yancey's (1998) interest in reflection also developed in the ground of practice:

> As I watched students work, as I began to appreciate how little I knew without asking, to learn from my students when I did ask, to understand ever-so-gradually that the teaching of writing, like the writing of text, is a social process, an interaction, an exchange, and finally, that to learn from these experiences what they had to teach. I needed to structure them, to find several means of framing and ways of aligning them. (p. 200)

In my classroom, I realized that to investigate continuous learning, I had to ask students instead of making assumptions about what they were learning through their writing process and products. The most practical method to do so was to embed reflective writing in the curriculum and in students' experiences with the curriculum. Because I was designing my curriculum, I had the agency to shape its context in ways to promote student agency and engage them in their own learning and assessment of their learning. Yancey (1998) describes reflective writing as "a language that can tell us much about how they [students] and we [teachers] learn, about the multiple contexts through which and in which we learn" (p. 201). Inspired by this philosophy, I did not limit my knowledge about students' own learning from the context of their performance in writing assignments. I designed my curriculum in ways to help them reflect about their writing and intercultural competence skills, the two main pillars of the curriculum. When students are trained to reflect, they invoke multiple contexts of learning through their reflection, which

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contribute to building knowledge of their current, prior, and future experiences. Yancey (1998) illustrates this complex process as dialectic and cognitive.

> When we reflect, we thus project and review, often putting the projections and reviews in dialogue with each other, working dialectically as we seek to discover what we know, what we have learned, and what we might understand. When we reflect, we call upon the cognitive, the affective, the intuitive, putting these into play with each other: to help us understand how something completed looks later, how it compares with what has come before, how it meets stated or implicit criteria, our own, those of others. (p. 6)

In my attempt to scaffold the writing process within my curriculum, I scaffolded reflective practice in ways to gather evidence for formative assessment, to maximize student engagement, to develop students' cognitive and metacognitive skills which are important for the writing process, and to collect data which contribute to curriculum assessment.

Chapter Overview

In this section, I preview the focus of each chapter in my dissertation. The literature review chapter adopts an argument-based approach in support of reflective writing for the formative assessment of intercultural competence in a writing classroom context. To build this argument, I focused on the following: (1) defining internationalization of writing programs and rationalizing an intercultural competence oriented approach to internationalization, (2) defining intercultural competence according to scholarship in the area of intercultural work and highlighting the nature of the construct, (3) assessing intercultural competence by surveying various methods in scholarship, (4) focusing on formative assessment and ongoing evidence in the context of assessing intercultural competence development, and (5) highlighting the role of critical reflection for assessment and learning purposes and its situatedness in earlier cross-cultural composition models. The curriculum chapter includes a needs analysis with a focus on the institutional context of Purdue University and conveys the main interventions of the

curriculum with the rationale of situating it in FYW. The methods chapter introduces the research design of the entire study and shares the data collection process, focusing on participants and data sources. It also communicates the coding scheme design and practices and rationalizes the multimethod assessment plan in relation to the multidimensional nature of intercultural competence as a construct. The results chapter summarizes the trends of results in the pilot semester of Spring 2016 and focuses on sharing results from the Fall 2017 semester of the project's implementation. The results are categorized in two main sections: the outcomes of coding by using the grounded coding scheme and the outcomes of mapping participants' reflective writing journals along the Developmental Model of Intercultural Sensitivity (DMIS). The discussion chapter focuses on the analysis of data and results to answer the dissertation's main research questions about the use of reflective writing as a genre of formative assessment in the writing classroom and the data it provides to inform me about students' writing and intercultural competence skills in the context of the transculturation curriculum.

CHAPTER TWO: LITERATURE REVIEW

Internationalization at Home

Institutions of higher education in the United States continue to witness a dramatic shift in the spectrum of diversity within both their domestic and international student populations. US college campuses are experiencing an era of superdiversity that is not defined by binary divisions related to domestic versus international student status but encompasses multiple layers of difference related to culture, identity, language, and nationality. Thus, managing difference is an imperative responsibility that should not rest on students alone, but on the university community as a whole (Glass, Gómez, & Urzua, 2014). The "profound implications for institutional change and reform" include writing programs because superdiversity offers writing programs opportunities to rethink and, therefore, restructure the delivery of writing instruction (Rose & Weiser, 2018, p. 6). Both writing faculty and writing program administrators "are in a good position to contribute to the discussion of diversity because, unlike faculty in other departments, they have contact with the majority of students" (Pelaez-Morales, 2018, p. 250), which makes writing programs a suitable site for facilitating the adjustment of students into their new discourse community. Starke Meyerring (2015) argues that writing program administration is not strictly managerial but is concerned with "designing environments and conditions that allow for and facilitate student learning" (p. 307). Student learning in First Year Writing is not strictly limited to writing skill development; curiosity, openness, and meta cognition are among the dispositions CWPA and NCTE (2014) identify as primary "habits of mind" essential to success in college writing (*Framework* 5).

In response to the shifting demographics of students, US institutions of higher education have paid attention to the need for integrating "international and intercultural dimensions into

their teaching, research, and service functions" to prepare students for global, multicultural contexts and transform them into global citizens (Knight, 2004, p. 6). Such internationalization efforts usually take place through organizing study abroad interventions, hiring of international students and faculty, supporting student organizations and cultural centers on campus, requiring foreign language courses in the study plan, and organizing international internship programs. These institutional interventions have been instrumental in building students' skills to respond to the diversity they witness daily on their campuses. Inspired by internationalization efforts taking place outside the classroom, writing program administrators have developed a "keen awareness of and attention to changes in the local context of writing programs, and of the ideological and political positioning that enables them to serve as agents in bringing about meaningful change for all students" (Martins, 2015, p. 4). Some initiatives have focused on transnational writing program work, which fundamentally involves "students and faculty from two or more countries working together and highlights the situated practices of such efforts" (Martins, 2015, p. 2). Similar internationalization initiatives, though, are more easily administered when situated on the same campus or within the same institution. Nilsson (2003) enforced the practice of internationalization at home, an approach which encompasses a broader student audience with a more inclusive ethos. This approach to internationalization develops students' potential to build cross-cultural relationships and increases tolerance and respect for diversity in the context of a truly intercultural setting created by the difference that various student populations, cultures, and identities bring to the institution (Haan, 2018).

Lu and Horner (2016) operationalized difference in translingual writing scholarship in terms of language use and communicative practices. As they argue, communicative practices are not neutral or innocent but informed by and informing economic, geographical, socio-historical,

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and cultural relations of asymmetrical power. Students in mainstream and L2-specific writing classes bring difference related to race, color, sexuality, gender expression, faith, socioeconomic status, nationality, geography, and language. An intercultural competence approach to teaching FYW writing allows for the exploration and discussion of many facets of identity and helps students see the interaction between group identity and individuality enacted in interpersonal interaction. An IC oriented approach to internationalization shares with translingual scholarship a view towards difference, especially of language and culture, as a resource rather a barrier to effective pedagogy (Bruce et al., 2011). Difference in the classroom need not be viewed as a problem to mitigate, rather, it is an asset to engage. Based on Lu and Horner's (2016) outline of the theoretical underpinnings which inspired the emergence of a translingual approach to writing, I expand on this important conversation by highlighting the intersections of language and culture through my proposal of an intercultural competence oriented approach for internationalizing writing curricula.

Similar to internationalization-at-home efforts, my conception of writing program administration invokes the implementation of a local IC-focused approach that takes advantage of the resources made possible through the presence of linguistic, cultural, and identity diversity in FYW classes. However, while the rhetoric around diversity and internationalization-at-home initiatives usually assume that "the outcomes will occur automatically, as a direct consequence of just being there" (Baldassar and McKenzie, 2016, p. 84), my approach to internationalization work emphasizes that the process of infusing intercultural dimensions into US writing programs remain central, not marginal, and requires both intentional curricular and pedagogical interventions. My IC-oriented model focuses on making local classrooms more global (mobility *within* local contexts), thus implementing an IC-focused writing curriculum which prepares

students to develop culturally inclusive behavior. Such behavior fosters students' abilities to engage with the global plurality of knowledge, develop an awareness of their own and others' cultures, recognize and appreciate different cultural perspectives on the same issue, and apply critical thinking skills to problems with an intercultural dimension (Jones and Killick, 2007).

Defining Intercultural Competence

Intercultural competence is a set of attitudes, knowledge, and skills that facilitate effective interaction across cultural difference. Deardorff's (2004) model of intercultural competence is based on respect, openness, and curiosity as requisite attitudes to develop cultural self-awareness and construct a deep understanding and knowledge of culture including contexts, role, and impact of others' world views. Intercultural competence as a model moves past multicultural awareness and incorporation of diverse readings for cultural exposure. While cultural exposure via literature is valuable and important, intercultural competence scholarship suggests it is insufficient if the goal is to incorporate a variety of cultural identities into a learning community and equip them for long term intercultural interaction. Instead, such development requires learning *about*, engagement *with,* and critical reflection *on* cultural difference (Cushner and Chang, 2015).

Lapointe (1994) emphasized the Educational Testing Service (ETS) Center for Assessment and Educational Progress director's testimonial regarding the importance of agreement on a working definition of intercultural competence and a specification of its components. There has been different terminology used to refer to this complex construct, and it varies by discipline (Deardorff, 2011). In social work, cultural competence is used, but engineering uniformly uses global competence. The diversity field prefers to use multicultural competence and intercultural maturity. Fantini (2009) also came across a variety of terminology in use within the literature of

assessment and measurement tools like global citizenship, cross-cultural awareness, multiculturalism, transcultural communication, global competence, intercultural sensitivity, cross-cultural adaptation, cultural intelligence, and international communication. Additionally, Deardorff (2006) raised a major issue which posed new challenges in finding a unified working definition for intercultural competence. In the case of postsecondary institutions, intercultural competence was defined based on outcomes of faculty discussion without reference to scholarship documenting the investment of intercultural scholars throughout the past five decades in the United States.

In the context of post-secondary education, Deardorff's (2006) study made a contribution by being the primary one documenting "consensus among top intercultural scholars and academic administrators on what constitutes intercultural competence and the best ways to measure [it]" (p. 242). Most administrators have agreed to follow a general definition that works for all students in all programs at different institutions. The most preferred definition of intercultural competence was Byram's (1997) which focused on having knowledge of others and self, skills to interpret and relate, skills to discover and/or to interact, and respect for others' values, beliefs, and behaviors, in addition to relativizing one's self and possessing linguistic competence. Another definition which gained considerable agreement was Lambert's (1994) which focused on the following five components: world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, and ability to practice one's profession in an international setting. In addition to the work of scholars, various institutions have presented different definitions of intercultural competence, and among these definitions three core elements were common: (1) awareness, valuing and understanding of cultural differences; (2) experiencing other cultures; and (3) self-awareness of one's own culture.

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Based on the definition Deardorff (2004) reached through the adopted Delphi methodology study which researched agreement among intercultural scholars, intercultural competence involves the "ability to communicate effectively and appropriately in intercultural situations [according to] one's intercultural knowledge, skills, and attitudes" (p. 194). Deardorff's (2004) other definition which received 85% or higher agreement among intercultural scholars was "the ability to shift one's frame of reference appropriately, the ability to achieve one's goal to some degree, and behaving appropriately and effectively in intercultural situations" (p. 248). Among the specific components of intercultural competence investigated – personality traits like curiosity, openness, and respect for other cultures were found to be significant. Having cultural awareness, adaptive skills, and cultural knowledge are crucial components that reflect intercultural competence (Deardorff, 2006). Highly interculturally competent individuals are adaptable and reflective (Bennett, 2014). Most importantly, intercultural scholars emphasized the insufficiency of depending on one component to portray intercultural competence. Thus, Deardorff's (2006) primary contribution was assembling a list of elements constituting intercultural competence that received 80 to 100% agreement among leading intercultural scholars, which further emphasizes the aggregate and multidimensional nature of intercultural competence as a construct.

Before Deardorff (2004) investigated the general and specific components of intercultural competence, he had presented a pyramid model of intercultural competence inspired by his prior research findings. This model is based on respect, openness, and curiosity as requisite attitudes to develop cultural self-awareness and construct a deep understanding and knowledge of other cultures. Building knowledge about culture is not complete without having an understanding of culture-specific information and developing sociolinguistic awareness. In order to achieve the latter, skills such as listening, observing, interpreting, analyzing, evaluating, and relating are

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significant facilitators to build cultural knowledge. According to Deardorff (2004), there are two outcomes for this knowledge – an internal and external one. The desired internal outcome is an informed frame of reference that (1) enables interculturally competent individuals to adapt to different communication styles, behaviors, and new cultural environments; (2) demonstrates flexibility in selecting and using appropriate communication styles and behaviors which further reflect cognitive flexibility; and (3) portrays ethrnorelative views and empathy. The desired external outcome, on the other hand, includes behaving and communicating effectively and appropriately based on one's knowledge, skills, and attitudes to accomplish personal goals. This process model demonstrates that intercultural competence should not be measured at a specific time but over a period of time because developing intercultural competence is an ongoing process of growth and skillset acquisition -- not an absolute goal that can be achieved after a particular intervention.

Assessing Intercultural Competence

Deardorff (2011) brings attention to the importance of developing clear, realistic, and measurable learning outcome statements based on the goals of intercultural competence prioritized in the process of tracing its development. Due to the complex and multidimensional nature of intercultural competence as a construct, Deardorff (2011) recommends employing a "multimethod multiperspective assessment plan" when evaluating its development, for using a variety of methods contributes to stronger and more representative measurement (p. 73). This recommendation of a mixed methods approach to assessment only works if the instruments used are valid and reliable. A combination of direct and indirect measures is also necessary because collecting multiple types of evidence is required to indicate success at achieving the predetermined objectives and learning outcomes. To perform realistic measurements, Deardorff

(2011) advises against sophistication and thus proposes that the process start with identifying

two learning outcomes and employing one direct measure and an indirect one. Direct evidence

includes learning contracts, e-portfolios (photos, term papers, reflection papers, and

documentation of student learning), critical reflection (journaling, blogging, and reflection

papers), and observation of students' performance in intercultural situations. On the other hand,

indirect evidence includes surveys and inventories from the learner perspective, interviews, and

focus groups. Deardorff (2011) argues that the main purpose of assessment data, other than

validating the alignment between the design of learning interventions and apposite use of

assessment measures, is presenting students with feedback on their stage of development and

relevant action items for further advancement, assuming that the stages of development are well

defined. Communicating progress data with students and participants strengthens the value of

formative assessment in any learning environment. Giving students feedback on the gap between

their current performance and the targeted objective and addressing ways to fill the gap

operationalizes formative assessment.

Intercultural competence should be assessed by evaluating both observable behaviors/skills

and perception of self. Most intercultural competency scales are self-report questionnaires that

inherently measure self-perception of attitudes, knowledge, and skills in intercultural settings.

These measurement tools are practical and feasible to administer after an intervention. However,

Deardorff (2011) highlighted the disagreement intercultural scholars had with university

administrators who primarily focused on the use of pre- and posttesting as the sole method for

assessing intercultural competence. Intercultural scholars have shed light on various limitations

intercultural competency scales have in measuring the outcomes of an intervention. They further

argue that intercultural competency scales should not be utilized as the only measure to test the

effectiveness of an intervention especially when certain scales are not capable of demonstrating sensitivity to actual change. For that reason, data from intercultural competency scales should be supplemented with data from various types of direct evidence like critical reflection, portfolios of learning artifacts, and ethnographic observation of students' performance through the course of an intervention.

Examining the design and purpose of intercultural competency scales in use facilitates the investigation of how this complex construct has been operationalized and measured. It further sheds light on the definition, nature of construct, and theoretical foundations that informed the assessment of intercultural competence.

Tools like the Intercultural Effectiveness Scale (IES) and the Global Perspectives Inventory (GPI) are in less use than the Intercultural Development Inventory (IDI) and the Miville Guzman Universality Diversity Scale (MGUDS) because the former are not grounded in cross-culturally validated theories an models of intercultural competence. The IES assesses competencies that are critical for interacting with people from different cultures such as continuous learning, interpersonal engagement, and hardiness. *Continuous learning* is characterized by a cognitive ability to understand cultural differences and engage in events and activities in cross cultural environments to better one's understanding of difference. Continuous learning is comprised of two sub-dimensions: self-awareness and exploration. *Interpersonal engagement* is defined as a behavioral orientation to develop and manage relations with people from different cultures. To measure one's interest in initiating and maintaining relations with people from various cultural backgrounds, the IES evaluates global mindset and relationship interest as two sub dimensions of interpersonal engagement. The third main dimension measured by the IES is *hardiness* which is comprised of two sub dimensions – positive regard and

resilience. Under the dimension of hardiness as an affective indicator, the IES measures the degree to which individuals manage the stress and challenges resulting from interacting with people from various cultural backgrounds.

The GPI measures holistic development in relation to intercultural maturity and intercultural communication. It is designed to measure *cognitive*, *interpersonal*, and *intrapersonal* skills required for dealing with multiple perspectives about knowledge, sense of identity, and relationships with others. The items on the GPI do not necessarily target college students as a specific audience; they are oriented towards people of all ages as they are dealing with questions about identity and relations with others. The general orientation and context of the GPI and IES make these tools less popular than the IDI and MGUDS when considering appropriate use in academic settings.

Miville Guzman Universality Diversity Scale (MGUDS)

The Miville-Guzman Universality-Diversity Scale (MGUDS) was developed by the Wabash National Study of Liberal Arts Education (Miville et al., 1999; Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000). The underlying construct measured in this scale is Universal-Diverse Orientation (UDO), a social attitude characterized by awareness and acceptance of both similarities and differences existing among people. Miville et al. (1999) defined UDO as "an attitude toward all other persons which is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connection with people and is associated with a plurality or diversity of interactions with others" (p. 292). MGUDS includes three subscales: diversity of contact (behavioral indicator), relativistic appreciation (cognitive indicator), and comfort with difference (affective indicator). The 45-item questionnaire was tested and administered on four samples (ns = 93, 111,

153, and 135). Its internal consistency and retest reliability ranged from 0.89 to 0.95. The shorter form of the MGUDS (15-item survey questionnaire) is in active use, and the correlation in scores between the short and long version was 0.77 (p<0.001).

Miville et al. (1999) also reported high correlations between M-GUDS total score and its subscale scores (approximately 0.90) in addition to the intercorrelations between all subscale scores (above 0.75). This indicates that UDO is conceptualized as a unidimensional construct with behavioral, cognitive, and affective components. Unlike Miville et al. (1999), Fuertes et al. (2000) affirmed that the research they conducted revealed that UDO is a "multidimensional construct with three distinct but interrelated domains: behavioral, emotional, and cognitive" (p. 167).

Furthermore, evidence for convergent validity scores and retest reliability scores (ranging from 0.89 to 0.95) indicated significant correlations between the M-GUDS and measures of racial identity, healthy narcissism, empathy, androgyny, feminism, homophobia, and dogmatism. Miville et al. (1999) reported that the latter two were negative correlations while the rest were positive correlations. Also, discriminant validity scores reported the absence of correlation between M-GUDS scores and measures of verbal aptitude and social desirability. Fuertes et al. (2000) reported that the factor analysis coefficients indicated that Factor 1 (Diversity of Contact) emphasizes a behavioral component of UDO; Factor 2 (Relativistic Appreciation) emphasizes a cognitive component of UDO; Factor 3 (Comfort with Difference) emphasizes an affective component of UDO. The disagreement between Miville et al. (1999) and Fuertes et al. (2000) about the nature of the construct being unidimensional versus multidimensional stemmed from a quantitative analysis of the correlations and factor structure analysis. Upon careful review of the research studies they conducted, this disagreement could be inconvenient, but the promising

outcome is that both groups of researchers have agreed on common components/dimensions of the construct. The samples they chose for their studies could be responsible for some of the variation they encountered in their quantitative analysis, which validates the nature of the construct. The significance of the UDO construct being unidimensional or multidimensional also relates to the theoretical definition of the construct, which has stirred some debate among intercultural scholars for the past five decades.

Intercultural Development Inventory (IDI)

The IDI is another assessment tool that measures the level of intercultural competence across a developmental continuum representative of Bennett's (1986, 1993b) Developmental Model for Intercultural Sensitivity [DMIS] (denial, polarization, minimization, acceptance, adaptation, and integration). Denial, defense, and minimization represent ethnocentric orientations, while acceptance, adaptation, and integration reflect ethnorelative orientations. Paige, Jacobs-Cassuto, Yershova, & DeJaeghere (2003) defined the denial stage as neglect of, indifference to, or ignorance of cultural difference; the polarization stage is known as defense against difference and described by recognition and negative assessment of difference where people at this stage feel threatened by difference and thus perceive their own culture as superior to other foreign cultures; the third stage of the developmental model is minimization which is characterized as the recognition of surface cultural differences and the superficial evaluation that all people are the same; the fourth stage is acceptance of difference described by tolerance of cultural variation; the fifth stage in the model is adaptation which takes place when people shift their frames of reference and are capable of employing alternative modes of thinking and mindsets when resolving conflicts. Showing empathy (the ability to shift perspective towards other cultural worldviews) and exercising pluralism (the ability to internalize more than one

viewpoint) are two dimensions that describe adaptation. Integration of difference – the last stage of Bennett's developmental model - is described as the internalization of more than one worldview into one's own which enables people to be facilitators of cultural transition.

The IDI is a close representation of the DMIS theoretical model except for 'integration of difference' that is not evaluated by the IDI. In this tool, cross cultural competence is operationalized in two directions: mindset (perceptions) and skillset (behaviors). Upon completion, the IDI provides both a quantitative score and qualitative information in addition to actionable results which guide the test taker through a series of future activities and self-reflections that developmentally build intercultural competence.

The development of the scale has witnessed several stages: (1) Phase I (60-item questionnaire), (2) Phase II (50-item questionnaire), (3) validation testing by an expert panel review, and (4) sample testing of the tool across cultures. A confirmatory factor analysis was employed to test the fitness of the proposed DMIS model with data collected from the IDI. Hammer (2011) explains that in testing the "fit" of a model, one is "assessing the degree to which the hypothesized model is consistent with the data" (p. 478). Byrne (1998) clarifies that fit indices do not guarantee the usefulness of a model; they present evidence related to the model's relevance or lack of fit. The judgement about a model's usefulness is a researcher's responsibility because the context of research has to be investigated and examined. Hammer, Bennett, and Wiseman (2003) documented results from the targeted factor and reliability analyses of the original 145 items which identified the following subscales contributing to the DMIS model. The following table presents the internal consistency scores for all IDI's subscales and the number of items measuring them. The purpose of such analyses was to obtain data which contributed to revising the IDI instrument.

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Table 1: Internal Consistency Scores

Scale	Factor Analysis	Items
Denial	Alpha = 0.87	10
Defense	Alpha = 0.91	10
Minimization	Alpha = 0.87	10
Acceptance	Alpha = 0.80	10
Cognitive Adaptation	Alpha = 0.85	10
Behavioral Adaptation	Alpha = 0.80	10

For making an argument about IDI's content validity, a systematic sampling and matching of items with the construct measured was done by collecting data from in-depth interviews with people from various cultures. For construct validity, the respondents' scores for DD (Denial/Defense), R (Reversal), M (Minimization), AA (Acceptance/Adaptation), and EM (Encapsulated Marginality) subscales were compared to the Worldmindedness scale (0.93 correlation index) and Intercultural Anxiety scale (-0.71 correlation index). IDI also reflected strong predictive validity toward the achievement of bottom-line goals within organizations and achievement of diversity and inclusion goals in the recruitment and staffing function. Higher scores of IDI aligned with successful recruitment and staffing of diverse talent in organizations and with successful achievement of study abroad program outcomes. T-tests and ANOVAs were run to examine the effects of gender, age, education, and social desirability on IDI scale scores, and there were no significant findings of how these variables impact the participants' performance and scores. There are two versions of this tool – one for academic use and the other for the industry. The only criticism about IDI relates to ecological validity, which questions if the embedded test tasks reflect real world situations.

Upon surveying various intercultural competency scales, two inferences are worthy of discussion. The first is that various scales like the IES, GPI, and MGUDS agree that intercultural competence has affective, behavioral, and cognitive dimensions as a construct. These different dimensions are interrelated to further validate how such skills depend upon each other to aid the development of intercultural competence. Moreover, these three dimensions further validate the nature of intercultural competence as a construct and its multiple dimensions. The other inference is the developmental nature of the construct as validated by the IDI scale and the DMIS theoretical model, which reflects that intercultural competence development extends over a period of time. The latter inference confirms the argument made by intercultural scholars about the importance of designing various interventions to develop intercultural competence and the necessity of using a multimethod perspective in its assessment.

Quantitative measures should be supported by multiple types of evidence, and warrants should be utilized to support claims beyond the context of the score itself. Every score has a particular use and interpretation. Kane (2013) argues that test scores are of interest because they present evidence in support of "some level of achievement in some domain, some standing on a trait, or some probability of succeeding in an educational program or other activity" (p. 1). Because intercultural competence is a multidimensional construct, its assessment is more coherent if it adopts an argument-based approach to validation informed by evidence from multiple sources, tools, and methods. The argument about intercultural competence development is built upon evaluating the assumptions and inferences made based on interpretation of scores from scales and the coherence of ongoing evidence collected during the course of intervention or treatment.

Formative Assessment and Ongoing Evidence

For assessment systems to be coherent, they should be integrated within the curriculum and instruction to provide insights that can be put to use (Shepard, Penuel & Davidson, 2017). All components of the educational experience – curriculum, instruction, and assessments – should work towards the same goals and learning outcomes, thus defining what students "ought to know and be able to do" (Shepard et al, 2017, p. 48). Black and Wiliam (1998) identified distinct areas of formative assessment informed by scholarship in this area. Their most influential finding was an identification of a paradigm shift from assessment that focuses on testing results to assessment linked to classroom learning. Their findings revealed how formative assessment leads to significant learning gains if the following principles are applied: (1) building quality interactions between students and teacher and among students themselves, (2) utilizing information from feedback, (3) magnifying the role of students in assessment, and (4) linking assessment to the broader context of classroom and learners with respect to motivation, self-perception, and psychology of learning. Shepard et al. (2017) outlined four distinct approaches to formative assessment: data-driven decision making, strategy-focused formative assessment, sociocognitive formative assessment, and sociocultural formative assessment.

Data driven decision making is an approach to assessment that helps educators set specific learning goals and design assessments whose data inform teachers about students who need the most help. At the same time, teachers use the data from assessment to improve their own pedagogical practices to enhance classroom learning. Strategy focused formative assessment invites teachers to design tasks which involve students in ongoing assessment of their own learning thus making them more reflective and cognizant of the goals and outcomes they need to achieve. Sociocognitive formative assessment constitutes collaborative inquiry tasks that "allow teachers to pay attention to how students are (and are not yet) acting, thinking, and

reasoning" (Shepard et al, 2017, p. 50). This approach to assessment evaluates students' understanding and skills as they participate in sophisticated practices of learning. Sociocultural formative assessment invests in the learning that students bring to the classroom. Students' prior knowledge should be utilized to inform both improved curriculum design and pedagogical practices. The main premise of sociocultural formative assessment is eliciting information about students' prior experiences, repertoires, interests, and learning goals. These four approaches to formative assessment engage the learners, give them a participant role, and connect them to the teacher and curriculum in more coherent ways.

In writing studies, the gap between recognizing the significance of formative assessment and its actual implementation partially originates from the profession's attitude toward assessment -- "a conception of it as a summative, generalized, rigid decision about a student writer based upon a first draft or single paper" (Huot, 2002, p. 64). He compares summative assessment that does not exist within a context in which students can improve and formative assessment which presents judgments facilitative of student advancement. The conflation among grading, testing, and assessing student writing further deepens the gray area between summative and formative assessment in the context of the writing classroom. The intensive labor of teachers reading and grading student assignments is another significant reason why writing teachers cut down on designing effective practices for formative assessment and tracing its effects on students' development of skills pertaining to the learning outcomes.

Anson (2012) articulates a crucial gap in assessment scholarship by emphasizing how the "voluminous commentary, theorizing, and empirical studies in composition studies have focused so strongly on what teachers do, and not what happens to students" (p. 188). Sommers (2006) also defines the same gap by shedding light on neglecting the student role in this transaction and

placing a primary focus on the teacher role, thus ignoring the potential of a valuable partnership between students and teachers. Tracing the effects of instruction and feedback on writing development is challenging. Knoblauch and Brannon (2006) describe it as an uncertain trajectory extending "over so much time that makes it impossible to measure small gains within the context of courses or singular experiences" (p. 193). In contexts where learning occurs as compared to contexts where no learning occurs, the use of assessment instruments is crucial to present data showing such broad differences. Even when assessment data present broad evidence about learning, the lack of formative assessment instruments discerning its nuances poses an additional challenge for measuring continuous growth. Such challenges are serious but should not discourage teachers from administering continuous assessment of student learning. To make assessment both student and teacher centered, tasks and feedback should initiate a dialogue about both teachers' actions and their effects on students' growth.

Tests and scales present results of a student's performance on skills, but scores are not comprehensively informative about various aspects related to or influencing students' development of skills, their interaction with instructional pedagogies, and their gradual advancement in learning. The rich contextual dimensions in a writing classroom articulate the relationship between teachers' instructional practices, the curriculum, and influence on student learning. Qualitative data from formative assessment richly document progress which can be best depicted by the writer – the student who narrates, describes, analyzes, and evaluates the impact of the various components making up the activity systems and learning ecologies of the writing classroom.

Black and Wiliam (2010) highlighted the interaction between teaching and learning by emphasizing the necessity of evaluating student progress to meet learner needs – "needs that are

often unpredictable and that vary from one pupil to another" (p. 82). The problem does not reside in the presence or absence of formative assessment; it is a "poverty of practice" (p. 83). Black and Wiliam (2010) acknowledged problems and shortcomings that accompany the practice of formative assessment. These problems revolve around the choice of appropriate method of assessment, the use of grades to compare ability of students, the targeted audience of the assessment, and the influence of mainstream testing culture on teachers' practice of formative assessment. Through their extensive review of literature from 160 journals in the nine years prior to 2010, Black and Wiliam (2010) explained how teachers imitate standardized tests in their design of formative assessment tasks assuming that students will improve performance on tests with mock practice. They use data from practice tests for managerial functions and for prediction purposes, which places student learning at stake and ignores the specific needs of individual students and relevant action plans to meet learner needs. Therefore, the "choice of tasks for classroom work and homework is important" (p. 86). These tasks should be designed in alignment with learning outcomes and have to be embedded purposefully so that students are offered the opportunity to communicate their evolving understanding. Such tasks include classroom discussion, individual, pair and group activities, and student writing. Designing opportunities for students to communicate their own learning should be the purpose of curriculum design and teaching, thus enhancing student teacher "interaction through which formative assessment aids learning" (p. 86). Yancey (1998) shares the same perspective when arguing that reflective writing is a suitable genre and task for assessment in the writing classroom.

Yancey (1998) documents the crucial role that writers play in the composing process emphasizing an early but postmodern question about whom to ask if we want to know more

about the learning process. In early and modern times, interviewing student writers has been a popular technique to understand how they learn to write. Interviews get transcribed and transformed into text, and such texts get interpreted, analyzed, and evaluated by the researcher. Because student writers are the primary source and informant about the dynamics of learning within the classroom ecology, they are not perceived as objects of study but "agents of their own learning" (Yancey, 1998, p. 5). From this perspective, reflection is a writing genre that records and documents the process of learning. It is a product and a process at the same time. If the physical product is used to reflect the cognitive process of learning, Yancey (1998) believes more precision and planning should be employed in thinking about the "purposes we want the reflection to serve so that we could sculpt our directions for reflective texts towards those ends" especially when we utilize reflection as an assessment vehicle (p. 156). Yancey (1998) explores various types of reflective writing – summative and formative. The reflective essay at the end of the semester serves summative assessment purposes no matter what the prompt focuses on. On the other hand, when reflective journals are positioned after particular interventions in a curriculum or are purposefully embedded in strategic positions within a writing assignment or research project, they serve formative assessment purposes. As students are encouraged to work with different genres of writing, Yancey (1998) finds it logical for teachers to design more than one type of reflective task in a writing curriculum to prioritize summative and formative assessment and reconcile their roles in this transaction.

Critical Reflection for Learning and Assessment Purposes

The reflective journal is a writing genre of popular use in language and writing classes, and so both teachers and students can better benefit from utilizing it for assessment and learning purposes. Yancey (1998) highlights a discrepancy in the writing profession between the value

placed on reflection and the rationale behind this emphasis on one hand, and what is required of student writers to deliver in reflective tasks, on the other hand. Teachers do not always link it to the learning outcomes of the curriculum they are adopting, and students are not always clear about what their teachers look for in their reflections. James and Brookfield (2014) clarified that "students fear that it will be their actual life experience that is being graded and not the quality of the thinking" (p. 28). Reflective writing can effectively be implemented in practice when teachers design it to create opportunities for students to express their own understanding and give themselves chances to respond to students' ideas. If reflections are not graded, students do not take them seriously. When reflective writing is graded unaccompanied with feedback, students can develop different sorts of misunderstandings about teacher expectations and the learning goal of reflective tasks. The lack of purposeful teacher engagement during the evaluation process of reflective writing indicates that students are not developing "language, ideas, and models of thinking and exploring" (Casanave, 2011, p. 87). In such cases, the reflective task loses its meaningful purpose for learning and assessment.

Dialogue between teachers and students enables the learning process because teachers respond to students' ideas to reorient and push their thinking forward. Reflective tasks are suitable opportunities for creating an open dialogue where teachers are not in a position to manipulate responses. The open-ended nature of reflective writing does not make students respond in a particular manner, which requires teachers to possess the "flexibility or the confidence to deal with the unexpected" (Black & William, 2010, p. 86). This dialogue can produce richly "thoughtful but unorthodox" responses if teachers can evoke "thoughtful reflection in which all pupils can be encouraged to take part, for only then can the formative process start to work" (p. 86). Black and William (2010) argue for the importance of building a

culture of "questioning and deep thinking, in which pupils learn from shared discussions with teachers and peers" (p. 87). These discussions do not only have to take place through classroom discourse, which can sometimes challenge low achievers and shy students. Students are either concerned about giving wrong or undesired answers in public, or they do not have enough time to process a thoughtful response, especially when teachers do not wait long enough after they ask their questions. Reflective writing offers the affordance of time for both students and teachers to respond thoughtfully and carefully to each other's ideas and also informs teachers about students' experiences with the curriculum or their growth trajectory towards the desired learning goals.

When reflective writing is purposefully embedded in a curriculum in alignment with learning outcomes, it can achieve fundamental purposes necessary to the process of learning. It informs teachers about students' progress since written reflection is predominantly used as "the preferred method of gathering evidence of student metacognition and self-appraisal" (James & Brookfield, 2014, p. 43). Moreover, students need to develop critical reflection skills in order to "become lifelong learners and understand their own thinking and learning" (Allen & Fehrman, 2018). Through systematic critical reflection, students will practice skills they have built and develop a process of inquiry for sophisticated learning. They are developing language, ideas, and thinking models that are instrumental to engaging deeper conceptual learning. Yancey (1998) also emphasizes the use of reflective writing to enhance the validity of assessment because "it requires that students narrate, analyze, and evaluate their own learning and their own texts and thus connect the assessment to their own learning" (p. 146). Reflective writing presents evidence about the connection between the writer and the context of learning in the classroom, and it

engages students in the deliberate practice of thinking and writing skills pertinent to critical learning.

Unlike Yancey's assumption (1998) about reflective texts conveying self-knowledge more than performance, reflective texts can equally convey both self-knowledge and performance. In a writing classroom, assessing reflective texts indicate examining students' self-knowledge about their writing behavior, the steps and practices they employ to become writers, and the challenges they encounter. Through reflective texts, writing teachers can also assess students' performance in relation to the implementation of rhetorical moves pertaining to reflective writing, students' writing skills, their thinking skills, and their critical learning skills such as listening, observing, interpreting, analyzing, evaluating, and relating – instrumental factors to build cultural knowledge (Deardorff, 2004). Reflective writing intensifies the effects of experiential learning for intercultural development. As a recommended practice in the field of intercultural learning, reflective inquiry creates a "staying power" for intercultural competence and advances students from the mere appreciation of difference to more active interaction with difference (Wilbur, 2016, p. 69). To serve such purposes, reflection should be integrated throughout the learning intervention "on a regular and systematic basis" thus making it both a "process and product" (Yancey, 1998, p. 19). Another model of cross-cultural composition that utilized the embedded reflective journal is presented by Matsuda and Silva (1999), who recommended the cross-cultural journal as an element which contributed to the success of their intervention. Matsuda and Silva (1999) assigned a one- to two-page journal entry, "in which [students] described and reflected on their cross-cultural experiences" (p. 20). They argued that the cross cultural reflective journal served three main purposes: (1) a venue for reflection on thoughts and experiences about cross-cultural communication, (2) a way for students to

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communicate with the teacher about in- or out-of-class cross-cultural interactions and experiences, and (3) an "invention heuristic [which] allowed students to record their reactions to certain issues for later reflection and development in one of the writing projects" (p. 20). Matsuda and Silva (1999) argued that the embedded reflective journal provided the teacher with the means to understand "students' levels of cross-cultural awareness and development as well as an opportunity to provide comments to encourage further reflection" (p. 20).

In the context of post-secondary education, effective communication is a learning outcome prioritized in course syllabi of different programs and fields of study. However, effective communication – despite being highly regarded – is not always operationalized and translated in the actual curriculum. The fact that students engage in reading and writing tasks does not make them effective communicators. To achieve such a significant learning outcome, the curriculum has to be designed to operationalize effective communication through devising assignments, activities, and tasks which engage students in the deliberate practice of communication skills. From this line of reasoning, the close relationship between building intercultural knowledge and effective communication is articulated based on the common skillset required to achieve both goals. I argue for the suitability of reflective writing as a genre which promotes the deliberate practice of rhetorical listening, observing, interpreting, analyzing, evaluating, and relating. These critical thinking skills facilitate both effective communication and intercultural learning.

CHAPTER THREE: CURRICULUM DESIGN AND INTERVENTIONS

Writing classes are prime spaces for meaningful cross-cultural learning and development of intercultural competence because they are small communities which offer rich opportunities for interaction, collaboration, and reflection. Thus, they can provide both domestic and international students with critical instruction in these areas to prepare them for diverse educational and work environments. In many universities, internationalization work and development of intercultural competence are implemented outside of classrooms: through study abroad programs, international student and faculty recruitment, student organizations, and cultural centers. On campus, however, both domestic and international students experience social and academic barriers in the university including in their coursework and attending classes. Crucially, research on international students' integration and success in American universities has found that social support and multicultural competence are key factors in cross-cultural adjustment and dealing with the stress of university environments (Baba & Hosoda, 2014; Yakunina et al, 2013). However, there are few, if any, models for implementation of intercultural competence pedagogy in courses required of a large percentage of the student body, such as First Year Writing.

The traditional approach of placing domestic and international students in separate sections of FYW has merits related to offering specialized linguistic support for L2 writers, richer opportunities for drafting, and more structured scaffolding of writing skills. Moreover, it provides L2 writers with a community of peers who could have parallel prior experiences and face parallel challenges and needs. This traditional approach though does not provide opportunities for rich interaction between domestic and international students, an important consideration for acculturating both groups of students to a campus with diverse demographics.

A linked course model, on the other hand, facilitates systematic interaction between domestic and international students and promotes intercultural competence among all students. I link mainstream and second-language focused FYW sections to expose students to diverse multicultural texts, structured intercultural interactions, and sequenced writing assignments supported by team-taught pedagogical interventions. Connections between the courses provide extensive intercultural interaction for students, strengthening cultural exposure via readings, class discussions, and collaborative projects.

Meaningful cross-cultural interaction does not happen incidentally but requires a social context that enables domestic and international students to explore cross-cultural relationships (Glass & Westmont, 2014). The linked course model curriculum provides this context, allowing students to learn core elements of intercultural competence: building interpersonal bonds, joining communities of practice based on trustworthy relationships, and developing effective communication skills by engaging peers with embodied and hidden differences. Inspired by social activism and identity research in second language and writing studies and a desire to promote interdisciplinary research engaging second language studies, rhetoric and composition, literature, and education, I propose an IC oriented approach to internationalize writing programs and develop students' intercultural mindset and skillset.

Needs Analysis

The need to promote intercultural communication and develop intercultural competence is urgent in both academic and workplace environments. More organizations are becoming aware that their success and competitiveness often depend upon their ability to embrace diversity and realize its benefits; thus, they are investing in staffing diverse and versatile communicators and problem solvers. Corporations like Microsoft, Target, and General Electric invest in assessing

their employees' intercultural development and design interventions that enable their employees to collaborate effectively. Several government offices like the U.S. Air Force, U.S. Air Force Air Academy, U.S. Naval Academy, Minnesota State Supreme Court, and the State of Oregon use the Intercultural Development Inventory (IDI) to evaluate their employees' intercultural competence and follow up on their developmental trajectory. Non-governmental organizations like the YMCA, the Council for International Education Exchange, and AFS International Programs value the significance of intercultural communication as an asset for achieving success. However, only twelve primary and secondary schools (mostly in Indiana, Denver, Minnesota, and Oregon) and twenty-eight colleges and universities in the US have been investing in the assessment of intercultural competence and designing programs that foster inclusive communities and successful intercultural communication within and between communities (IDI, 2018). The fact that US universities inscribe diversity values in their mission statements could indicate a desire to act upon it. The influx of immigrants and international students have contributed to diversity in US society, and the vastness of the country with its varied geographical landscapes, social and religious communities, cultural hubs, races, and ethnicities call for action on diversity values. Thus, the outcomes of this curriculum cater to empower diverse student communities in academia and build their intercultural skills to better prepare them for initiating change in workplaces and public, governmental, and social sectors.

Purdue University, the site of data collection, attracts a significant number of international students and ranks third in largest international student recruitment at public universities. Diversity at Purdue is not solely mapped in terms of international student recruitment; the undergraduate demographics reveal diverse populations of domestic students. The number of domestic undergraduate students dropped from 27,416 to 24,910 between 2010

and 2016, but the percentage of minority domestic and underrepresented minority domestic students have risen. In 2016, Purdue recruited 20.8 percent minority domestic undergraduate students, which was a significant increase from the original figure of 14.6 percent in 2010. Similarly, the percentage of underrepresented minority domestic undergraduate students increased from 8.3 percent in 2010 to 10.9 percent in 2016. The recruitment of ethnic minorities has been purposeful as figures show that the number of undergraduate students from ethnic minority populations was 4006 in 2010 and became 5187 in 2016 (Progress in Diversity and Inclusion, 2018).

Diversity recruitment at Purdue involves both international and domestic cultures. Recruitment efforts gradually helped in increasing diversity on campus. Figures and numbers present data about an increasingly diverse student body, and various on-campus diversity initiatives actively support minority student communities. Cultural centers and student organizations create safe zones for various student communities, but they might not succeed at creating an inclusive environment at Purdue, where cross cultural interaction is actively taking place. The fact that different student communities exist in one space and on one campus does not guarantee meaningful interaction. For meaningful interaction to take place, there should be purposeful creation and weaving of curricular contexts that mentor, guide, and develop skills needed to foster collaborative academic and social relationships among various student communities.

Institutional Context

Purdue University

Institutions differ in how they create their own cultures, and the settings at every institution determine communication patterns, decision making, innovation, conduct and role relations. Morris (1994) contrasts institutions with an open climate and others that do not encourage collaboration and problem solving. He argues that institutional leadership is responsible for creating their own climate because "schools are organizations, and they develop a culture, ethos, or environment which might be favorable or unfavorable to encouraging change and the implementation of innovations" (p. 109). Purdue University has invested in internationalization work through recruitment of international faculty and students, establishing numerous student organizations on campus catering to various community needs, and offering foreign language instruction in addition to designing study abroad and international internship programs. Their internationalization work aligns with their philosophy of maximizing diversity recruitment. Recent efforts have reconceptualized diversity by not restricting it to international student recruitment but capitalizing on recruiting ethnic minorities and Indiana resident students to balance those figures with the influx of out-of-state students.

Despite the fact that minorities exist in the student population at Purdue, their distribution is not representative of the state of Indiana or the US context (Advisory Committee on Diversity, 2016). African Americans, Asian Americans, Hispanic Americans, and Native Americans – expected to comprise a national majority in 2044 – constitute only 15 percent of the undergraduate student population and 18 percent of the domestic student body at Purdue (Advisory Committee on Diversity, 2016). These figures brought the attention of leadership to investing in recruiting underrepresented minority students (URM) for creating an inclusive

community that better prepares Purdue students to function in a new millennial diverse workplace. To achieve this milestone, Purdue leadership devoted their efforts to a targeted and active approach for recruiting URM students. Several programs have been put in place for that purpose: Destination Purdue, Emerging Leaders, and Boiler Mentors in addition to other programs hosted by colleges like Engineering, Science, the Polytechnic Institute, and the Business Opportunity Program in the Krannert School of Management. Destination Purdue typically invites 400-500 URM students from the US to campus and engages them in activities which relay the prospects of enrolling at Purdue. The admissions office also hosts 'Boilers Tracks Day' which attracts an additional 150 URM students to campus. All of these recruiting activities resulted in increasing the enrollment of URM students at Purdue during fall 2016 (Advisory Committee on Diversity, 2016).
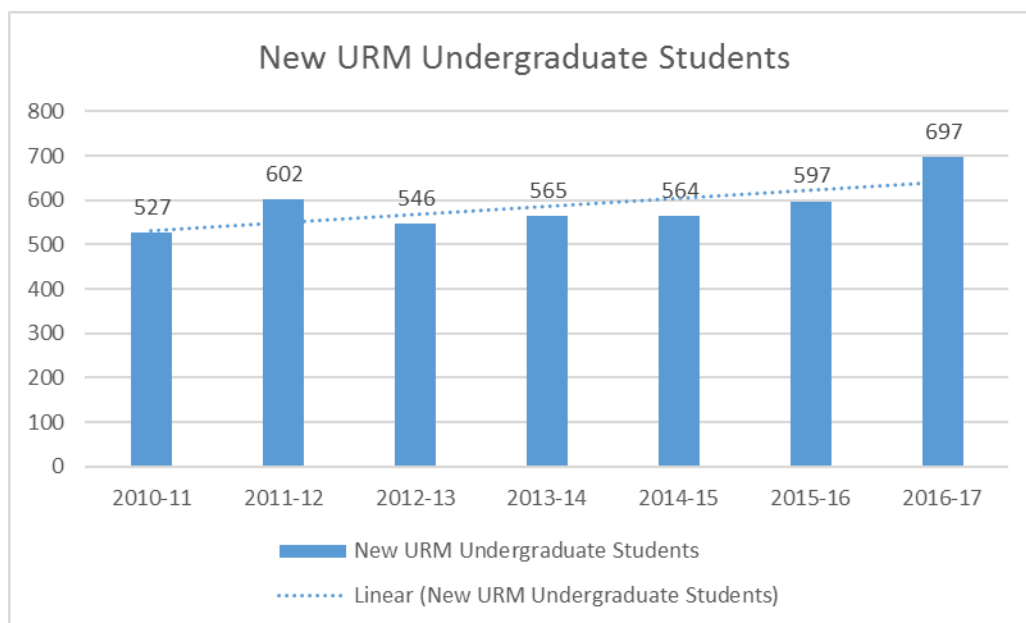
Figure 1: Underrepresented Minority Undergraduate Student Recruitment Numbers

Emerging Leaders and Boiler Mentors are two programs which have had an impact on maintaining and improving URM undergraduate student enrollments. Through these programs, the total number of URM students attending Purdue has risen over the last six years, reaching a 5.4 percent increase in 2016 (Advisory Committee on Diversity, 2016). These programs are funded by the institution and annually attract an average of "83 high-achieving URM first-year, first-time undergraduates to Purdue" (Advisory Committee on Diversity, 2016, p. 3). To better prepare URM students for success during their undergraduate studies, graduate school, or promising jobs in industry, Emerging Leaders and Boiler Mentors focus on activities such as peer mentoring, academic support and tutoring, and career development workshops. The close-knit community built through these programs helps URM students develop a sense of belonging to the institution as they are surrounded by fellow peers who have had similar experiences to theirs and can thus empathize or express solidarity towards communal challenges, goals, and aspirations.

Purdue University, being a renowned engineering school, attracts a significant number of international students. Since the majority of international students Purdue enrolls are largely from China and India, the Division of Diversity and Inclusion has been working on purposeful recruitment from other international destinations to diversify the international student population. Purdue invested in various English as a Second Language (ESL) programs to offer language support to both undergraduate and graduate international students. These programs focus on improving both oral and written communication skills. The role of second language studies in the institution has been to expand international students' linguistic capacities and improve their proficiency in English, which significantly enhances communication between domestic and international students. However, language proficiency is not the sole criterion facilitative of

fostering communication between international and domestic students. Cultural values, beliefs, and lifestyles are significant variables that facilitate or hinder communication. Students in the United States increasingly come of age in neighborhoods and schools that lack integration in racial, ethnic, religious, and class background (Saenz, 2010). Thus, university education is often one of the first times domestic students encounter significant cultural diversity. Similarly, international students experience daily contact with students from a variety of cultures other than their own. The mix of international and domestic students in American institutions has formed "the most strenuous force pressing for the introduction of international material into the curricula of the liberal arts college and professional schools" (Goodwin, 1995, p. 78). Diversifying recruitment within both the domestic and international student populations is important for institutions because it sets the ground for utilizing the presence of diverse student demographics on campus to push forward internationalization efforts. Integrating various student populations in the fabric of the institution does not stop at recruitment; it should expand towards embedding diversity in the curriculum and creating inclusive classroom settings and learning processes.

Multicultural education classes at Purdue are not required of all undergraduate students in all colleges, and even if they become compulsory their content is not sufficient as it focuses on diversity restricted to the US context. Another effective approach to promote diversity is by designing inclusive curricula which dually focus on both domestic and international students. Because FYW is a compulsory course for most undergraduate students at Purdue, it constitutes one feasible and suitable context for the implementation of such curricula. The linked section curricular model exposes undergraduate students to a customized multicultural reader that consists of texts written by multilingual writers in outer and expanding circle contexts (Kachru, 1990) and an assignment sequence that involves students in a gradual process of acculturation.

The process of acculturation is not unidirectional but engages both domestic and international students in acting upon ideas of diversity rather than just reading about them (Sunstein & Chiseri-Strater, 2002). Thus, the course design does not focus on the customized multicultural reader as the sole pedagogical tool; the assignments are designed based on a significant amount of interaction between domestic and international students and between domestic students and the literary works of multilingual authors in outer and expanding circle contexts to increase opportunities for more "infectious practices in multicultural composition" (Jordan, 2005, p. 168). The linked course model curriculum engages both domestic and international students in cross-cultural teamwork which naturally creates contact zones, where cultures, ideas, beliefs, values, and habits may clash. My role as a curriculum designer and an educator is to design interventions and mentor students on how to deal with and benefit from these clashes. A clash is not necessarily negative and does not always imply conflict. I define clash as encountering and identifying difference. By investing in all students' cultural repertoires and prior literacy experiences, I am building capital to create inclusive and responsive curricula and pedagogies.

First Year Writing

Purdue requires one writing class - English 106, a 4-credit hour composition course for all undergraduate students. The accelerated version is English 108, a 3-credit hour course which does not include student-instructor conferences. Students can also sign up for ENGL 304, an advanced writing course that focuses on non-fictional, non-narrative composition. In this course, students learn about writing conventions in their own disciplines by reading and writing assignments which require research and analysis. English 106 at Purdue follows different syllabus approaches: Academic Rhetorics, Digital Rhetorics, Public and Cultural Rhetorics, Rhetorics of Narrative, Rhetorics of Data Science, and Rhetorics of Science and Medicine. The

different syllabus approaches offer instructors the opportunity to customize the content of their courses while abiding by the standardized student learning outcomes. This philosophy in course design acknowledges the diversity of writing instructors at Purdue and allows them to integrate their research interests while designing their own syllabi. Moreover, there are various versions of the course that take into consideration various contexts and programmatic needs at Purdue. English 106E is the Polytechnic integrated experience which is paired with Communication 114 and Technology 120. This course focuses on themes related to high technology industries, digital media, and online collaborative environments. English 106R is the learning community version which connects an instructor in the English Department with instructors/professors in other programs at Purdue, and together they design a course that focuses on writing and research skills relevant to that particular discipline. English 106I is the international version which is offered for nonnative speakers of English. The main difference between English 106I and the other versions is the fact that students work on multiple drafts so that instructors offer them a chance to receive feedback and revise their work. This drafting process of writing is designed to address the linguistic and rhetorical needs of second language writers. ENGL 106 DIST is also the online version of ENGL 106, which is offered every semester for fluent speakers of English who are also confident in autonomous writing and time management skills.

The course outcomes are uniform among all versions of English 106. By the end of the course, students demonstrate rhetorical awareness of diverse audiences, situations, and contexts. They compose a variety of texts representing different writing genres. They critically think about writing and rhetoric through reading, analysis, and reflection. They also perform research and evaluate sources to support claims. They learn to provide constructive feedback to peers and incorporate feedback as they improve their writing. Because writing conventions have evolved

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through digital interaction, students taking English 106 also engage multiple technologies to compose for different purposes and contexts.

There is a great advantage in having sheltered writing classes for international students because it offers them a space where their linguistic and cultural needs are taken into consideration by trained and specialized instructors. It creates a comfort zone where solidarity and empathy can gradually develop. However, this sheltered environment during the first semester of their college experience can exclude them from the opportunity to mingle with domestic student peers whom they meet in other courses which enroll large numbers of students. Big classrooms and lecture halls do not provide ample opportunities for contact and interaction. The intimate environment of writing classes facilitated by a limited student enrollment creates an opportunity for deeper observation, reflection, self-expression, and dialogic conversations. The unique context of First Year Writing at Purdue which offers separate mainstream and L2-specific writing sections has triggered the design of the linked course model. With the support of administration, inexpensive infrastructure, and logistical arrangements, linking sections of domestic and international students was not a challenge.

Proposed Curriculum

First Year Writing: Curricular Concerns in Review

The crucial question about the most suitable approach to college writing continues to engage researchers because as Beaufort (2007) frames it, 'writing is a complex cognitive and social activity' that requires the involvement of enormous mental processes and contextual knowledge bases. With a limited timeline for teaching first year writing, the controversy

continues about the most suitable curriculum to initiate student engagement in academic writing, introduce them to writing genres in their disciplines, and facilitate transfer of learning.

Beaufort (2007) outlined several problems in university-level writing instruction, such as considering college writing a venue for teaching basic writing skills or a compulsory course that focuses on producing decontextualized writing. There is an inclination to connect writing with content when developing a first year writing curriculum in order to provide context, while other researchers like Yancey, Robertson and Taczak (2014) believe in the value and virtue of a Writing About Writing approach in which the course content focuses on reading, researching, reflecting, and writing about writing. Because of the validity of various approaches to teaching college writing, it is necessary to be critically skeptical about the most suitable choices and decisions to be made. Beaufort's (2007) discussion of writing as specific to particular discourse community needs activated my awareness of the importance of the social context of every particular writing situation.

In the social context of institutions where diversity manifests itself in the demographics of student populations, it is significant to remember that first year writing embraces all student communities: mainstream, international, and underrepresented minorities. The transition from high school to college is a rough one for many freshmen students for a range of reasons. Some come from schools in small towns where the monocultural, monolinguistic and monoreligious context is a barrier to easing students into bigger campuses that are more diverse. Others come from metropolitan urban communities with more exposure to diversity. Furthermore, freshmen students in first year writing have experienced different approaches to writing instruction in their high school English classes. While some were exposed to creative writing, others were trained to produce timed essays in preparation for writing tasks on standardized exams. Another population

of freshmen students worked with an approach to writing focused on literature, while others were accustomed to writing reports or short essays. International students had different experiences with writing in high school based on their prior literacy experiences, ESL instruction, and the types of schools they enrolled in.

Beaufort (2007) articulated a major difficulty that students experience during this transition; it is the challenge encountered in "bridging to more analytical thinking skills" in writing (p. 25). Taking into consideration the social context of my institution, I adopted an approach that combines the teaching of writing and the teaching of multiculturalism that could meet both the social and academic needs of freshmen students. During such a transition, mentoring and guiding students through a transcultural and transnational approach to college writing address various writing needs and possibly create a safe zone to tackle the vulnerabilities that would emerge in such a transition.

Transculturation in First Year Writing: Rationale and Choices

In an effort to teach writing with a lens of inclusivity for all student populations, I designed my syllabus at the intersection of a transcultural approach and a Writing About Writing approach to teaching college composition. The multicultural reader was one major curricular intervention but not the main provider of cultural knowledge. I used the multicultural reader to scaffold interest and trigger curiosity. To immerse students in research and writing tasks, I designed a writing assignment sequence that develops both writing and research skills. It also promotes writing to learn about other cultures because through engaging in primary and secondary research, students can use both fieldwork ethnographic data and source text data to build knowledge.

Through my multicultural reader, I focused on themes like gender, identity, languages, globalization, ethnicities, multinational societies, cultural gender stereotypes, work culture, law and ethics in multinational societies, and multicultural and multilingual visual design and typography. The destinations and authors chosen were mostly in expanding and outer circle contexts (Kachru, 1990), where English is not a first language. To maintain a balance between culture and writing, I relied on the assignment sequence recommended by the Writing About Writing approach to scaffold the acculturation of students into the writing culture of my institution and to teach them writing skills for successful transfer to other contexts. I also took into consideration the quality and quantity of writing suggested by the Writing About Writing approach. For a review of the assignment sequence, refer to the following table.

Table 2: Adopted Assignment Sequence for Transculturation in First Year Writing

Writing About Writing	Transculturation in First Year Writing
Literacy Self Study	Cultural Exchange Case Study Report
Community Research Project	Cultural Investigation Research
Website Remediation & Visual Design	Website Remediation & Visual Design
Final Reflective Essay	Final Reflective Essay

Because "genres are context-specific and complex" (Wardle, 2009, p. 767), I examined my writing curriculum in the designed assignment sequence and unpacked the genres included in the writing assignments and tasks to stimulate my metacognitive awareness of how to contextualize these genres. Teaching genres out of context is difficult, as Wardle (2009) explicitly stated, which can result in a fragmented curriculum in the context of my approach to teaching FYW. A threshold concept for writing curriculum designers is creating activities that "provide the content needed to practice writing genres in any meaningful way" (Wardle, 2009, p. 781). I was also keen on giving my student writers some explicit knowledge and language about writing to enable them to reflect and discuss their writing with me and among each other, thus

aiming towards students' utilization of this knowledge for different purposes in other classroom settings during their university education. For a closer examination of the genres emphasized in this course, refer to the following table.

Table 3: Writing Genres and Skills Embedded in the Transculturation FYW Curriculum

Writing Genre	Writing Skill
Cultural Exchange Case Study Report	Primary and Secondary Research Skills
Proposal	Technical Writing; Rhetorical Organization
Bibliography	Library Research Skills; Source Validation
Argumentative Research Report	Data Mining; Intertextuality; Argumentation
Website Design	Visual Design; Multimodality; Remediation
Reflective Journals and Essay	Reflection; Narration; Synthesis; Voice

Curricular Interventions

Intervention One: Paired Sections and Co-teaching

The core of the team working on the linked course model curriculum is four doctoral students from diverse academic and cultural backgrounds. Our team has developed joint decision-making processes that facilitate true intellectual collaboration in our research, further shaped by our shared experiences teaching the linked courses, and our interdisciplinary doctoral training in composition studies and second language studies. The fact that the team members come from four different countries and cultures (Iran, Lebanon, the United States, and Vietnam) present our students with a live model about diversity in the workplace.

The two instructors meet together with their paired sections once every three weeks resulting in a total of six co-teaching sessions. The purpose of these meetings is to bring domestic and international students together in one classroom space to collaborate and work in groups on activities related to their multicultural reader texts, research projects, and writing. These classroom meetings give us the opportunity to observe how our students work together and communicate and present us with chances to intervene for effective mentoring and guidance

on group work skills. Students in disciplines like engineering, agriculture, and business work collaboratively on research projects during their junior and senior years, but they are not provided with any formal training on effective collaboration and communication skills. For example, for the first assignment in our classes, domestic and international students work together on conducting primary research and collecting data from outside the classroom. To facilitate an effective environment for collaboration, we prepare students for out-of-class meetings in advance during the co-teaching session meetings. Students receive mentoring guidelines on research ethics and communication etiquette, which coaches them on initiating contact, negotiating expectations, managing deadlines, and planning fieldwork observations and interviews. The co-teaching sessions are placed strategically in the course calendar so that the lesson plans and activities closely relate to the main curricular interventions, facilitate connections among various curricular components, and provide extensive intercultural interaction for students, thus strengthening both cultural exposure and interaction.

The four teacher researchers on the project meet a week in advance of the co-teaching session and collaboratively work on the lesson plan. In addition to keeping in mind the alignment of lesson planning with the main curricular interventions, we discuss different student needs in the four different sections of FYW (domestic and international) as observed through formative assessment. Every pair of instructors exercise some autonomy to tailor the general lesson plan for the particular needs of their students and their development in both writing and intercultural skills. During the six co-teaching meetings, instructors explicitly communicate with their students the purpose of these sessions, the goals of each lesson plan, and how the goals scaffold upon major course assignments, intercultural interventions, and teamwork. During these sessions, students also have the opportunity to work with different students and not necessarily

keep collaborating with the same peer they had for the first assignment. The value of these sessions is to promote further exposure and interaction for students and present teachers with opportunities to observe the development of teamwork skills.

Intervention Two: The Multicultural Reader

The second curricular intervention is a collection of literary texts by multicultural multilingual authors who write and publish in English. These texts focus on multicultural themes related to multiple identity dimensions such as language, nationality, gender, religion, sexuality, familial values, social customs, and socioeconomic status. The main purpose of this curricular intervention is to promote students' exposure to familiar themes through the lens of multicultural and multilingual writers. The predominant focus of K-12 education on topics specific to the US context indicates an urgent need to expose domestic students to the voices and texts of multilingual writers from outer and expanding circle contexts. Similarly, international students benefit from the same level of exposure due to the context-specific educational experiences they have had during their schooling experience back home. Students are asked to respond to these texts either in the form of reflective journals, through classroom activities, or in conferencing sessions. In activities and discussions related to the multicultural texts, students are encouraged to analyze and deconstruct arguments and to express their perspective in response to these texts. The opportunity provided for students to present their personal response to multicultural texts creates a Pratt's (1991) contact zone in class, where various perspectives and ideologies meet and grapple, thus spurring discussion and triggering conversation.

The multicultural texts are rhetorical artifacts that provide students with multicultural thematic knowledge, but the use of texts is not sufficient to promote intercultural interaction. Intersections between reading and writing maximize interaction through observation, conceptual

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thinking, and reflection. Jordan (2005) argues that a multicultural composition curriculum should promote pedagogies that "encourage students to write to explore their own cultural affiliations, family backgrounds, and experiences with intercultural communication -- even uncomfortable ones -- so students may draw on their pre-classroom knowledge and continue to build for themselves the subjectivities that will encounter supposedly foreign texts they read" (p. 182). This approach to pedagogy contrasts multicultural composition classes that maximize interaction through the use of reading, writing, research, and reflection and multicultural education classes that solely depend on the reading and analysis of powerful multicultural texts. My pedagogical approach in the transculturation linked course model curriculum invests in the use of multicultural texts as means to write, reflect, and research.

Intervention Three: The Writing Assignment Sequence

The third curricular intervention is a research- and writing-based assignment sequence that requires a significant amount of collaboration between international and domestic students. The first project in the sequence is a case study report in which a domestic student pairs with an international student, and each student is required to investigate their partner's socio-cultural background through conducting secondary and primary research. Students will interview their partner twice and engage in a social activity to observe the behaviors of their partner in social contexts outside the classroom. Then, students have to write a report on what they have learnt about their partner. The aim of this assignment, apart from teaching students how to conduct primary research, is to raise their awareness of the potential stereotypes, misconceptions, and hasty conclusions they may have about a particular culture or community based on popular sources. The rationale for designing this assignment is engaging them in fieldwork research,

reading of secondary source texts, and social interactions to gain a more comprehensive or accurate understanding about an individual profile from a different culture or community.

The second project in the sequence is a cultural inquiry assignment that requires students to investigate an unfamiliar cultural phenomenon of their choosing, and the target culture must be different from their home culture. For this project, students learn how to conduct secondary research to write a research proposal and to compile an annotated bibliography of both reliable scholarly and popular sources about their selected cultural phenomenon. Students then report their findings in an argumentative research report. This project develops students' skills to conduct scholarly inquiry, do library research, and include source texts in writing. With the use of different types of sources, this research project helps increase students' cultural sensitivity towards events or phenomena that happen in a foreign international culture or domestic sub-culture different from their own.

The third project is a digital remediation of Project 2 in the sequence, in which students present their inquiry from the second project in a digital form via a different medium for a different audience. The purpose of this project is to help students understand how writing as a technology restructures thought and uses commonplace software like Canva, Piktochart, WordPress, etc. to create media that effectively construct or support researched arguments. Through this project, students learn how to rework written content and integrate visuals and digital media to present an argument within a different rhetorical situation. In this assignment, students evaluate design features and make choices as they navigate the dynamics of delivery and publishing in digital spaces. The skills students develop in this project help meet the learning outcomes of English 106 at Purdue and those articulated in the Writing Program Administration outcomes statement for First Year Composition.

The final project is a written reflection about their cultural learning and writing skill development. It is not an evaluation of the instructor or the course. The purpose of this project is to continue the ongoing reflection students have been engaged in through the four reflective journals they were composing in the course. The difference between reflective journals and the final reflective essay lies in the opportunity students have to distance themselves from particular curricular interventions and review their experience with the curriculum holistically to express what influenced their sociocultural and academic growth as researchers, writers, and collaborators.

Reflective Journals

Alongside the four writing projects, students are asked to write four reflective journals which are short reflections on their learning experiences in the course or concurrent cultural experiences that they have had inside or outside of the classroom. For these journal entries, students are encouraged to connect their reflections with the concepts and themes discussed in class. The function of these journals is to develop students' cultural sensitivity and competence and mentor them on systematic self-expression as a method for continuous assessment of their learning and interactions. I strategically situated the reflective journals after particular interventions to scaffold reflection and present students with an opportunity to interact with various curricular interventions, classroom activities, and other concurrent campus experiences.

These reflective tasks align with Yancey's (1998) reflection-in-presentation where student writers use their own words to express what they have learned about writing in addition to commenting on their current writing practices and their understanding of them. Due to the dual focus of my curriculum, the participants reflect on their writing and cultural learning. There were no specific prompts designed for each reflective journal, but students were provided with

guidance on a spectrum of options they could respond to. The careful design of the course calendar has purposefully placed these journal entries to trigger students' responses to cultural texts, the three main research projects, and social interactions in and outside their writing classroom.

The variety of assignments in my curriculum and the design of the assignment sequence do not only emphasize the learning of new genres but present participants with "a host of new rhetorical situations, new ways of thinking, and new roles as writers" (Beaufort, 2007, p. 8). In every writing situation, the participants were considering their audience, purpose, exigence, and constraints. Their ability to focus on the components of the rhetorical situation develops critical thinking skills as they find a meaningful purpose in the assigned research, writing, and collaborative tasks.

Curriculum Evaluation

There are several approaches and purposes for evaluating designed curricula. Some are done for program accountability and fidelity, while others are done for curricular development and improvement purposes. Whether it is formative, illuminative, or summative, Richards (2001) emphasizes the importance of asking basic questions fundamental to the understanding of curriculum or program evaluation. Richards (2001) argues that questions should center on whether or not the curriculum achieves its goals and meets its outcomes, how the curriculum affects the involved stakeholders, why teacher performance is essential, and how the proposed curriculum is similar or different to its counterparts. Answering curriculum evaluation questions requires choosing germane methods for collecting data about different aspects of the curriculum. The collected data serve as evidence to construct an argument about curriculum effectiveness.

In the context of transculturation research in linked sections of L2-specific and mainstream writing classes, I conducted formative, summative, and delayed assessments of students' development in both writing and intercultural skills to investigate how the designed curriculum achieves its various goals. Direct and indirect evidence comprise data to trace individual and group developments in writing and intercultural competence skills and provide evidence of participants' individualized experiences and their responses to the curriculum. Along with data I collected from students' writing for assessment purposes, I have been involved in illuminative evaluation of curricular decisions and pedagogical practices with my co-teacher researchers to ensure continuous reflection upon our own practices in the classroom. To facilitate illuminative evaluation, we had regular weekly meetings to discuss how students responded to activities, classroom discussions, and group-work tasks. Because we designed common lesson plans for our co-teaching classroom sessions, we were reflecting on the use of materials, choice of activities, group work configurations, planned teacher-student interaction patterns, and pace of activities. After each co-teaching session, we reflected on what went well and what required improvement. The feedback and classroom narratives we shared have improved the lesson planning for subsequent semesters. Illuminative evaluation was not restricted to co-teaching; it also involved choice of multicultural reading texts, the layout of the course calendar, the design of research and writing assignments, the quantity of work assigned, and our interactions and relationships with students. Because we shared a common curriculum and we collected data to measure the effectiveness of the linked section model, we were keen on unifying practices, decisions, and choices. For the delayed assessment of the curriculum based on student perspectives, we conducted student interviews with participants who expressed consent at least

three months after they finished the course. We asked four main questions that target the evaluation of the curriculum:

1. Has the course influenced your perceptions of about attitudes towards people from different cultures? If so, how?

2. What aspects, activities, readings, and assignments helped in increasing your exposure to difference?

3. How did the course influence your curiosity about other cultures?

4. What writing assignments or writing genres were beneficial for your learning? Why?

By answering these questions, student participants present testimonials to an interviewer who is not their classroom instructor. The choice of questions aligns with a particular philosophy behind the curricular theme of this particular linked section model; it is an understanding of the possibility of learning about cultural exposure and interaction through the interplay between reading, researching, collaborating, and writing.

CHAPTER FOUR: METHODOLOGY

Theoretical Underpinning

Case study research is a qualitative approach in which the investigator explores a real-life case or multiple cases over time, adopting detailed and in-depth data collection methods involving multiple sources of information such as observations, interviews, and audiovisual material, in addition to written documents and reports (Creswell, 2013). Stake (1995) and Yin (2009) reviewed several characteristics that define case studies. One of the major features is attributed to the ability of the researcher to define a case bounded within specific place and time parameters. Also, each case study has a particular intent, such as examining a specific issue, problem, concern, or opportunity for advancement. Moreover, a case study is defined by its inclination to present a detailed understanding of the case through collecting and analyzing multiple sources of data. The approach to data analysis relates to the research question(s) of interest and the theoretical framework guiding the research inquiry. It involves analyzing data through description of the case, its embedded themes, and cross-case themes when applicable. Thus, case studies end with conclusions about the overall research implications referred to as assertions by Stake (1995) or building patterns by Yin (2009). Creswell (2013) perceives these assertions or patterns as lessons learned from researching and studying the particular case of interest.

My rationale for adopting a case study approach in my research inquiry relates to the fact that I am investigating a linked course model curriculum as an opportunity for advancing intercultural competence development through creating a social context for interaction between and among domestic and international students. I am examining this issue in multiple sections of FYW throughout three semesters, so the case-study context parameters are bounded. Moreover, I

am collecting data from student writing, pre-and post-course MGUDS scores, and interviews with participants who consent to do them. The multiple sources of data allow for triangulation, present detailed evidence about the context where the study is conducted, and address the main research questions of interest. Moreover, the research implications pertaining to participants' responses to the treatment will shape future research deliverables.

Entire Study Research Design

This case study adopts a mixed-methods approach to assessing the development of intercultural competence in FYW classes of domestic and international students. Participants come from eight FYW sections —both mainstream and L2-specific— spanning three semesters. The first semester of implementation (Spring 2017) was the pilot phase of the project and included 8 participants, and my research team recruited 21 students from two sections in Fall 2017-2018 and 29 students from four sections in Spring 2018, for a total of 59 participants to date (IRB protocol #1703019016). Data collected comes from three sources: (1) pre- and post-course measures of intercultural competence using the Miville-Guzman Universality-Diversity Scale tool (MGUDS) (Miville et al, 1999; Fuertes et al., 2000), (2) content of major course projects, including reflective journals; and (3) semi-structured interviews with participants completed 3 to 6 months after the conclusion of the course.

To trace changes in intercultural competence, my research team collaboratively analyzed de-identified student writing for indicators of intercultural competence development. Reflective journals are of premium interest to me because they collect ongoing data on students' interactions with various pedagogical and curricular interventions. Due to the significance of this data for formative assessment purposes, I applied open thematic coding using the grounded-theory coding scheme which was developed and tested by utilizing the pilot data set. While the

grounded-theory coding scheme is primarily qualitative, I was able to trace frequencies of codes across documents, offering a quantitative view of course outcomes and cultural competencies. After this first level of thematic coding, I mapped students' coded reflections onto the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1993) -- denial, polarization, minimization, acceptance, and adaptation -- to understand larger-scale changes, or lack of thereof, across the entire semester. Both Bennett's theoretical DMIS model (1986; 1993b) and the MGUDS scale (Miville et al.,1999; Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000) are in wide use, allowing comparison of my results with other studies. The outcomes of formative assessment could provide context to the MGUDS scores and present complementary evidence on how and why changes in intercultural competence took place.

Finally, the interview results offered some insight into how (or if) students carried the concepts from the class forward into other contexts. I also applied thematic coding using the grounded coding scheme on segments of transcribed data pertaining to the participants' responses to the semi-structured interview. Collecting data from multiple sources allows contextualizing and validating results to construct an evidence-based argument about the effectiveness of the designed curricular intervention on intercultural competence development and students' responses to the treatment, thus shaping future research-based deliverables.

In the entire study, I address the following research questions: (1) How can FYW curricula develop intercultural competency skills and better promote social and academic adjustment for diverse domestic and international students?, and (2) How can we assess the effects of the curriculum on improving students' intercultural competence? In my dissertation, I address two more specific research questions: (1) How can reflective writing as a genre be utilized for

formative assessment in the linked course model curriculum?, and (2) What does reflective

writing inform us about students' writing and intercultural learning skills?

Data Collection: Participants and Process

Participants

Participants enrolled in this study came from eight FYW sections —both mainstream and

L2-specific—spanning three semesters. The first semester of implementation (Spring 2017) was

the pilot phase of the project which was conducted in two linked sections, where eight students

were recruited to participate in the study. Afterwards, twenty-one student participants were

recruited from two linked sections in Fall 2017-2018, but one participant failed screening

because they did not continue the semester. The data pertaining to this particular participant were

excluded as a result. In Spring 2018, the project expanded to another set of two linked sections,

where twenty-nine student participants were recruited from all four sections, for a total of 58

participants to date. The following table shows the numbers of participants recruited from

English 106 (mainstream) and English 106 I (L2-specific) FYW across the entire study.

Table 4: Participant Recruitment by Semester

Semester	Recruited	Failed Screening	Withdrew	Total
Spring 2017/ ENGL106 I	4	0	0	4
Spring 2017/ ENGL106	4	0	0	4
Fall 2017-2018/ ENGL106I	13	0	0	13
Fall 2017-2018/ ENGL106	9	1	0	8
Spring 2018/ ENGL106 I – Set 1	9	0	0	9
Spring 2018/ ENGL106 – Set 1	12	0	0	12
Spring 2018/ ENGL106 I – Set 2	2	0	0	2
Spring 2018 / ENGL106 – Set 2	6	0	0	6
Total	59	1	0	58

Recruited: Students consenting to participate in the study
Failed Screening: Students not completing all written course components; data were excluded
Withdrew: Students withdrawing their participation after signing the consent form

Process

At the beginning of the semester, each instructor/researcher distributed a demographic survey questionnaire to all enrolled students in each class. The purpose of this survey was to collect data which helped instructors pair domestic and international students to work on collaborative research projects. The questions included in the survey inquired about each student's educational background, nationality, home culture, languages spoken, prior experiences with diversity, lifestyle, and general interests. The collected data from this questionnaire did not allow us to map our students into the various ethnic categories addressed by Purdue University's advisory committee on diversity. Moreover, our intention was not to delineate and analyze each student's identity; our primary purpose was to design interventions and create a context for students from two different cultural backgrounds to communicate and collaborate effectively by understanding and dealing with the differences that emerge from such an interaction.

The data collection process was a series of interrelated activities the researcher engaged in to gather information which aided in answering the targeted research questions. The collected sample was purposeful as the research design determined the data collection site to be in mainstream and L2-specific writing sections. Prior to the study's pilot phase, I contacted a colleague whose research interests relate to internationalization and L2 writing pedagogy. She agreed to join the research project, and she became a co-teacher and co-researcher. Together, we implemented the pilot phase of the project. Afterwards, we received a grant, whose funds enabled us to recruit two more colleagues teaching mainstream and L2-specific FYW sections, who also joined the project as co-teachers and co-researchers. Gaining access involved obtaining approval from the institutional review board. We submitted a proposal that detailed the project's procedures and gained approval (protocol #1703019016) in spring 2017.
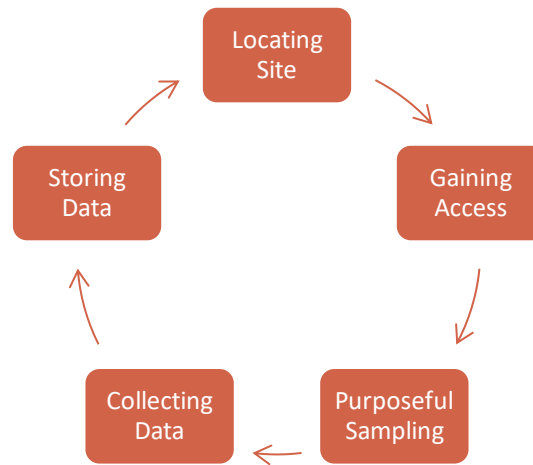
Figure 2: Data Collection Activities

We recruited participants at two specific periods during each semester. The first time was during the first three weeks of the semester, and the second time was during the last two weeks of the semester. We did not recruit in our own classrooms to avoid the influence of power dynamics on potential student participation. We visited each other's sections and conducted the recruitment by describing the research project, its purpose, research design, impact, and implications. We also explained the contents of the consent form, which included the following elements:

- the right of the participant to voluntarily withdraw from the study at any time;

- the purpose of the study and procedures to be used in data collection; in our particular case (collecting student writing and/or conducting interviews);

- the protection of the confidentiality of the respondents;

- the difference between anonymity and confidentiality;

- risks associated with participation in the study;

- potential benefits from participation; and

- the signatures of the participant and researcher.

After collecting the consent forms, we kept a directory of the student participants after each semester and stored the consent forms with a faculty member, who was a designated principal investigator. The student texts were downloaded from Blackboard, converted into text files, and manually de-identified. Each student participant was given a research ID to protect their confidentiality. Student texts were stored in separate files on a safe server provided by the university called Data Depot. The researchers were given access to Data Depot files by another designated principal investigator on the study. When interviews were conducted with participants who expressed consent, the recording was transcribed and converted to text by the use of Dragon Speech Recognition transcription software then stored in a separate folder on Data Depot. The accuracy of the software transcription was checked by researchers through listening to the interviews and tracking the transcription.

Dissertation Data Sources

In this dissertation, I will focus on the pilot dataset and the collected reflective writing data of 20 participants in mainstream and L2-specific writing classes from Fall 2017-2018. There is a total of 138 reflective texts from both the mainstream and L2-specific sections that are included in the data analysis. Along with the writing research projects, students were asked to write journal entries -- short reflections on their learning experiences in the course and/or concurrent cultural experiences they had inside or outside of the classroom. For these journal entries, students were encouraged to connect their reflections with the concepts and themes discussed in class. The purpose of these journal entries was to develop students' awareness about cultural sensitivity and to mentor them on systematic self-expression as a method for continuous assessment of their learning and interactions. These reflective tasks align with Yancey's (1998)

reflection-in-presentation where student writers used their own words to express what they had learned about their own interactions with the curricular components.

I chose reflective journals as the writing genre included in my data pool for several reasons. Yancey (1998) argues that reflection enhances the validity of assessment, and reflective texts expose a writer's multiple selves. Her approach to using reflection as a model for formative assessment aligns with my purpose of including reflective journal writing as an additional source of data in response to Deardorff's (2011) argument about a multi-method plan for assessing intercultural competence. Student participants wrote four reflective journals in addition to a final reflection at the end of the semester. Four reflective journal tasks were designed and placed in the course calendar strategically and purposefully to collect evidence about student participants' continuous interactions with various pedagogical and curricular interventions specific to the multicultural texts, research assignments, class discussions, and co-taught lessons. Moreover, the end of course reflection provided a summative qualitative evaluation of the most effective texts, activities, and assignments that had made an impact on students. Examining reflective writing data could present evidence to contextualize and give explanation to the MGUDS scores.

All students enrolled in mainstream and L2-specific sections took the MGUDS as a pre- and post-intervention measure of intercultural competence development. The MGUDS measures three indicators of intercultural competence: the cognitive (relativistic appreciation of difference), affective (comfort with difference), and behavioral (diversity of contact). The choice of MGUDS also aligns with the theoretical assumptions guiding the operationalization of the construct of intercultural competence. Deardorff (2006) highly recommended that scholars, faculty, and administrators maintain congruence between the adopted definition and the assessment method in use. I adopted Deardorff's (2004) general definition for intercultural

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competence -- the "ability to communicate effectively and appropriately in intercultural situations [according to] one's intercultural knowledge, skills, and attitudes" (p. 194). Deardorff's (2004) general definition also aligns with Byram's (1997) more specific definition, which focused on having knowledge of others and self, skills to interpret and relate, skills to discover and/or to interact, respect for others' values, beliefs, and behaviors, in addition to relativizing one's self and possessing linguistic competence. Deardorff (2004) emphasized respect, openness, and curiosity as requisite attitudes to develop cultural self-awareness and construct a deep understanding and knowledge of culture including context, role, and impact of others' world views.

MGUDS, which measures diversity of contact, relativistic appreciation, and comfort with difference, presents one type of indirect evidence about students' intercultural competence, or more accurately, their perception of it. Qualitative data collected from ethnographic observations, students' writing, and reflections present additional direct evidence on the development of intercultural competence. In this dissertation, I am analyzing continuous data from reflective writing texts collected at different time intervals during the intervention.

Coding and Analysis

Grounded Thematic Coding Scheme: Development and Use

Saldana (2016) defines a code in qualitative inquiry as " a word or phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 4). Vogt, Vogt, Gardner, and Haeffele (2014) define a code as a researcher generated construct which symbolizes or "translates" data and attributes interpretive meaning to an individual datum for subsequent pattern detection,

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categorization, proposition development, theory building, and analysis (p. 13). In large data sets, codes help summarize and condense big data and facilitate organized and systematic analytic processes. I employed Saldana's (2016) descriptive coding to reflect concepts in the language of my participants' reflective writing – language which translates students' reactions to and perceptions of the curricular interventions they experienced. Saldana (2016) argues that coding is a heuristic – "an explanatory problem-solving technique without specific formulas or algorithms to follow" (p. 9). It is not simply a process of labeling; it is linking data to concepts – "it leads you from the data to the idea and from the idea to all the data pertaining to that idea" (Richards & Morse, 2013, p. 154). Coding data also proceeds and develops in cycles; it is not a mechanical process but more of a cyclical process where a researcher engages in multiple levels of coding. These various cycles have multiple purposes; they help the researcher in validation, and they also facilitate a more in-depth exploration of the collected data which could inspire further research questions. Data coding also facilitates data analysis, which is "the search for patterns in data and ideas that help explain why those patterns are there in the first place" (Bernard, 2011, p. 338).

In examining codes, a researcher tries to make meaning of separate distinct codes through finding connections and relationships in order to develop broader categories. There is no formula or algorithm as in quantitative analysis to consolidate meaning of codes. Saldana (2016) describes the consolidation of meaning as "taking the symbolic form of a category, theme, concept, or assertion, or set in motion a new line of investigation, interpretive thought, or the crystallization of a new theory" (p. 10). In the grounded coding scheme I created, an example of a category of codes is *critical evaluation skills*. I inferred this category by consolidating separate codes such as interpretation, inference, synthesis, questioning, and analysis. I chose critical

evaluation skills as the broader category that describes the abovementioned activities by relying on how scholarship in writing studies and intercultural competence defines critical evaluation.

During the initial stages of data coding, I read de-identified reflective writing from the pilot data set of Spring 2017, and I applied open thematic coding to explore and identify the conceptual themes in the participants' reflective journals. This resulted in the individual codes that I inferred from the raw reflective writing data. To facilitate thematic coding, I segmented each journal entry into individual sentence units and assigned each sentence a code based on interpreting the meaning in each sentence and the contextual cues in prior and/or subsequent sentences. Coding by segmenting facilitates an in-depth and detailed interaction with the data and the quantitative measure of the frequency of codes. Charmaz (2008) argues that a detailed line-by-line coding promotes a reliable analysis which "reduces the likelihood of imputing your motives, fears, or unresolved personal issues with your respondents and to your collected data" (p. 94). In Figure 3, I show code crowdsourcing during the initial developmental stages of the scheme facilitated by the asynchronous collaborative tools of Google Docs which enabled different researchers to contribute and track individual contributions for subsequent team discussions.
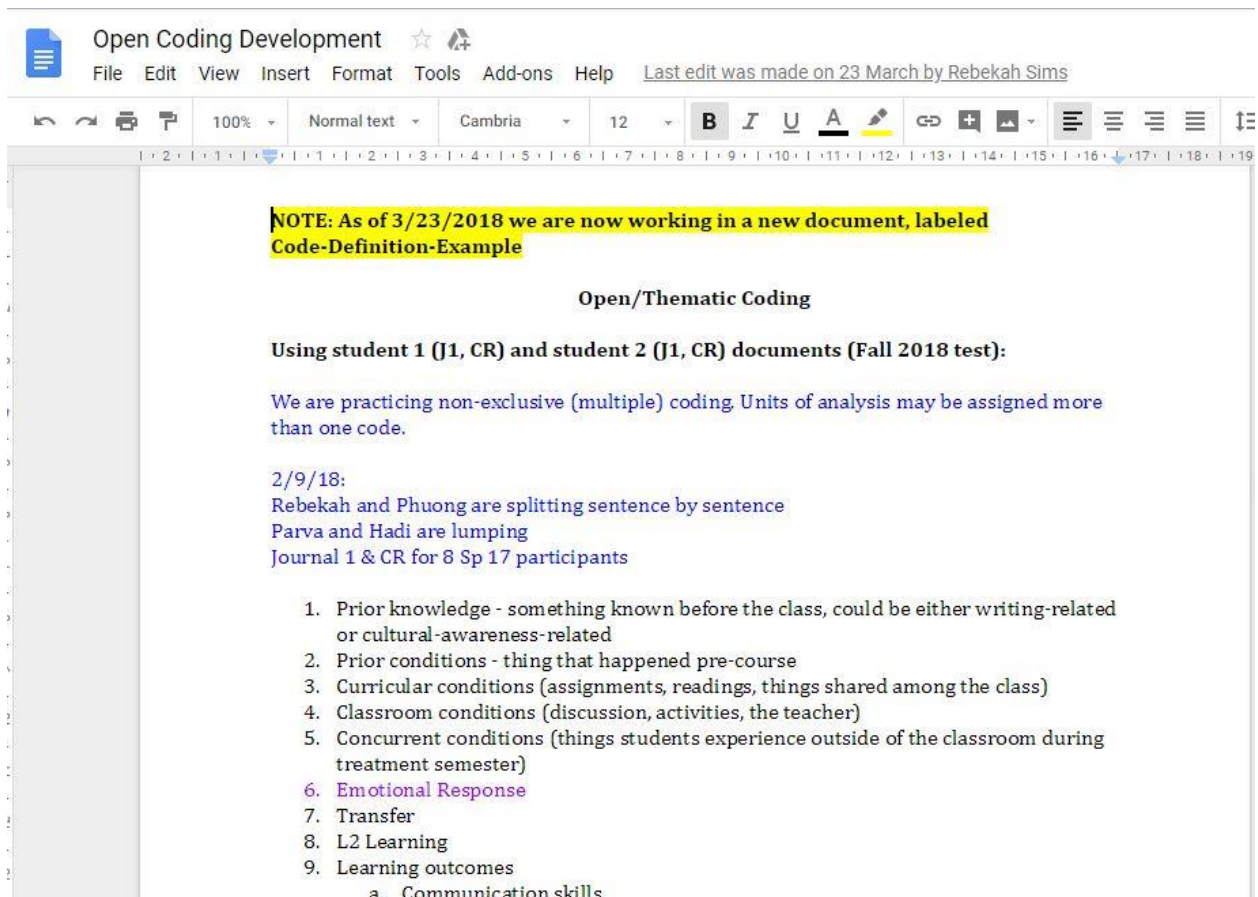
Figure 3: Code Crowdsourcing in the Scheme's Initial Development Stages

During the first phase of creating the grounded coding scheme, my research collaborators and I conducted thematic analysis of all texts and compiled the codes we identified from the pilot dataset. The initial exploration of codes in raw data was preliminary and did not conclude with the work of an individual researcher. We compared the individual lists of codes each of the four researchers came up with, and we looked for agreement and disagreement instances. In relation to the common codes we inferred, we discussed how and why we labelled separate units of data with the corresponding codes. When there was disagreement about terminology use in codes or occurrences of new codes which did not recur in the reports of more than one researcher, we resolved major conflicts by referring back to and reexamining the raw data collaboratively and

negotiating our perspectives and decisions in relation to the thematic analysis and codes we individually chose. We composed analytic memos to negotiate labelling, interpretation, and choice of codes. The outcome of both individual and collaborative coding of the reflective writing pilot dataset was the design of a grounded thematic coding scheme (see Appendix), which we utilized for the coding of subsequent data sets from Fall 2017 and Spring 2018.

Journal Entry 2:

Entry Number	Sentence Number	Sentence	Questions/Discussion	Codes
11004	10	Reading the works by Amin Maalouf, Orhan Pamuk, and Min Zhan Lu, I have forced to take a more introspective look at the concept of identity.	Sentence 10 has agreement on curricular condition so why when it was resolved both curricular condition and cultural identity were mentioned? R: Since the student notes that he/she is taking "a more introspective look at the concept of identity" I added the code cultural identity. However, if you all think this is not about cultural identity, we can delete this code Agreed. Thank you. I agreed with the Curricular conditions. On the other hand, I am not sure if what the student writes here aligns with our definition	Curricular conditions, cultural identity

Figure 4: Documenting Coding Disagreement and Negotiation

To test the reliability of the grounded coding scheme we developed, we repeated the coding of all reflective texts from the pilot data, which constituted the second stage in the development of the grounded coding scheme. We then compiled all our individual coding of each reflective journal text from separate excel sheets into a comprehensive one. Afterwards, we compared the four codes the researchers gave for each segment in every entry. Two researchers were assigned to examine the coded texts from ENGL 106 I, and the other two researchers examined the coded texts from ENGL 106. One researcher on each team reviewed the coding reports from the four researchers and presented a decision about the final code in each segmented sentence based on majority agreement of codes. Afterwards, another assigned researcher also reviewed the final resolved codes to check on the accuracy of code resolution completed by the first researcher. We

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calculated the frequency of each thematic code to present evidence on the most and least

frequent codes for data analysis purposes.

17	Curricular Condition + Critical	critical evaluation	Curricular Conditions	critical evaluation, curricul	curricular conditions, critical e	Orhan's experience i
18	Curricular Condition + Critical	emotional response	emotional response	critical evaluation, emotio	critical evaluation, emotional	The idea that these t
19	Critical Evaluation	student aspirations,	Critical Evaluation	emotional response, trans	critical evaluation, transfer	It makes me wonder
20	Critical Evaluation	critical evaluation	Critical Evaluation	critical evaluation	critical evaluation	Do intense, perhaps
21	Critical Evaluation	critical evaluation	Critical Evaluation	critical evaluation	critical evaluation	In many ways I think
22	Critical Evaluation	critical evaluation	Critical Evaluation	critical evaluation	critical evaluation	Everyone has their li
23	Critical Evaluation + Cultural	Purdue experience	Purdue experience	Purdue experience	critical evaluation + cultural e	Perhaps the best per
24	Cultural Identity	cultural identity, Purd	cultural identity, Purd	cultural identity, Purdue e	cultural identity, Purdue expe	I am a native <ethnic
25	Cultural Identity + Critical Ev	cultural empathy, Pu	Cultural empathy, Pur	cultural empathy, Purdue e	cultural empathy, Purdue exp	I am not faced with a
26	Purdue Experience	concurrent condition	Purdue experience	attitude change, Purdue ex	Purdue experience	There have certainly
27	Critical Evaluation + Purdue	critical evaluation, oj	Purdue experience, C	emotional response, cultu	emotional response, cultural	My reserved nature
28	Purdue Experience + Emotio	behavioral change	Purdue experience	behavioral change	Purdue experience, behavior	Slowly, however, I ha
29	Curricular Condition + Critical	student aspirations,	Student aspirations, c	cultural empathy, Purdue e	student aspirations, cultural e	In the long run I imag
30	HB	PP	PT	RS	ALL	

Figure 5: Coding Practices

To validate the use of the grounded coding scheme and to bracket potential instructor

researcher participant bias, our undergraduate researchers who did not teach the course received

training to use the grounded coding scheme. This constituted the third stage in the development

of the coding scheme. After familiarizing them with the project, team practices, and scholarly

readings about qualitative research, the undergraduate researchers used the scheme to code

samples from the pilot data set. During a semester-long of coding training sessions, the

undergraduate researchers posed important questions which enabled us to redefine certain

thematic codes and remove unnecessary ones. They also composed coding memos to rationalize

the revisions we made. Together, we used the revised scheme for thematic coding of all

remaining data sets collected from Fall 2017 and Spring 2018. Neither instructor or non-

instructor coders suggested any further revisions upon completing coding of all data sets. The

grounded coding scheme which was created in its first stage of development, then tested for

reliability (90% agreement) in the second stage, and finally validated by non-instructor coders in

the third stage, was completely developed and ready to use for coding future data sets in the project and for similar research projects that involve thematic coding of reflective writing.

Thematic Code Evaluation

The research questions that inform the project necessitates a comparison between the domestic and international student populations in the study. For that purpose, it is essential to compare trends in the results from both the mainstream and L2-specific sections. To have a better understanding of different coding profiles, I surveyed the frequencies of different thematic codes occurring in every reflective text. My co-researcher wrote Python scripts to automate the counts of thematic codes. After the Python scripts were run, the outcome was a concise record of code counts for each reflective text. Because we applied thematic coding by segmenting, i.e., each reflective text was divided into a list of separate sentences, the outcome was a considerable number of thematic codes from each reflective text. By using the coding scheme, in certain cases, more than one thematic code is applied to individual sentences depending on the content of verbatim statements. For example, this statement from the first reflective journal (J1) of Participant 21026 has two thematic codes: prior conditions and cultural identity. This participant refers to prior experiences with diversity and refers to cultural upbringing. In the coding scheme, prior conditions, as a code, is defined as active experiences or events experienced by the participant before the course of the intervention. Because participant 21026 was reflecting on their experiences before Purdue, I coded the content in the following testimonial as prior conditions. Moreover, this participant connected culture to individual upbringing, and the coding scheme defines cultural identity as a person's perception of identity in relation to the culture they belong to. This explains why the following testimonial can also be coded as cultural identity.

When I make decisions on thematic codes, I also consult cues from prior and subsequent sentences in the reflective text.

> Prior to my start at Purdue, I had been aware that other people had culture different from my own, but because they were never evident in my everyday interactions with them, I never thought about how others were culturally brought up. *(Testimonial from J1, Participant 21026)*

By writing and using Python programs, the automation process facilitated a more efficient and accurate calculation of code counts. After completing the thematic coding of all reflective texts, I calculated the frequency of thematic codes each reflective text included. The frequency of occurrence is defined as the number of times a particular thematic code appeared out of the total number of active thematic codes in each reflective text. The grounded coding scheme in the Appendix includes twenty-five distinct thematic codes. We divided these thematic codes into broader categories that align with the two main learning outcomes of the curriculum, writing and intercultural learning skills. Because intercultural competence through our adopted definition and assessment methods is operationalized along three domains (cognitive, affective, and behavioral), we grouped thematic codes under these broader categories. Codes like prior knowledge, stereotypes, cultural identity, attitude change, and cultural exposure are grouped under the cognitive domain, while codes like emotional response and empathy are grouped under the affective domain and codes like behavioral change and cultural interaction are classified under the behavioral domain. There were also thematic codes that match more than one domain. For example, thematic codes like curiosity, openness, and student aspirations are both cognitive and affective, while transfer is cognitive and behavioral. Another category was contextual conditions which included thematic codes like curricular conditions, classroom conditions, concurrent conditions, L2 learning, societal issues, Purdue experience, and multiculturalism in

professions. The remaining thematic codes of writing skills, multimodal composition, and critical learning skills fall under FYW learning outcomes.

The active thematic codes in each reflective text depend on verbatim statements and on the content of the reflective journal that each participant selected to emphasize. Calculating frequencies serves the research purposes of this study because it contributes to my processes of engineering qualitative data and reporting on trends concisely. Moreover, frequencies of occurrence contribute to answering the study's research questions because they showcase how participants responded to the curricular interventions, and they present a survey of the most and least frequent thematic codes which allows for an easier comparison between domestic and international student populations and among different participants. Also, calculating frequencies facilitates constructing various coding profiles out of the whole dataset representative of the major trends in the results.

Bennett DMIS Mapping

After I completed the coding of the reflective journals and end of semester reflective essays, I mapped each reflection onto the stages of the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1993) - denial, polarization, minimization, acceptance, adaptation, and integration - to understand larger-scale changes, or lack of thereof, across the entire semester. Due to the developmental nature of intercultural competence as a construct, it was important to track students' growth at different time periods during the semester. Intercultural competency scales when used as pre-and post-measures present an evaluation of a participant's intercultural competence level from only two periods, i.e., before the treatment started and after it ended. In other words, scores from intercultural competency scales do not present evidence of continuous development throughout the treatment. DMIS mapping, on the other hand, allows a

comparison of each participant's development through the continuum and presents evidence of

an increase in intercultural competence development or a lack thereof. It also presents evidence

on whether student participants develop intercultural competence in a linear fashion or whether

they work on multiple stages of the scale at the same time. Data resulting from DMIS mapping

can further inform us about the nature of the construct, the effectiveness of the treatment, and

time as a factor in the presence or absence of changes.

Developmental Model of Intercultural Sensitivity

Figure 6: Bennett DMIS Developmental Model Scale

I will present examples of verbatim statements from raw reflective writing that showcases

how I with my co-researchers made mapping decisions and how we matched the definitions of

each stage with content in participants' verbatim statements.

- **Denial of difference** indicates isolation of self from opportunities and

  motivations to notice and interpret cultural difference. An example of a verbatim

  statement which matches this stage is from journal 3 of participant 22013, "I

  wasn't interested. I never actually took any of these events seriously", in

  describing their willingness to engage in student cultural events and activities on

  campus.

- **Defense against difference** indicates polarization and creating divides between us and them either lauding one's own culture over another or denigrating it in superficial ways. An example of a verbatim statement which matches this stage is from journal 4 of participant 22012, "African Americans living in rural areas earn less income than they require to stay alive, and the only option they have is to commit crimes to steal what they need". The participant attempts to defend African Americans and criticize police brutality while in fact they engage in problematic generalization and profiling.

- **Minimization of difference** marks arriving at intercultural sensitivity but assumes similarity, commonality, and universality among all human beings, thus overlooking patterns of cultural difference. An example of a verbatim statement which reflects this stage is from participant 22013 first jounal, "So, in the end despite what culture or geographic location a person may come from, despite being drastically different from people from other places, there are a few common characteristics that connect us".

- **Acceptance of difference** indicates accepting patterns of cultural difference as they exist in separate contexts and situating values and beliefs in context. An example of this stage is in the following verbatim statement from participant 22012 first journal, "In that school, instead of making fun of other's accents, we embrace them and make it a part of us, a part of our identity. The accent is more than just how differently we pronounce words; it reminds us where we come from and the cultures we each have".

- **Adaptation to difference** resides in intentional shifting of one's frame of reference and altering behavior to interact effectively with people from other cultures, which marks the enactment of accepting difference. An example of this stage is illustrated in this verbatim statement from participant 22010 second journal "What we are looking for is not the differences, it's a way to seek for common ground while reserving the differences", which shows readiness and intentionality at shifting one's own frame of reference and adapting an alternative worldview.

- **Integration of difference** marks a multicultural repertoire that enables individuals to be versatile and constructive mediators among people from different cultures, thus showing a strong commitment to relativism. There were not any verbatim statements in our reflective writing data which resembled this stage.

For mapping decisions along the DMIS scale, I met with my three other co-researchers, and we collaboratively reexamined students' reflective responses. Based on students' reflective writing content, the topics and themes they reported about, and the language they used to describe their perceptions of and reactions to these experiences, we determined which developmental stage a student's intercultural sensitivity was at in each reflective journal. We made this decision by abiding by the definition of each stage provided by Bennett (2004). In the process, we negotiated our decisions and documented the criteria we considered to match the condition or phenomenon described in the data with the respective stage on the developmental model. We composed annotations which documented an explanation of our rationale and the reasons for the choices we made. These annotations with the compiled verbatim statements serve

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as helpful reference cues for mapping subsequent data sets. The following image documents our

preliminary mapping practices in the early stages of the project.

Participant	Journal 1	Journal 2	Journal 3	Journal 4	CR
11001	**Acceptance** - aware of difference, aware of his own lack of exposure; curiosity about diversity and curious about interaction.	**Adaptation** - we see beginning behavioral changes, feeling "at home," able to connect this to the readings from class; great critical evaluation of cultural difference	**Adaptation** - negotiates complex ethical questions from multiple cultures; very nuanced approach to difference.	**Adaptation** - curiosity pushes him to interact with difference, especially language difference, even when he does not immediately understand.	**Adaptation** - Neat awareness of how communication is culturally situated. His adaptation increases in complexity throughout the semester.
11002	**Acceptance,** but with moments of **adaptation:** (This student has two parents from different countries; she's starting a fair ways ahead of most students due to her life experiences.)	**X** - not mappable due to emphasis on writing skills rather than cultural skills	**X** - not mappable due to emphasis on writing skills rather than cultural skills	Mixed **acceptance** and **adaptation** -- can adopt the perspective of people with varying language backgrounds.	**Adaptation** This course was empowering for the student -- thinking that there may be aspects of American for her identity, living in a place is part of identity for her. This student gets read as "Black" here or African American despite that she is from Kenya.
11003	**Minimization** (student is recognizing	**Minimization** (deepening understanding of	**X** (hits other class aims,	**Acceptance** (writing is a culturally situated	So the students ends up at **adaptation,** but shows us how

Figure 7: DMIS Mapping Practices

DMIS mapping is similar to the process of theming the raw data in reflective writing.

DeSantis & Ugarriza (2000) proposed that a theme gets identified through recurrent and

patterned experiences and manifestations a researcher observes in raw data. Packer (2011)

cautions researchers that "a theme never simply emerges; it is the product of interpretation" (p.

70). Researchers examine raw data to infer a theme which "captures and unifies the nature or

basis of the experience into a meaningful whole" (DeSantis & Ugarriza, 2000, p. 362). The

themes we were identifying in the raw data come from the DMIS scale (denial, polarization,

minimization, acceptance, and adaptation). We were looking for verbatim significant statements

from the data and formulating meanings about them through our interpretations of contextual

cues in students' writing and past reflections of our own ethnographic experiences with these

participants. For example, an international student participant in the pilot semester reported in his

first reflective journal an account of a close friend moving to study in another country. He

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expressed anxiety and fear that studying abroad could be a transformative experience that might lead to changing his friend in ways that did not conform with their own culture. The student reflected awareness that educational experiences in another country could be life changing events, but he was rejecting this possibility and not showing any realization that he was going through the same experience himself. We also identified a defensive tone of writing through the choice of language and descriptive lexis. Based on the content and contextual cues, we inferred that this student was at the denial stage with traces of defensive polarization since the student feared the change that an educational experience abroad could incur, expressing that being anchored to one's heritage culture was better. The student also denied that he was also participating in a similar transformative experience and considered his own heritage culture as superior to the host culture.

Ryan and Bernard (2003) recommend that researchers can infer themes from raw data by looking for repetitive ideas; participant or indigenous terms; metaphors, similes, and analogies; transitions or shifts in topic; similarities and differences of participant expression; cohesive devices, keywords, and conceptual issues; and also what is not discussed or present in the data. Based on such cues, a researcher can infer the overall theme that consolidates meaning from separate instances of data and testimonials.
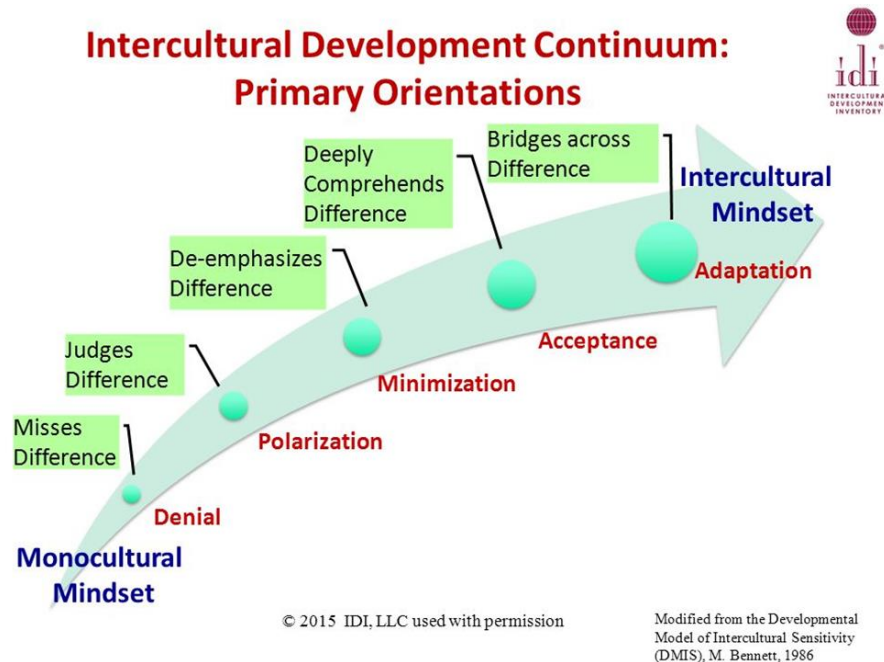
Figure 8: The Stages of Bennet's Developmental Model

A Multidimensional Construct and a Multimethod Assessment Plan

Intercultural competence is a multidimensional and developmental construct by nature; thus, Deardorff (2011) recommends employing a "multimethod multiperspective assessment plan" because using a variety of methods contributes to stronger and more representative measurement. Saldana (2016) explained paradigmatic corroboration as the process of "when the quantitative results of a data set do not simply harmonize or complement the qualitative analysis but corroborate it" (p. 26). Inspired by scholarship on assessing intercultural competence and on mixed-methods approach to assessment, I rationalize the use of both quantitative and qualitative measures in the entire study and relay the main focus of this dissertation with respect to data use and analysis.

The entire study in linked courses of mainstream and L2-specific writing focuses on two students populations – the international and domestic. The use of the MGUDS as a pre- and post-

course measure compares the performance of domestic and international students from mainstream and L2-specific writing classes who completed the Likert Scale questionnaire at the beginning and end of the semester. The quantitative analysis of pre- and post MGUDS scores using a two-tailed Mann Whitney test for independent samples revealed a significant difference ($p<0.05$) between domestic and international students with respect to two indicators of intercultural competence – the behavioral and affective, and it did not reveal any significant difference between these two student populations with respect to the cognitive indicator of intercultural competence. The outcome of the quantitative analysis of the pre- and post-MGUDS scores encouraged me to investigate the thematic codes and categories in the respective groups' qualitative responses to examine whether there is a substantive difference or lack thereof between these two groups. The other main motivating factor for the qualitative analysis is the design of the study, which focused on adopting both direct and indirect measures to collect multiple types of evidence to explore students' success at achieving the predetermined objectives and learning outcomes. An additional motivating factor is that qualitative analysis of data allows you an in-depth examination of the collected data and direct testimonials of a study's participants.

In this dissertation, I am using the data sets pertaining to domestic and international students from the pilot and Fall 2017-2018 semester datasets. The qualitative analysis and comparison of code frequency and patterns between these two student populations in addition to the quantitative analysis of pre- and post-MGUDs scores facilitate what Saldana (2016) calls a "reality check" of the analytic work; it further provides "two sets of lenses to examine the data for a multidimensional and more trustworthy account" (p. 27). The purposeful design of the study and the context it is situated in allowed for "evaluation coding" which was adopted to

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weigh both the differences and similarities between these two participant groups with respect to their reactions to and experiences with the study's main interventions (Saldana, 2016, p. 27). Evaluation coding contributed to addressing my dissertation's research questions and the broader research questions of the entire study. The following table summarizes the schemes, measures, and models I incorporated to assess intercultural competence development. It highlights the purposes and scopes of use of each tool with respect to the corresponding collected data. This table also showcases the dataset I used for the main focus of analysis in this dissertation.

Table 5: Summary of Tools for Assessing Intercultural Competence Development

Tool	Purpose	Scope of Use
Miville Guzman Universality Diversity Scale (MGUDS)	It is a pre- and post-course measure of intercultural competence which operationalizes the construct with respect to three indicators: affective, behavioral and cognitive.	All 100 participants in the entire study took it. This data is not included in the dissertation.
Grounded Coding Scheme	It facilitates the coding of raw reflective writing data, finding patterns, and frequency count to compare the primary student populations in the study.	This designed scheme was used to code reflective writing data from participants who consented to participate in the study. The data analysis for Fall 2017-2018 is the main focus in this dissertation.
Developmental Model of Intercultural Sensitivity (DMIS)	It maps the development of participants' intercultural competence over time.	The model/scale was used for holistic mapping of participants' five reflective writing tasks. Mapping reflective writing tasks from Fall 2017-2018 is another main focus in this dissertation.

CHAPTER FIVE: RESULTS

To answer my dissertation's research questions about the use of reflective writing as a genre for formative assessment in the linked course model curriculum and the continuous data it provides about students' learning, I will report on the result trends I analyzed in the pilot dataset and examine consistent and new trends in the results from the Fall 2017 dataset. I will compare the trends in both datasets to provide evidence about students' writing and intercultural learning skills and to make an argument about the effectiveness of the interventions in meeting the learning outcomes of the linked course model curriculum .

Pilot Dataset Summary Results

The analysis of reflective writing from the pilot dataset presents three main trends that I plan to trace and examine in the analysis of the Fall 2017 dataset. The first trend is a prevalence of prior conditions as a thematic code in participants' first reflective task. Participants' interactional experiences with the curriculum caused them to recall prior conditions that are related in context to the primary themes of focus in the interventions. In both the international and domestic pilot student samples, "prior conditions" was generally the most prevalent code except for International Student 12007, whose most frequent thematic code in Journal 1 was "concurrent conditions" at 53.33 %. This preliminary trend indicates that the curricular interventions prompted participants to report on prior or concurrent experiences and connect them to their current learning in the course. When participants considered all contexts (prior and current) as sources of knowledge about cultural difference and about the new writing genres and assignments they were working with, they enabled their metacognitive schemata to connect their classroom learning to multiple contexts thus fostering a learning for transfer mindset.

Table 6: The Frequency of Prior Conditions Code in Domestic Participants' First Reflective Task

Mainstream Section	Prior Conditions in Journal 1
11001	21.43%
11002	19.44%
11003	10.34%
11004	19.23%

Table 7: The Frequency of Prior Conditions Code in International Participants' First Reflective Task

L2-Specific Section	Prior Conditions in Journal 1
12005	33.33%
12006	23.08%
12007	3.33%
12008	28.26%

The second main trend is an increase in critical evaluation skills from Journal 1 to Journal 4. Critical evaluation skills are defined in the grounded coding scheme (Appendix) as interpretation, inference, synthesis, questioning, or analysis. It is noticeable that the increase in critical evaluation skills is parallel to the advancement of participants on the DMIS scale. This parallel trend is generally prevalent among all participants except for two participants (domestic participant 4 and international participant 6). The DMIS mapping results also shed light on the nature of intercultural competence as a developmental construct and the importance of the duration of the intervention as a factor in the presence or lack of changes. For example, while

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domestic participant 11001 reflected a steady increase in critical evaluation skills from journal 2 to journal 4, the thematic content of journals 2 through 4 consistently matched the adaptation stage on the DMIS scale. Such case studies could indicate that some participants need time to advance from one stage to the other or that each stage of the scale could include a continuum of substages that participants pass through before they make advancement to a subsequent stage. It is also noteworthy that journals which could not be mapped on the DMIS scale included exclusive content about writing skills – defined in our coding scheme (Appendix) as metadiscourse about summary, research, revision, analysis, and knowledge of conventions. Moreover, several of these unmappable journals did not have instances of critical evaluation skills because participants only described their experiences with the writing genres and skills in the classroom but did not analyze or evaluate such experiences. When students describe their experiences but do not bolster the description of these experiences with an analytic framework, reflections lack critical evaluation skills.

Table 8: Frequency Increase in Domestic Participants' Critical Evaluation Skills from J1 to J4

Mainstream	J1 - Week 3	J2 - Week 6	J3 - Week 9	J4 - Week 12
11001	7.14%	18.42%	31.48%	44.74%
11002	0.00 %	0.00 %	4.62%	32.35%
11003	17.24%	35.29%	2.77%	30.30%
11004	7.69%	8.57%	30.77%	12 %

Table 9: DMIS Scale Mapping of Domestic Participants' Reflective Writing from J1 to J4

Mainstream	J1 - Week 3	J2 - Week 6	J3 - Week 9	J4 - Week 12
11001	Acceptance	Adaptation	Adaptation	Adaptation
11002	Acceptance	Not Mappable	Not mappable	Adaptation
11003	Minimization	Minimization	Not Mappable	Acceptance
11004	Denial	Minimization	Minimization	Acceptance

Table 10: Frequency Increase in International Participants' Critical Evaluation Skills from J1 to J4

L2-Specific	J1 - Week 3	J2 - Week 6	J3 - Week 9	J4 - Week 12
12005	0.00 %	41.18%	48.89%	34.09%
12006	0.00 %	13.04%	32.36%	78.57%
12007	20 %	13.89%	0.00 %	43.75%
12008	2.56%	13.64%	14.29%	0.00 %

Table 11: DMIS Scale Mapping of International Participants' Reflective Writing from J1 to J4

L2-Specific	J1 - Week 3	J2 - Week 6	J3 - Week 9	J4 - Week 12
12005	Denial	Polarization	Minimization	Acceptance
12006	Denial	Denial	Denial	Denial
12007	Acceptance	Minimization	Not Mappable	Acceptance
12008	Adaptation	Adaptation	Adaptation	Not mappable

The third main trend was a consistent dominant discussion of writing skills in the final reflective essay of the course. Reflection about development in writing skills was more prevalent within the international student sample and rather less prevalent within the domestic student sample. Domestic student participants balanced their prominent discussion in the final reflection among writing skill development, curricular conditions, and their emotional response to the interventions they experienced. In addition to writing skills, international student participants also focused on reflecting upon prior conditions and their emotional reactions in response to the interventions. The grounded coding scheme (Appendix) defines emotional response as expressing emotions in response to a theme, course intervention, or an event from inside or outside the classroom. The thematic codes of primary focus in the final reflective essays of the pilot dataset indicate that participants are aware of the various aims of the curriculum and of the context of interventions built into the curriculum.

Table 12: Most Frequent Thematic Codes in the Domestic Student Participants' Course Reflections

Mainstream Section	1st Most Frequent Code	2nd Most Frequent Code
11001	Curricular Conditions (32.76%)	Writing Skills (22.41%)
11002	Cultural Identity (32.14%)	Emotional Response (12.5%)
11003	Curricular Conditions (33.33%)	Emotional Response (17.78%)
11004	Writing Skills (51.61%)	Curricular Conditions (16.13%)

Table 13: Most Frequent Thematic Codes in the International Student Participants' Course Reflections

L2-Specific Section	1st Most Frequent Code	2nd Most Frequent Code
12005	Writing Skills (30.56%)	Prior Knowledge (16.67%)
12006	Writing Skills (24.53%)	Emotional Response (18.87%)
12007	Writing Skills (28.21%)	Emotional Response (15.38%)
12008	Attitude Change (21.95%)	Prior Knowledge (17.07%) Writing Skills (17.07%)

Fall 2017 Reflective Writing Grounded Coding Scheme Results

The results of reflective writing analysis using the grounded coding scheme revealed generally consistent trends within both the domestic and international student participant samples in addition to new trends when comparing the Fall 2017 and pilot dataset results. In the L2-specific section sample, 42% of participants had prior conditions or prior knowledge as the most prevalent code in their first reflective writing task, which is consistent with the trend I witnessed in the pilot dataset. These participants related their classroom learning and interventions during the first three weeks of the semester to prior conditions of learning and prior cultural observations and interactions. The following table presents the percentage frequency of prior conditions within the pool of international student participants whose first reflective journal revealed this trend.

Table 14: Frequency of Prior Conditions in International Students' First Reflective Task

L2-Specific Section	Frequency of prior conditions in J1
2209	27.80%
22011	21.90%
22012	28.60%
22016	51.60%
22021	37.10%

33% of participants in the L2-specific section had critical evaluation skills as the most prevalent code in their first reflective journal, a new trend that I had not witnessed in the pilot dataset. The following table shows the percentage frequency of critical evaluation skills in those participants' journals.

Table 15: Frequency of Critical Evaluation Skills in International Students' First Reflective Journal

L2-Specific Section	Frequency of critical evaluation skills in J1
22013	21.60%
22014	73.70%
22015	44 %
22020	51.20%

The remaining participants in the international student sample had L2 learning, societal issues, concurrent conditions or stereotypes as the most frequent code in their first reflective journal. In all these cases, participants were still connecting their current learning to their prior experiences of learning a second language or connecting their classroom learning to concurrent

conditions of learning outside their First Year Writing course and current societal issues of importance that were relevant to the cultural themes in the interventions. This finding is not starkly different from the major trend of a prevalence of prior conditions in participants' first reflective journal in the pilot dataset; these participants are also connecting their classroom learning to other contexts, whether prior or current thus developing a learning for transfer mindset.

In the mainstream section sample of the Fall 2017 dataset, 50 % of the participants had cultural exposure or cultural identity as the most frequent code in their first reflective journal. This finding differs from the main trend in the pilot dataset and the trend I witnessed in the L2-specific section sample from Fall 2017 dataset. The following table presents the percentage frequency of cultural exposure or cultural identity in those participants' first reflective journals.

Table 16: Frequency of Cultural Exposure & Cultural Identity in the Domestic Participants' First Reflective Task

Mainstream Section	Frequency in J1
21023	23.80%
21024	41.70%
21025	32.30%
21026	20 %

As in the L2-specific section of Fall 2017 dataset sample, 25% of participants in the mainstream section had critical evaluation skills as the most prevalent code in their first reflective journal. Participant 21028 had a 29.70% frequency of critical evaluation skills, and Participant 21029 had a 44.4 % frequency of critical evaluation skills. The remaining domestic

student participants had L2 learning, prior conditions, or curricular conditions as the most frequent code in their first reflective journal, thus they were reflecting on prior and current contextual conditions.

A second major trend that I had witnessed in my analysis of reflective writing using the grounded coding scheme was an increase in critical evaluation skills from Journal 1 to Journal 4 in both the L2-specific and mainstream section samples. 62% of participants in the L2-specific section and 75% of participants in the mainstream section from the Fall 2017 dataset showed this trend throughout the four reflective journals they wrote, which was also witnessed in the analysis of the pilot dataset.

Table 17: Frequency Increase in International Student Participants' Critical Evaluation Skills from J1-J4

L2-Specific	J1 - Week 3	J2 – Week 6	J3 – Week 9	J4 – Week 12
2209	5.60 %	5.10%	51.40%	58.50%
22010	15.60%	27.50%	30.80%	45.50%
22011	9.40%	25.50%	26.10%	28 %
22012	5.40%	30.80%	26.20%	13.90%
22014	73.70%	61.10%	35.90%	70 %
22017	11.10%	48.60%	31.00%	33.30%
22018	2.30%	28.60%	5.60%	21.70%
22021	22.90%	26.30%	25.00%	38.20%

Table 18: Frequency Increase in Domestic Student Participants' Critical Evaluation Skills from J1-J4

Mainstream	J1 – Week 3	J2 – Week 6	J3 – Week 9	J4 – Week 12
21022	13.80 %	26.50 %	0 %	32.30%
21023	4.80 %	45.80 %	0 %	14.30 %
21024	4.20%	27.30%	0 %	26.10%
21026	13.30 %	28 %	0 %	40 %
21027	7.70 %	5.30 %	3.10 %	28.80%
21028	29.70 %	0 %	26.30 %	41.70 %

38 % of the remaining participants in the L2-specific section from the Fall 2017 dataset showed fluctuating increases and decreases in critical evaluation skills throughout their reflective journal writing. Some participants like 22015 started with a high frequency of critical evaluation skills in the first two journals and then the frequency decreased in journals three and four. Other participants like 22016 showed slight increases and decreases throughout the four reflective journals. These inconsistencies when compared with the main trend plotted in Table 17, are related to where participants utilized analytical and evaluative skills in reflective writing and where they restricted their reflections to a description of experiences. The same applies to the 25% of participants in the mainstream section who did not maintain a steady increase in critical evaluation skills. It is also noteworthy that in Table 18, four out of six participants had zero frequency of critical evaluation skills in the third journal. When reviewing those coding profiles, I noticed a prevalent trend of a high frequency of writing skills in the following Participant 21023 (52.90 %), Participant 21024 (42.90%), and Participant 21026 (37.90%) third journals. These participants reported on the writing skills they had developed and their experiences of working with new genres and assignments of writing but did not further analyze or evaluate these experiences. This explains why there was zero frequency of critical evaluation skills in their third journals.

The third main finding I traced in the Fall 2017 dataset was a prevalent trend of a high frequency of writing skills code in the course reflection, the final reflective essay students composed during week 15 of the semester. 92% of student participants in the L2-specific section reported on their writing skills, the same finding I witnessed in the L2-specific section sample of the pilot dataset. 58% of the L2-specific section participants of Fall 2017 also focused on curricular conditions in their course reflections, thus making it the second highest frequent code

after writing skills. Curricular conditions as a code is defined as experiences with the curriculum and course structure (readings and assignments) that are common among all sections implementing the linked course model. This additional trend, which appeared in the analysis of Fall 2017 dataset, could be an indicator of international student participants' metacognitive awareness of the goal of the curricular interventions with respect to intercultural and writing skill development. The higher emphasis they placed on writing skills, when compared to participants in the mainstream section, could relate to their prior experiences with writing, and this finding will further be analyzed in the discussion chapter in terms of the role reflective practice and reflective writing play in developing students' metacognitive awareness about writing skill development and the terminology they use to reflect this development.

Table 19: Most Frequent Codes in the International Student Participants' Course Reflections

L2-Specific Section	1st Most Frequent Code	2nd Most Frequent Code
2209	Writing Skills (48.10 %)	Curricular Conditions (21.20 %)
22010	Writing Skills (33.30 %)	Curricular Conditions (18.75 %)
22011	Writing Skills (30. 80 %)	Curricular Conditions (19.20 %)
22012	Writing Skills (36.20 %)	Curricular Conditions (21.30 %)
22014	Writing Skills (41.40 %)	Transfer (15.50 %)
22015	Writing Skills (21.70 %)	Curricular Conditions (17.40 %)
22016	Writing Skills (29.20 %)	Multimodal Composition (12.30 %)
22017	Writing Skills (36.50 %)	Cultural Interaction (17.30 %)
22018	Writing Skills (36.80 %)	Emotional Response (10.50 %)
22019	Writing Skills (68.40 %)	Classroom Conditions (10.50 %)
22020	Writing Skills (19.30 %)	Curricular Conditions (15.80 %)
22021	Writing Skills (51.40 %)	Curricular Conditions (13.50 %)

The other international student participants who did not report on curricular conditions as the second code with the highest frequency in the course reflection focused on transfer of skills (participant 22014), multimodal composition (participant 22016), cultural interaction (participant 22017), emotional response (participant 22018), and classroom conditions (participant 22019). According to the grounded coding scheme (Appendix), transfer of skills is defined as knowledge and skills gained from the course that will be used in other classes and/or settings or transfer of experiences prior to the course into the new learning interventions; multimodal composition is defined as metadiscourse about integration of writing, visuals, media, and other modes of communication in writing; cultural interaction is defined as active and participatory experiences with elements of a culture or subculture different from the participant's in relation to language, food, music, religion, ceremonies, etc.; emotional response is defined as a participant's expression of emotion in response to a theme, an event, or any of the course's interventions, and classroom conditions is defined as a participant's experience with individual classroom settings like peer interaction, classroom discussion, instructor feedback, etc.

In the domestic student participant sample of Fall 2017 dataset, 25% of the participants had writing skills as the most frequent code in the course reflections while 50% of participants had curricular conditions as the most frequent code. The difference between the L2-specific section (Table 19) and the domestic section (Tables 20 and 21) samples of this dataset is interesting because it could relate to prior experiences with writing for both domestic students in K-12 and international students in their home countries.

Table 20: Most Frequent Codes in the Domestic Student Participants' Course Reflections

Mainstream	1st Most Frequent Code	2nd Most Frequent Code
21023	Writing Skills (28.30 %)	Prior Conditions (15.10 %)
21024	Writing Skills (33.30 %)	Multimodal Composition (17.50 %)

Table 21: Most Frequent Codes in the Domestic Student Participants' Course Reflections

L2-Specific	1st Most Frequent Code	2nd Most Frequent Code
21025	Curricular Conditions (15.20 %)	Critical Evaluation (15.20 %)
21026	Curricular Conditions (20.40%)	Prior Conditions (18.50 %)
21027	Curricular Conditions (19.60 %)	Prior Conditions (17.40 %)
21028	Curricular Conditions (27.90 %)	Writing Skills (20.90 %)

Fall 2017 DMIS Mapping Results

The international student participants in the L2-specific section sample whose reflective writing was mapped at an ethnocentric phase demonstrated advancement to an ethnorelative phase on the DMIS scale by the end of the semester; however, this advancement was not a steady progress through phases. The advancement from the ethnocentric to the ethnorelative spectrum of the DMIS scale can mostly be described as a pendulum motion i.e. participants advance to a subsequent stage on the scale, then regress to a previous stage , and then progress further. The following table presents mapping data for 31% of the international student participants whose first reflection was mapped at an ethnocentric stage on the scale.

Table 22: DMIS Scale Mapping for International Student Participants at Ethnocentric Stages

L2-Specific	J1: Week3	J2: Week 6	J3: Week 9	J4: Week 12	CR: Week 15
22013	**Minimization**	Acceptance with traces of reverse defense	Mixed denial and defense	Acceptance with traces of adaptation	Unmappable
22015	Unmappable	**Defense**	Acceptance	Acceptance with polarization	Acceptance
22016	**Defense**	Acceptance	Minimization	Acceptance (Low)	Acceptance (High)
22020	**Defense**	Defense	X	X	Acceptance

I used 'unmappable' for all reflections whose content focused primarily on writing skills, study skills, or content that did not relate to cultural sensitivity. I used 'X' for reflective journals that were not turned in by the participants. The DMIS mapping of participants' reflective writing in Table 22 further shows that movement between phases is not steady and unidirectional, and in certain cases it further reflects the spectrum within each stage of the DMIS scale. For example, participant 22016 made a leap from the first to the second journal, but in journal 3 their reflection was mapped at the minimization stage demonstrating a backward motion. In journal 4, they then made progress from the minimization stage to the earlier phase of acceptance of difference, and in the course reflection they showed advancement within the acceptance stage (from low to high). For example, in journal 3 the participant showed curiosity by researching the phenomenon of climate change and situating it in a cultural and geographical context different from their own (India); this participant reported objective facts and took a neutral stance without biased

judgments. In their journal writing, the participant reflected an ability to explore and situate a universal issue within a specific cultural context. In journal 4, this participant showed further advancement when they differentiated between cultural categories and elaborated on such differences, thus showing a higher level of cultural self-awareness. The following testimonial reflects the participant's attitudinal and behavioral change before and after the intervention. They had developed skills for how to approach difference and responded to it through research before they processed it and made any judgments. Thus, in journal 4 this participant showed signs of metacognitive awareness about how to respond to difference, which placed their writing in journal 4 at a higher acceptance level than in journal 3.

> During this project, I needed to find out the differences between me and my groupmate and the culture elements behind those differences. This process really helped me to have a better understanding on how cultures influenced people and what they were. Also, this experience provided me a way to research on unfamiliar cultures. I know that the first thing to research on an unfamiliar culture is to find out the differences between you and the unfamiliar cultures. (*Participant 22016, Journal 4*)

54% of the international student participants whose writing was mapped at an ethnorelative stage in their first journal made further progress in a pendulum motion movement through stages of the DMIS scale. The fact that some participants did not show evidence of progress between a stage and its subsequent one could have multiple interpretations related to: (1) time being a factor in how the duration of an intervention affects participants differently, (2) the nature of intercultural competence being a developmental construct, i.e., each stage includes a progression of substages, and (3) that curricular interventions do not affect participants in the same way; they have varying levels of impact on different participants. The following table presents the mapping data for the international student participants whose first journal was mapped at an ethnorelative phase of intercultural competence at the beginning of the course.

Table 23: DMIS Scale Mapping for International Student Participants at Ethnorelative Stages

L2-Specific	J1: Week3	J2: Week 6	J3: Week 9	J4: Week 12	CR: Week 15
2209	**Acceptance**	Minimization	Unmappable	Acceptance	Unmappable
22010	**Adaptation**	Acceptance	Adaptation	Unmappable	Adaptation
22011	**Acceptance**	Acceptance with traces of adaptation	Acceptance	Adaptation	Unmappable
22012	**Acceptance**	Acceptance	Adaptation	Acceptance with traces of defense	Acceptance with traces of defense
22017	**Adaptation**	Acceptance	Adaptation	Unmappable	Unmappable
22018	**Acceptance**	Acceptance	Defense	Unmappable	Acceptance
22019	**Acceptance**	Acceptance	Acceptance	Unmappable	Unmappable

15% of the international student participants in this dataset struggled with reflective writing as a genre. Participant 22014 was taking the FYW course (ENGL 106I) in their senior year and was applying for graduate school. The final submission was the only reflective piece they wrote, and it was a reflection on writing skills they developed throughout the course. As for the four reflective journals, this participant handed in practice GRE essays instead. Participant 22021, on the other hand, reflected upon different topics in journals 1 to 4, which included a personal break up, disciplinary differences between science and engineering, and technology. However, this participant did not relate any of these reflections to the course interventions and their main goals; thus, they did not present any evidence of meaningful interaction with the cultural elements of the interventions. Their reflective journals were mostly unmappable on the DMIS scale. In their final submission, participant 22021 also reflected on the writing and research skills they developed throughout the semester.

The domestic student participants from Fall 2017 balanced the content of their journals between reflections on cultural elements pertaining to interventions and reflections on writing and multimodal skills. All the unmappable reflections included rich content on students' development of writing and research skills in addition to evaluation of multimodal composition. As for the mappable reflections, 88% of the participants had their first journal mapped at acceptance, an ethnorelative stage in the DMIS scale. Only one participant [21025] showed evidence of minimization in journal 1 and managed to show evidence of advancement to the acceptance stage by the end of the semester. This participant's writing was usually mapped at the borderline though because even when their first journal was mapped at the minimization stage, they exhibited some signs of acceptance. All the remaining participants whose first journal was mapped at an ethnorelative phase at the beginning of the semester mostly showed indicators of acceptance throughout the duration of the interventions. This reflects potential evidence on the complex nature of intercultural competence being a developmental construct, and it could indicate signs about both the impact of the duration and design of interventions for participants who start at an ethnorelative phase of development in their journal writing. The following table summarizes the mapping of the reflective writing of these participants on the DMIS scale.

Table 24: DMIS Scale Mapping for Domestic Student Participants at Ethnorelative Stages

Mainstream	J1: Week 3	J2: Week 6	J3: Week 9	J4: Week 12	CR: Week 15
21022	**Acceptance**	Acceptance with signs of adaptation	Acceptance with signs of adaptation	Unmappable	Acceptance
21023	**Acceptance**	Unmappable	Unmappable	Acceptance	Unmappable
21024	**Acceptance with signs of polarization**	Acceptance	Unmappable	Unmappable	Unmappable
21026	**Acceptance**	Unmappable	Unmappable	Unmappable	Mixed minimization and acceptance
21027	**Acceptance**	Unmappable	Acceptance	Unmappable	Unmappable
21028	**Acceptance**	Acceptance	Unmappable	Unmappable	Unmappable
21029	**Acceptance**	Acceptance	Acceptance	Acceptance	Acceptance with signs of adaptation

Participant 21022 has international student status but self-placed in the mainstream section due to their advanced language proficiency. In their first journal, the student's writing was mapped at the acceptance stage, where they reflected upon mixing languages as a response to texts they read in the multicultural reader and relevant classroom discussions. This participant expressed an understanding of why this phenomenon could occur despite their initial resistance to it. They wrote,

> I have personally never appreciated the concept of a mixed language and feel that the failure to be fluent in either of the languages gives rise to this blending … The discussion in the computer lab, however, showed me that there may be other reasons why the languages tend to mix. *(Participant 21022, Journal 1)*

After citing the multicultural reader and their own experience of encountering language blending in a different cultural context, this participant showed a new understanding of why language mixing occurs, thus reframing their own experience in the home culture in a less judgmental and more analytical point of view. This testimonial further shows how this participant utilized both curricular and classroom conditions to process different perspectives about why language mixing is inevitable in certain societies.

> The realization that I had during class was that there are multiple reasons that Arabizi is not the only hybrid language and some reasons are beyond our control, mainly the influence of the western world. (*Participant 21022, Journal 1*)

In the second journal, participant 21022 showed indicators of further advancement. Their second journal was mapped at acceptance with some traces of adaptation. In this journal, this participant showed how cultural exposure and interaction facilitated by Project I triggered them to reflect upon a discrepancy between one's alleged morals and actual actions in real life. This participant's journal walks the reader through this transition.

> In Project I, I did research on the cultural identity of one of my classmates from English 106. He was an American residing from Plymouth, Indiana. One of the questions that I asked him on one of the interviews was how the American culture views homosexuality and requested to know his own stance on the subject. I asked the question because my culture has a negative stance on it and I wanted to explore how his culture differs and their reasoning behind it. (*Participant 21022, Journal 2*)

Participant 21022 was comfortable to ask someone from another culture about a universally sensitive topic, which sheds light on a safe zone created in the classroom and through these guided intercultural interactions. When their peer expressed a liberal point of view about homosexuality and the right to freedom of expression about one's gender identity and sexual orientation, participant 21022 was self-reflective enough to question their former point of view and adopt a different mindset to analyze their own perspective.

However, after the interview, I reflected on his answer and applied the same reasoning behind the transsexual community of Bangladesh. Despite agreeing to his thought process, I saw that I myself was uncomfortable communicating with transsexuals back in Bangladesh and did not treat them as equals. Homosexuality and transsexuality are very different things. However, the same thought process can be applied in both cases. If they do not harm a person, then that the person has no reason to treat them as less than humans. (*Participant 21022, Journal 2*)

The ability that this participant demonstrated about utilizing their exposure to a different mindset to ask questions reflects critical thinking skills and readiness to investigate a discrepancy between one's own morals and actions. The participant's realization and shift in frame of reference show indicators of a mix of acceptance and adaptation.

The conflict between my thoughts and actions caused the triggering moment for me and I decided to investigate why the discrepancy came to be. Why are people, who are different from the norm, oppressed in my culture but not in others? Why do laws never go in their favor? Does it have something to do with cultural beliefs or religion? (*Participant 21022, Journal 2*)

In the above example and through the use of reflective writing data, I showcase the difference in mapping between 'acceptance' as a stage and 'acceptance with signs of adaptation' as a subsequent stage on the DMIS scale to highlight the advancement between stages and the researcher reasoning behind these mapping decisions. Bennett (2013) defines acceptance as the perception of behaviors, beliefs, and values in respective cultural contexts, where acceptance of difference does not imply agreement but rather the approval of the distinctive reality of each culture's worldview. Adaptation, on the other hand, is the application of acceptance which involves a conscious and intentional shifting of perspective and behavior. I cannot affirm that participant 21022 shows sufficient evidence in journal 2 to get mapped at the adaptation stage because they did not provide context that their behavior towards homosexuals and/or transsexuals has changed upon contact and real life interaction. However, this participant showed evidence of frameshifting at the cognitive level. This participant is processing how another

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individual in another culture views difference and is applying the same reasoning for a conscious shift of perspective. This participant will be fully engaged in the adaptation stage when they provide evidence of culturally appropriate actions and behaviors based on their intuitive feel for the alternative worldview. Tracing this participant's evolution in reflective writing , I see more clearly how and why their writing was mapped at the 'acceptance with signs of adaptation' stage in journal 3. Their fourth journal is unmappable because this participant solely reflected upon multimodal composition without situating it in a cultural lens. In the course reflection which marks the end of the semester and the conclusion of the intervention duration, this participant's final reflection was mapped at the acceptance stage. This trajectory further indicates evidence of the pendulum motion of advancement on the DMIS scale and shed light on other factors related to the nature of the construct and duration of interventions which could affect participant's advancement or lack of it.

CHAPTER SIX: DISCUSSION

My emphasis on reflective writing data as a source of evidence to investigate continuous learning in the context of this project is inspired by scholarship on formative assessment in the writing classroom and the relationship between reflection and metacognition to improve learning. Reflection transcends the act of writing because its value resides in metacognitive practice. Dewey (1910) defines reflective thought as "active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it, and the further conclusions to which it tends" (p. 6). In other words, reflection is a conscious process which enables creating connections and relationships between experiences. This cognitive practice engages evidence and implication seeking to forge connections, and by building relationships between variables and contexts a new understanding of the experience develops.

Yancey (2016) acknowledges that reflection has been the key term in writing studies while in higher education metacognition and reflection are used interchangeably. Ambrose, Bridges, DiPietro, Lovett, & Norman (2010) define metacognition as the act of thinking in relation to self-monitoring, planning, and self-regulating while reflection is the act of self-assessment occurring at the end of a learning intervention, which induces a new learning cycle. Despite the fact that early research in cognitive psychology did not prioritize the role reflection plays in learning, Beaufort (2016) argues that reflection remains a necessary condition for transfer of learning from one context to another; she further emphasizes that "reflection must be of a certain type to foster learning, and reflection must be married with other curricular and pedagogical strategies for positive transfer of learning" (p.24). When designing the curriculum, I linked reflective writing to various curricular interventions and placed it strategically in the course calendar so that students were not only reflecting on learning new writing skills and

genres but also on the main curricular interventions which included: the multicultural reader, cultural exposure and interaction, linked section classroom conditions, and collaborative research. My purposeful design of reflective writing is informed by my research questions about the use of reflection as a tool for formative assessment and how it informs both the curriculum designers and teacher researchers in this project about student's writing and intercultural learning skills for evaluating the effectiveness of the curricular interventions.

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Reflective Writing Data Analysis

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The analysis of data showed both similar and different patterns in how domestic and international students from the mainstream and L2-specific FYW sections responded to interventions. 62% of participants in the L2 specific section and 75% of participants in the mainstream section from the Fall 2017 dataset demonstrated an increase in their critical evaluation skills through reflective writing. The same trend was evident in the pilot dataset. This finding suggests that reflective writing tasks are suitable exercises for developing students' analytical and evaluation skills in FYW. Such metacognitive and thinking skills focus on inner cognitive processes which are vital components of the composing process. Major writing assignments are not the only opportunities where students practice such cognitive skills. Yancey (1998) identified three forms of reflective practice in the writing classroom: (1) reflection-in-action as the process of reviewing and revising which naturally takes place within a composing event; (2) constructive reflection as the process of developing a cumulative, multi-selved, and multi-voiced writer's identity which evolves through various composing events; and (3) reflection-in-presentation as the process of drawing relationships among multiple variables about writing and the writer in a specific situation. Yancey's (1998) practice-based theoretical framework demonstrates how reflection as an activity is inherently and naturally embedded in

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the composing process, but because reflective practice is a complex cognitive skill, it can benefit

from further practice and development especially in introductory writing classes. Here is where

reflective writing comes into play because continuous reflective tasks that are designed to serve

particular purposes and have specific goals activate students' meta awareness about the activity

of reflective practice. Yancey (1998) argues that students can be trained to theorize about their

own writing through reflection because it enables them to see multiple perspectives and invoke

multiple contexts about writing. The reflective social process is not natural; it requires "structure,

situatedness, reply, and engagement; when treated as a rhetorical act, when practiced, it becomes

a discipline, a habit of mind" (p. 19). The remaining participants whose reflective journals

showed fluctuating or inconsistent frequencies in critical evaluation skills when compared to the

main trend plotted in Table 17 and Table 18 did not in reality fail to practice reflection as a

rhetorical act. In some journals, these participants utilized analytical and evaluative skills, while

in other journals they restricted their reflection to a description of experiences. Neal (2016)

encourages us to ask students to reflect on what they are thinking and on choices they are making

by designing reflective prompts which include "a clear pattern of beginning with descriptive

(what) questions before moving to evaluative (why) questions" (p. 79). He invites us to make

this practice a consistent element of our writing pedagogy when teaching reflection in the writing

classroom. The fact that I did not design prompts for the reflective journals but presented general

guidelines on what students can reflect on accounts for why certain journals included descriptive

rather than evaluative reflections. I primarily focused on explaining to students why and how

reflective journals are placed within interventions, thus adopting and emphasizing a reflection-in-

presentation approach to assessment. I dismissed the fact that not all students are capable of

reflective practice as a cognitive exercise involving the why and how dimensions of reflection as

dual activities. The inconsistencies and fluctuations in the frequency of critical evaluation skills that I witnessed in the minority of participants magnified gaps in the pedagogical design of reflective writing tasks. Moreover, my over emphasis on these journals as a scaffolding exercise to prepare students to write their reflective essay at the end of the semester further amplified gaps in my pedagogy of teaching reflection.

Reflective writing, when used as a genre of formative assessment in the writing classroom, informs practitioners about the "fit between the writer and the contexts in which the writer has been composing" (Yancey, 1998, p. 147). Through data from reflective writing, teachers learn about how students experience the planned curriculum, and they build awareness about students' prior learning and how it is utilized in the new space. Yancey (1998) succinctly outlines the interaction among different types of curricula: the lived curriculum, i.e., students' product of learning to date, the delivered curriculum which constitutes the syllabus, assignments, and activities, and the experienced curriculum as narrated through students' testimonials and observations. The synergy among the lived, delivered, and experienced curricula resembles the story of student learning in a classroom. For that purpose, Yancey (1998) delineates key issues which govern the use of reflection by teachers: the questions we ask and the prompts we design, the reflective genres we introduce, the placement of reflective writing in the curriculum, the ways and the sequences we read students' reflections, how we read students' narratives, and our expectations from these tasks.

For that reason, looking at data from reflections placed at the beginning and end of the semester does not provide the full picture. In the context of this project, the first journal that participants wrote during the pilot semester showed a high frequency of prior conditions (Tables 6 & 7) as a main trend except for one participant whose most frequent thematic code in Journal 1

was "concurrent conditions" with a frequency of 53.33%. This preliminary trend in the context of the pilot semester indicated participants were bringing their past lived curricula and experiences to their new learning context; thus, they made connections between their prior and current learning. Though the only exception, that participant was still bringing concurrent learning from other spaces into the context of the writing classroom. This trend seemed promising as it indicated a possibility for inducing a learning for transfer mindset. However, this trend, as it is, did not entirely survive in the Fall 2017 dataset. 42% of participants in the L2-specific section and 13% of participants in the mainstream section only had prior conditions as their most frequent code. That does not mean, though, that other participants were not bringing their prior learning into their new context. Examining the frequency of prior conditions and prior knowledge in participants' first reflective journal in both the L2-specific and mainstream sections, I witnessed that participants did not fail to activate their schema about prior learning but did so with varying frequencies. 63% of participants in the mainstream section had prior conditions as a thematic code in the first reflective journal, but it was not the most frequent code. Its frequency of use varied when compared to the presence and frequency of other thematic codes in their first journal. Table 25 presents the exact frequencies for participants from the mainstream section who were still bringing their lived curriculum into their new learning context.

Table 25: Varied Frequency of Prior Conditions in Domestic Students' First Reflective Task

Mainstream Section Participants	Frequency of Prior Conditions in Journal 1
21022	13.88 %
21023	19 %
21024	8.30 %
21025	5.90 %
21026	6.66 %

On the other hand, in the L2-specific section, in addition to the 42% of participants who had prior conditions or prior knowledge as the most frequent code in Journal 1 (see Table 14), all the remaining participants still had prior conditions and prior learning as a thematic code in their first reflective journal but with varying frequencies. Table 26 shows the exact frequencies for the remaining participants from the Fall L2-specific section who reflected upon their prior learning within their new learning context.

Table 26: Varied Frequency of Prior Conditions in International Students' First Reflective Task

L2-Specific section Participants	Frequency of Prior Conditions in Journal 1
22010	17.77 %
22013	16.21 %
22014	10.50%
22015	16 %
22017	2.80 %
22018	6.82%
22019	13.95%
22020	29.30 %

I am highlighting these frequencies in this chapter because in the results chapter I focused on relaying the frequencies of prior conditions and prior knowledge only when they were the most frequent codes used. The fact that participants in both the mainstream and L2-specific sections were still reporting on prior conditions and prior knowledge in their first reflective journal, even if with varying frequencies, could be argued as an indication of their capacity to connect current to prior learning. This finding is not sufficient, though, to make an argument about adaptive transfer. Beaufort (2016) relates recent research from cognitive psychology which suggests four moves that teachers need to initiate for facilitating transfer of learning. These moves include: (1) "framing the course content as knowledge to go", i.e., teachers need to show students the broader application of knowledge from the course to contexts outside the classroom; (2) "presenting multiple opportunities for practice and discovering deep structures" among elements of course content that explicitly appear different but are inherently related; (3) prompting students to reflect upon the course's deep structures, concepts, and processes as tools "not for the immediate rhetorical situation but for transfer of learning to future writing tasks"; and (4) designing applications of learning for new tasks, i.e., "drawing on mental models, deep-structure knowledge, and an inquiry process for learning" (pp. 26, 27). Thus, making an argument about adaptive transfer from the mere examination of thematic codes like prior knowledge and prior conditions in the first reflective journal lacks sufficient support. However, examining coding results related to prior knowledge and prior conditions informed me about how participants were making connections between former and new learning contexts. The finding that more students in the L2-specific section than in the mainstream section reported on their prior learning is important. It demonstrates how it could be easier for students to make such connections when learning contexts greatly differ in the case of international students and how

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much harder it is, on a cognitive level, to draw upon these relationships when educational

contexts may appear similar, in the case of domestic students. This finding further supports

Beaufort's (2016) call for training students to make connections between the deep structures and

aspects of learning "that appear on the surface to be different" despite their inherent similarity,

which is indeed a higher order cognitive exercise (p. 26). These opportunities have to be

designed within the course curriculum, and so measuring students' interactions with such

experiences can take place through examining content from different reflective journals not

necessarily restricted to the first and last reflection due in the intervention.

Speaking of the final reflection in the course, 92% of student participants in the L2-

specific section reported on writing skills, the same finding I witnessed within the L2-specific

section during the pilot semester. 58% of these participants also focused on curricular conditions,

which was the second most frequent code in their course reflection (see Table 19). On the other

hand, only 25% of participants in the mainstream section had writing skills as the most frequent

code. This finding does not mean, however, that the remaining participants did not report on their

writing skill development. After examining the coding profiles of all participants in the

mainstream section, I found out that the remaining participants reflected on writing skills but in

varying frequencies. The following table presents these frequencies.

Table 27: Varied Frequency of Writing Skills in the Mainstream Section Course Reflections

Mainstream Section Participants	Frequency of Writing Skills in CR
21022	2.90%
21025	2.20%
21026	11.10%
21027	17.40 %
21028	20.90 %
21029	8.10%

It is also noteworthy to report that 50% of participants in the mainstream section had curricular conditions as the most frequent code in their course reflections, a closely adjacent finding to the one I witnessed in the L2-specific section. Upon reviewing the assignment sheet for the course reflection, I realized that I designed prompts to inquire about students' experiences with different curricular interventions. Students could choose one of seven directions to focus their final reflection on, and how different student participants prioritized the main focus of their reflection speaks to the sense of learner agency which is promoted by reflective writing and to the ways interventions influence participants differently. The following prompts were assigned to students in both the mainstream and L2-specific sections:

1. How is the course challenging, adding to, and/or helping you consider your previous writing skills, experience, and knowledge?

2. What specific concepts offered in the course seem useful for future writing tasks? Reflect on expected uses.

3. Are any specific skills or knowledge from 106 helping you in other contexts? Explain.

4. How is conducting research (primary or secondary) helping you understand how writing works?

5. What lessons is the course offering about writing with technology and writing in different media?

6. Reflect on any particular challenges the readings, assignments, or activities present. Did you resolve them? Why or why not?

7. Articulate and then reflect a bit on any questions readings, assignments, or activities have raised for you.

The above writing prompts mainly focus on the concept of transfer of writing, research, and course concepts to other contexts; however, these prompts do not directly ask students to consider their intercultural competence development as part of their final reflection, one of the primary goals of the curriculum. These seven prompts are inspired by Beaufort's (2016) framework about discourse community knowledge, which consists of writing process knowledge, subject matter knowledge, rhetorical knowledge, and genre knowledge. This framework is recommended for showing students how writing tasks and local knowledge in First Year Writing can apply to global contexts, which also aligns with two main principles for teaching for transfer. Beaufort (2016) recommends that writing teachers largely make explicit references to applications of the writing course to broader contexts inside and outside of the institution. She also emphasizes that our design of reflective practice should be prompted by the principle that knowledge, concepts, and process strategies in writing courses have tangible applications in future writing tasks. My belief in teaching for transfer guided my design of the final reflective essay prompts; however, that could have placed my assessment design of

intercultural competence development at a disadvantage. Still, students showed agency in their choices of a direction for the synthesis of their reflections, i.e., either a focus on intercultural competence or a focus on writing skill development. I got insights about students' experiences with curricular interventions and how these interventions influenced students in diverse ways. Some participants found various modes of engagement meaningful in their own development of intercultural competence; further, testimonials from reflective writing show that participants connected curricular interventions with modes of engagement. For example, multicultural texts provide exposure to difference and introduce new concepts to students in a low-risk way. Structured intercultural interaction—while higher-risk—showcases cultural difference through live human interactions and cross-cultural negotiations. On the other hand, the skewness in the results of the L2-specific section participants who reported in a major way on writing skill development could be due to three factors: (1) my design of the course reflection prompts with a focus on measuring students' writing skill development; (2) the possibility that international students have witnessed a transformative learning experience with respect to their writing skill development, thus highlighting the role First Year Writing plays when considering how different international students' prior learning contexts are and how writing is taught in such contexts; or (3) it takes time for students to develop germane language and terminology to reflect on writing skills, which could explain why more participants in the L2-specific section delayed their emphasis on experiences with writing until the final reflective essay. I will focus on two different coding profiles from the mainstream and L2-specific sections which showcase how participants adopted different directions in responding to the course reflection prompts.

Table 28: Course Reflection Coding Profiles from the Mainstream and L2-Specific Sections

Participant 21026: Mainstream Section	Participant 22014: L2-Specific Section
Curricular Conditions 20.40%	Writing Skills 41.40%
Prior Conditions 18.50%	Transfer 15.50%
Writing Skills 11.10%	Prior Knowledge 8.60%
Transfer 9.30%	Prior Conditions 8.60%
Cultural Exposure 7.40%	Concurrent Conditions 8.60%
Critical Evaluation 5.60%	Curricular Conditions 8.60%
Multiculturalism in Professions 5.60%	Behavioral Change 3.40%
Cultural Identity 5.60%	Cultural Empathy 3.40%
Stereotype 3.70%	Student Aspirations 1.70%
Cultural Interaction 3.70%	
Attitude Change 3.70%	
Openness 1.90%	
Cultural Empathy 1.90%	
Behavioral Change 1.90%	

Participant 21026 started his course reflection with an overview of his cultural background and upbringing before joining Purdue University. He highlighted a monocultural mindset that he had developed and how his FYW course challenged his comfort zone through both cultural interaction and cultural exposure.

> Growing up in a very conservative family, I was pretty closed minded, and painted things to be very black and white. The biggest consequence that came with this was my habit to heavily judge people from only a little bit of exposure without ever getting to truly understand who they are or what background they come from. I only came to realize that this was a major problem in my senior year of high school, but I struggled to change it. English 106 has helped me break out of this process,

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because for the whole semester, we have been studying cultures different from my background as a white, American man. (Participant 21026, Course Reflection)

This participant went on to comment on the outcome of his live cultural interaction which was facilitated through Project I. We saw in this participant's testimonial the high risk nature of cultural interactions that do not always result in advancing one's intercultural competence development, unlike the expectations of intercultural scholars. The following participant's testimonial, for example, reflects how he still minimized difference despite the fact that he worked with his assigned ambassador student from the L2-specific section for six weeks. The fact that these two participants shared commonalities due to their current Purdue experience made them overlook the cultural differences they brought to the table, thus placing this participant at the minimization stage of evaluating difference.

> Throughout my time with my English 106 class and our English 106i class, I learned that people of cultures and places different from mine are more similar to me than I could have thought they could be. This was especially the case with my Project 1 partner <NAME>, who I found to hold many similar virtues, priorities, and beliefs that I had. (*Participant 21026, Course Reflection*)

Then, the participant connected his experience of cultural interaction to his experience of cultural exposure through the multicultural reader and how what he had learned in a reading text could challenge his prior beliefs, the assumptions and stereotypes that are ingrained within his repertoire. Cultural exposure is a low risk context in the situation of the multicultural reader, and in this testimonial we see the power of classroom conditions characterized by classroom discussions and interactions which enabled this participant to reflect upon and evaluate the stereotypes he formerly had.

> Through the people and cultures we talked about in class readings and other activities, I learned to understand people and cultures I couldn't relate to by learning the background they come from. For example, Judith Ortiz Cofer's Journal article "The Myth of the Latin Women", taught me that the reason Latina women might dress provocatively was because that was the social norm for courtship, and wasn't considered indecent due to the nature of the villages of Puerto Rico. Personally, I

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don't find it very appealing when women dress provocatively, and before reading this article, if I saw a Latino woman with a similar description, I would simply think they are an indecent person. (*Participant 21026, Course Reflection*)

However, cultural exposure is not enough to change one's behavior. It alters a participant's frame of reference on a cognitive level to witness the value of difference, but it might not be sufficient to change one's behavior when encountering difference. The following testimonial presents evidence of how this participant saw value in dealing with difference for navigating teamwork especially in the context of their discipline – engineering.

> I still struggle with unfairly judging people, but what I learned in English 106 about cross culture relations and diversity will allow me to work better with people of different cultures and backgrounds in the professional engineering environment I am looking to enter after Purdue. Engineers often work in teams, with its members often being very different from each other in an attempt to encourage multiple perspectives and ideas on the projects at hand. My exposure to understanding those of other cultures will help me work well with the members of my team, even if we don't share the same beliefs. (*Participant 21026, Course Reflection*)

The main direction in the course reflection primarily focused on how the course's interventions of cultural exposure and cultural interaction influenced the participant who reevaluated his upbringing, prior repertoire, and conceptions. However, this did not stop the participant from reflecting on his writing skill development. In the testimonial below, the participant commented on his writing process and how his researched arguments have become informed by data and framed by evidence.

> The other important skill I learned about in English 106 was a complete flip in my writing process. For most of the English assignments I have done involving an argument, research paper, or speech, I always attempted to structure an argument solely off of the minimal knowledge I had on the topic prior to starting the assignment. From there, I would explicitly research facts or professional opinions that supported my claims. English 106 taught me how to gather research and information first, then structure my argument and claim around what I found. (*Participant 21026, Course Reflection*)

The participant did not just comment on the process but placed this process in his future discourse community of the engineering field. Thus, he used the terminology of his discourse community thereby shifting from the process approach of writing to the problem setting framework in engineering. This led the participant to connect First Year Writing to scientific writing and how their writing practices evolved. Reflecting upon prior experiences with scientific writing, the participant only saw a focus on factual data in the lab report as a product, whereas the process approach to writing shifted the participant's frame of reference towards the method which is a primary focus in the field of engineering.

> Not only does the new process make more sense, it will also be very beneficial in the engineering field. To begin developing a solution to a problem I lack a solid understanding of would be asinine. Knowing more about my problem will enable me to better optimize a solution to solve all the parts of it. The other part of my writing process English 106 helped me change for the better was my overly scientific writing style. As many of my written works before college were some sort of lab report, I developed a habit of writing where I simply stated facts without much substance to my writing, just lots of quantitative information. This is because it never really mattered how I solved the question, just that I did thoroughly. English 106 taught me that there needs to be a balance of both qualitative and quantitative information in my writing, which in my career, could better express my work to people. (Participant 21026, Course Reflection)

It is true that participant 21026 did not elaborate enough on how he defines scientific writing, and his criticism about writing lab reports in a certain protocol and fashion made him overlook the process of scientific inquiry through lab experiments. However, the fact that he is thinking about those disciplinary learning spaces and ENGL 106 as another space where conversations on data excavation, data use, and data types are happening show his readiness to connect and process learning in different contexts. This sets the ground for a more nuanced understanding of scientific inquiry in his own discipline through additional exposure to scientific writing and further interventions that engage him in the process of asking and addressing research questions.

On the other hand, in the second coding profile of participant 22014 from the L2-specific section, I see a different focus and direction in the course reflection. I see a primary focus on writing skill development and how current writing skills are useful in the context of their academic experience at Purdue University. In the following testimonial, this participant explains the value of research skills in a writing course, thus shedding light on their former context of writing instruction in China. It is noteworthy to witness how this participant understands the similarities and differences between the type of argumentative texts they produced in China and the ones they learned to produce in the L2-specifc FYW section (ENGL106I).

> The most important thing that I have learned from this course is the skills of writing research papers. From doing primary and secondary research, organizing my data, to finally present what I have learned in an official research paper. As an international student from China, what I have learned about writing before attending Purdue is mainly focus on writing essays to fulfill the requirement of the exams. Even though most of the time we wrote about argument essays, we seldom get the knowledge of finding resources and citing it correctly in our paper. That results in my difficulties finding resources. I remember that I struggled a long time to use data and examples instead of writing in my own words all along the whole passage. (*Participant 22014, Course Reflection*)

This participant reflects on an important skill which FYW curricula target; writing researched arguments is a new genre for almost all international students. As this participant narrated, their prior experiences in writing classes in China were restricted to timed essays and did not provide them exposure to the skill of finding scholarly sources for framing and building arguments. On the other hand, it is known that not all domestic students experience writing researched arguments in high school. However, the cultural similarity between academic writing contexts in the US can make it more challenging for domestic students to engage in reflection about new skills they are developing in FYW. Both domestic and international students tend to focus on what is starkly different between contexts through their reflections, and interestingly this is how they perceive learning takes place.

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In the above testimonial, participant 22014 further addressed an important concern that some

writing teachers in the US context struggle with when dealing with international students.

Plagiarism sometimes stirs conflict between international students and writing instructors in US

institutions of higher education. The gap in communication can lead to conflicts and problematic

measures that could be avoided if cultural expectations about writing are communicated better.

Interestingly, this participant reflected how their experience in First Year Writing was rewarding

for them to understand the different writing practices in both the Chinese and American

academic contexts and cultures. They further reported on how they addressed these challenges

and adapted to the new writing expectations.

> Also, the teachers from China didn't emphasize the importance of correct citation and the harmful effect of plagiarism. The annotated bibliography assignment helped me learn lots of knowledge of the quotations. Now I had a better understanding of not using others' work directly. I got the habits to search Purdue online library for peer-reviewed sources and to use Zotero for correctly citing and making bibliography page. I have changed my old habit of using all my own words for a passage or using someone's work directly into combining other's work and my thoughts correctly. This could be a big change for me to get used to the formal research writings that I'm going to use recently and in the future. (*Participant 22014, Course Reflection*)

In the following testimonial, participant 22014 presented evidence to show their understanding

of the writing expectations of their new discourse community. They discussed the transfer of

research skills into their capstone project. This participant is a senior undergraduate student who

delayed taking ENGL 106I until their last year in the program.

> I have also used the research skills in other fields outside this course. For the senior year, I'm participating in a Capstone project for the whole year. It was such a massive project that I need to conduct several types of research and write lots of research papers. When gathering data, I started to think of what I have learned from this course. I first find several experts such as professors or company representatives in the fields that I am researching and interview them to get the first-handed information and also some useful suggestions from them. Then, I have searched several online databases and Purdue library to get some peer-reviewed sources. (*Participant 22014, Course Reflection*)

The participant's knowledge of skills gained from ENGL 106I is not superficial. Participant

22014 went on to elaborate on cognitive and problem solving strategies they learned in First

Year Writing. Data organization, building data infrastructure, data coding, and content

strategizing were skills they developed in First Year Writing and strategies that transferred to

other contexts.

> Here, I used what I've learned from project three which are the strategies to get my data organized. Since there are always at least 20-30 sources used in one single paper, the organization of the data could be very essential. I found it a useful way to put the information in a spreadsheet and color-coded the tags with some keywords. When planning on writing my paper, I always make a mind map and set the color-coded sticky notes on my wall to get a clear mind about what I'm going to do. (*Participant 22014, Course Reflection*)

Participant 22014 did not bring in any reflection on cultural exposure and cultural interaction or

any of the remaining curricular interventions which are designed to develop intercultural

competence. This could be due to different reasons that either have to do with the design of the

writing prompts in the course reflection assignment, or the learner expressing agency about what

is more important and relevant for them, or the transformative learning experience they have

witnessed when compared to their writing context in China, or simply the fact that this

participant saw writing skill development as the central goal in a writing class. To understand

better how and why students make such decisions, I argue that better design of reflective prompts

can control for such variables and will produce reflections that present evidence speaking to the

purposes they were designed for. The latter will be addressed in the final section of this chapter.

DMIS Mapping Data Analysis

The results from the DMIS mapping revealed various findings pertaining to the nature of

intercultural competence as a construct and to the nature of intercultural competence

development models. The DMIS model illustration in Figure 8 depicts intercultural competence

development as linear and unidirectional, but the results from mapping reflective writing journals

revealed that development is characterized by a "pendulum rather than a linear continuum"

(Acheson & Schneider-Bean, 2019, p. 45). 31% of participants in the L2-specific section whose

first reflective task was mapped at an ethnocentric stage on the scale all made advancement to an

ethnorelative phase; however, the movement was not steadily unidirectional. Acheson &

Schneider-Bean (2019) explain that intercultural competence development models and the W-

curve of cultural adaptation mostly illustrate a pendulum-like movement, i.e., movement which

"swings between a focus on similarity and a focus on difference, with the orientations that have

the most unbalanced focus on similarity (denial) and difference (polarization) located at the most

extreme reaches of the pendulum trajectory" (p. 50). An example of this is showcased in the

trajectory of participant 22013, whose writing in journal 1 was mapped at the minimization

stage, and then, in journal 2, advanced towards acceptance but with traces of reverse defense to

go backwards in journal 3 towards a mixture of denial and defense, and finally, in journal 4, the

reflection advanced towards acceptance with some traces of adaptation. It is not surprising that

this participant revealed indicators of both acceptance and reverse defense in the same reflective

journal, in this case, journal 2, because certain reflection scenarios can portray the developmental

process of learning through multiple stages as participants attempt to bridge cultural differences.

Acheson & Schneider-Bean (2019) illustrate the successful bridging between cultural differences

as resolving "the dissonance between self and other, achieving a dialectic of similarity and

difference" (p. 50). This argument further magnifies the complex nature of the construct and the

fluid and intricate process of development. Figure 9 illustrates Acheson & Schneider-Bean's

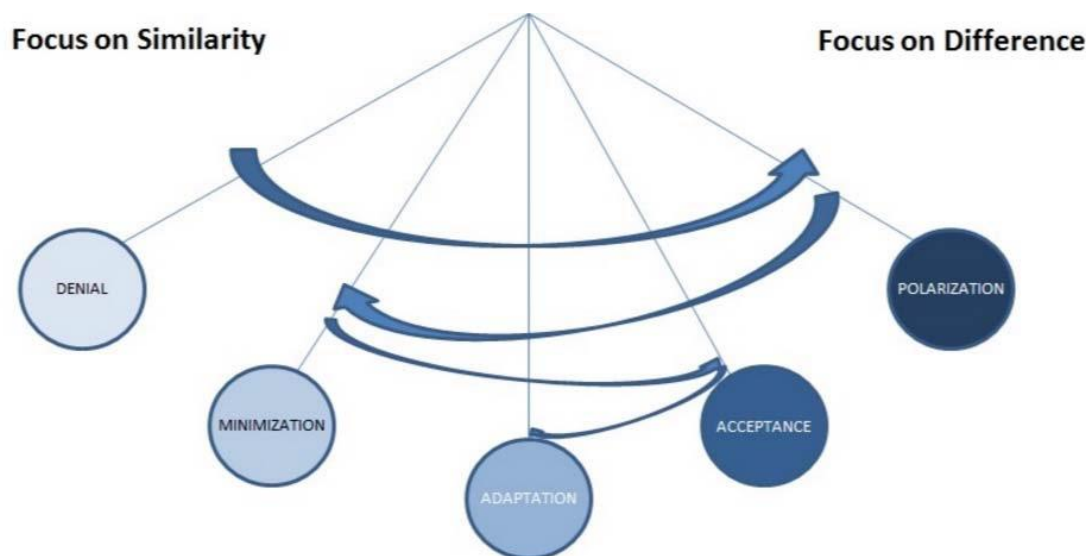(2019) explanation of the pendulum motion.

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Figure 9: Pendulum Nature of Intercultural Competence Development
Source: Acheson & Schneider-Bean (2019)

54% of the participants in the L2-specific section whose first reflective journal was mapped at an ethnorelative phase and then made further progress through the ethnorelative continuum of the DMIS model also reflected a pendulum movement through stages (see Table 23). Not all these participants showed evidence of a successful balance and bridging of cultural differences at the adaptation stage though; 43% of the participants whose first reflection was mapped at an ethnorelative phase in the L2-specific section resolved the conflict between self and other at the acceptance rather than the adaptation stage. This finding is important because it sheds light on the duration of the intervention (16 weeks with four 50-minute meetings each week) and its effect on advancement. Other than the duration of the intervention, factors like the intensity of the intervention and the nature of intervention can work more successfully with participants who start their reflections at an ethnocentric rather than at an ethnorelative phase of the continuum. This is why it is noteworthy to caution that the goal of the curriculum related to intercultural competence development is not absolute; in other words, I am not making any

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claims that in sixteen weeks the linked course model curriculum develops students' intercultural competence. It indeed engages them in interventions that encourage them to think about and interact with intercultural competence as a construct which contributes to their development. Thus, my findings also support Huang's (2017) argument in ways that the linked course model curriculum is one component or the beginning of internationalization efforts and work that have to be built as an essential part of a university education "instead of a mere value-added extra-curricular item in the whole collegiate curricular system" (p. 189)

In the mainstream section, 88% of participants had their first reflective journal mapped at the acceptance stage, and their subsequent reflective journals remained at the acceptance stage throughout the whole intervention (see Table 24). This finding further questions whether the linked course model curriculum is effective for participants who start their reflections at an advanced stage of intercultural competence development. It also questions the inherent nature of each stage of the continuum, which does not get illustrated in intercultural competence development scales and models. Do all participants whose reflective writing is evaluated to be at a specific stage resemble the same exact level of intercultural competence? How do we differentiate between the lower and higher ends within each stage? How are the sub-stages within each stage of the continuum depicted? My argument about participant 21022 in the results chapter shows how participants can sometimes achieve a cognitive shift in their frame of reference but not with respect to their behavior through their reflections. Bennett (2013) defines adaptation as the application of acceptance, which involves both a conscious and intentional shifting of both perspective and behavior. When a participant shows evidence of a cognitive shift but not a behavioral shift, do we evaluate their writing testimonials to be at the lower end of the adaptation stage? As scholars interested in the assessment of intercultural competence

development, how do we make such decisions? What kind of evidence do we rely on to make these demarcations?

Another interesting finding among the mainstream section participants was the frequent occurrences of unmappable reflections. In Table 24, the unmappable reflections were all journals that included content on writing skill development rather than intercultural competence development. The fact that I used the DMIS scale, which is quantitative in nature when considering its continuum from ethnocentric to ethnorelative phases, to analyze qualitative data is not only innovative but pragmatic. I was compensating for intercultural competency instruments which often induce an overestimation of skill level because they are mostly self-report measures with high face validity. The MGUDS pre- and post-measures in the project as a whole are important but have to be complemented with supplementary sources of evidence to develop an understanding of the nature of intercultural competence development and what happens at different instances during the intervention rather than at the beginning and end of it. On the other hand, participants who reported on writing skill development in reflective journals are not to be blamed because I allowed them to do so. The mapping results informed me that using intercultural competency models and scales for mapping development have to be utilized for data that exclusively portray cultural content. The gaps in the methodological design of assessment will be addressed in the following implications section of this chapter.

Pedagogical, Assessment, and Administrative Implications

1- **Pedagogical Implications:** Designing prompts should not be restricted to major assignment sheets. Embedded writing and reflective tasks should be guided by specific prompts which invite students to describe, analyze, and evaluate. These prompts should include what, how, and why questions to enable students to focus on the descriptive,

analytical, and evaluative aspects of reflective practice. Yancey (1998) recommends that we use reflective writing as a means not an end. In writing classes that utilize reflective writing, it is important to engage students systematically and gradually in reflective practice. Reflective practice should be the center of pedagogy and classroom activities to overcome the incoherence of "scattershot techniques" (p. 20). Utilizing a framework which focuses on description, analysis, and evaluation should be systematic, generative, and central to all classroom conditions such as group work, whole class discussions, and short writing tasks. We, writing teachers, should not off load reflective practice as a responsibility and a burden to be carried by students, and we should not strictly utilize it for assessment purposes. When we centralize it in our writing pedagogy, we develop reflective learners who can encourage us to be more poised reflective practitioners ourselves. Because reflective practice is dialogic, it has to be designed to promote contagious practices involving both the learners and teachers in the writing classroom.

2- **Assessment Implications:** It is feasible to measure both writing and intercultural competence skill development in the context of the linked course model curriculum, but it has to be done systematically. The four reflective journals embedded in the linked course model curriculum and paired with interventions should primarily elicit content related to intercultural competence development. When the DMIS scale is used to map the development of participants, evidence of movement on the scale can be more comprehensively depicted if all content is culture-related. It is also important to design prompts that encourage participants to reflect on both cultural exposure and cultural interaction in order to investigate the effectiveness of the nature of curricular interventions. Because the linked course model curriculum makes an argument about the

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added value of intercultural interaction which cannot be facilitated through the multicultural reader alone, my assessment model should provide a data driven apparatus that enables me to objectively evaluate the difference in impact among various curricular interventions. For example, if I am to investigate the influence of the multicultural reader on students' perceptions and attitudes, then one reflective journal prompt should explicitly elicit that type of content. In another reflective prompt, I might want to focus on how their research as part of Project II is influencing their perception of difference and attitude towards it. With a third reflective prompt journal, I could ask about how interactions with peers from the other section influenced them and in what ways. It is feasible to do this type of systematic formative assessment because I can design reflective writing prompts to link them to the project or intervention the students are engaging in during and prior to that submission.

Measuring writing skill development in the context of the linked course model curriculum is possible because the four major writing assignments which are designed to meet FYW objectives can inform us about students' writing skillset, like in every FYW section not following this model. As for the final reflective essay in the intervention, the assignment sheet should be designed to induce students' reflection on writing skill development through the lens of portfolio assessment, i.e., students need to pair this final reflective essay with writing artifacts from the course which depict their skillset development and the contexts they deem relevant for such transfer. This is important because the portfolio assignment also aligns with the assessment model followed in the larger FYW program. I am using reflective writing as a genre for assessment in the linked course model curriculum in two ways: (1) for assessing continuous development with

respect to intercultural competence through the four reflective journals and (2) for assessing writing skill development when students compare FYW to their prior learning contexts and tie it to their projected expectations for applicability in future contexts

3- **Administrative Implications:** When the pedagogical and assessment implications get addressed, the data I collect as an administrator from all sections adopting the linked course model curriculum can be used for programmatic assessment. In addition to grades assigned to students at the end of the semester, continuous data from reflective writing would relay evidence of the skillset that FYW programs focus on. My ability to design schemes and utilize scales for quantifying qualitative data can be a resource for administrators who need to portray rich qualitative data in concise descriptions and annual reports required by institutional stakeholders. Sandelowski, Voils, & Knafl (2009) suggest that "the rhetorical appeal of numbers – their cultural association with scientific precision and rigor – has served to reinforce the necessity of converting qualitative into quantitative data" (p. 208). Saldana (2016) describes this process as engineering data to create concise indices of meaning in just the same way that "codes are symbolic summaries of larger excerpts of data, numbers are symbolic summaries of a measured outcome" (p. 26). I am not arguing that it is advisable to quantify qualitative data in all contexts of research; this methodological move in programmatic assessment is informed by the purpose of assessment and by the broader research questions that a program administrator plans to investigate. Because I am keen on measuring the effectiveness of the curricular interventions in the context of the linked course-model curriculum for developing both writing and intercultural competence skills, I find it relevant to quantify qualitative data in order to include them as complementary sources of evidence. Saldana

(2016) describes the process of using quantitative results to complement and corroborate qualitative analysis as paradigmatic corroboration. Formative assessment in the writing classroom has valuable insights even with the challenges it poses with respect to intensive labor and teacher training. With more emphasis on the value of formative assessment in learning contexts, I also argue for the importance of engineering formative assessment data for reporting purposes related to programmatic assessment and validation of curricular interventions.

APPENDIX

Code Name	Definition
Prior Knowledge	Something known before the class, could be either writing-related or culture-related *Abstract concepts fall here *Passive/known – could result from a past experience in the participant's repertoire
Prior Conditions	Something experienced before class *Active/experience/event – could be a personal condition or a national/global condition
Curricular Conditions	Anything in the course structure common among all sections
Classroom Conditions	Happenings within individuals' writing classrooms
Concurrent conditions	Happenings outside the writing classrooms
Emotional Response	Expressing emotions in response to a theme, the course, an event *Expression is important here. Worried, excited, scared, happy, delighted, angry are examples which express emotion.
Transfer	Knowledge and skills gained from the course that will be used in other classes or settings. Or, transferring something from a previous experience into the course. *Both contexts should be included and present in the text.

L2 Learning
  1. In school
  2. Outside school
	Student indicates that they learned another language

Writing Skills	Metadiscourse about summary, research, revision, analysis, knowledge of conventions
Multimodal Composition	Metadiscourse about integration of writing, visuals, media, and other modes of communication in writing.

Critical Evaluation	Interpretation, inference, synthesis, questioning, or analysis *More than summary or reporting *More about students' performance, not metadiscourse about the outcomes (writing, reading, speaking, and multimodal skills) *Contextual cues do not have to be present in the same sentence but can be in the rest of the reflective journal.
Cultural Interaction Or absence of	active and participatory experiences with elements of a culture or subculture different from the student's.
Cultural Exposure Or absence of	inactive, receptive, observational experiences with elements of a culture or subculture different from the student's.
Cultural Identity	One's perception of their identity in relation to the culture they belong to. *Could also be content which engages the general concept of cultural identity.
Attitude Change	We can identify a before/after, change in viewpoint, feelings, thought processes, intentions about something
Behavioral Change	We can identify a concrete change in behavior/action, there is a before/after
Cultural Empathy (MGUDS)	Ability to gain self-understanding and personal growth from reflecting on the experience of others
Curiosity (MGUDS)	Interest in participating in diverse social and cultural activities *Participatory experiences will likely involve openness.
Openness (MGUDS)	Degree of comfort with diverse individuals *An open positive attitude does not require active initiative or taking action.
Student Aspirations	Expression of future goals, plans, wishes, intentions
Societal Issue	Widespread issue of conflict, i.e., racism, interreligious conflict, sectarian differences *Content should reflect evidence and awareness of problem setting.

Purdue Experience	Any experience inspired by campus activities or life and beyond the classroom *This code is expected to accompany either prior or concurrent conditions when there is explicit evidence it is part of Purdue's context.
Current Events	Non-judgmental references to global and Us based events that are currently happening even if the student is not actively involved in them. For example, presidential elections, wars in other countries, etc.
Multiculturalism in Professions	Difference in workplace due to culture, nationality, language, religion, etc.
N/A	Not applicable: something that is off-topic or not relevant to the above codes.

To illustrate how the individual thematic codes in the grounded coding scheme translate the major learning outcomes of the linked course model curriculum (intercultural competence and writing skill development), the following table portrays the regrouping of the separate thematic codes under broader categories. The cognitive, affective, and behavioral domains translate the dimensions of intercultural competence as a multidimensional construct. Because some thematic codes are at the intersections of more than one domain, an additional category is multiple domains. Contextual conditions, as a fifth major category, speaks to different types of conditions related to the context of interventions and participant interactions. The final category is introductory composition which includes both multimodal composition and writing skills as learning outcomes related to general FYW learning outcomes.

Broader Categories for Thematic Codes

Category	Thematic Codes
Cognitive Domain	Prior knowledge, stereotype, cultural identity, attitude change, cultural exposure, critical evaluation
Affective Domain	Emotional response, cultural empathy
Behavioral Domain	Behavioral change, cultural interaction
Multiple Domains	Curiosity (cognitive and affective), openness (cognitive and affective), transfer (cognitive and behavioral), student aspirations (cognitive and affective)
Contextual Conditions	Prior conditions, curricular conditions, classroom conditions, concurrent conditions, L2 learning, societal issue, Purdue experience, current events, multiculturalism in professions
Introductory Composition Outcomes	Writing skills, multimodal composition

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