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THINKING GLOBALLY, WRITING LOCALLY: RE-VISIONING CRITICAL AND SERVICE LEARNING PEDAGOGIES WITH GLOBALIZATION THEORY

by

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DISSERTATION

Submitted to the Graduate School

of Wayne State University,

Detroit, Michigan

In partial fulfillment of the requirements

for the degree of

DOCTOR OF PHILOSOPHY

2010

MAJOR: ENGLISH (Composition Studies)

Approved by:

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Advisor Date

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DEDICATION

To my parents, Mike and Alyce – thank you for sharing with me your passion for literature and writing, and for encouraging me to work hard to achieve my goals. Also, to my sister, Michelle, and my boyfriend, Alex, for their love and support throughout this process.

ACKNOWLEDGEMENTS

I would like to express my extreme gratitude to my dissertation advisor, Gwen Gorzelsky. As I have told my friends and family many times, the best two decisions I made during my academic career were selecting Gwen as an advisor and making the switch from literature to composition studies. Gwen has been attentive and supportive throughout the entire course of my doctoral program. She took the time to read many drafts of my dissertation, scholarship/award applications, journal articles, conference abstracts, and job materials, etc. Gwen's outstanding support as an advisor made possible the academic successes that I have had – from receiving honors on the qualifying exam; to winning scholarships, fellowships, and teaching awards; and obtaining a tenure-track position. Gwen, you have been amazing, thank you!

The other members of my dissertation committee, Ruth Ray and Barrett Watten, have also been there to support me as professors and mentors. Their input on my dissertation and help with my job search have been invaluable. I feel very fortunate to have had such a top-notch committee. I would also like to acknowledge my composition program director, Ellen Barton, and the outside member of my dissertation committee, Ellen Cushman, who have both offered guidance and support throughout this process. Finally, I would like to acknowledge my father and editor, Mike Kozma, who has been there to read my work throughout graduate school with a keen eye for detail and with kind words of emotional support. My mother, Alyce Kozma, a.k.a "the computer guru," has also been a huge help throughout my academic career. Thank you all!

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CHAPTER ONE

Theoretical and Pedagogical Issues

Introduction

Since the incorporation of freshman composition at Harvard in the late nineteenth century, writing instruction has undergone a shift from the notion of the writing classroom as a place to teach correctness in form, style, and grammar, to the understanding of the classroom as a politically charged space where students often have their first exposure to critical thinking about the larger culture (Berlin, North). James Berlin, among numerous other composition scholars, suggests that changes in the field stem largely from social and economic conditions in society (*Rhetoric and Reality* 4). Emerging from what is commonly referred to as "current-traditional rhetoric," which focused primarily on the product of writing by emphasizing "exposition and its forms – analysis, classification, cause-effect, and so forth" (*Rhetoric and Reality* 9), the process movement revolutionized and reinvented the field into what is now termed composition studies or rhetoric and composition by shifting its focus to the process of writing rather than the product. During the 1970s, the heyday of the process movement, scholars such as Donald Murray, Linda Flower, John Hayes, Janet Emig, Nancy Sommers, and Peter Elbow, among others, developed a growing body of scholarship and research that helped to establish composition as a discipline in its own right.

In Composition in the University, Sharon Crowley points out that by the early 1980s, the idea of teaching process had become widely disseminated, and prominent scholars like Maxine Hairston were arguing that "'the move to a process-centered theory of teaching writing indicates our profession is probably in the first stages of a paradigm shift'" (cited in Crowley 194). According to Crowley, Hairston's idea of a process paradigm shift was highly significant because it meant that composition studies had reached a level of professionalization and

disciplinary achievement in that it had a body of scholars who were conducting research and generating theory: "She put her finger precisely on the real achievement of advocates for process pedagogy: they supplied composition teachers with something to study, something on which a field could be erected and a discipline could subsequently be based" (195). Prior to the process movement and the body of theoretical knowledge that it generated, composition had primarily been considered a "teaching subject." As the field began to establish itself, an underlying tension between theory and practice emerged, and it remains pervasive.

During the 1980s and '90s, the process movement underwent intense scrutiny and critique due to increased scholarly attention to the social and contextual nature of writing, causing it to give way to post-process movements and the field's new dominant paradigm, "social epistemic rhetoric," which Berlin defines as "the study and critique of signifying practices in their relation to subject formation within the framework of economic, social, and political conditions" (*Rhetorics, Poetics* 82). In Situating Composition, Lisa Ede examines the scholarly trends and paradigm shifts within the field of composition. She discusses the role of the process movement, and its subsequent overthrow by post-process movements:

> Too often, I argue, scholars narrating composition's recent history have relied on notions of disciplinary progress that are grounded in what Evan Watkins terms 'ideologies of the new' in the academy. I also comment on another common scholarly practice, which is to employ a rhetoric of crisis and revolution that depends upon the creation of opposing projects or camps – current-traditional rhetoric versus the writing process movement, for instance, or the writing process movement versus social or post-process theories. (44)

Ede's comments indicate that while the field may not have actually moved in a neat linear progression from one paradigm to the next, it often becomes depicted as such for the purpose of narrating a disciplinary historiography. Moreover, Ede suggests that composition's desire to establish itself as an independent discipline recognized by the academy effected the need for

opposing camps that would spawn fresh scholarly discussions and debates. These debates have created the trend within the field to constantly strive for ideas that are newer and better and that can supersede present modes of thought – not just theoretical, but also pedagogical.

Because of the intimate relationship between the field and classroom practices, scholarship within composition studies continuously reflects on, critiques, and revises pedagogical approaches to aid students in the writing process. Throughout the twentieth century, composition scholars developed an array of pedagogical approaches to writing, such as expressivist, cultural studies, collaborative, feminist, rhetorical, critical, and service learning. My dissertation looks particularly at critical and service learning pedagogies, focusing on the numerous critiques that have arisen within contemporary scholarship, and investigates how these pedagogies can be revised to address the critiques. Critical pedagogy explores subjectivity in relation to identity politics and the structures of late capitalism, and encourages students to question dominant social structures (Berlin), and service learning pedagogy builds relationships between communities and schools by developing programs in which students work with the local community in a variety of ways.

As I will show, critical pedagogy has recently come under scrutiny for a number of reasons: opposing students' instrumental views and career concerns; effecting student resistance in the classroom; devaluing students' affective experiences; essentializing race; and positing student subjectivity as unified rather than multiple. Within service learning, scholars point to numerous problems as well: it can create a false hierarchy between students and community partners by evoking an ideology of "service" and us/them mentality; it may not be truly transformative for students; it often lacks genuine collaboration between students and partners; and many courses focus more on action than reflection. I argue that integrating globalization studies into a combined critical, service learning pedagogical approach works to begin

addressing the problems posed by the critiques of these pedagogies. Therefore, the purpose of my project is to investigate how globalization theory can be incorporated into composition courses to create revised approaches to critical and service learning pedagogies, and to better understand the institutional and pedagogical tensions between thinking globally and writing locally. Globalization theory will inform not only my pedagogy, but also the larger intellectual project of rethinking issues of identity politics, subjectivity, and literacy in order to address issues posed by critical pedagogy and service learning scholars. As the interconnectedness among communities throughout the world rapidly increases, it is essential to recognize how local communities fit into the global economic, political, and cultural systems that shape them in order to more fully understand the situations and relationships within them. This understanding is particularly significant when the local communities and classrooms of concern include a large demographic of immigrant workers and students.

The issue of how globalization affects culture, identity politics, and notions of citizenship, among other things, is gaining increased interest within English departments, and the field of composition is beginning to negotiate issues associated with globalization within the writing classroom. In a recent article in PMLA, "Global Turns and Cautions in Rhetoric and Composition Studies," Wendy Hesford discusses the growing interest in global and transnational studies within rhetoric and composition and its intersecting fields, and the institutional and disciplinary tensions developing as a result of this global turn. She maintains:

> As colleges and universities adopt characteristics of the new global economy, appropriating performance management strategies, entrepreneurial practices, and corporate multiculturalism, we are also witnessing a renewed nationalism on our campuses and the rising stature of the nation-state as reproducer of culture. Post 9/11 national security policy within the United States has reinvigorated efforts at linguistic and cultural containment, as illustrated by President George W. Bush's 2006 State of the Union address, which called for "orderly and secure borders … stronger immigration enforcement and border protection." A citizenry fearful of

> linguistic and cultural differences and nostalgic for nationalism tends to restrain minority discourses and the viability of alternative cultural citizenship. (788)

The underlying issues regarding language and literacy implicit in Hesford's comments are highly significant for composition teachers and scholars: How do we negotiate the expanding range of literacy skills and linguistic diversity coming into the classrooms due to global factors with the national and institutional pressures for a monolingual standard written English, while working within university systems that function very much like modern corporations?

As social changes occur due an increasingly globalized society in which different cultural communities are becoming interconnected through economics, technology, and human diasporas, I argue that there is an imminent need for composition scholars, particularly those concerned with critical education and community literacy, to begin addressing issues associated with globalization. My project contributes to these ongoing discussions by exploring how using critical and service learning pedagogies focused on the larger theme of globalization might help composition scholars begin to rethink the tenets of these pedagogies in the context of an increasingly global academy and society.

Overview of Critical Pedagogy

Since the 1970s, numerous scholars including James Berlin, Henry Giroux, bell hooks, and Ira Shor have created a growing body of literature theorizing and expanding critical pedagogy. Significantly influenced by Paulo Freire's Pedagogy of the Oppressed, critical pedagogy promotes students' exploration of subjectivity through critical thinking with the larger goal of helping students develop a critical consciousness about social, political, and economic oppression. Pedagogy of the Oppressed poses a liberationist discourse and a radical message of resistance to institutional and societal oppression. Freire maintains the possibility of political and social transformation through the development of critical consciousness. His notion of critical

consciousness, or critical awareness, stems from a dialectical relationship between human consciousness and the social world. He argues that all humans, in some sense, become either oppressed or oppressors and must struggle to acquire a critical awareness through praxis to free themselves from these roles: "To no longer be prey to its [oppression's] force, one must emerge from it and turn upon it. This can be done only by means of praxis: reflection and action upon the world in order to transform it" (51). Language is central to Freire's liberationist discourse, and particularly the link between the cultural practices of language and political and social agency and activism.

Freire's work struck a chord with the liberal 1960s generation of American educators, and many composition scholars worked to incorporate Freire's pedagogy into writing classrooms. Shor, for example, uses classroom discussions and writing exercises as tools to help students explore the relationship between subjectivity and society. He maintains that "always *in progress*, never finally under control, the self-in-society is continually constructed by what we do and say and by what is done and said to us," and that critical pedagogy "intervenes in this on-going process of development to question the traditional construction of self and society" (63). And bell hooks argues that teaching can be "the practice of freedom" for educators who are willing to transgress "those boundaries that would confine each pupil to a rote, assembly-line approach to learning" (13). She acknowledges her debt to Freire for influencing her personal approach to critical pedagogy:

> Early on, it was Freire's insistence that education could be the practice of freedom that encouraged me to create strategies for what he called "conscientization" in the classroom. Translating the term to critical awareness and engagement, I entered the classrooms with the conviction that it was crucial to me and every other student to be an active participant, not a passive consumer. (14)

Like hooks, countless composition teachers owe a debt to the work of Freire and critical pedagogical scholars such as Shor, Berlin, and Giroux who have carried on his work. By the 1990s, critical pedagogy had become the dominant pedagogical approach within the field of composition, and many scholars would argue that it continues to be. Critical pedagogy's future, however, seems threatened by the mounting critiques within current scholarship.

Critiques of Critical Pedagogy

In recent years, many critics within the U.S. have begun expressing disillusionment that critical pedagogy is falling short of its mission. Some composition scholars maintain that students resist critical education because it opposes their instrumentalist views of education (Durst), or working-class ethos (Seitz). Others suggest that students' responses to the critical material often conflict with instructors' political views (Wallace and Ewald), meaning that students may either become overtly resistant or learn to negotiate the critical discourse without acceptance to meet their instructor's expectations. For example, in David Seitz's qualitative study about student resistance to critical pedagogy conducted at two urban campuses, he emphasizes that critical pedagogy was originally conceived when university demographics consisted primarily of white, middle-class students and suggests that current approaches are not taking into account the vast growth of non-mainstream students who now attend colleges and universities. By not considering students' diverse backgrounds and differing perceptions of and goals for education, Seitz argues, teachers often misidentify students' negotiation of critical discourse as either resistant or uncritical.

David Wallace and Helen Ewald emphasize the concept of resistance as a central component and also a central limitation of traditional critical pedagogical models, saying,

> Overall, we see the resistance that is the goal of critical and feminist pedagogies as too often representing a binary choice: teachers must demonstrate resistance by reacting against the dominant culture or they can be judged as acting outside

> liberatory and emanicipatory discourses. Students can demonstrate resistance by following the teacher's lead in reacting against the dominant culture or risk being labeled as reactionary. (21)

And Jennifer Trainor asserts that critical pedagogy often posits an essentialized whiteness and can have the effect of alienating and stigmatizing white students, particularly white males. Trainor suggests that by operating within an ideology of inclusion, the field is often simultaneously enacting exclusion.

The growing skepticism within contemporary criticism being reflected toward critical pedagogy suggests that revised approaches are needed. Julie Lindquist, for instance, argues that students' affective experiences and emotional engagements are often ignored or devalued in traditional critical pedagogy, which emphasizes ideological critique. She suggests a more holistic approach that incorporates students' affective responses as a way to "engage the critical heuristic potential of these experiences" (188). Additionally, there is growing concern for social justice implicit in much of the recent literature on critical pedagogy, emphasizing the need for more equitable access to educational, economic, and social and cultural resources. Ellen Cushman, for example, argues that "modern rhetoric and composition scholars can be agents of social change outside the university" (7) by incorporating civic participation and social activism into their teaching and research.

Along with concerns about students' affective experiences and social justice, some scholars point to pragmatic concerns about critical pedagogy. In Collision Course, for example, Russell Durst discusses an ethnographic classroom study he conducted of a two-course freshman composition sequence taught by an "exemplary" instructor who used a critical pedagogical model. He ultimately finds that many students reject critical pedagogy because it conflicts with their instrumentalist views of education and writing. He argues for a revised approach to critical

pedagogy, “reflexive instrumentalism,” which “accepts the careerism which so many students bring to the classroom, yet uses that careerism not as an end in itself but rather as a beginning point on which to build greater awareness and sophistication” (6). Durst’s study has significant implications for composition pedagogy. It suggests that in order for critical pedagogy to succeed in writing classrooms, teachers not only must actively work to understand students’ needs and expectations and to create critical pedagogical models that address these goals, but also develop strategies that build upon these goals to help students become critically conscious, democratic citizens. Durst’s research implies that students need to feel that their work in composition classrooms connects to their day-to-day lives and offers knowledge that can help them better understand contemporary society in order to obtain jobs and achieve success after college.

Much of the discourse within traditional critical pedagogy assumes that students have a coherent subjectivity that can undergo an imminent shift through critical thinking. For example, Lester Faigley explores the issue of subjectivity in composition studies. He examines numerous student narratives and teachers’ discussions of these texts and suggests that “the teachers’ commentaries on narratives of past experience imply that success in teaching depends on making a student aware of the desired subject position she will occupy” (129). In the case of critical pedagogy, this typically means encouraging students to assume a liberal ideology.

According to Seitz, most critical pedagogies teachers range from “liberal realist,” or traditional liberals, to “liberatory,” or revolutionary radicals (6), and the majority of critical pedagogical philosophies have been developed by teachers of predominantly white middle-class students. The problem Seitz points to is that liberal models of critical pedagogy often conflict with the views of non-mainstream students, whom he describes as students from working-class, minority, and immigrant backgrounds, which in turn creates resistance in the classroom. Using ethnographic research, Seitz finds that non-mainstream students resist critical approaches for a

variety of reasons, such as working-class students who "distance themselves from the social capital of mainstream education and forms of institutional identity," or immigrant students whose "instrumentalist view of their education may be part of a working strategy to sidestep recognized discrimination and limited opportunity in the dominant society" (58). Seitz ultimately argues that "the application of established critical theories rarely allows for the complex variations of locally defined perspectives" (198). The concerns posed by Faigley and Seitz suggest that current models of critical pedagogy are not taking into account the multiple subjectivities of today's college students who come from different class, cultural, and religious backgrounds, and from countries around the world. The issue of unified subjectivity implicit throughout the range of critical pedagogical critiques suggests that this is a central issue to be considered in devising new approaches.

Overview of Service Learning

Service learning pedagogy actively works toward social justice and allows students' affective experiences to play a vital role in the classroom, while still maintaining and supporting the overall goals of critical pedagogy. In rhetoric and composition service learning programs, students work with local organizations such as nonprofits, government agencies, youth programs, and public schools in a variety of ways that promote writing, including conducting research, editing, tutoring children, writing letters, articles, and manuals, and working with inner-city youth to create documents (Deans). The methodology behind service learning is that it can provide educational benefits that fulfill a number of needs, both for the students themselves and the larger community.

As service learning programs grow in number, recent studies have been conducted that reveal numerous benefits for the students. According to Thomas Deans, undergraduates who participated in community service were more likely to become active in community

organizations and to become committed to issues of social justice. They also saw an increase in their grades, they studied more, and were "nearly 50 percent more likely to spend at least one hour a week interacting with faculty" (4). Additionally, many faculty who teach service learning classes suggest that they believe such programs make the students more tolerant and understanding about issues of race, class and gender, and help them develop better communication skills by having them interact socially on a professional level: "Service-learning may thus be an opportunity not only to promote learning and service, but also to foster an understanding of the continuity of experience and the interdependency of such growth" (Devitis, Johns, and Simpson 10).

Critiques of Service Learning Pedagogy

While many scholars working with service learning within composition suggest that such courses often lead to caring and self-discovery, they also point to limitations and dilemmas facing service learning projects. In the growing body of literature dedicated to service learning, Bruce Herzberg, Aaron Schutz and Ann Ruggles Gere, Margaret Himley, Ellen Cushman, and Flower suggest that such courses are often not successfully transformative for students and, in fact, tend to reinforce us/them binaries, hierarchies, and "othering." Schutz and Gere, for example, suggest that tutoring, which is the most common form of service learning, can promote the dichotomy between those who provide service and those who are served. They stress the need for service learning programs to connect social issues discussed within the classroom, such as oppression and normalization, to situations occurring outside the university within the local community (134).

Himley maintains that "regardless of a student's actual economic status or social identity, the dominant version of the rhetoric of community service may position each and every community service student in a privileged way – as the one who provides the service, as the one

who serves down, as the one who writes up" (430). Himley examines the complex dynamics that develop in service learning activities causing students and/or community partners to project the role of "other" or "stranger" onto one another. She argues that for service learning classes to succeed, they must create an open dialogue between students and participants allowing them to engage with the multiple subjectivities of others.

Scholars also argue that traditional models of service learning courses are privileging activism (which becomes conflated with an ideology of service or volunteerism) over reflection. Therefore, these courses fall short of achieving praxis. Herzberg, for instance, maintains that the inherent problem is that service learning activities do not automatically raise questions about social structures, ideologies, and social justice, and that most courses are not adequately structured to explore these issues. Flower discusses the conflict inherent in service learning when students view it as action rather than inquiry. She suggests that for service learning to succeed, it must be viewed as "intercultural inquiry" instead of outreach, and describes the ideal model of service learning as one that allows for multiple voices and negotiated meanings to occur in practice through collaborative inquiry between students and community partners: "Intercultural inquiry transforms understanding through the collaborative construction of a distinctive body of meaning – which reflects the diversely situated knowledges and the interpretive logics of others" (194). According to Flower, "The challenge is to build a new and mutual, intercultural representation of that problem, its meanings, and its consequences" (186).

Flower poses questions about how it is possible for students to enter into a transformative dialogue that would change their perception of "service," and suggests that service learning courses in themselves do not create transformed understanding because this type of transformative thinking is created by using inquiry to develop alternative readings of cultural issues and by challenging the attitude students often have about others. Ultimately, service

learning pedagogy attempts to shift students' subject positions by providing the opportunity for them to work collaboratively with people unlike themselves, without, however, enforcing a dichotomy of us/them, or causing the students to assume the subject position of oppressor or colonizer.

Overview of Globalization Theory

The economic and social realities of students today are intrinsically linked to factors associated with globalization as communities worldwide are becoming networked through economics, technology, and human diasporas, among other things. Globalization has become a ubiquitous term often associated solely with economics, or conflated with notions of Americanization or Westernization. Many scholars in the field of globalization studies, however, view globalization as a complex issue with overlapping cultural and economic implications (Appadurai, Jameson and Miyoshi). My study investigates whether incorporating globalization theory into the writing classroom may offer new strategies to help critical pedagogy more effectively explore late capitalist power structures. My hypothesis is that introducing globalization theory will provide students with a more concrete knowledge of how global economic factors associated with capitalist expansion contribute to the economic and social conditions of today's historical moment, and also to economic and educational disparities among cultural groups and within areas such as inner cities. In addition to addressing students' instrumentalist concerns and providing an understanding of how late capitalist expansion is affecting social, political, and economic issues at local and global levels, incorporating globalization theory into critical pedagogy and service learning within composition classrooms has the potential to offer new perspectives on issues of identity formation, subjectivity, and multiliteracies. Bill Cope and Mary Kalantzis describe multiliteracy as the notion that literacy is

not fixed and that there is no single way to teach literacy because language is acquired and interpreted in multiple ways and through multiple contexts.

I developed the idea of incorporating the study of globalization with critical pedagogy and service learning as a pedagogical approach that would address issues of multiple subjectivities. I suggest that discussions of identity from the framework of globalization theory may offer a new pedagogical approach that expands the focus on multiple subjectivities raised by critics like Faigley, Seitz, and Himley that many critical pedagogy and service learning approaches are lacking. The overarching debate within globalization theory about whether culture is becoming homogenized by global capitalist expansion or whether globalization is allowing for cultural heterogeneity seems rooted in the same type of debate about subjectivity that I have discussed in relation to critical pedagogy. For example, discussions of globalization that take the view of cultural homogeneity that global forces are creating a monolithic, homogenized world culture and models of critical pedagogy that view students as passive consumers both view subjectivity from a singular perspective – that people have unified subjectivities that can be assumed by capitalistic forces. However, numerous scholars such as Arjun Appadurai, Fredric Buell, Mike Featherstone, and Daniel Mato dispute this notion and discuss issues of globalization and identity using concepts such as heterogeneity, hybridity, plurality, and transnationalism that imply subjectivity as multiple. Buell, for example, argues that discussions of globalization from the perspective of homogeneity represent culture as autonomous, when, in fact, cultures are always reconceiving themselves in reaction to global forces. According to Mato, "Representations of identities are continuously produced by individual and collective social actors who constitute and transform themselves through both these very symbolic practices, and their relations (alliance, competition, struggle, negotiation, etc.) with other social actors" (284). These discussions are particularly important for critical

pedagogy in the way in which they approach issues of identity formation and address subjectivity as multiple – constantly changing and being negotiated. Therefore, using globalization as a framework for examining issues of identity, whether by using the theory itself or framing the issues conceptually using other types of cultural texts, is an approach to better explore multiple subjectivities and avoid the essentializing that can be a limitation of traditional critical pedagogical approaches.

In addition to discussions of multiple subjectivities from the perspective of cultural globalization, discussions of economic globalization also have significant benefits for critical pedagogy and service learning. Many authors who discuss economic globalization, such as, Mike Davis, David Harvey, Joseph Stiglitz, and Saskia Sassen make persuasive arguments that rather than leveling the global playing field, free market economic aspects of globalization are actually widening the gap between the rich and poor (both within and among countries) and perpetuating inequality and oppression. In fact, these authors suggest that unequal access to the global economy is necessary in order to maintain the divisions of labor that support the economy. For example, Sassen argues that within global cities a large portion of jobs are low-paying and rely on the labor of women and immigrants. She suggests that "although these types of workers and jobs are never represented as part of the global economy, they are in fact as much a part of the global economy as international finance is" (122). The dominant rhetoric about immigration, particularly illegal immigration, in the US is that it is a serious problem that is hurting the economy by taking money from social services and taking jobs from American workers; however, discussions of globalization from the perspective of economics suggest, in fact, how much the global economy depends on immigrant labor.

Discussions of critical pedagogy and service leaning within composition programs must inherently address the overarching issue of literacy, and I suggest that globalization theory may

also offer an innovative framework for such discourse. There are many connections between issues of access that come up in debates about global economics with discussions about access to literacy and education that are prevalent within scholarship on literacy. For example, Deborah Brandt examines literacy as "an economic development" by looking at the role of "sponsors," or agents who "enable, support, teach, and model, as well as recruit, regulate, suppress, or withhold, literacy – and gain advantage by it in some way" (19). She argues:

> Literacy, like land, is a valued commodity in this economy, a key resource in gaining profit and edge. This value helps to explain, of course, the lengths to which people will go to secure literacy for themselves or their children. But it also explains why the powerful work so persistently to conscript and ration the powers of literacy.

Looking at Brandt's analysis in relation to issues of global economics and immigration such as those presented by Sassen reveals that literacy is a key tool used to maintain the large pools of low-wage labor that sustain the economy.

The connection between access to literacy and global economics also relates to discussions about educational access for minority and working-class students and whether teachers should look to a students' home culture to gain knowledge about the multiliteracy skills they bring to the classroom. Mike Rose, for instance, looks at how students from underprivileged backgrounds often become misidentified as slow learners who are shuffled into the wrong educational tracks (128). And Luis Moll and Norma Gonzalez argue that the only way to challenge the "constraints of the instructional 'status quo' for working-class children in the US, bilingual or otherwise, and the limiting perceptions of their intellectual or academic abilities" is to create classroom practices that build on "the cultural resources of the students and their communities" (168). These authors point to the major limitations of standardized views of literacy and education, and make persuasive arguments to suggest that teachers must become

more aware of students' cultural, linguistic, and socioeconomic backgrounds in order to more fully understand their multiliteracies.

Examining aspects associated with globalization from both cultural and economic perspectives in relation to issues of literacy, language rights, and educational access seems to offer numerous benefits for service learning as well as critical pedagogy. For example, many students participating in service learning classes at Wayne State University, such as the students presented in this study, work as literacy tutors in the Hispanic community in Southwest Detroit, collaborating mostly with Latino immigrants, many of whom are undocumented and are not fluent in English. I hypothesize that incorporating the study of globalization with this type of service learning project has the potential to create a balance between reflection and action that scholars like Herzberg suggest is lacking – it provides a lens through which these types of social and political issues can be more fully explored. My study investigates using globalization theory to conduct academic inquiry into issues of multiple subjectivities and multiliteracies within the writing classroom, in combination with face-to-face interactions with immigrant students within the local community. It examines whether this combination can provide opportunities for dialogue and intercultural inquiry between students and community partners.

Methods and Methodology

The field of rhetoric and composition has been rife with methodological dissonance since its emergence as an academic discipline in the early 1960s. In The Making of Knowledge in Composition, Stephen North groups the field by methodological communities of practitioners, scholars, and researchers, and describes the "methodological land-rush" (2) since composition's arrival. He relates this land-rush to the initiative among composition scholars to replace practice with research as the field's dominant mode of inquiry (15), and discusses the methodological tensions throughout the field's progression. According to North, in the early stages

"methodological differences were disguised or ignored in deference to unity towards a common goal, the divestiture of the Practitioners" (363), and in the second phase the major conflicts between methodological differences have been "along pro-Researcher versus pro-Scholar lines, but with the potential, clearly, for even further division along methodological lines" (363).

The privileging of theoretical knowledge over practitioner knowledge, or "teaching lore" as North terms it, has been an ongoing debate within composition scholarship. For instance, while Sidney Dobrin argues for composition to expand its theoretical body of work in order to secure its place within the academy, Joseph Harris expresses disillusionment at scholarship such as Dobrin's that positions the work of researchers and scholars as superior to practitioners' work (xi). Harris emphasizes the need for composition to "reassert ties to the classroom," which he believes have become loose as the field has grown more professionalized (xi). Ruth Ray agrees that teacher-generated knowledge has been devalued in composition studies because of the hierarchical privileging of research, and suggests that "traditional epistemologies systematically exclude the possibility that *teachers* can be knowers or agents of knowledge," and that "the history of education has been written predominantly from the researcher's point of view, with little or no acknowledgement of the teacher's perspective" (*Practice* 30). While there has been no clear-cut reconciliation in the theory/practice, teacher/researcher dichotomies, the movement toward qualitative studies has been particularly significant in its integration of these traditional binaries. Qualitative research is based on constructivist knowledge claims and includes ethnographies, teacher-research, grounded theory, case studies, and narrative research. I will focus on ethnography and teacher-research for the purpose of this dissertation. These are the research methodologies that seem most conducive to, and, therefore, guide my study. Ethnographic methods provide tools that allow me to rigorously and systematically observe, document, and analyze the communicative behavior and literate practices occurring within the

classroom and within the students' written work. Teacher-research offers valuable models for teachers conducting systematic research within their own classrooms, and it discusses how teachers can become more self-critical of the agency and politics they inherently bring into the classroom and how it affects learning environments. Becoming more self-critical of my agency and politics as a teacher is particular significant because my ultimate goal in designing this research project is to improve my own pedagogical practices. Also, much of the literature on teacher-research examines issues of ethics, which are central concerns in qualitative research. Within my study, considering ethical concerns has been central in helping me to balance my roles as teacher, researcher, and graduate student.

Overview of Ethnography

Traditional ethnographies of the mid- and late- nineteenth century within the field of anthropology, such as those written by E.E Evans-Prichard, Bronislaw Malinowski, and Margaret Mead, to name a few, generally consisted of a lone ethnographer venturing into unknown territory for an extended period of time to observe and systematically and "unobtrusively" collect data about other cultures, often considered primitive or savage, within the research subjects' own environment. Then, the researcher would write up a "neutral" and "factual" detailed account of his or her observations. The notion that such research could achieve unobtrusiveness, neutrality, and accuracy, became a key issue that caused traditional ethnography to become highly contested terrain. George Marcus and Michael Fischer discuss early ethnography: "Then, as a burgeoning field of Western scholarship in an era imbued with a pervasive ideology of social process, it was dominated by hopes for a General Science of Man, for discovering social laws in the long evolution of humans toward ever higher standards of rationality" (17). The ethnography Marcus and Fischer discuss clearly defines itself by the

positivist paradigm and grand narratives of modernity – progress, rationality, faith in science, individual mobility.

With the rise of postmodern theory, however, traditional ethnography underwent scrutiny so intense that it suffered a near-fatal collapse, which is now commonly called "a crisis in anthropology" (Clifford 3). Almost every aspect of ethnographic practice came under critique – the hierarchical positioning of researcher and subject, the essentialization of culture and ethnicity, the orientalism or othering of the research subject, the reliance upon colonialist and imperialist practices, the allegorical, proverbial nature of ethnographic prose, the subjective nature of data collection and analysis, and the reliance on Enlightenment grand narratives, among other things. The ethnography that emerged from this crisis, critical ethnography, became self-reflexive and began to grapple with and address the questions and problematics posed by postmodern critiques. Stephen Brown and Sidney Dobrin maintain:

> Having finally recovered from the shock of this theoretical and practical meltdown, critical ethnography is once again striking off in directions as innovative as they were unforeseen. A significant debt is nevertheless owed to postmodern theory for "clearing the way," and more important, for showing the way, for redirecting the critical gaze of ethnography away from science and toward politics, away from the interests of the ethnographic Self and toward a concern for altering the material conditions that determine the lived reality of the Other. (3)

This new and innovative critical ethnography was forged by the seminal works of critical anthropologists such as Marcus and Fisher, James Clifford, and Clifford Geetz, and it no longer remains a methodology used solely within anthropology. Clifford refers to ethnography as "an emergent interdisciplinary phenomenon" whose "authority and rhetoric have spread to many fields where 'culture' is a newly problematic object of description and critique" (3).

Within the field of composition studies, critical ethnography has gained much attention, and more and more ethnographic studies are following in the path of Shirley Brice Heath's 1983

Ways With Words to study issues of literacy as well as the writing process and classroom dynamics. Additionally, many researchers and teachers are using classroom ethnographies to improve their own pedagogies, as well as to test/modify/contest various composition pedagogies. Wendy Bishop provides a detailed description of what she calls "ethnographic writing research":

> For me, this research takes place in a sociological space – often (but not always) writing classrooms or other sites of literacy learning: libraries, workplaces, preschools, alternate schools, prisons, community centers, homes. Instead of studying a group of people who inhabit a certain urban location (say, a Chicago streetcorner) or a certain town (say, a small, seemingly typical one in Indiana), ethnographic writing researchers look to study how individuals write (or don't write, or resist writing, or combine reading and writing, or are asked to write and perceive those jobs or academic assignments and carry them out). (1)

Beverly Moss distinguishes between ethnography and critical ethnography within composition: "While ethnography in general is concerned with describing and analyzing a culture, ethnography in composition studies … is concerned more narrowly with communicative behavior or the interrelationship of language and culture (cited in Brown and Dobrin 3). While the use of the term culture has become highly contested within English studies, many ethnographers within composition consider the classroom or site of the study as a "culture" for the purpose of inquiry. Bishop refers to the classroom as a "temporarily convened culture," which by the time a study has been written up has "disbanded entirely and dissolved into the larger matrices of school, work, or civic life" (3).

Recent critiques have questioned the use of ethnographic research within composition. Christopher Keller examines such critiques, particularly that of Keith Rhodes. Rhodes argues that the type of ethnography done in composition is not truly ethnography because it does not "explore culture so much as it explores individual experience within closely defined cultural institutions" (cited in Keller 204). Keller suggests that the overarching issue for composition studies is that ethnography should no longer be judged by "whether one truly observes and

studies a 'culture' through and through" (206). He also disagrees with Rhodes' view that ethnography should involve only small local sites for investigation to gain thorough knowledge, and argues that no form of ethnographic research "can ever trace the whole picture – regardless of how small the site of fieldwork" (206). While Keller suggests that ethnography within composition should not be held to the same criteria as anthropological ethnography, he disputes the notion that ethnography does not have a place within the field, and argues that composition scholars must redefine ethnographic practices to better serve our purposes: "Thus, in rethinking ethnography for composition studies, I begin primarily by advocating ethnographic practices and theories that pry open other sites – both physical and nonphysical for ethnographic investigation , those that allow us to recognize and emphasize the constant mobility of subjects' identities, and contexts. (206)

The type of ethnographic practices Keller suggests that "recognize and emphasize the constant mobility of subjects' identities, and contexts" is highly significant both for the field and for my particular study. Keller maintains that one of the major benefits that ethnography may offer composition is that it helps to "more effectively uncover and grasp various student 'identities' and 'subject positions,' those functioning within numerous cultural and social frameworks of race, class, gender, and sexuality, for instance" (207). Keller agrees with the idea implicit in the critiques of critical pedagogy that students' subjectivities are too often viewed as fixed or singular within composition scholarship, and sees ethnography as a tool that we can use to better understand students' multiple subjectivities within the classroom:

> I hope to offer a way to start unsituating the subject in composition, not in the hopes that we'll stop looking at subject positions entirely, but instead so that we might better understand and use ethnographic practices and other research methodologies that recognize student subjectivities as always on the move, always changing, and always shifting within, among and between various locations and spaces. (207)

Therefore, in answer to Keller's call, I use ethnography as a methodology within my research project to address the issue of multiple subjectivities in a twofold capacity. First, to help uncover and reveal the way my students' subjectivities are constantly shifting within the classroom and service learning field sites, and in their negotiation of the globalization theory and other course readings, and in their writing. And secondly, to help to investigate pedagogical approaches to critical pedagogy and service learning that will better address the issue of multiple subjectivities and work to fulfill the needs of students and teachers.

Overview of Teacher-Research

Teacher-research, according to Ray, "challenges the conventional belief in the separation between researchers (those who make knowledge) and teachers (those who consume and disseminate it)" (*Composition* 174). Marilyn Cochran-Smith and Susan Lytle define teacher-research as "systematic and intentional inquiry carried out by teachers" based on Lawrence Stenhouse's definition of research as "'systematic, self-critical enquiry'" (7). They maintain that teacher-research is not, in fact, a recent development, and has a history that can be traced to the 1950s and '60s "action research" of Stenhouse and his British colleagues, and also has roots in the early twentieth-century educational philosophies of John Dewey. Cochran-Smith and Lytle draw a significant distinction between university researchers who conduct research on teaching through "traditional modes of inquiry" (10), which they argue are the type of knowledge generally valued within the academy, and teacher-researchers who conduct research within their own classrooms, which has not, until recently, been considered legitimate scholarship. In the last 15 years, however, the field seems to have undergone a methodological shift as the positivist paradigm came under major critique, and the field's peer-reviewed journals now commonly publish studies using teacher-research and ethnographic methods.

The history of the teacher-research movement, according to Cathy Fleischer, can be traced in the practices of teachers (3). She says,

> Because teacher-research is more than a method – is, in fact, a way of thinking about issues of power and representation and storytelling and much more – its very existence and development are dependent upon our understanding not only of the particular issue we are researching but also the complexities of the research process itself. (4)

Fleischer suggests that through teacher-research, teachers develop a better understanding of their own practices and the views and needs of their students, and also a deeper understanding of ways that knowledge is generated and people become represented through research. Teacher-research in composition studies has been highly influenced by the works of Donald Graves, Nancie Atwell, Janet Emig, Lucy Calkins, Lee Odell, and Dixie Goswami. Until recently, teacher-research has been primarily conducted by K-12 teachers (Ray, Goswami and Stillman), but recent research by university scholars such as Russell Durst, David Seitz, and Gwen Gorzelsky within college writing classrooms suggests a growing interest in teacher-research in higher education.

The teacher-research movement has not, however, entered into the field without critique, particularly from those who value positivist, empirical-based research. Cindy Johanek, for example, feels that research using quantitative or "rigorous" qualitative research is becoming less popular within the field. Moreover, she expresses concern about the "simple" anecdotal and reflexive nature of teacher-research:

> Rigorous ethnographies and case studies, though qualitative in nature, seem to be losing ground along with quantitative – losing ground to the simpler, more diverse, more personal story or anecdote. Such reliance on the anecdote has contributed more to "lore" than to "research," two components of our knowledge making that have always had an unfortunately strained relationship. (9-10)

Johanek's comments suggest that teacher-research is less academically rigorous, and, therefore, less legitimate, because of its reliance on personal narratives. She does not completely discount the credibility of teachers' narrative accounts of their research, and proposes a "contextualist paradigm" for the field that uses mixed-methods approaches by combining quantitative and qualitative data. However, her proposal ultimately maintains the assumption that knowledge generated through teacher-research and conveyed in narrative form is less academic, less complex, and less valuable than traditional forms of research.

Numerous scholars disagree with the claim that research incorporating stories and personal narratives does not have the academic merit of empirical research. Ruth Ray, for example, argues that "[t]eacher-researchers as individuals can gain a deeper understanding, and the teacher-research movement in general can develop a better sense of itself in terms of other research paradigms, by engaging in introspection and personal, reflexive writing" (*Practice* 43). David Schaafsma views narrative as an alternative way to convey and generate theoretical knowledge. In Eating on the Streets, Schaafsma tells a story – about a group of African American students eating food in the streets of downtown Detroit while on a field trip – using the perspectives of all six teachers involved in a summer program for at-risk youths as part of the Dewey Center Community Writing Project. He says, "In part I tell a story as an experiment in the narrativizing of theory to illustrate that ways in which story embodies theory in provisional ways" (xviii). The layering of the story told through first-person accounts from the individual teachers reveals the complexity of a single story told from multiple perspectives, and the vast knowledge that can be gained about how deeply issues of race, class, and gender affect people's perceptions of the same event. The story Schaafsma presents, in fact, becomes theory, which, in turn, can potentially shape and influence his own teaching as well as the practices of others.

Scholars including James Berlin, Ray, and Dixie Goswami and Peter Stillman among others discuss the transformative nature of teacher-research and its potential to effect positive change. They emphasize that the primary aim of teacher-research is for individual teachers to better understand their students and improve their own classroom practices. Ray poses the notion that "teacher research is, in short, an emancipation proclamation that results in new ownership – teachers' *own* research into their *own* problems that results in the modification of their *own* behaviors and theories" (*Composition* 174). Berlin also feels strongly about the revolutionary and empowering potential of teacher-research for teachers, students, and education; however, he highlights a major concern. He suggests that much teacher-research "is not emphasizing and problematizing its own political agenda" (10). Classrooms, as Berlin describes them, are "places where ideological and political battles are enacted, with sharp conflicts among classes, races, and gender about the distribution of wealth and privilege." He argues that there is an imminent need for teacher-researchers to confront such issues in their work in order to allow the dialogical, transformative nature of teacher-research to emerge.

As the teacher-research movement continues to gain momentum in the field of rhetoric and composition, critiques, such as those presented by Johanek and Berlin, are important to take into consideration. Their critiques, in particular, seem highly significant in relation to my study. For example, while I am certainly approaching my teacher-research project with the primary goal of developing a better understanding of my classroom and students, and my agency as a teacher, in order to recognize problems and develop solutions that will improve my own practice, I am also simultaneously working toward my professional goals: to write my dissertation and publish my work, to obtain my doctorate, to contribute to the body of work in critical pedagogy, service learning, and globalization, and to generate theory about student resistance to critical pedagogy, multiple subjectivities, multiliteracies, and whether globalization theory can become a useful tool

for pedagogical practice in the teaching of writing. Peter Mortenson and Gesa Kirsch's Ethics and Representation in Qualitative Studies of Literacy and Jane Zeni's Ethical Issues in Practitioner Research are particularly useful in thinking through the types of ethical dilemmas I discuss. These texts offer collections of essays by qualitative researchers in the field that open a dialogue about the types of ethical issues these scholars have confronted in their work.

In entering into the research process with these numerous motives and goals for my study, I clearly have a political agenda that must be considered in detail and addressed within my work. In order to conduct my research respectfully and ethically, and to create the possibility for positive change, it is imperative that I carefully develop my agendas in ways that will be mutually beneficial for the students involved, my own teaching and research, the field of composition, and the university for which I teach. Additionally, I must also take into account the nature of the field and its methodological tensions, and the resilient resistance within the academy to "teaching lore," and research incorporating stories and personal narrative.

Throughout my project, I work to create a balance between theory and practice and teaching and research, and to find an appropriate form in which to present my work that will productively reveal these dialectical relationships. By closely modeling ethnographic and teacher-research practices defined by scholars such as Emerson, Fretz, and Shaw, Ruth Ray, and Cathy Fleischer, I maintain what I consider a rigorous research agenda. However, I also incorporate personal accounts from myself and my students to help unpack moments in the classroom that I feel need a personal voice to allow myself and my readers to inductively theorize about the deeper significance of these moments, and how they may contribute to ongoing pedagogical and theoretical discussions in the field. Throughout my dissertation, I attempt to avoid perpetuating the "opposing projects or camps" that Ede claims to be a central component of the field by exploring how traditional dichotomies of theory versus practice,

teaching versus research, and narrative accounts versus rigorous qualitative research can function dialectically without the need for intentional opposition.

Research Methods and Questions

Using classroom research and ethnographic methods, I conducted in-depth classroom ethnographies of an English 3010: Intermediate Writing class that I taught in the winter semester of 2007 and an Honors English 3010 class that I taught in the fall semester of 2007. The data used for the dissertation will include audio recorded class sessions, detailed fieldnotes, transcribed student interviews, all course reading material, all instructor-generated texts, and all student texts. During the winter 2007 semester, all of the students in the course worked as writing tutors for third-, fourth-, and fifth-graders at Shady Grove Elementary School in Detroit, a school in which the student demographic is around 95% Hispanic. During the fall 2007 semester, students had the option of tutoring at Shady Grove or worked with various projects, such as a youth after-school program, an adult ESL program, and a senior program at Built to Last, a non-profit organization in Southwest Detroit, as a component of their composition coursework. In both classes students conducted academic inquiry into globalization theory in the composition classroom through course readings, documentary films, and discussions and were required to write academic essays exploring issues of globalization and literacy, and they were asked to reflect upon their experiences in working within the local community. In the winter 2007 semester, the students wrote formal academic essays examining a local issue of their choice in relation to the larger issue of globalization. In the fall 2007 semester, the students designed final projects that were to benefit their community partner that could be presented in various forms. I collected data from these student projects by videotaping their final presentations and collecting and analyzing their written material using the same coding process used for the other samples of student writing. I examine the ways in which the differing nature of these culminating

assignments allowed students to negotiate the other course materials. The following research questions have been developed for the study:

- Can incorporating globalization theory into critical pedagogy work to address issues posed within current critiques?
    - Does this revised version of critical pedagogy rooted in service learning and globalization studies address students' instrumentalist concerns more substantially than traditional models of critical pedagogy?
    - Does this revised version allow students' affective experience to function productively within classroom and written discourse more substantially than traditional models of critical pedagogy?
    - Does this revised version address issues of multiple subjectivities posed by Faigley and Seitz?
    - Does this revised version make space for multiple subjectivities within racial, class, ethnic, and gender groups, etc.?
- Can incorporating globalization theory into service learning work to address issues posed within current critiques?
    - Does this revised version of service learning rooted in critical pedagogy and globalization studies help students to view their work as service learning rather than community service?
    - Does this revised version connect issues discussed in the classroom to students' work within the community more substantially than traditional models?
    - Does this revised version affect the hierarchical privileging of students to their community partners and the "othering" that often occurs in these relationships?

- Does focusing on themes of globalization within a composition course incorporating critical pedagogy and service learning approaches affect students' reception of and engagement with course materials? If so, how?
- Is students' understanding of literacy affected by doing hands-on literacy projects within a non-English speaking community? If so, how?
- Does integrating globalization theory into composition pedagogy through critical pedagogy and service learning promote intercultural inquiry, as defined by Flower? If so, how and to what effect?

Overview of Dissertation

Chapter Two: Globalization Theory as a Framework for Revising Critical and Service Learning Pedagogies

In this chapter, I point specifically to globalization studies, and its emerging body of theory, as a way to integrate theoretical notions of multiple subjectivities into service learning and critical pedagogies. I discuss how four particular concepts within globalization theory – homogeneity, heterogeneity, community, and citizenship – may offer significant insights to revise critical and service learning pedagogies to reflect theories of multiple subjectivities. Globalization theory, I think, seems to have more potential for changing pedagogical practice in composition studies than postmodernist theory did. For instance, composition imported postmodern theory in a way that deepened the split between theory and practice; however, importing particular concepts from globalization theory has the potential to begin reuniting theory and practice.

To investigate whether these concepts can offer new perspectives on issues of multiple subjectivities, I designed a revised pedagogical model that integrates globalization theory into service learning. Using classroom research and ethnographic methods, I conducted an HIC-

approved qualitative research study of intermediate writing service learning classes I taught at Wayne State University in Detroit. This chapter discusses my methods, data collection and analysis, and student demographics at Wayne State University, and describes my personal background in relation to these pedagogical approaches. I argue that using a combination of critical pedagogy, service learning, and globalization studies offers a revised pedagogical approach that can effect less student resistance for several key reasons: It allows students' affective experiences to enter into discussion in useful ways; many students find the material meaningful and relevant to their daily lives and economic situations; the hands-on work in the community creates a deeper level of engagement with political and social issues; and that work allows for the multiliteracy skills students and community partners possess to be used and developed both within the classroom and local community.

Chapter Three: Pedagogical Revisions: Critical Pedagogy

This chapter presents qualitative data from my three-semester study in relation to scholarly critiques of critical pedagogy, and provides thick description of the types of readings used throughout the semester, classroom activities, and writing assignments. While my ideas about critical pedagogy in general have been significantly influenced by Freire, my classroom practices stem mainly from the works of critical pedagogy scholars within the American higher education system such as Berlin, hooks, Shor, and Giroux. I present an in-depth analysis of the critiques of critical pedagogy put forth in contemporary scholarship, looking closely at discussions of student resistance to critical pedagogy and the notion of multiple subjectivities to show how incorporating globalization studies into more traditional models of critical pedagogies works to address certain issues posed within these critiques.

I examine examples of student writing assignments due prior to the final projects discussed in chapter 4 to investigate how incorporating key concepts from globalization theory

affected the way students engaged in the writing process, and also to explore how students negotiated the critical material. successful in addressing students' instrumentalist concerns and allowing students' affective experiences to enter discussions and writing assignments in ways that enhanced students' understanding of theoretical course materials. To support this claim, the chapter presents examples from students' essays produced across three semesters to suggest that globalization theory was able to engage a wide demographic of students in critical course readings and writing assignments because many students were able to connect their affective experiences to the topic. I use my data analysis of students' work to suggest that integrating globalization theory into a critical pedagogical model is one approach that composition instructors might use to engage students' instrumentalist concerns and affective experiences in ways that respond to critiques by Durst, Seitz, Gorzelsky, and Lindquist. I also focus particular attention to the way in which students used their personal experiences and understandings of the larger idea of globalization to engage with key theoretical concepts.

Chapter Four: Pedagogical Revisions: Service Learning

This chapter focuses on qualitative data generated from the service learning component of my "Thinking Globally, Writing Locally" model. It presents a closer examination of the critiques of service learning pedagogy, focusing particularly on Flower's concept of intercultural inquiry. This chapter takes an in-depth look at students' final projects in fall 2007 and winter 2008 as the culmination of their coursework and service learning activities. During these semesters, students were allowed to design their own projects in conjunction with me and their community partner. These projects were to benefit the organization and/or local community.

The students pursued a wide array of projects: creating a documentary video with a group of Latino high school students; developing pamphlets detailing the types of health services provided by Built to Last to be translated into Spanish and distributed by the organization within

the community; analyzing immigration data and writing a needs assessment to generate grant funding; designing and implementing a book project with elementary school students detailing how to write a strong essay for the state MEAP (Michigan Educational Assessment Program) exam, and creating a literacy calendar with daily literacy activities for parents to do with their children at home. The chapter provides a detailed description of the types of service learning projects in which the students were involved, and also how these projects functioned logistically with reading and writing assignments and classroom activities.

I also investigate how formal academic work in globalization theory within the classroom coupled with the student-developed final projects affected students' engagement with and perception of service learning. Thomas Deans defines three primary models of service learning writing programs – writing for the community (WFTC), writing about the community (WATC), and writing with the community (WWTC). Throughout the three semesters I conducted research, my students undertook service learning projects that fell within each of these categories while also exploring key concepts in globalization theory through course readings, writing assignments, and in-class discussion. The chapter examines how globalization theory functioned within WFTC, WATC, and WWTC models of service learning, and investigates ways in which key concepts from globalization theory contributed to students' projects. Based on data analysis, I argue that the theoretical concepts only proved useful in expanding notions of multiple subjectivities in the WWTC model, in which students and community partners collaboratively produced hybrid texts.

Chapter Five: "Thinking Globally, Writing Locally" in the Future

In the final chapter, I theorize about the future of composition theory and pedagogy. I discuss the theory/practice dichotomy in greater detail and propose the need for a more dialectical approach within the field. I point to the use of studies, such as my own, that are

working to generate theory to expand the field, and at the same time create new and revised classroom practices. I argue that there remains a pressing need in the field to maintain its focus on teaching composition as part of a general education curriculum. However, I also support the need for continuing our theoretical work, and encourage scholars to look within intersecting fields of English studies, such as globalization studies, to find innovative ways of using existing theories to expand our knowledge claims and pedagogical approaches in composition studies. Finally, I look how the "Thinking Globally, Writing Locally" model could be revised for future use, and I emphasize the viability of this pedagogical model within an increasingly globalized society and academy.

CHAPTER 2

Globalization Theory as a Framework for Re-Visioning Critical and Service Learning Pedagogies

Chapter 1 provided an overview of critical and service learning pedagogies and of recent critiques of these pedagogies that have emerged within composition scholarship. I posed the idea that incorporating globalization theory into a combined critical, service learning pedagogy may offer a revised pedagogical approach that begins to address key issues within scholarly critiques. Critiques of critical pedagogy suggest that traditional approaches rely upon troublesome left-liberal models that posit subjectivity as unified rather than multiple (Faigley; Seitz), and that the emancipatory goals of critical courses often conflict with students' career goals (Durst; Smith; Seitz). Other critics maintain that traditional models of critical pedagogy often view students' knowledge as false consciousness, therefore devaluing students' personal experiences (Lindquist; Seitz), and that these various problematics can effect student resistance in the classroom (Wallace and Ewald; Seitz; Durst). Critiques of service learning argue that service learning courses are often designed to privilege student/university knowledge over local/community partner knowledge (Cushman), and lack collaboration between students and partners (Flower, Schutz and Gere). They also suggest that the missionary ideology of service underlying service learning pedagogy often causes courses to emphasize action over reflection, which can perpetuate problematic stereotypes and us/them binaries (Himley; Herzberg; Green).

The majority of these critiques of critical and service learning pedagogies remain at the theoretical level. Scholars have clearly and effectively discussed the contradictions and limitations of these pedagogical approaches. Only a few scholars, however, such as Durst, Sietz, and Gorzelsky, have begun describing what alternative approaches might actually look like in

practice. Durst, for example, developed an approach called “reflexive instrumentalism,” to better meet students’ instrumentalist goals, Sietz supports a pedagogical approach in which students conduct individual ethnographic studies to promote “self-motivated” and “inductive” critical analysis, and Gorzelsky uses qualitative research to examine how instructors can use rhetorical techniques within the classroom to sidestep student resistance to critical pedagogy. These examples represent an emerging trend in composition studies in which scholars are using qualitative research to identify problems and to develop new and revised classroom practices.

In Pedagogy of Freedom, Freire writes: “Thinking critically about practice, of today or yesterday, makes possible the improvement of tomorrow’s practice” (44). Freire’s comments emphasize that pedagogy should constantly be rethought and revised to remain relevant and effective. In developing, implementing, and researching one specific pedagogical approach in relation to the scholarly critiques of critical pedagogy and service learning, I see my project as participating in this ongoing project of critically reflecting on practice by investigating ways to improve these pedagogies. I do not suggest, however, that the pedagogical approach being investigated in this study should be considered the only new model for critical or service learning pedagogies or a solution to the critiques. As more research develops, it seems likely that many new models will emerge, and the pedagogy presented in this dissertation represents one possible approach that instructors might take. While I do suggest that a critical pedagogical approach incorporating service learning and globalization studies has substantial benefits for composition pedagogy, I do not claim that this particular approach is superior to those suggested by Durst, Seitz, or Gorzelsky. Rather, I see my project as contributing to the emerging body of revised pedagogical approaches being generated by composition scholars using qualitative research.

Within this chapter, I identify key concepts in globalization theory – homogeneity and heterogeneity, community, and citizenship – that I use throughout my dissertation as a theoretical framework for my study. I discuss how these concepts function in globalization theory in innovative ways that can contribute to ongoing discussions of critical and service learning pedagogies in composition studies. In Chapters 3 and 4, I use qualitative data to revisit these concepts in relation to scholarly critiques of critical and service learning pedagogies. Chapter 3 closely examines the effects of integrating globalization theory into a critical pedagogical approach, while Chapter 4 presents data and analysis relating to the service learning component of the courses. Within these chapters, I show how the critiques of these pedagogies suggest that although composition studies has adapted a postmodern rhetoric of multiple subjectivities, many of its pedagogical approaches, such as traditional models of critical and service learning pedagogies, are still supporting goals and practices that assume students have unified, rational subject positions. Moreover, the central argument I wish to make throughout my dissertation is that service learning and critical pedagogy particularly, and composition pedagogy more generally, need to more effectively incorporate theories of multiple subjectivity into pedagogical practice, and that globalization theory provides a way to do that.

Before discussing key concepts in globalization theory in more detail, I feel that I should describe my own background in relation to critical pedagogy, service learning, and globalization studies. When I say background, I mean both my personal "home" upbringing and my educational experiences, because these have inherently shaped my perceptions of and goals for critical pedagogy and service learning. This pedagogical project has, in fact, been developing over the course of my college career based on my own perceptions of education and through my personal experiences with critical and service learning pedagogies and globalization studies as an

undergraduate and graduate student. For example, there is clearly a personal component to my interest in globalization studies and these two particular pedagogical approaches that led to the development of my project. In the sections that follow, I discuss my personal experiences with critical and service learning pedagogies as an undergraduate, and, then, preview my teaching experiences at Wayne State in order to show a link between these experiences and my larger thesis that critical and service learning pedagogies are in need of revision.

The Makings of a Near High School Dropout Turned Critical Writing Teacher

Until this point in my dissertation, I have avoiding talking personally or anecdotally about my research. My aim has been to establish a theoretical groundwork to guide my research project and establish globalization theory as a promising tool for revising critical and service learning pedagogies. In positioning myself as a researcher in relation to my own identity politics, I follow another growing trend within qualitative research in composition. For example, David Seitz, Russell Durst, Steven Fishman and Lucille McCarthy, Cathy Fleischer, and David Schaafsma all use personal narratives in various ways to reflect upon the subjective nature of research and teaching. Moreover, throughout my work I emphasize the need for contemporary pedagogy to begin taking into account the multiple subjectivities and multiliteracies present in today's classrooms. Therefore, because my views on literacy and education have clearly been influenced by my multiple subjectivities within the educational system and society, I feel that these must be acknowledged.

In Who Can Afford a Critical Consciousness, Seitz opens his first chapter with a section titled "The Makings of a Middle Class Critical Writing Teacher." In this section, he discusses how the combination of his liberal, middle-class upbringing, his political involvement, and his love for reading and writing helped define his career path as a critical writing instructor. He

mentions, however, that his involvement in "mostly White, middle-class political causes" caused him to overlook significant social issues:

> I know that working-class issues and divisions of social class, much less race, never occurred to me then, nor did any of my teachers explicitly raise the question. From the framework of economic necessities, a middle-class kid can afford to be pissed off at big issues. (4)

As I read Seitz's memoir, I identified with how his middle-class lifestyle and education and had predisposed him to originally approach critical pedagogy from a left-liberal perspective. However, after teaching at diverse urban universities with large demographics of working-class[1], minority, and immigrant students[2], his understanding of and goals and expectations for critical pedagogy changed dramatically.

My situation was like Seitz's in the sense that I was raised in a middle-class home and received a BA and MA at institutions serving predominately middle-class students. However, prior to college, my views on the education system were more in line with Mike Rose's early perceptions of education. Rose was shuffled into the vocational track in school and did not see himself as "college material" until a particular teacher took an interest in his work and encouraged him to pursue higher education. For me, I think the marked change in my views came from being exposed to critical education in college and discovering that I had been raised within banking model educational systems[3] that drained the pleasure out of learning.

Throughout my youth, I moved around South and North Carolina due to my father changing jobs. My parents were both newspaper journalists with left-liberal political views – my father's views leaning more toward radical than liberal. My outside environments, however, were overtly conservative, and I had little exposure to liberal attitudes or environments other than from within my immediate household. For instance, I attended seventh, eighth, and ninth grades in Monroe, North Carolina, known for being Jesse Helms'[4] hometown, and for having

one of the last schools in the country that maintained the "Rebels" as a mascot[5] – where it was common to see the Confederate battle flag being flown by fans at sporting events. After moving from Monroe, I finished high school in Fayetteville, North Carolina, which is known primarily for being the location of Fort Bragg, the largest military base in the US, where the Special Forces and 82nd Airborne Division are based.

Needless to say, the liberal values of my home life were continuously at odds with the conservative views of my extended family, classmates, and local communities. Even from elementary school age, I was acutely aware of issues of racism, prejudice, and social injustice and cringed when my grandparents or classmates used the word "nigger" (which, unfortunately, I heard often) or talked about "poor white trash." My father is half Lebanese, which, in my maternal grandmother's eyes was the same as "colored," and it took me a while to fully comprehend why my grandmother treated my father with such disrespect. I was a sensitive, caring child who wanted to give my lunch money to the homeless and to take in stray animals. Because of these early desires to help those in need, I became involved in community service activities at a young age through my church, and later through a community youth council in high school. At this time, however, my perception of community service was exactly that – to serve those less fortunate than myself. I even wrote in my personal statement for college applications that "I want to use my privilege in society to help others." In other words, I saw the concept of service from a top-down perspective, and had not considered the vast amount of knowledge that could be learned through work in the community.

Although I was a smart student, I never enjoyed school. By the time I was in high school, I had become completely disillusioned with education. It felt like most of what I did was going through the motions and doing activities that required meaningless memorization. I came

frighteningly close to dropping out of high school in Fayetteville, and did not attend college immediately after I graduated. After spending some frustrating time working as a waitress near the military base, and being pressured by my boyfriend's family to get married and start a family, I decided that college life had to be better than the life I had going. Based on my troubled high school experiences, I felt that I would be unhappy in a traditional banking model environment (although I didn't know this term at the time). Therefore, I researched "alternative" colleges in the US and decided to attend The Evergreen State College, a small liberal arts college in the Olympic peninsula in Washington State – a school that attracted my interest because it has no required courses, no letter grades, no formal testing, and no specific majors other than "liberal arts" or "science." Evergreen students, in a sense, design their own curriculum by taking classes in their particular areas of interest and developing "directed study" projects based upon these interests. The courses at Evergreen are mostly interdisciplinary in nature and are co-taught by faculty who usually use a combination of lecture, hands-on workshops, student-centered seminar discussions on course texts, and student projects. Rather than taking formal written tests and receiving traditional letter grades, students receive detailed written evaluations of their work from faculty and write self-evaluations.

The academic and political climates at Evergreen were polar opposites from my experiences in the South. Students frequently gathered on and off campus for rallies, and there was a constant sense of political energy and urgency in the air. Evergreen students' political activities, however, are often perceived as controversial on both local and national levels. For example, the college came under scrutiny for inviting Leonard Peltier[6] and Mumia Abu-Jamal[7] as graduation speakers[8] on separate occasions. Both men were convicted of and are in prison for murdering police officers, but are considered by many to be political prisoners who received

unfair trials. The men were voted by students to be graduation speakers as a show of solidarity and support for granting them new trials. These invitations did not, however, come without political backlash. For example, when Abu-Jamal spoke in 1998, “Washington Gov. Gary Locke canceled his scheduled appearance at the graduation in protest. In Washington, D.C., Republican House leader Tom DeLay of Texas branded those who selected Abu-Jamal as ‘twisted radicals’ who ‘perverted their vocation to better mankind through teaching ’” (Mackler). However, the university’s president at the time, Jane Jervais, defended the students’ choice: “Mumia’s invitation, said Jervis, served ‘to galvanize an international conversation about the death penalty, the disproportionate number of Blacks on death row, and the relationship between poverty and the criminal justice system’” (Mackler).

Most Evergreen faculty supported students’ political involvement. When the World Trade Organization (WTO) meeting was scheduled in Seattle, for example, the students in my class were encouraged to attend the protests, because we had been studying issues of globalization throughout the term, and our faculty members were in attendance as well. After the protests, we held vibrant seminar discussions and developed critical analyses on how various media sources were reporting the event in relation to students’ own experiences. The college also offered students a variety of ways to participate in service learning activities, and many teachers would help students channel their community involvement into projects for college credit. For instance, as part of my coursework, I participated in projects such as collaborating with classmates to produce documentary videos for a grass-roots local currency program in Olympia, and a homeless garden project in Tacoma. And many of my classmates took on community projects such as writing grant proposals for women’s shelters, and making brochures, newsletters, Web sites, or videos to educate the local community about pressing issues like the

old-growth logging industry or the steelworkers' strikes. Therefore, while conducting my own projects, I also engaged with my classmates' community work through in-class discussions and frequent student presentations. The student-designed service learning projects discussed within the two Honors sections of my "Thinking Globally, Writing Locally" intermediate writing course are very much modeled on those Evergreen-style community projects.

Although I was unfamiliar with the terms critical pedagogy or service learning as an undergraduate, I now realize that many of my college classes relied heavily upon these pedagogical models. Moreover, I suggest that the style of critical pedagogy used at Evergreen was influenced by critical education scholars like Freire, Giroux, Shor, and hooks. Throughout my undergraduate education, I was also exposed to a variety of other pedagogical approaches, including, feminist, collaborative, cultural studies, expressive, and new media. However, I was most drawn to critical and service learning pedagogies, and credit my desire to further my education through graduate study to my engagement with these particular approaches. Upon reflection, I think – because I had grown up always feeling at odds with my conservative surroundings and the traditional banking model education I received before entering college – the language of critical pedagogy and its goals of liberation and resistance had a profound effect on me. I found the critical education personally and intellectually empowering, and I was able to gain a passion and a drive for learning that I had previously lacked. And the hands-on experiences within the community changed my perception of education as being detached from day-to-day reality, because I found the service learning activities personally and socially meaningful.

The Transition from Student to Teacher

When I entered the doctoral program at Wayne State, and was offered an adjunct position in the department, I immediately began trying to develop a teaching approach modeled from my best college classes. My first semester of teaching coincided with my first semester of doctoral coursework, in which I was taking a core composition requirement on the "teaching of writing." The first text we read in the course was A Guide to Composition Pedagogy, which provides general overviews of the major pedagogical approaches used in college composition. As I read the chapters dedicated to critical pedagogy and service learning, I felt an acute sense of energy and excitement to discover that the teaching approaches that had inspired me as an undergraduate were actual pedagogical models. Although I do not find my reaction uncommon for a student who was seemingly experiencing intellectual enlightenment, I must admit now that upon first reading about these pedagogical approaches to teaching writing, I immediately began to develop a larger political agenda. I believed that I would use critical and service learning pedagogies in my courses to help students become more socially conscious and politically engaged. These approaches had changed my life. Therefore, I thought, why would they not be life-changing for Wayne State undergraduates as well?

While I hesitate to say that my first attempts at teaching were unsuccessful or that my students were overtly hostile or resistant to my critical approach, I become quickly aware that my students and I tended to share very different goals for education. Naturally, I wanted them to become better writers and critical readers and to enjoy the experience of learning, but I also had an overarching goal that my course would be transformative for the students to help them become "better citizens," or more civically minded. The majority of my students' goal, on the other hand, was simply to complete the necessary reading and writing assignments in order to

pass my class and move on to the next step toward their degrees. In my first semester teaching composition, I taught two sections of basic writing using a critical pedagogical approach grounded in multicultural studies. I quickly found the approach problematic in the sense that I felt that I essentialized issues of race by trying to use multicultural texts in order to present some type of authentic cultural representation that would undermine prevalent societal stereotypes. I used texts by Sherman Alexie, Andrew Pham, and Maya Angelou among others, to try to present a range of cultural perspectives. In one in-class assignment, for example, the students read Martin Luther King Jr.'s "Letter from a Birmingham Jail" and were asked to examine the specific rhetorical techniques King uses to evoke emotion in his audience. I planned to use the formal rhetorical discussion to lead into a critical discussion about larger issues of racism and oppression. The university's urban location in midtown Detroit contributed to fact that a significant demographic of students in my classes that semester were African American, and I hoped that King's passionate use of language would lead to a vibrant conversation. After discussing ways that King uses repetition, parallelism, alliteration, and particular pronouns to create certain rhetorical effects, I raised some general questions about issues of race that King addresses in the letter. Several students made comments that they felt like racism was no longer a serious issue in America, and that it was something in the past their parents and grandparents had faced. They seemed to be associating issues of racism solely with the segregation and refusal of service that King discusses.

Although I raised questions to encourage them to think about the issues from a broader perspective, the discussion never reached the level of complexity or evoked the interest level or student response that I had anticipated. I was tempted to give the students my starkly different perspective on racial progress in America by pointing to the struggling city outside our

classroom window. However, I did not want to impose my views upon the students, because, even as a beginning teacher, I held a strong belief that critical awareness comes from self-developed insights and inductive analysis. I left my classes depressed, and feeling like a total failure. I wondered how my teachers at Evergreen could bring up the issues of identity politics and incite passionate discussions while I could barely get my classes to even acknowledge that race was still an issue in American society.

After teaching those first sections of basic writing, I began experimenting with other types of critical pedagogical approaches, such as a Berlin-style approach based on ideological critique where students examine social/cultural/economic issues through critiques of cultural studies artifacts such as advertisements and television sitcoms. However, I experienced frustrations similar to those I had using a multicultural approach and became concerned that these types of activities sometimes perpetuated the underlying issues I was trying to get students to critique such as consumerism or problematic identity politics. For example, in one of my classes I tried to get students to critique the reality television show "The Bachelor" – a show in which a successful, handsome man dates multiple women and eliminates them weekly until finally choosing "the woman of his dreams" and possibly proposing to her. I used this assignment in a section we were doing on "gender in pop culture." I was highly upset by the responses I received from this particular group of students, and have never tried to modify the assignment to be used again. Some of the men in the class started laughing during the discussion and making comments about how important a woman's physical attractiveness is in relationships. Although I tried to shift the discussion by posing questions about the underlying societal issues from which their responses stemmed, likely, the discussion actually perpetuated

the same types of problematic gender issues of beauty and body image that I was attempting to use the exercise to confront.

It was through these types of teaching experiences that I began to develop the idea that perhaps I was not using an appropriate critical pedagogical model for the local situation at Wayne State. Moreover, I became concerned the goals I had for critical teaching were inappropriate as well. As I continued with my doctoral work in composition and became more enmeshed in the literature on composition pedagogy, the critiques of critical pedagogy I read resonated strongly with my own classroom experiences. The critiques by Seitz and Durst, in particular, connected with my perceptions that Wayne State students' nonmainstream background and instrumentalist views of education were key reasons that I was not finding the traditional critical pedagogical approaches generating the same types of response and engagement as in my Evergreen classes.

To explore the differences I was noticing in how students responded to traditional critical pedagogical approaches in particular academic settings, I began to consider the differences in student demographics between schools like Evergreen and Wayne State. For example, on its Web site, Evergreen refers the school as a "progressive, public liberal arts and science college," with a mission "to sustain a vibrant academic community and offer students an education that will help them excel in their intellectual, creative, professional and community service goals." For 2007, Evergreen's Web site claims an enrollment of 4,586 students, with only 304 of that total being graduate students. It also lists 18.3% "students of color," with the largest minority group being "Asians/ Pacific Islander." The college also claims only 0.4% of all students were non-resident aliens.

Wayne State, however, is a large urban research university with a much more culturally diverse student body. In the data available for 2007, the university Web site claims an enrollment of 33,240 students, with 21,145 of those students being undergraduates, and 2,878 students being non-resident aliens. Although I cannot find an exact percentage number for minority students, the Web site data states that only 16,449 of the 33,240 total students in 2007 claimed to be "White, Non-Hispanic." Additionally, the student demographics for Wayne State are particularly interesting when considering students of Middle-Eastern descent. According to the Arab Detroit Web site:

> Because Arab Americans are not officially recognized as a federal minority group, it is hard to determine the exact number of Arab Americans in Michigan. The estimates range from 409,000 to 490,000 based on information from the Michigan Health Department and the Zogby International polls respectively. In the Greater Detroit area, estimates range from 300,000 to 350,000. While the latest Zogby polls rank Michigan's Arab-American population as second largest in the US, after California, Michigan's Arab-American community in Southeast Michigan still has the greatest local concentration (California's Arab-American population is much more spread out). The Greater Detroit area hosts a diverse population of Arab Americans. Arab Americans are believed to be the third largest ethnic population in the state of Michigan.

Therefore, although Wayne State's student demographics consist of a considerably high number of Arab and Chaldean students, these students are not considered as minority students and the percentage they make up of the Wayne State community is unknown. I can say, however, that typically between one-third to one-half of students in my freshman writing and intermediate writing classes were students of Middle-East descent, usually first- or second-generation Americans.

Seitz suggests that most critical writing teachers range in "degrees of utopian thinking" from "liberatory teachers" to "liberal realists," with the overlapping middle positions being "the postmodern teachers, the teachers of critical citizenship, and the cultural studies teachers" (6). He

argues that these middle positions "originate more from colleges that serve middle-class student populations," whereas "the strongest arguments for both liberatory teaching and realistic liberalism come from teachers who work with working class and immigrant students" (5). Seitz describes liberatory teachers as those with goals of exposing students to oppressive social structures in order to self-empower and emancipate students from these same structures, and liberal realists as those who agree that students need be critically aware of societal issues, but who "assert the ends of their teaching is to assist working class, minority, and immigrant students entry to mainstream jobs with good wages and opportunities" (9). Seitz admits that he has swung back and forth between these positions in his teaching. Personally, I would say that I was more of a liberatory teacher in theory until actually I entered a classroom, but that I have progressively moved toward the position of liberal realist. I would argue that my transition in thinking has been the result of working with the diverse population of students at Wayne State, and recognizing how students' larger educational and career goals often conflict with the goals of resistance and liberation espoused in traditional models of critical pedagogy.

Transitioning from Teacher to Teacher-Researcher

Although I have been interested in globalization studies since my undergraduate career, my idea to integrate globalization theory into critical pedagogy was initially sparked by my experiences in the global teaching fellowship (GTF) program in 2006. As part of the fellowship, I traveled to Brazil during the summer to conduct academic research in globalization studies, and to co-teach a graduate-level academic writing course at Universidade Federal de Minas Gerais (UFMG), a prestigious federal university in Belo Horizonte, Brazil. The course was titled "Globalization and New Media." I chose the course materials and assignments on the

"globalization" aspect, and lectured, facilitated course discussions, and directed writing activities on the material.

In teaching the course, I was immediately fascinated at the level of interest and engagement that the Brazilian students expressed in the globalization materials and discussions. Moreover, I was struck by the students' initial association/conflation of the issue of globalization with Americanization. For instance, when I raised questions to students about how they would define globalization or what they considered to be predominant features of globalization, they responded immediately with references to corporations like McDonalds, Starbucks, and Coca-Cola expanding in Brazil. They also raised the points that Hollywood cinema was now more accessible to them than their national cinema, and that the ability to be literate in English was becoming essential in order to be successful in their society. They discussed the change in urban demographic caused by globalization, in the sense that many Brazilian families from rural communities were relocating to cities because they could no longer "live off the land." I was fascinated that the students' comments about globalization, and that their keen interest in the discussion, seemed intrinsically linked to their nationality and local situations. They saw the physical landscape of Brazil changing to adapt to globalization, which most students seemed to hold synonymous with Americanization.

Another of my responsibilities of the global teaching fellowship was to help to design and implement the first sections of "global composition" for the Honors College at Wayne State based on my teaching experiences in Brazil and academic research in globalization studies. The following fall, I taught two sections of global composition for first-year students in the Honors program. In this course, we explored the larger theme of globalization by reading news and journal articles, examining a variety of documentary films, and having students develop multiple

writing assignments in which they wrote about global issues and developed critical analyses based upon course readings, outside research, and their own particular topics of interest in the larger issue of globalization. Similar to my observations in Brazil, I was pleasantly surprised at the level of interest and engagement the students showed in readings, writing assignments, and discussions centered on the theme of globalization. Moreover, when I received my end-of-semester teaching evaluations, many of the students wrote comments expressing opinions that they particularly enjoyed the globalization materials because they found them current and relevant to their lives. In both sections of the course, I saw similar patterns in terms of how students interpreted and discussed issues of globalization in relation to their personal situations. For instance, whereas the Brazilian students associated globalization with American companies, culture, and values entering their local and national spaces, the Wayne State students immediately discussed globalization in relation to issues such as the outsourcing of jobs (particularly within the automotive industry) from America to other counties, the importing of foreign-made products into the U.S., and the rise in immigration (legal and illegal) into the country. Although I delve into much more detail when discussing the qualitative data from my research, I want to emphasize the pattern I noticed that many of students' interpretation of and responses about globalization were closely connected to their experiences in the Detroit metro area, and their personal connections to the automobile industry. Another significant observation I made was that students seemed to be negotiating the critical material and critical content of the course with more engagement and less resistance than in my previous teaching experiences. My hypothesis was that because most students,' American and foreign, personal experiences connected with ideas within the vast range of issues that fall within the broader topic of globalization studies, that students were able to negotiate and interpret the critical material

through their own particular world view. Therefore, I knew that in order to investigate this hypothesis, a formal research study would need to be developed.

Composition and Subjectivity

In order to articulate the contribution globalization theory can offer to critical pedagogy and service learning, I must first explore the larger issue of subjectivity within composition studies. As in many other fields, the notion of subjectivity as being unified, rational, and coherent came under critique with the paradigm shift from modernism to postmodernism. To explicate postmodernism, composition scholars often turn to Lyotard, whose work is fundamental to postmodern theory. Lyotard relates the term "modern" to "any science that legitimates itself with reference to metadiscourse of this kind making an explicit appeal to some grand narrative such as a dialectics of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or creation of wealth" (xxiii). Lyotard defines "postmodern" as "the incredulity toward metanarratives," meaning that the postmodern places into question all totalizing historical and social theories, ultimately rejecting humanism and destabilizing traditional subject formations, and particularly, the grand narrative of the Enlightenment. Lyotard's suggestion that the break from modernism is marked by the decentering of the unified subject is highly significant in understanding how I discuss the concept of multiple subjectivities throughout my study.

For example, in Fragments of Rationality: Postmodernity and the Subject of Composition, Faigley suggests that although the emergence of composition studies aligns closely with the emergence of postmodernity, "composition studies tilts more towards modernism" (14). Although he acknowledges that composition has been significantly affected by postmodern theory, particularly its belief that knowledge is socially constructed, he argues:

> Where composition studies has proven least receptive to postmodern theory is in surrendering its belief in the writer as an autonomous self, even at a time when extensive group collaboration is practiced in many writing classrooms. Since the beginning of composition teaching in the late nineteenth century, college writing teachers have been heavily invested in the stability of the self and the attendant beliefs that writing can be a means of self-discovery and intellectual self-realization. (15)

He suggests that since its conception, the field has relied upon Enlightenment notions of the unified subject positions in its expectations for student writing. He maintains that although the field has accepted the notion that student subjectivities are multiple and fragmented, "shared assumptions about subjectivities – the selves we want our students to be – still shape judgments of writing quality" (114). Faigley's argument is particularly compelling in relation to recent pedagogical critiques. For example, I suggest that Faigley's ideas extend to other composition pedagogies and are borne out in recent critiques of critical and service learning pedagogies, specifically in Seitz's critique. One larger goal of traditional models of critical and service learning pedagogies, for instance, tends to be that these approaches will prove transformative for students by helping them become more politically minded, civically engaged, and tolerant of others. Moreover, many critical pedagogy and service learning instructors maintain an overarching goal that students will be able to communicate such transformative experiences through writing.

For example, in Seitz's ethnographic study of critical composition instructor Rashmi's class, one subject of particular significance is Diana, a working-class student from a "blue collar" Chicago neighborhood (141). Sietz's data shows how Diana is able to frame a discussion on homosexuality within the classroom differently from a similar conversation with neighborhood acquaintances:

> Diana's themes and language in both contexts are similar, although their social meanings intended for their audiences were radically different. She correctly

> reads the theoretical problem posed by Rashmi's question and responds to that, all the while maintaining her conservative community's disapproval. Whether knowingly or not, Diana recasts all that she condemns as linguistic currency for the academic market place when in the critical classroom. The discourse outside the class mocks issues of difference as fodder for Geraldo Rivera. […] In class, she positions the voice of repulsion outside her subjectivity to a faceless realm of "everywhere." (144)

Seitz's example of how Diana is able to frame her conversations to fit rhetorical situations within and outside the critical classroom raises key questions about whether instructors can trust the subject positions students assume in their classroom speech and writing. For instance, if students assume liberal subject positions for the purpose of trying to get a good grade on an assignment (because they think this is the teacher's goal), but do not actually hold their statements as true, then how can instructors know whether political pedagogical goals are actually being achieved? Or consider the possibility that within the particular rhetorical situation of a classroom discussion or writing assignment, students assume "genuine" subject positions, but, then, in different social contexts, they may view the same issue from a conflicting perspective.

Berlin discusses how the notion of unified subject positions has been challenged by the postmodern ideology that subject positions are products of material and social conditions, and, therefore, are variable depending upon the particular historical moment. He argues:

> This means that each person is formed by the various discourses, sign systems that surround her. These include both everyday uses of language in the home, school, the media, and other institutions, as well as material conditions that are arranged in a manner of languages – this is, semiotically (like a sign system), such as the clothes we wear, the way we carry our bodies, the way our school and home environments are arranged. These signifying practices then are languages that tell us who we are and how we should behave in terms of such categories as gender, class, age, ethnicity, and the like. (18)

Berlin suggests that because there are multiple signifying practices in play in any given moment, "each of us is heterogeneously made up of various competing discourses, conflicted and

contradictory scripts that make our consciousness anything, but unified, coherent and autonomous" (18). Here, Berlin touches on the overarching issue that students within composition classrooms are fluctuating among multiple and, often, conflicting subject positions.

In Changing the Subject in English Class, Marshall Alcorn Jr. argues that the shift to cultural studies within composition also had the effect of causing writing teachers to expect to witness observable shifts in students' subject positions that reflected the field's new theories. Alcorn charges instructors using cultural studies approaches with attempting to shift student subject positions as the goal of their teaching:

> In changing the subject matter they teach, teachers increasingly want to change the subjectivity of their students. They see their teaching in political terms; they want to change the world, and this means they want to change the subjectivity of their students. In doing cultural studies, many teachers want to make their students more politically responsible, more in dialogue with the great social movements that dominate our time. Thus, the subjectivity of the student becomes a subject that the method of cultural studies works on as it responds to the subject matter of a text. (2)

He points to Berlin, in particular, as a scholar whose theoretical work evokes a postmodern ideology of multiple subjectivities, but whose pedagogical goal is for students to assume oppositional subject positions based upon ideological critique conducted in the classroom. Alcorn refers to the types of classroom practices Berlin discusses in significant detail in Rhetorics, Poetics, and Cultures – having students conduct ideological critiques of television shows, film, and advertisements in relation to issues of identity politics to uncover binary oppositions. He suggests that in placing too much emphasis on the political nature of his teaching, Berlin often overlooked the value of students learning to develop self-expression through writing. According to Alcorn:

> Berlin valued the right political ideas over expressive writing. I argue that political ideas will never be right until there is attention to, and freedom in, self-expression. However, freedom is not, as most liberals assume, a simple,

> spontaneous act. It is, instead, a difficult discipline that requires that all writers engage as they struggle to find their own conflicting thoughts and take responsibility for those thoughts on paper. (3)

While I disagree with Alcorn's over-generalized use of the term "liberals" and their views of "freedom," I do, however, strongly agree with his assessment about the conflicting notions of student subjectivity in theory versus practice within composition studies.

Therefore, it is my intention in this pedagogical project to expand upon Alcorn's point. I suggest that the growing body of scholarly critiques in critical and service learning pedagogies reveal a similar tension between postmodern notions of multiple subjectivities, and classroom practices that attempt to shift students' subject positions based on political goals. I point specifically to globalization studies, and its emerging body of theory, as a way to integrate theoretical notions of multiple subjectivities into pedagogical practice. Globalization theory, I think, seems to have more potential for changing pedagogical practice in composition studies than postmodernist theory did. For instance, composition imported postmodern theory in a way that deepened the split between theory and practice; however, importing particular concepts from globalization theory has the potential to begin reuniting theory and practice. In the next section, for instance, I discuss David Harvey's notion of relational space to suggest that this concept can provide us with a revised understanding of classroom spaces. I talk about Harvey's work not because space is a central concept for my study, but because his idea of how multiple subjectivities shape a space is a way of using theory to rethink pedagogical practice so that it more effectively incorporates a presumption of students' and instructors' multiple subject positions.

Globalization Theory, Multiple Subjectivities, and Pedagogy

In Spaces of Global Capitalism: Towards a Theory of Uneven Geographical Development, Harvey maintains that although we certainly cannot perceive the inherent nature of people's shifting subjectivities within a classroom space, or "where students' heads are at," in order to understand the dynamics of classroom environments, we must take into account that every individual within the room (including the teacher) is constantly shifting subject positions as they relate words, concepts, ideas, etc., to their personal experiences, politics, values, etc. (128). Harvey suggests that within the global era the concept of space has become multidimensional, and he identifies a tripartite division of space – absolute, relative, and relational (121). Rather than being absolute, or solely connected to the idea of place or territory, space from a global perspective is constantly shifting and being produced. The idea that classrooms are the spaces of shifting political subjectivities, which I will call transcultural subjectivities[9], many of which have been formed and are being formed by global flows, raises questions about how composition pedagogies can better negotiate these fluctuating spaces. For example, in theorizing transcultural subjectivities in relation to an approach like service learning, we must consider the spaces of both classrooms and communities. Also, within these spaces, we must consider the ways in which students,' community partners,' and instructors' shifting subject positions affect the various dynamics occurring within particular classrooms and service learning field sites.

Considering the transcultural subjectivities present in today's classrooms and communities also raises the discussion of how factors associated with globalization, such as human migration and mass media, affect subjectivity. Harvey, for instance, begins to elucidate how drastically issues of globalization complicate postmodern subjectivities:

> Du Bois long ago attempted to address this [multiple subjectivity] in terms of what he called 'double consciousness' – what does it mean, he asked, to carry within oneself the experience of being both black and American? We now complicate the question further by asking what does it mean to be American, black, female, lesbian, and working class? How do those relationalities enter into the political consciousness of the subject? And when we consider other dimensions – of migrants, diasporic groups, tourists and travelers and those that watch contemporary global media and partially filter and absorb its cacophony of messages – then the primary question we are faced with is understanding how this whole relational world of experiences and information gets *internalized* within the particular political subject (albeit individuated in absolute space and time) to support this or that line of thinking or action (128).

Harvey suggests that people's shifting subjectivities are affected by global flows (people, technology, capital, etc.), and that the multiple, and as Berlin mentions, often conflicting subject positions people embody affect the way they will think and act in a given context. He, therefore, makes a claim for looking at the relational nature of space to gain new understandings and articulations of multiple subjectivities within the global economy.

Harvey's discussion of the space of the classroom deals specifically with the concept of multiple subjectivities. He suggests that from the perspective of relational space:

> Individuals in the audience bring to the absolute space and time of the talk all sorts of ideas and experiences culled from the space-time of their life trajectories and all of that is co-present in the room: he cannot stop thinking of the argument over breakfast, she cannot erase from her mind the awful images of death and destruction on last night's news. Something about the way I talk reminds someone else of a traumatic event lost in some distant past and my words remind someone else of political meetings they used to go to in the 1970s. My words express a certain fury about what is going on in the world. I find myself thinking while talking that everything we are doing in the room is stupid and trivial. (127)

He claims, in other words, that from a relational perspective, a space, and the subjectivities within that particular space, are being produced at a given moment in time by all the variables coming together, and also by how all those variables have been shaped and are being shaped by social processes that span time. For instance, to exemplify relational space, he maintains:

> An event or a thing at a point in space cannot be understood by appeal to what exists only at that point. It depends upon everything else going on around it (much as all those who enter a room to discuss bring with them a vast array of experiential data accumulated from the world). A wide variety of disparate influences swirling over space in the past, present and future concentrate and congeal at a certain point (e.g. within a conference room) to define the nature of that point. (124)

Harvey's example of relational space as being produced by the experiential data the discussion participants bring into the room is helpful for explicating the transcultural dynamics of today's classrooms and communities. His example depicts that physical spaces, such as the pedagogical settings where I conducted the research for this project, must be examined with the understanding that the space is constantly being produced and shifting based upon the unique combination of students within the space, and all of the social forces that have shaped their knowledge, values, assumptions, etc.

I suggest that there is a need for this kind of analysis when we read the critiques of critical pedagogy, like those by Durst, Seitz, and Trainor, and critiques of service learning, like those by Flower and Himley. Although the authors' do not discuss the problems they raise in terms of shifting spaces based on unique combinations of participants, they can be read in that way. In the example of Rashmi's student Diana I discussed earlier, for instance, Sietz is only able to make his claim about the different subject positions she assumes within and outside of the classroom by learning important contextual details about her life. He asks her opinion about social issues in different spaces surrounded by different audiences that she relates to in different ways. Therefore, to make a claim critical pedagogy failed for Diana, or that her subject position must be ingenuous in one of the situations, would be overlooking the significance of how her subject positions shift in relation to her setting and company.

Perhaps traditional models of critical pedagogy and service learning are setting unrealistic goals in expecting to be able to see coherent transformations in their students through the course of a class or in writing assignments. I think by more fully recognizing how students embody multiple subject positions, we can realize that a particular comment made in class or the thesis of a writing assignment are not of central concern. The key questions seem to be: Did the students seem to look at issues from different perspectives? Did the assignments or projects seem to be productive and useful? Did the students' written work seem to improve during the term? Moreover, a great deal of classroom interaction also depends upon how that group of students' shifting positions mesh with the instructors' subjectivities, and as in the case of service learning, the community partners' as well. Consider, for instance, the multiple subjectivities involved in a service learning activity like the one described by Peck, Flower, and Higgins:

> Mark and ten other teens used writing to investigate the reasons for the increase in student suspension in the public schools. To present this "policy paper" Mark and his peers organized a "community conversation" with the mayor, the media, the school board president, principals, and community residents, in which Mark performed a rap written from a teen's perspective and his peers interpreted it for the audience. (200)

How could a qualitative researcher even begin to analyze the outcome of such a project without taking into account the vastly different subjectivities of those involved? Therefore, all of the participants' roles must be acknowledged when examining why this particular project seemed so successful.

Consider, for instance, how teens' and college students' subjectivities may have shifted in relation to some of their various potential audiences (and the spaces those audiences inhabit). For example, Mark told a reporter that "his college-age writing mentor at the CLC had helped him 'find ways to get [his] message across without insultin' people' to the very people he thought never cared" (200). Mark's comments suggest that the college mentors were pivotal mediators

between the students and members of the school and local community. The mentors' personal distance from the controversial issue allowed them to help the students they were tutoring better consider their audience to avoid offending them. However, because of their connection with youth culture, they were also able to help the youth relay their message in the local forms in which they felt most comfortable, rap and student interpretation. Consider how the principals or school board members would have reacted if the students had tried on their own volition to present a rap discussing their issues with suspension – in other words, if the rap had not been developed in the context of a community literacy project. Likely, the students might have received suspension, or some other form of rebuke, rather than having the opportunity to share the rap with the media and other community members.

Although it is impossible to account for the shifting subjectivities of students, mentors, community leaders, and school faculty, in order to understand the success of the project, the key factor to consider is how this unique combination of individuals and activities resulted in a positive outcome. For example, Peck, Flower, and Higgins suggest that this particular project should not be used as a model for other service learning courses to replicate. They argue: "More importantly, ideals and great ideas do not come with operating instructions. The claim we do make is that community literacy must be shaped in a process of inquiry, observation-based theory building and praxis" (206). In the following sections, I suggest that one of the central ways to expand the focus on multiple subjectivities within critical pedagogy and service learning specifically, and composition studies more broadly, to begin revising our theories and practices within the field is by examining how particular concepts from globalization theory may broaden discussions of subjectivities. My aim is that expanding pedagogical discussions of critical

pedagogy and service learning to reflect a global theoretical framework will allow for revised, and, I hope, improved pedagogical models. Bill Cope and Mary Kalantis argue:

> To be relevant, learning processes need to recruit, rather than attempt to ignore and erase, the different subjectivities, interests, intentions, commitments, and purposes that the students bring to learning. Curriculum now needs to mesh with different subjectivities, and with their attendant languages, discourses, and registers, and use these as resources for learning. (18)

They suggest that with the increasing diversity in classrooms and communities, and the global interconnectedness throughout the world, the whole idea of language pedagogy must change to engage students' multiple subjectivities and multiliteracies. In the following sections, I discuss how four particular concepts within globalization theory – homogeneity and heterogeneity, community, and citizenship – may offer significant insights that will allow critical pedagogy and service learning to begin revising pedagogical practices to reflect theories of multiple subjectivities.

Key Concepts in Globalization Theory

Before discussing my qualitative data and findings in the following chapters, here, I present an overview of key concepts from globalization theory that I use to frame my research study. My aim is to show how these particular concepts – homogeneity and heterogeneity, community, and citizenship – function in innovative ways within globalization theory that can expand theoretical discussions of critical and service learning pedagogies in composition Therefore, within the following sections, I provide a general theoretical overview of these four concepts in globalization theory and discuss their significance for composition studies, particularly in relation to the issue of student subjectivity.

Homogeneity and Heterogeneity

Although the terms homogeneity and heterogeneity are used ubiquitously in globalization theory to represent binary oppositions, I purposefully group them together. While some theorists argue that global economic changes have allowed us to enter an era of cultural pluralism and hybridization in which global flux is enabling the formation of new hybrid cultures and promoting heterogeneity, others view globalization in terms of cultural standardization, as creating a homogeneous world. They believe that although global flux may contribute to ethnic diversity within certain geographies, it ultimately allows capitalism to become the defining world culture. I suggest that this homogeneity/heterogeneity debate in globalization theory is central to debates on subjectivity raised within composition studies. Moreover, rather than looking at these two concepts as binaries, I argue in agreement with scholars who suggest that homogeneous and heterogeneous forces associated with globalization are dialectically related. Roland Roberson, for example, asserts that

> It is not a question of either homogenization or heterogenization, but rather the ways in which both of these tendencies have become features of life across much of the late-twentieth century world. In this perspective the problem becomes that of spelling out the ways in which homogenizing and heterogenizing tendencies are mutually implicative. (27)

In this section, I discuss how critical exploration of the tensions between the homogenous and heterogeneous aspects of globalization can be used to expand the focus on multiple subjectivities within critical pedagogy and service learning. Moreover, I suggest that such analysis is a way to begin undertaking developing critical pedagogical approaches that better serve the needs of working-class, minority, and immigrant students

In “Disjuncture and Difference in the Global Cultural Economy,” for example, Appadurai discusses the homogeneity/heterogeneity debate in specific terms:

> The central problem of today's global interactions is the tension between cultural homogenization and cultural heterogenization. A vast array of empirical facts could be brought to bear on the side of the 'homogenization' argument, and much of it has come from the left end of the spectrum of media studies, and some from other, less appealing, perspectives. Most often, the homogenization argument subspeciates into either an argument about Americanization, or an argument about 'commoditization', and very often the two arguments are closely linked. What these arguments fail to consider is that at least as rapidly as forces from various metropolises are brought into new societies they tend to become indigenized in one or other way: this is true of music and housing styles as much as it is true of science and terrorism, spectacles and constitutions. The dynamics of such indigenization have just begun to be explored in a sophisticated manner, and much more needs to be done. (295)

Appadurai sees globalization as promoting cultural heterogeneity rather than homogeneity by arguing that even cultural forms commonly associated with homogenization, such as mainstream media and sports, become indigenized in ways that make them unique. For example, he begins to elucidate the dialectic between homogeneous and heterogeneous forces:

> The globalization of culture is not the same as its homogenization, but globalization involves the use of a variety of instruments of homogenization (arnaments, advertising techniques, language hegemonies, and clothing styles) that are absorbed into local politics and cultural economies, only to be repatriated as heterogeneous dialogues of national sovereignty, free enterprise and fundamentalism in which the state plays an increasingly delicate role. (307)

Appadurai suggests that aspects of globalization traditionally associated with the homogeneity side of the debate, such as mainstream media, advertisements, and popular culture, often become localized and create new hybrid cultural artifacts.

Consider, for example, hip-hop music, which originated in the Bronx, New York, in the late 1970s and was associated with African-American youth culture. Although hip-hop began as a small movement within the US, it is now a highly commercialized international form of popular music. However, in addition to mainstream commercial hip-hop, localized, indigenized hip-hop musical forms are now found all over the world. Andy Bennett discusses the growing

interest in diasporic hip-hop and how hip-hop culture becomes localized in new, authentic, forms:

> More recently, a new school of hip hop theorists, in considering the existence of hip hop culture outside the African American and wider African-diasporic world, have contested earlier interpretations of hip hop, suggesting instead that hip hop is culturally mobile; that the definition of hip hop culture and its attendant notions of authenticity are constantly being "remade" as hip hop is appropriated by different groups of young people in cities and regions around the world. (177)

In order to explore how hip-hop becomes localized into new hybrid form, Bennett conducts ethnographic research examining local hip-hop cultures in Frankfurt am Main, Germany, and Newcastle upon Tyne, England, and he also cites comparable studies of localized hip hop cultures in France, Italy, Sweden, Japan, Ireland, Australia, and New Zealand.

Along with hip-hop music, the mass migrations of people and media associated with globalization have spawned growing interests in hybrid art forms, languages, etc. Look, for example, at the emergence of new artistic forms, such as those created by black-diasporic avant-gardes and Chinese avant-gardes, that reveal in their formal nature a tension between global postmodern art and indigenous culture. Here, I argue that hybrid texts and an exploration of the homogeneity/heterogeneity debate in globalization theory can be used within writing classrooms to begin undertaking the development of innovative new pedagogical approaches that allow students to explore their own transcultural subjectivities.

For example, the students in my "Thinking Globally, Writing Locally" classes were assigned excepts from Gloria Anzaldua's Borderland/ La Frontera and Karen Yamasita's The Tropic of Orange, which I felt were strong examples of hybrid texts emerging from the processes of global flows. During the last semester that I researched the course, I added a writing component to the readings based upon suggestions by Barrett Watten, a member of my committee. As I described my intention behind using such hybrid, experimental text, he asked if

I had given the students opportunities to create their own cultural texts. Therefore in the winter ’07 semester, the readings were followed up with a two-part writing assignment. These assignments were shorter writing assignments for less credit than the formal essays, and were posted on the “discussion board” section of the course Blackboard site so that they would be visible to other students enrolled in the course. The first part of the assignment was as follows:

> The concept of subjectivity refers to an individual’s unique experiences and consciousness, often referred to as a person’s “subject position.” Many scholars now contest the idea that humans have a singular (or genuine) subjectivity. They argue that people have multiple subjectivities that are constantly shifting and being negotiated, and that we embody different subject positions depending on our environments at any given time. For example, in Borderlands/La Frontera, Gloria Anzaldua discusses what she calls a “borderlands” identity that she associates with her various roles as Chicana, Anglo, Indian, feminist, lesbian, academic scholar, poet, etc. She chooses to express these multiple subjectivities by writing an experimental text that uses a mix of languages, shifts between poetry and prose, shifts between personal and academic writing, and arranges words into various patterns to create different meanings. This assignment is an opportunity for you to consider the concept of multiple subjectivities and to play with experimental writing. What different subjectivities do you embody – ethnic, spiritual, personal, political, a particular event in your life that deeply affected you, etc. – and how do you want to express these in a text? You may use poetry, prose, personal writing, academic writing, visual images, any languages, slang, or dialect.

Following the students’ creation of their experimental text, the second portion of the assignment was as follows:

> Discussion Board Assignment 2 asks you to reflect on the decisions you made in creating your experimental text. For example, why did you choose to present your work in a particular form – poetry or prose or personal writing or visual images or a blend of these? Why did you or did you not choose to use Standard English? What were you trying to convey or express with your text? Also, discuss the concept of multiple subjectivities and hybrid identities – do you agree with the notion that we have shifting subject positions and that perhaps it is impossible to ever convey a true or genuine “self”? In other words, is “discovering who we really are” even possible? Or, do you think that we do have a unified, singular subject position that defines us as individuals and can be expressed in a text? This should be a formal piece of academic writing that is well-written, -structured, and -edited. However, you should be honest and creative and use this assignment as

> an opportunity to reflect upon ubiquitous terms like “identity” and “culture” and “self.”

The various texts and responses I got from the students were quite interesting. For example, one student named Alex chose to write a poem in which he reflected on his cultural and linguistic heritage. Here is a short excerpt from his piece titled “[Romanian] American:

[…] Identity.

I was a boy.

I was my father’s son.

I was a foreigner born in cold place,

Constantly reminded my language, mannerisms, the food I ate

Failed to meet some simple requirement.

Was I not made of flesh and bone?

Did I not have a heart?

Identity. […]

Acceptance.

The answer, I found, was no.

I realized the choice was mine, and made a decision.

I was a boy, my father’s son, a Romanian American, an American.

I choose not to let these prima fascia definitions dictate and restrain my growth as an individual.

I want to be a boy, my father’s son, a Romanian American, and an American.

I choose to be all those people, as one person, as myself.

I am an American.

I have come to Accept myself.

In the second portion of the assignment, Alex discusses perceptions about subjectivity that he is exploring within the poem. He says:

> It is easy to argue that culture and mainstream power define who we are in relation to certain quantifiers. We are constantly reminded that the clothing we wear, the company we keep, and the physical attributes assigned to us are the deciding factor of who we should be. But, I disagree with this notion entirety [sic], because I believe it is possible to use all different aspects of what is labeled "multiple subjectivity" to define your authentic self. For example the outside world views me as Romanian, a boy, a student, and all of these distinctions carry with them a set of explanatory meanings. […] To an extent subjectivity can be relative to the individual, but to understand oneself you must allow yourself to explore your own multiple subjectivities and create an unrestricted definition using all that apply.

In this except, Alex argues in support of the postmodern notion of multiple subjectivities while making the claim that these subjectivities ultimately merge to "create an overlapping, complete definition of my authentic self." His struggle to differentiate between modern versus postmodern theories of subjectivity is similar to how many composition scholars continue to struggle to grasp the nature of student subjectivity within the writing classroom. For instance, in my earlier discussion of composition and subjectivity, I addressed the concept of unified subjectivity, which Faigley suggests remains problematic within the teaching of writing. He argues that discussions of subjectivity in composition are complicated by the issue that "two related notions of the *individual* are frequently conflated" – the high modernist coherent notion of the individual and the "postmodern 'free' individual of consumer capitalism" (17). At the root, I suggest that these two conflated notions of subjectivity are quite similar to the homogeneity versus heterogeneity debate in globalization studies. The main problem with these debates, I think, is that academic disciplines tend to present issues in black and white. However, it is within the gray areas of scholarly debates where I think the most complex arguments often lie.

Many of the students struggled with concepts of subjectivity in ways similar to Alex. With the exception of two responses, the students seemed confident in the idea that they have multiple subjectivities based upon their unique life experiences. None of the students, however, were willing to completely give up the notion that they did not also have some form of authentic self. I realized that the assignment, like contemporary theory, set the students to grapple with the concept of subjectivity as either unified (which was conflated with genuine or authentic) or multiple. For example, consider the conclusion of Alex's discussion board post:

> I find that I redefine myself in terms of subjective descriptors every day. The process by which this occurs is a combination of self assessment and also gaining new insight about how my mind formulates answers to specific questions. I reaffirm, every day, my status as a young man in a state of change. I have learned to unrestrictedly define myself subjectively which will help move forward into the future and continue to grow as an individual.

Alex comes to the point of view that he is an authentic individual despite that he embodies multiple subject positions. I tend to agree with his assessment. While I acknowledge that students (or humans, more generally) are constantly fluctuating between multiple subject positions that often conflict and contradict, I feel that we must still view their worldviews as authentic and coherent within a particular moment in time and space. Therefore, I argue that we must look at the complex nature of transcultural subjectivities to explore how particular combinations of students, environments, and activities cause certain effects.

Community

The use of the term community within composition studies has become contested territory in recent years. According to Thomas Deans, for example, "Scholars have questioned how certain uses of community (which often assumes an emphasis on consensus) can function to gloss over important matters of difference and squelch dissent" (23). In this section, I discuss how the concept of community is being reconceptualized within globalization theory, and argue

that this new conception of community is particularly useful for critical pedagogy and service learning. For instance, I discussed how Harvey's notion of relational space can provide a revised understanding of classroom spaces so that composition pedagogy can more effectively incorporate a presumption of multiple subject positions. Here, I build upon this idea to illustrate how globalization theory also has the potential to unfix concepts of community and citizenship as connected to the idea of place.

Appadurai views the spaces of globalization as separate from the spaces of nationalism, and suggests that an ongoing tension (which sometime erupts as violence or fundamentalism) is created when global flows come in direct contact with national space, or physically bounded territory still connected to ideas of nation or country. Saskia Sassen suggests that we should not view issues of nationalism and globalization in isolation. The nation-state, according to Sassen, has been inaccurately perceived throughout history "as a container, representing a unified spatiotemporality" (260) when it actually consists of multiple spatialities and temporalities that are constantly interacting on global and national levels. The tension created within the territorial zones as global and local practices overlap and intersect is part of the globalization process, as local communities and landscapes maneuver within the global era.

In Imagined Communities: Reflections on the Origins and Spread of Nationalism, Benedict Anderson argues that the concept of community is an imagined construct. He connects the term community with other concepts such as nationalism, nationality, and nation-ness, and maintains that these concepts are "cultural artifacts of a particular kind" (4), because they have "come into historical being, in ways that their meanings have changed over time" (4). And, more significantly, that their coming into being has been through the workings of imagination. He offers a definition of nation as "an imagined political community" (6), and suggests that "all

communities larger than primordial villages of face-to-face contact (and perhaps even these) are imagined" (6). Anderson links the rise of print capital with the rise of nationalism, and specifically, the daily newspaper, because the reader imagines that "the ceremony he performs is being simultaneously replicated by thousands (or millions) of others of whose existence he is confident, yet of whose identity he has not the slightest notion" (39). Meaning, then, that although we, as Americans, will never know millions of other Americans, because we read the same news, and share a common language and national literature, we imagine ourselves as part of the nation of America.

Anderson claims that nations are imagined for three key reasons. First, "because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (6). His second major point is that the idea of nation is "imagined as *limited* because even the largest of them encompassing perhaps a billion living human beings, has finite, if elastic, boundaries, beyond which lie other nations. No nation imagines itself coterminous with mankind" (7). Here, it is important to point out that Anderson associates the idea of nation with the concept of space, with the imagination functioning to connect the ideas of nation to absolute bounded territory. For example, because there are maps that represent America as an absolute physical territory, Americans imagine themselves as connected to the physical space as well as the people living within it. Anderson's third point is that the idea of nation "is imagined as a *community*, because, regardless of the actual inequality and exploitation that may prevail in each, the nation is always conceived as a deep, horizontal comradeship. (7). Here, Anderson points to a connection between human subjectivity and affective experience, and notions of community and nation. I suggest that these deeply emotional attachments to ideas of communities and nations are also

attachments to concepts of absolute space such as Harvey describes. Within a nationalist framework, people imagine themselves connected to a group of others whom they view as connected to an absolute space that serves to bond their group as a community or nation.

Extrapolating from Anderson's notion of how communities become imagined, I suggest that the same logic that links the role of print media with the creation of imagined ideas of community or nationality also holds true to electronic media. Therefore, global flows are causing notions of community to expand outside of a nationalist framework. Appadurai argues that electronic mediation and mass migration are the two predominant features of globalization that have changed the workings of human imagination under conditions of globalization. He suggests that "more people than ever before seem to imagine routinely the possibility that they or their children will live and work in places other than where they were born" (6). In other words, as conceptions of bounded space have become destabilized by human migrations and global flows, conceptions of community have also begun to represent ideas that are no longer connected to place or territory. John Ede, for example, suggests that "community is in the process of being disembedded, therefore, to the extent that we identify its reconstitution on a non-local, non-spatially bounded basis" (Eade, et al 25). Therefore, if community is no longer imagined in relation to absolute space, or the dominant language of the media, as Anderson defined it, then people can be living in places throughout the world, speaking the dominant language and reading the national news of the place they are living, but imagining themselves as belonging to other communities or nations. The term community, in fact, in the case of the Internet, no longer has a spatial reference at all. In Geographies of Writing, Nedra Reynolds discusses how people's participation in online communities often removes them from their spatial communities. She

suggests that people have begun to turn to online communities "to fulfill some of their needs not being met by physical communities" (35).

The rapid emergence of technology and electronic media has been particularly transformative for composition studies. Reynolds discusses why notions of discourse communities as spatially bounded no longer hold true for the field: "[T]here is more consensus that process writing, discourse communities, and otherwise linear or bounded concepts no longer construct an adequate theoretical model, especially in a postmodern era defined by electronic technologies and changing populations" (5). The various ways that the term community is taking on new meanings in the global era is of central importance to traditional models of critical and service learning pedagogies. I argue that traditional models of these pedagogical approaches rely upon spatially bound/nationalist conceptions of community and citizenship.

Moreover, I suggest that this problematic conception of community and citizenship is an overarching concern implicitly raised in scholarly critiques of these pedagogies, such as critiques of critical pedagogy by Durst, Seitz, and Trainor, and critiques of service learning by Flower and Himley. Although the authors do not discuss the problems they raise in terms of this position, in the following chapters I discuss the critiques in detail to show how they can be read in this way. I also use qualitative data from my research study to argue that incorporating ideas from globalization theory into these pedagogical approaches is a way to begin conceptualizing notions of community and citizenship from a transcultural rather than nationalist framework.

Citizenship

Like the concept of community, notions of citizenship have become complicated by globalization, which has lead to the expansion of the term within globalization theory to include concepts such as transnational citizenship[10], flexible citizenship[11], and cosmospolitanism[12]. The

broadening of the conception of citizenship moves past national or place-based conceptions. In Immigrant Acts, Lisa Lowe discusses how the concept of citizenship has been viewed from a national perspective: "Citizens inhabit the political space of the nation, a space that is, at once, juridically legislated, territorially situated, and culturally embodied" (2). Numerous scholars within the field of globalization studies, including Lowe, maintain that globalization theory is broadening concepts of citizenship outside this type of the nationalist framework. Martin Albrow, for instance, points specifically to conceptions of community and citizenship within globalization theory as a way to more fully articulate to how these concepts have been transformed in the global era. He argues,

> Migration no longer carries the same meaning when residence or work away from home or abroad is a way of maintaining social relations at a distance. But if social relations are regularly maintained at a distance then concepts of locality, community, and even citizenship are strained to accommodate them. […] we seek through globalization theory to provide conceptualizations which are more sensitive to the new conditions of local living. (37-38)

His comments suggest that conceptions of citizenship and community within globalization theory now take into account that people in the global era often live in nations and communities of which they are not citizens, and which they may not even consider home.

Following Albrow's suggestion that nationalist concepts of community and citizenship are no longer adequate to describe the conditions of global society, I argue that one of the central issues facing critical and service learning pedagogies, as revealed through close readings of scholarly critiques in the following chapters, is that traditional models of these approaches still view the concepts of citizenship and community from a nationalist perspective. For example, consider how traditional models of these pedagogical approaches are described in A Guide to Composition Pedagogies, one of the foundational texts still commonly used to show the range of pedagogical approaches within the field.

Ann George's chapter on critical pedagogy within the collection provides the following definition: "Critical pedagogy, (a.k.a. liberatory, empowering pedagogy, radical pedagogy, engaged pedagogy, or pedagogy of possibility) envisions a society not simply pledged to but successfully enacting the principles of equality and justice for all" (92). George makes the point that the major distinguishing factor for critical pedagogy is its "explicit commitment to education for citizenship" (93). The overview of critical pedagogy George presents centers predominantly around the works of the major critical pedagogical scholars, whom she describes as "a group of mostly white, middle-class men" (93). In describing critical pedagogy's leading scholars this way, George touches upon a key concern that resonates in recent critiques – that a progressive pedagogy designed to promote citizenship, democracy, and equality is founded on the ideas of a somewhat homogenous group of elites.

In Laura Julier's chapter on service learning in the same collection, I suggest a similar concern. She discusses a number of prominent educational scholars who "see in service learning the appropriate pedagogical complement to educating for civic virtue and democratic citizenship" (134). As I show in chapter 4, however, scholarly critiques of service learning that have emerged since this publication suggest that traditional service learning approaches perceive citizenship from a nationalist perspective, and support problematic goals of transforming students' subject positions based on these outdated notions of citizenship. Therefore, in the following chapters, I investigate the critiques of critical pedagogy and service learning in relation to my qualitative data to research whether incorporating conceptions of citizenship and community from globalization theory in these pedagogical models begins to address issues posed in key critiques.

Research Context

Before delving into my qualitative data in the following chapters, in this section, I discuss how I designed and implemented the "Thinking Globally, Writing Locally," intermediate writing course that the study is based upon. I conducted the study during three consecutive semesters in which I was teaching English 3010, or intermediate writing, as a graduate teaching assistant (GTA) in the Wayne State English department. The winter 2007 was a general education section of the course, whereas the fall 2007 and winter 2008 semesters were Honors sections. Therefore, students enrolled in those courses were students who had been formally accepted into the Honors College. The mission of the Honors program at Wayne State is "to promote informed, engaged citizenship as the foundation for academic excellence in a diverse global setting." To fulfill this mission the program maintains four pillars – community, service, research, and career – that align with the students' four years in the program. The students in my classes were in their second year of the program focusing on the service pillar. During their first year in the college, they focused on the pillar of community by taking a two-semester sequence called "The City and Citizenship," for which the Honors College Web site provides the following description:

> The course includes both lectures and a freshman seminar, and creates a sense of community within the Honors first-year class. You get to know one another and take advantage of the Cultural Passport, which includes tickets to cultural and entertainment events. The year culminates with students working in small groups to create a community-based research project on topics such as child literacy, recycling, or poverty.

Within this two-course sequence the students do not actually undertake the community-based research project that they design, because the service learning component of the program falls during the second year in Honors 3010, the course I researched. The program emphasizes that it supports service learning rather than community service: "Service learning is not volunteering –

it's serving *and* learning. It provides solid, needed work to the community and enriches your knowledge and understanding of society while advancing your academic preparation in your chosen field of study" (Honors College Web site).

English 3010 is the second writing course in a two-course writing sequence required for students enrolled at Wayne State. When students are accepted into the university they are placed into either English 1010: Basic Writing, which is a pass/fail course geared for students who need extra skill development before taking a college-level writing class, or English 1020: Introduction to College Writing, or "freshman comp," as it is commonly referred to in the field. According to Ellen Barton, the chair of the composition program at Wayne, most students are placed into 1010 or 1020 based upon their ACT score; however, students who do not have an ACT score or wish to try to change their placement take the English Qualifying Exam (EQE). For example, during the fall semester 2008, approximately 55% of incoming students were placed into 1010, and 45% placed into 1020. However, only 20% of incoming students chose to take the EQE. Freshman composition is required for all students other than those who received Advanced Placement (AP) credit, or those who tested out with the College-Level Examination Program (CLEP) test for basic composition. These students are placed directly into intermediate writing. English 3010 is one of several available courses at Wayne that can be taken to satisfy the intermediate writing requirement. Students are also required to take a third writing course within their defined major. Because intermediate writing is a university-wide requirement, the majority of students taking 3010 are in majors other than English. I should also point out that a handful of students in each of the three semesters I conducted research were students who had previously taken the classes I taught in English 1020 or Honors 1050, the Honors equivalent to freshman composition, and also the global composition course I developed as a global teaching fellow.

Earlier in the chapter, I discussed how my interest in integrating globalization studies into a critical pedagogical approach developed through my teaching experiences in the GTF program. I must also acknowledge how the final decision was made to implement a combined critical pedagogy, service learning approach for my research study. While teaching Honors 1050, I was also collaborating with several Wayne State composition professors to expand the university's service learning program. I worked closely with Professor Gwen Gorzelsky, my dissertation advisor who also teaches service learning classes, to develop a 3010 course with a service learning component that would both fulfill the needs of the Honors program's second-year pillar of service, and also serve as the basis for my dissertation project. To design the service learning component of the course, we met with potential community partners in order to choose appropriate service learning sites. I originally decided upon Shady Grove Elementary[13], a school within Detroit's "Mexicantown" district where my college students would be required to do 20 hours of writing tutoring for the predominantly Latino student body[14].

The Ambassador Bridge connecting the US and Canada stood nearby; therefore, I thought that this particular service learning site would be conducive to the pedagogical work with globalization theory and critical pedagogy that I wanted to begin formally researching. I was fascinated to examine how integrating a local service project into a course themed around the larger issue of globalization would affect the patterns I had noticed in students' critical writing and engagement during my teaching experiences in Brazil and in global composition. Moreover, I wanted to investigate whether this pedagogical approach would respond to issues raised in scholarly critics of critical and service learning pedagogies. Through these general research questions, which were later refined to the specific research questions discussed in Chapter 1, I developed the "Thinking Globally, Writing Locally" intermediate writing course, in

which I would use a critical pedagogical approach centered on the topic of globalization in the classroom, while students participated in service learning literacy work within the local community.

During the three semesters I conducted research, students were required to fulfill 20 hours of literacy work in addition to weekly classroom meetings on campus. Although all students in the courses were required to participate in the community literacy work, students who enrolled in these courses knew in advance that they were service learning sections and enrolled by choice. During the three semesters that I conducted qualitative research, I made revisions to the course content and assignments based on my data and observations from previous semesters. I also used students' end-of-semester feedback, and ideas generated from my engagement in research on qualitative methods, to modify ways I conducted and engaged in the research process.

For example, during the first semester of my research, students in my class worked only at the Shady Grove service learning site, and wrote research- and analysis-based academic final term papers. However, based on issues that began to appear through both observation and initial data analysis, which will be discussed in detail in the next chapters, for the following two semesters I expanded the service learning component of the course. Students in the fall '07 and winter '08 semesters, therefore, were able to choose between working at Shady Grove or at another site, Built to Last, a local nonprofit in Mexicantown serving a predominately Latino client base. I also changed the final assignment of the course. Rather than writing formal academic term papers, I required students to design final projects, either individually or in groups, in conjunction with the organization where they did service learning work. Although we also had numerous in-class discussions on the projects, the syllabus description was as follows:

> **Final Project: (Length will vary depending on project but will reflect a <u>substantial</u> amount of research, writing, revisions, and editing.)**
> In conjunction with the instructor and community partners, students will develop final projects that will aid their community partner and may be used within the community. Students working in groups on the project will be held accountable both individually and collectively for their work on the final project.
>
> **Précis: 2 typed, double-spaced pages**
> Write a concise summary statement explaining how your final project relates to the larger course themes of literacy and globalization.

These projects serve as the focus of Chapter 4. Therefore, although I had originally planned to conduct qualitative research during only the winter ’07 and fall ’07 semesters, I decided to continue my research through the winter ’08 semester in order to collect two semesters’ worth of data on the additional service learning site and student final projects.

For all three semesters, the syllabus included three major assignments as well as smaller response papers on course readings or specific topics. All versions of the course focused on two major themes – literacy and globalization. I began each course with the theme of literacy in preparation of the students’ work as writing tutors. To explore this issue I used readings from well-known literacy scholars such as Mike Rose and Richard Rodriguez, and I also included readings on tutoring children, bilingual education and ESL, and literacy as a political issue within the school system. During the first semester, I was also able to have a guest speaker from the college of education, Professor Karen Feathers, who discussed the phonics versus whole language debate.

For their first major essay assignment, students in each of the courses were required to write an argumentative essay on the topic of literacy. The following example is the short description of the assignment from the course syllabus, but students were also given a formal assignment handout with specific details, and there were several in-class discussions about the essay.

> **Literacy Paper: 6–8 typed, double-spaced pages**
> Students should position themselves in relation to the contemporary debates about literacy, using the course readings by Mike Rose, Richard Rodriguez, and Martinez-Roldán and Sayer as the foundations for their argument. In order to position yourself in relation to these authors' views or to develop your own argument about literacy, you must clearly define what you think the overarching literacy debate is by using concrete examples from the readings and textual analysis.

After exploring the theme of literacy, the course then moved to the larger theme of globalization. My intention in choosing texts and film clips on the globalization material was to show a range of materials that explored globalization from both cultural and economic perspectives and from pro- and anti-globalization stances. Based on the course materials and individual research, students in all classes were required to write a major essay assignment on the topic of globalization. The syllabus description of the assignment was as follows:

> **Globalization Paper: 6–8 typed, double-spaced pages**
> Students will discuss a local issue of their choice in relation to globalization. For example, you could choose to explore a local political issue such as the elections for governor, the teacher strikes in Detroit, a local literacy or education issue, Arab or Latino immigration, the outsourcing of local jobs, or the layoffs in the automobile companies and present an argument in which you connect this issue to globalization. I recommend choosing a topic that seems particularly interesting to you, or perhaps that you have some kind of personal connection to, so that you will be more engaged in writing the essay. Please feel free to use the first person in your essay, in fact, I recommend it, but remember the importance of always supporting your personal ideas with concrete textual evidence.

In Chapter 3, I present qualitative data and analysis based upon these two particular writing assignments and discuss the literacy and globalization course materials more specifically. Then, in Chapter 4, I focus my discussion on the data collected from the service learning aspect of the course and the students' community-based final projects.

Research Methods

To conduct this study, I have relied closely upon ethnographic and teacher-research methods. Incorporating these methods has allowed me to conduct rigorous qualitative research

while also being self-critical of my multiple positions as instructor, teacher-researcher, ethnographer, and graduate student, and to reflect upon the tensions of negotiating between these roles. Maintaining an awareness of my agency and politics as a teacher-researcher and to ethical concerns that arise in conducting qualitative research has allowed me to take a close look at my own pedagogical practices. Freire maintains, for example, that "the practice of critical teaching … involves a dynamic and dialectical movement between 'doing' and 'reflecting on doing'" (43). By reflecting upon and renegotiating theory/practice, teacher/researcher, observer/participant tensions within my work, I attempt to create dialectical relationships between these traditional binaries. I want to be clear, however, that my project is both pedagogical and theoretical in scope. My desire to integrate globalization theory into composition studies is not a "theoretical brainchild" that was conceived in relation to the theoretical concepts discussed in this chapter. The project developed gradually through my ongoing scholarly engagement with composition pedagogy and globalization studies, as well as through observation and reflection upon my teaching experiences. The point I wish to emphasize is that at the heart of this project, is my desire to use and develop pedagogical practices that have positive results in the classroom. In other words, while I see certain concepts from globalization theory as being theoretically useful for re-visioning critical and service learning pedagogy in relation to the scholarly critiques, the relevance of these concepts for this particular project emerged through a combination of my pedagogical work in critical pedagogy and service learning, and my scholarly research and teaching interests in composition theory and globalization studies.

In Chapter 1, I discussed the theory/practice dichotomy that remains pervasive in composition studies, and the ongoing scholarly debate about whether compositionists should

focus on expanding the field's theoretical work or on the actual practice of teaching. I pointed to teacher-research as a research methodology that allows for a dialectical relationship between teaching and research, and suggested that one of the central goals of teacher-research is that practice will create theory, which can, in turn, create better practices. I discussed Cindy Johanek's critique of the "simple" anecdotal and reflexive nature of qualitative research, and her notion that such research is less rigorous and academic than quantitative research (9-10), and James Berlin's critique that much teacher-research "is not emphasizing and problematizing its own political agenda" (10). It has been my goal in conducting this qualitative research project to respond to both of these critiques. Clearly, both as a teacher and researcher, my politics and agency affect the events that occur in the classroom and my interpretation and representation of those events, and when analyzing my data I have tried to reflect upon my own shifting subject positions.

Throughout my three-semester study I have maintained a rigorous research agenda by adhering closely to models of ethnographic data collection and analysis described by Emerson, Fretz, and Shaw. For example, I took both audio recordings and detailed fieldnotes of the class sessions, and coded the fieldnotes multiple times following their models to look for noticeable themes. I coded all student- and instructor-generated texts multiple times, initially to look for larger themes, then in more detail based on the themes that emerged from initial data analysis. I also borrowed heavily from teacher-researchers including Ruth Ray, Beverley Faulk, and Megan Blumenrich. Teacher-researchers maintain that by asking open-ended question that allow for inductive analysis, researchers avoid making general assumptions and claims before analyzing data. For example, my project is being guided by research questions about *whether* (as opposed to how) a pedagogical approach incorporating critical pedagogy, service learning, and

globalization theory works to address the various critiques, and how students are engaging with the course materials.

All of my students were asked to sign research consent form based upon the university HIC policies. Therefore, in discussing my qualitative data in the following chapters, I do not refer to any work by students from whom I did not obtain consent. All students' names were changed in the dissertation, with the exception of students who requested in writing that I refer to them by their real names. Additionally, one of the conditions defined by the HIC approval for my project is that my research could only be conducted within the Wayne State classrooms, meaning I was unable to conduct research at the service learning sites or with the community partner participants. Therefore, I use no data that was generated firsthand from either of the locations or directly from the community partners. However, I do use consenting students' writing assignments and projects discussing their service learning experiences at the field sites and interactions with community participants.

EndNotes

[1] Seitz uses the term working class to refer to "influences of various White working class values and roles" (37).
[2] Seitz distinguishes between minority and immigrant students using John Ogbu's descriptions of voluntary and involuntary minorities. Voluntary minorities immigrate by choice, whereas involuntary minorities, like African Americans and Chicanos, are "situated in a caste position in the dominant culture" (37).
[3] Freire describes the banking model of education as a system in which teachers are the bearers of knowledge and skills that must be "deposited" into students as receptacles. The banking model of education is often contrasted with "problem-posing" educational models.
[4] Jesse Helms served five terms as a North Carolina senator, and also served as the chairman of the Senate Foreign Relations Committee. Helms is known for being an outspoken conservative who opposed various progressive policies such as civil rights, feminism, gay, lesbian, and transgendered rights, affirmative action, and abortion. He once gave a 16-day filibuster to try to prevent the Senate from making a national holiday for Dr. Martin Luther King Jr.
[5] The school has since changed its mascot, and the teams are now called the Monroe Redhawks.
[6] Leonard Peltier was an American Indian Movement activist who was sentenced to two consecutive life terms for murdering two FBI agents during a shootout on the Pine Ridge Indian Reservation in South Dakota.
[7] Mumia Abu-Jamal is a Black Panther activist and journalist who was convicted and sentenced to death in the killing of Police Officer Daniel Faulkner in 1981. He is on death row at the State Correctional Institution Greene in Pennsylvania.
[8] Peltier was the speaker in 1993, and Abu-Jamal spoke in 1999. Peltier's speech was read by a graduating Native American student, and Abu-Jamal's speech was recorded from prison and played at the ceremony.
[9] I use the term transcultural subjectivities following Juan Guerra's decision to use the term "transcultural citizenship" rather than "global citizenship" as a way of acknowledging both the local and the global. He says, "Some will argue that the distinction between global citizen and transcultural citizen is mere semantics, but I firmly believe that educators must signal and privilege our students' local communities as forcefully as they signal and privilege the influences of globalization on them. […] As important as it is to acknowledge that all of our students are global citizens in the making, we must not forget that they continue to be local citizens who are profoundly influenced by their ongoing social, cultural, and linguistic experiences in the varied communities in which they live" (299-300).
[10] Transnational citizenship is a term commonly used to refer to people who reside outside the country of their national citizenship, usually for work.
[11] Ong refers to flexible citizenship as "the strategies and effects of mobile managers, technocrats, and professionals who seek to both circumvent and benefit from different nation-state regimes by selecting different sites for investments, work, and family relocation. (136)
[12] I use the term cosmopolitanism in the modern sense discussed by Bruce Robbins. Whereas in the past the term was considered a binary of nationalism and associated with being a citizen of the world or humanity; however, Robbins argues that "like nations, cosmopolitanisms are now plural and particular" (2). He claims that cosmopolitanism is not a singular abstract ideal," but rather suggests that diverse cosmopolitanisms are "habits of thought and feeling that have already been shaped by particular collectivities, that are socially and geographically situated , hence both limited and empowered" (2).
[13] The names of service learning sites and students have been changed to protect their privacy.
[14] When I first began doing service learning work at Shady Grove, I was told that the student demographic was 97% Latino, but this figure may have fluctuated during the three semesters that I conducted research.

CHAPTER THREE

Pedagogical Revision: Critical Pedagogy

Research Starts Now

The first winter blast hit the city yesterday, and I wake early to dig my car and driveway out of the snow because the winter semester starts today. It's January in Michigan and outside the weather is cold, windy, and overcast. I'm sniffling because of the cold I've been trying to kick for several weeks. The half-hour commute to campus from the suburb where I live takes almost an hour because of the salty, slushy roads. I worry that perhaps I didn't allow enough time to make copies of my syllabus. The English department copy room is always a zoo during the first week of classes, and it never fails that piece a paper will jam in the machine while I'm using it. I feel a dull ache in the back of my head as I think about my doctoral qualifying exam scheduled for the beginning of February, and the massive amounts of fieldnotes that I'm going to have to start writing this afternoon. I ask myself: Why did I decide to start collecting qualitative data today?

As I walk the long first floor of State Hall with my "Thinking Globally, Writing Locally" syllabus hot off the press, I'm nervous – as I always am on the first day of class – except this time I have new worries related to my research project. What if I get a group of unmotivated students who won't participate in class discussions? Or, what if the students don't engage with the globalization materials or the service learning project in the way I envision? I try to stay positive by telling myself that I can still write my dissertation even if these types of problems occur, except the focus of my research will become why my pedagogical approach crashed and burned in the classroom. But I do not want to write a dissertation tragedy, or comedy for that matter; I want my project to be a story of pedagogical innovation. I stop my brain from swirling

negative energy, and my mind turns quickly to thoughts of the dissertation, conference papers, journal articles, tenure-track job offers, and most importantly, the Ph.D. that will come out of this project. After spending the previous semester working with Wayne State professor Ruth Ray doing a directed study on qualitative methods and research ethics, I quickly chide these professional fantasies as biased thinking. Now, I worry that my idealism will skew my data or cause me to overlook key moments that point to limitations of my work. I make a quick stop by the women's restroom, straighten my collar and check my hair, take a deep breath, and walk back into the hallway – part of my "don't let them smell fear" routine.

I enter the classroom a few minutes early so that I have time to set up my recorder and microphone. As I glance around the room, it looks like about 15 of the 24 students listed on the roster are already seated in desks. Walking to the front of the room, I set my briefcase on the desk and can feel the staring eyes. On the first day of classes, I usually sense that students are surprised to see a young woman as their instructor. However, on this particular occasion an Arabic student in the front row of the class actually vocalizes what I am sensing, saying, "Wow, you're the professor? I thought you were a student when you walked in." I notice the other students shuffle uncomfortably because this young man has just spoken what many of them were likely thinking. I immediately respond with an attempt at humor by saying, "Yeah, I've always wanted to trick my students by coming to class and sitting in a desk to hear what people are saying, then, surprise everyone by standing up and walking to the front of the room." The trick would not have worked in this class, however, because I know from looking at the roster that three students I taught in freshman composition are enrolled in this intermediate writing course. My statement does not evoke any laughter from students, but I sense that they take my comment warmly. I unpack the freshly copied syllabi from my briefcase, set them in a neat pile on my

desk, and remove a tape recorder and microphone from their case. I'm unsure whether or not to openly address the recording issue, so I decide to wait to see how the students react. I set the boundary microphone on a desk in the center of the room and say out loud, "I'm going to leave a microphone on this desk." Since none of the students asks any questions or appears concerned, I do not offer further explanation. And, so, my qualitative research begins.

Chapter Overview

Previously in my dissertation, I outlined scholarly critiques of critical and service learning pedagogies that suggest a tension between the postmodern notion of multiple subjectivities widely accepted within composition theory and classroom practices that assume students have unified, rational subject positions, and I posed the idea that integrating globalization theory into a combined critical, service learning approach may offer a revised pedagogical model that works to begin addressing the problems posed by key critiques. This chapter presents qualitative data and findings related to the critical pedagogical approach used in my "Thinking Globally, Writing Locally" model, and in the following chapter I focus extensively on data and analysis relating to the service learning component of the course. Naturally, there are numerous overlaps between the discussions of critical pedagogy and service learning because the approaches were used in combination. I find it necessary, however, to devote separate chapters to each approach with the aim of examining my qualitative findings in relation to scholarly critiques that have emerged within these subfields of composition pedagogy.

This chapter offers a brief history of critical pedagogy within the field of composition studies and takes a closer look at scholarly critiques to illustrate that critical pedagogy has indeed entered a state of crisis and needs immediate revision in order to remain a viable pedagogical approach for today's increasingly diverse composition classrooms. I also discuss how the course

themes of literacy and globalization were integrated into course materials and assignments and present a qualitative analysis of students' work to investigate whether incorporating globalization theory into a critical pedagogical approach worked to address issues raised in these scholarly critiques. I present an analysis of students' work to argue that the approach I developed does, in fact, offer a revised pedagogical model that addresses issues raised in key critiques of critical pedagogy. The data suggest that a critical approach incorporating globalization theory was particularly successful in addressing students' instrumentalist concerns and allowing students' affective experiences to enter discussions and writing assignments in ways that enhanced students' understanding of theoretical course materials. To make this claim, I focus on the two major essays students produced in my course while also participating in the service learning projects; the first essay focused on the larger course theme of literacy, and the second on the theme of globalization.

Although issues of multiple subjectivities were implicitly dealt with through the integration of students' affective experiences into course discussions and assignments, the data suggest that my pedagogical approach was less successful in this capacity. However, I was able to revise the course in the third semester of my study to improve the focus on multiple subjectivities by incorporating a two-part writing assignment that asked the students to create hybrid texts and respond directly to issues of subjectivity raised in their texts[1]. My data suggest that the inclusion of this assignment did help to expand the focus on multiple subjectivities among different race, class, gender, ethnicity groups, etc. In this chapter, however, I focus on the two major essay assignments that were consistently produced by students across the three semesters I taught the course and examine these texts in relation to research questions concerning affect and instrumentalism.

Motor City Blues

Unbeknownst to me as I designed this research project, two distinct yet interconnecting stories would emerge from its circumstances – the first, a qualitative tale of how three semesters of intermediate writing students at Wayne State University engaged in a critical course themed on issues of literacy and globalization; the second, a story of a city in turmoil because its major industry, the Big Three automotive industry, is heading toward failure[2]. Ironically, when I began collecting my data in 2007, the US economy was experiencing a bull market[3] and was supposedly thriving. However, I now compose my dissertation amidst news reports of the worst US economic situation since the Great Depression. Because of the steady decline of the Michigan automobile industry over the last decade, I suggest that Wayne State students, many of whom have family members who rely upon the car industry in some capacity, were already experiencing the effects of the economic recession although other parts of the country were still in an economic upswing. Yet, by the time I finished collecting data in winter semester 2008, the US and world markets were feeling the economic strain as well. And by October of that year, the markets had crashed so severely that the head of the International Monetary Fund (IMF) warned that the global financial system was on "the brink of systematic meltdown"[4]. Of course, my choice to integrate the theme of globalization into the framework of the course was made without knowledge of an impending world economic crisis, but I was aiming for students to connect the globalization materials to local economic issues, such as hardships facing the automotive industry, and to their experiences working on literacy-related service learning projects in urban Southwest Detroit – hence the "Thinking Globally, Writing Locally" course title. Therefore, the global economic crisis that emerged during the course of my research added a provocative dimension to the local/global framework that the course was designed to explore.

The local economic situation was particularly influential to my research study because many of the students interpreted the course materials on globalization through the lens of the failing Michigan automobile industry by immediately associating the term globalization with the issue of job outsourcing. Within the past decade, job outsourcing has been largely blamed for Michigan's declining automobile industry[5], which lost more than 170,000 manufacturing jobs because companies opened factories overseas in impoverished countries such as Mexico, India, and China where they can pay lower wages and offer fewer benefits[6] (Holguin). The dire straits of the Michigan economy and American car industry became national news in 2008 when the federal government had to step in financially to try to save near-bankrupt companies[7]. Then, in March 2009, President Obama asked for the resignation of General Motors CEO Rick Wagoner, and refused any additional economic bailout money[8] to the company without seeing major restructuring. Following Wagoner's resignation, Chrysler filed for bankruptcy in April 2009 with plans to combine the company with the Italian automaker Fiat to allow Chrysler to remain in business, and GM filed for bankruptcy the following June. These bankruptcies led to dozens of closed plants, which further exacerbated unemployment rates and economic volatility in Michigan because the massive layoffs within the automobile industry had a domino effect and other businesses implemented cutbacks and layoffs[9].

Michigan's economic slump has been so widespread that most students who participated in my study knew either a family member or friend who was out of work, therefore, making the students' personal connections to the faltering local economy central to my data analysis. For example, in the first essay on literacy, 11of 50 students' essays relied on firsthand knowledge or personal experiences and only seven of these essays used the personal material to support their analysis of the readings, which I discuss in more detail in the section on the course theme of

literacy. In the second essay on the theme of globalization, however, more than half of the total students within all three semesters chose to write about issues of outsourcing and layoffs in the automotive industry, and 20 essays used personal examples to support their critical analysis of theoretical texts. My data suggest that the reason more students were able to produce personal academic arguments in the globalization essay was that the students were able to connect the course materials on globalization to their own affective experiences and instrumentalist concerns. Before delving into this data, however, I begin by discussing critical pedagogy scholarship and the critiques to which my revised pedagogical model responds.

The Crisis in Critical Pedagogy

Gary Tate, Amy Rupiper, and Kurt Schick's A Guide to Composition Pedagogies offers a broad overview of the twelve major pedagogical approaches currently used in composition. This text is considered one of the foundational texts in composition pedagogy and is frequently used in introductory courses for graduate students to show the range of pedagogical approaches within the field. In Ann George's chapter on critical pedagogy, she provides the following definition: "Critical pedagogy, (a.k.a. liberatory, empowering pedagogy, radical pedagogy, engaged pedagogy, or pedagogy of possibility) envisions a society not simply pledged to but successfully enacting the principles of equality and justice for all" (92). George makes the point that although critical pedagogy overlaps and resembles other pedagogies such as cultural studies and feminist approaches, the major distinguishing factor for critical pedagogy is its "explicit commitment to education for citizenship" (93). This focus on citizenship, I think, is a central reason why critical pedagogy in a state of crisis in composition studies. One of the major limitations of traditional models of critical pedagogy, as I pointed out in my discussion of key concepts in the second chapter, is that the focus on citizenship is based on an outdated, nationalist conception that

assumes students in writing classrooms are US citizens, which is often no longer the case in today's global society.

The overview of critical pedagogy George presents centers predominantly on the works of the major critical pedagogical scholars, whom she describes as "a group of mostly white, middle-class men: Paulo Freire, Henry Giroux, Ira Shor, Stanley Arnowitz, Donald Macedo, Peter McLaren, and Roger Simon, with Freire, Giroux, and Shor constituting a kind of 'Big Three' in the field" (93). In describing critical pedagogy's leading scholars as "a group of mostly white, middle-class men," George implicitly touches upon another seeming contradiction that is raised frequently in the growing body of scholarly critiques – a progressive pedagogy designed to promote democratic citizenship and equality is founded on the ideas of a somewhat homogenous group of elites. While George clearly respects and admires the works of these leading figures, and emphasizes the contributions they have made to composition studies, she also voices concern that the majority of their works depict critical pedagogy's transformative potential without proper attention to its limitations and drawbacks. She says:

> I do not mean to be flip or to devalue the efforts of these talented teachers; writing instructors, especially those teaching against the grain, need the reassurance these success stories provide. But we need the stories of failure, too – stories that keep the expectations realistic, stories that enable the ongoing self-critique essential for sound pedagogy. And those are hard to come by. (98)

The major point I want to discuss is George's last sentence referring to the lack of scholarly critiques: "And those are hard to come by," and her idea that critical pedagogy must be self-critical of its limitations and failures in order to be "sound pedagogy." At the time George is writing this chapter, which I assume is in the late '90s or early in the millennium given the book's 2001 publication, George emphasizes that the general trend in composition scholarship is to present affirmative accounts of critical pedagogy's successful introduction into the American

classroom. However, she also discusses the notable critiques of critical pedagogy in composition scholarship, including Victor Villanueva's "Considerations of American Freireista"; Maxine Hairston's "Diversity, Ideology, and Teaching Writing"; Gregory Jay and Gerald Graff's "A Critique of Critical Pedagogy"; and Jeff Smith's "Students' Goals, Gatekeeping, and Some Questions of Ethics." Within her discussion of these critiques, she identifies the resonating theme as a "means and ends" problem within the concept of democratic education.

Smith's critique, for instance, suggests that teachers should recognize that most students' motivations for attending college are their career goals and expectations that they will obtain the necessary skills to find jobs. According to Smith, more than 80 percent of his students "mention jobs, careers, or some form of 'being successful' – when asked an open-ended question about their principal reason for being in school" (303). Based on students' instrumentalist motives for attending college, Smith criticizes what he perceives as critical pedagogy teachers' overarching belief that their job is to reveal social injustice to students so that they learn to fight against the unjust system, and argues that composition teachers should come to terms with their roles as educators of the future managerial and professional "overclass" (302). Moreover, he defines the situation in composition as an ethical problem of means versus ends, and suggests that because compositionists' political agendas and politically motivated means are too far removed from the students' pragmatic career-oriented ends, that ultimately the means, or the political goals of critical education, are unethical.

The critique of critical pedagogy's means and ends brought to the forefront by Smith and other composition scholars has led to a major shift, or crisis, in critical pedagogy within the field. Since the new millennium, rather than offering affirmative accounts of critical pedagogies' success like the scholarship of the '80s and '90s, the majority of works being published take a

critical stance toward traditional critical pedagogical models and theories. The growing body of critiques emerging within contemporary scholarship suggests that critical pedagogy has reached a pivotal point in the field; even staunch supporters of this approach, who maintain a firm belief in the overarching theoretical concepts and ideas, are taking issue with how the pedagogy is being practiced within the academy.

Despite the problems posed within scholarly critiques, however, much of this work emphasizes that there is still a significant need for critical pedagogy within the field because of the issues of identity politics, student empowerment, and civic engagement addressed within this pedagogical model. The critiques raise concern, however, that many critical pedagogical practitioners have misinterpreted Freire's Pedagogy of the Oppressed as a handbook for radical teaching on how to liberate students from their oppressive social structure, and that critical instructors may approach their courses with the overarching goal of trying to shift the students' subject positions to assume a resistant liberal ideology. Moreover, the critiques suggest that this unrealistic goal is causing a multitude of other issues including relying on modernist conceptions of unified subjectivity, and devaluing students' affective experiences and instrumentalist concerns, all of which can lead to moments of student resistance. The growing discontent within composition scholarship suggests that critical pedagogy is in need of a major overhaul or likely it will suffer the same fate as other pedagogical movements, such as process and expressivist pedagogies. Although some writing teachers still incorporate process and expressivist approaches, and even current traditional rhetoric for that matter, into classroom practice, these stains of composition pedagogy receive little scholarly attention other than discussions of their historical roles in defining the field and its progression[10].

Therefore, rather than examining the works of the central figures in critical pedagogy and their affirming accounts of critical pedagogies' merit, I focus specifically on contemporary critiques by Durst, Seitz, Gorzelsky, and Lindquist. Instead of looking at the underlying issue within these works as simply means and ends to a problem, as in George's discussion of scholarly critiques, I have identified two major themes – instrumentalism and affect – that resonate throughout these critiques as central issues that must be addressed in developing revised critical pedagogical models. Although there are other notable critiques that have also been influential to my thinking as I designed my revised pedagogical model, such as those by Jennifer Trainor, and David Wallace and Helen Ewald that I discussed in the overview of critical pedaogy in chapter 1, this chapter focuses on these particular critiques because the authors' discussions on issues of instrumentalism and affect align most closely with the pedagogical work being done in my study. Durst's and Seitz's texts present ethnographic data on traditional pedagogical models to illustrate the way in which these models can oppose students' career concerns and educational goals, and Lindquist's and Gorzelsky's works look at how traditional models devalue working class students' personal experiences and situated knowledges that may conflict with the teachers' middle class ideologies.

Implicit in these critiques is the notion that traditional critical pedagogical models are not taking into account students' multiple subject positions. Although Gorzelsky and Lindquist frame their discussions around students' working class subjectivities, I also read their arguments as speaking to the big-picture issue of negotiating students' and composition instructors' shifting subject positions within the classroom to value affective experiences in ways that enhance critical thinking and writing. In the section that follows, I look closely at these scholarly critiques to illustrate that revised pedagogical models of critical pedagogy must address issues of

instrumentalism and affect to make this approach relevant for modern student demographics. Then, I look closely at data from my students' essays to suggest that integrating globalization theory into a critical pedagogical model offers a revised approach that successfully incorporates students' affective experiences and instrumentalist concerns into the framework of the course more substantially than do traditional models of critical pedagogy.

Instrumentalism and Affect in Critical Pedagogy

In Collision Course, Durst argues in favor of a pragmatic approach to critical pedagogy, "reflexive instrumentalism," to better meet students' career goals, an approach that responds to Smith's critique. While Durst agrees that students' pragmatic concerns need to be valued and supported in the work being done in the writing classroom, his work opposes Smith's notion that composition teachers' work should be solely relegated to helping students achieve their career goals. He urges composition teachers to "accept the fundamental reasonableness of students' desire to gain practical expertise in their college coursework" while also supporting the overarching goals of critical pedagogy by "attempt[ing] to foster greater reflectiveness and engagement with the world" (180). He, therefore, offers the approach of reflexive instrumentalism as a way for instructors to maintain commitments to both students' career goals and the mission of critical education.

To support the need for this approach, Durst presents findings from a two-year qualitative study of critical pedagogy at the University of Cincinnati with the purpose of "examin[ing] the ways first-year college students make sense of, engage, resist, and learn from the critical literacy approach practiced in the composition program" (10). He makes claims that students typically have ideas about writing that drastically oppose the goals and ideas of most instructors:

> On the one hand, most students in first-year college composition are career-oriented pragmatists who view writing as a difficult but potentially useful

> technology. These students would generally prefer to learn a way of writing that is simple, quick and efficient; applicable in all or most situations; and either reducible to a formula or straightforward set of rules, or free from rules, prescriptions, and restrictions" (2).

On the other hand, Durst suggests that composition instructors who use critical approaches, or "critical literacy teachers," support approaches to writing that complicate students' lives by asking them to develop nuanced arguments about social and political issues. Durst suggests that students often lack a sense of engagement because the course content in critical first-year writing classrooms fails to connect with their ideas about the type of work that should be done in college writing. This disconnect, he thinks, plays a significant role in effecting student resistance in critical classrooms.

As part of his qualitative study, Durst collected ethnographic data from a three-quarter writing sequence taught by Sherry Cook Stanforth, "considered by the faculty to be one of the finest doctoral students in the department," whose classroom practices were heavily influenced by contemporary composition pedagogy and theory. In discussing the second course in the sequence, which "shifts the focus from writing about primarily personal experience and knowledge to reading and writing about larger cultural and political issues," Durst depicts how some students take issue with the required course text, Rereading America (16). He proposes that students feel at odds with the readings (interpreted by many of the conservative students as left-wing) because they think the textbook, and also the instructor and course in general, want students to reject concepts to which they have deep emotional attachments, such as family and the American dream. Durst describes the tension in the classroom as an "us versus them" mentality that develops among some of the students, "with 'us' being the students themselves and the cultural traditions they represented and believed in, and 'them' being Sherry, the

textbook, and the curriculum as a whole" (131). The resistance he describes continues throughout the course despite Sherry's repeated attempts to engage students in the critical course content, and Durst suggests that the lack of focus on students' instrumentalist goals for education is a major factor contributing to the students' resistance.

Durst uses these observations to suggest the need for reflexive instrumentalist approaches that offer students literacy skills to aid them in their professional careers, while also supporting the critical goals of intellectual development, and critical thinking and analysis (178). In the reflexive instrumentalist approach Durst presents, he has the students read materials and write about issues dealing with higher education, which he suggests are of significant concern for college students hoping to use their educational experience as the stepping stone to successful careers in a wide range of majors. "This type of approach," according to Durst, "takes advantage of the motivation students bring to their areas of specialization, provides students with useful knowledge, and engages students in the critical scrutiny of schooling and society" (179). The model Durst suggests addresses student instrumentalism by using course readings with different perspectives on higher education and having students develop individual projects for the course related to their intended majors.[11]

Seitz reiterates Durst's sentiment that liberal models of critical pedagogy can conflict with students' instrumentalist views to cause resistance in the classroom[12]. In Who Can Afford a Critical Consciousness, he suggests that many students perceive education as the acquisition of a type of social currency that will enable them to become workers and consumers, and to more fully participate in the capitalist system; therefore, they may become resistant to critical approaches that ask them to question dominant social structures. He also suggests, however, that this resistance is particularly apparent among nonmainstream students, such as working class

students who "distance themselves from the social capital of mainstream education and forms of institutional identity," or immigrant students whose "instrumentalist view of their education may be part of a working strategy to sidestep recognized discrimination and limited opportunity in the dominant society" (58). Seitz's discussions of student resistance are particularly fascinating in that he also emphasizes that composition scholars' ideas of what qualifies as student resistance are based subjectively on many instructors' middle class value systems and conceptions of critical pedagogy. He proposes that middle class writing teachers may be unable to accurately interpret what many scholars label as "resistance" to critical education because sometimes students may negotiate the critical discourse in ways that are misunderstood by their instructors:

> In some instances, students' responses and strategies may not wholly be a case of accommodation, opposition, resistance, or simply a negotiation of positions, but instead a fluctuating interchange of these responses and cultural interpretations depending on the immediate circumstances and contingencies of the rhetorical situations (180).

The meta-analysis of resistance raised in Seitz's work is particularly significant in relation to the critical pedagogical critiques to which my dissertation responds, because the issue of student resistance continues to dominate this body of work. Seitz's study reveals that perhaps many of the examples of student resistance presented in scholarly critiques, such as those Durst describes, do not in fact depict students' resistance to instructors' critical approaches, but actually illustrate students responding to critical materials in appropriate ways given their shifting subject positions. For instance, referring to four students within his ethnographic study of Rashmi Varma's critical composition course at the University of Illinois at Chicago, students who would be considered resistant to critical pedagogy by most liberal instructors' accounts, Seitz writes:

> Because of their historical and material situations that have positioned them, in varying respects, on the margins of the dominant professional class, they can locate social contradictions in capitalist formations. Yet it is precisely those

> situations that also lead them to question many of the critical readings' categorical rejections of capitalism. (103)

His comments emphasize that these students are able to critically examine course readings in ways that allow them to "locate social contradictions in capitalist formations," which is a major goal of critical pedagogy. He suggests, however, that the conclusions students draw from their critical analysis may support positions on political and social issues counter to an left-liberal ideology, which, in turn, can cause instructors to interpret their responses as resistant.

The insights into issues of student resistance suggest that revised models of critical pedagogy must accommodate students' instrumentalist concerns as well as their shifting subjectivities. "For all cultural studies teachers' talk about subjectivity," Seitz says, "I don't think many of them fully engage people's continual flux in culture and identity" (235). Further, in order to make these accommodations for students' multiple subjectivities, Seitz argues students' critical analysis should be "self-motivated" and "inductive," so as to incorporate their local perspectives and multiple subjectivities. The model he uses in his composition courses is to have the students conduct their own ethnographic studies. He sees these ethnographic projects as particularly useful in the way students build their own theories and make connections between those theories and larger social, cultural, and political issues (197).

Seitz's revised pedagogical model, like Durst's, suggests that allowing students to develop individualized projects supports the critical thinking and analysis skills promoted by traditional models of critical pedagogy while still valuing their career concerns and political subjectivities, although there are marked differences in the types of projects and classroom practices the scholars propose in their revised pedagogical models, such as Durst's explicitly pragmatic focus on students' careers by having them develop projects exploring their future

disciplines, and Seitz's emphasis on inductive analysis through ethnographic methods. What Durst's and Seitz's approaches lack, however, is the engagement of students' affective experiences that Lindquist and Gorzelsky suggest is needed in revised critical approaches. Although Durst uses course materials on schooling that he views as useful for students' academic and professional careers, and Seitz's work asks them to connect their ethnographic observations to political and social issues, the models do not seem to encourage students to bring their personal experiences into classroom discussions and writing assignments.

Gorzelsky and Lindquist argue that revised approaches to critical pedagogy need to better incorporate working class students' affective experience into composition courses. Gorzelsky begins her article, "Ghosts: Liberal Education and Negotiated Authority," by describing a difficult conversation she has with her husband's family when they question the need for liberal arts courses, such as composition, within the higher education curriculum. Her in-laws, whom she describes as "smart, informed working class adults," wonder why students pursuing careers outside of the humanities, such as their daughter going to school for physical therapy, are required to take general education liberal arts classes (302-303). Gorzelsky depicts her struggle to articulate the professional value of liberal arts education in terms that would seem reasonable to individuals who view education as primarily vocational, or to prepare students for their future professions. Her ultimate inability to make a solid case for her in-laws underscores her central claim that liberal arts education is in need of revision to better meet the needs of working class students and their families.[13]

Gorzelsky suggests a revised approach to humanities education that would "forward English studies' goal of encouraging critical thinking, cultural analysis, and preparation for democratic citizenship" while also working toward critical aims to "forward public

constituencies' goals of more equitable professional-lay interactions and more effective pre-professional training" (304). Although she uses different terminology, the goals of English studies Gorzelsky describes – "critical thinking, cultural analysis, and preparation for democratic citizenship" – are in reference to the primary goals of critical pedagogy in composition studies.

Like Durst's and Seitz's critiques, Gorzelsky's work recognizes an immediate need for pedagogical revision to incorporate students' diverse subjectivities and career concerns, but also emphasizes that this revision must retain the central aims fostered by critical pedagogical approaches. Unlike the other authors, however, she discusses the disparity between the goals of a liberal arts education and students' professional goals specifically as a working class issue, "not only because middle-class homes can typically manage college with less material strain but because cultural capital is often valued as such in middle-class homes: its acquisition doesn't produce generational tensions and divides in identity, as it often does for working class students" (306). Her comments emphasize a concern also touched upon in Seitz's ethnography when he discusses working class students who "distance themselves from the social capital of mainstream education and forms of institutional identity" (58). These authors suggest that the types of knowledge and experiences valued in working class homes tend to differ greatly from the academic literacy and theoretical material common to humanities curriculums; therefore, obtaining a formal education can potentially create rifts between working class students and their families and communities.

In order to combat the tensions between working class students' institutional and home identities, and to more clearly understand moments of student resistance, Gorzelsky suggests that composition instructors must pay close attention to the role of affective experience to explore "how affect and affective dynamics figure centrally in fostering students' active engagement

with disciplinary knowledge" (310). Moreover, she suggests a revised approach to critical pedagogy that uses students' and instructors' affective experiences to examine issues of professional authority could "provide a means for teachers to pursue the democratic practices and relationships sought by critical pedagogy" while also supporting working class goals (314). While Gorzelsky's work emphasizes that the affective dynamics in classrooms can be used to foster student engagement in critical pedagogy, it does not offer specifics on how instructors might incorporate such an approach, which is the focus of Lindquist's work that I discuss.

In "Class Affects, Classroom Affectations: Working through the Paradoxes of Strategic Empathy," Lindquist focuses on how instructors might develop classroom practices that use working class students' affective experiences to work toward critical goals. The approach she describes draws upon "students' affective experiences and teachers' affective responses to these experiences." Despite cultural studies' aim of exploring issues of identity politics, race, class, gender, etc., Lindquist suggests that typically class issues are not adequately addressed in composition because of many critical instructors' hesitance to allow students' emotional responses to enter into course discussion. She argues that traditional models of critical pedagogy based on ideological critique are failing to accurately examine issues of social class, and she, therefore, argues for a revised approach that uses students' affective experiences to encourage more complex understandings of social processes.

To enact such an approach, Lindquist argues that writing instructors must detach themselves from their own political views and social values so as to create a space for students to openly share and examine their own subjectivities. She suggests that teachers must take on roles or "perform emotional engagements that students find authentic and valuable within scenes of literacy instruction," and show empathy for students' opinions in order to "enable students to

locate their own affectively structured experiences of class within more integrated understandings of social structures and identity formation." Although she compares instructors' feigned performances of empathy to encourage students' emotional responses and affective experiences to television talk shows like "Jerry Springer," Lindquist argues that these performances are necessary in order to validate these experiences so that the experiences can be critically examined in the classroom. Although the "deep acting" that instructors must perform to convey empathy to working class students' views may be particularly difficult because of instructors' and students' differing class backgrounds, she suggests that such a revision is needed for critical pedagogy to meet the needs of the growing demographics of working class students within colleges and universities.

Both Gorzelsky's and Lindquist's work indicates that developing connections between students' affective experiences and classroom practices is particularly important in order to avoid alienating working class students from critical education, a notion with which I am in full agreement. However, rather than viewing the issue of incorporating students' affective experiences into critical pedagogy as specifically a working class issue, I suggest that this approach is needed on a wider scale. Seitz, for example, uses the term nonmainstream to include working class, minority, and immigrant students. In the qualitative data and analysis I present in my dissertation, I follow Seitz's work in trying to look at issues of students' instrumentalist concerns and affective experiences from outside the lens of working class experience. However, Gorzelsky's and Lindquist's texts' focus on working class students' experience in critical pedagogy provides an essential framework for my study, which involves a significant demographic of working class students whose families work, or had previously worked in the Michigan automotive industry.

In the sections that follow, I present analysis of students' literacy and globalization essays to examine how students' personal connections to Detroit's auto industry contributed to their critical interpretations of the course materials on globalization. First, I look at sample student essays on literacy to show that most of the students who were able to effectively use personal examples to support their academic arguments were students who were able to personally relate to the course readings by Mike Rose and Richard Rodriguez through their own firsthand experiences in ESL or bilingual education programs. Then, I present examples from students' essays on globalization to suggest that using this theme was able to more effectively engage a wider demographic of students in course readings and writing assignments because more students were able to connect their affective experiences to the topic. I use my data analysis of these assignments to suggest that integrating globalization theory into a critical pedagogical model is one approach that composition instructors might use to engage students' instrumentalist concerns and affective experiences in ways that respond to critiques by Durst, Seitz, Gorzelsky, and Lindquist.

The Literacy Course Theme

The course sequence for my "Thinking Globally, Writing Locally" model was designed to first explore the theme of literacy to expose students to academic discussions surrounding literacy issues before they would enter the field sites to begin their tutoring work. Since semesters at Wayne State run 16 weeks long and the 20-hour tutoring project would take place over a 10-week span, the first five weeks of the course were devoted to immersing students in the literacy materials. During the section on literacy, students started their service learning project during the fourth week of the term, the rough draft of their literacy essays was due during the

fifth week, and the final copy was due during the sixth week when the course changed modes to begin exploring the globalization course theme.

Although I made several substantial revisions to the syllabus over the course of my research study[14], the literacy component consistently followed the same model. The classes met two days a week, and on the first day students were provided an overview of the course, its themes, and its service learning component. They were also assigned two chapters from Emily Meyer and Louise Smith's The Practical Tutor, a text I chose to give students straightforward, hands-on strategies for working as literacy tutors with the elementary school students and as peer tutors in reading and responding to their classmates' work. During our next class session, we had in-class discussions of tutoring approaches and considered various options for offering constructive criticism on writing. In the second week, the students drafted sample documents and did mock tutoring sessions in preparation for their work in the community, and they attended orientation sessions at the service learning field sites. Prior to the orientation meeting, students were provided reading materials that discussed the Detroit Public School System's (DPS) approach to teaching reading and writing[15]. In class, I gave my students samples of state MEAP exam writing prompts, elementary students' essays, and handouts explaining how that writing would be assessed for the MEAP exam that I had obtained from Shady Grove's literacy specialist. My students practiced assessing writing samples, becoming proficient in using vocabulary from the "6+1 Traits" model to discuss the writing samples, and understanding how these samples could be improved based on the MEAP exam rubric [16].

During the third and fourth weeks of the course, my classes covered the two texts – Rose's Lives on the Boundary and Rodriguez's Hunger of Memory – that would serve as the students' primary sources for their essay assignment on literacy. I chose to focus the first major

essay on Rose's and Rodriguez's texts in particular because both authors use narrative/memoir prose styles I thought students would find engaging, yet the authors use their personal narratives to characterize opposite sides of the literacy debate. In the chapter I assigned from Rose's book, "Literate Stirrings," he describes his Teachers Corps work in El Monte, California, teaching underprivileged students, most of whom were Hispanic ESL students labeled by the school system as "remedial" or "slow" learners. He uses firsthand accounts of his work with the children, and his discovery that many of their literate abilities were well above their academic assessments, to argue that literacy needs to be taught and assessed on an individual basis rather than through standardized curriculums and testing. In "Aria," the chapter I assigned from Rodriguez's work, on the other hand, Rodriguez discusses his struggle to attain literacy within the American educational system while living in a household in which his family's primary language was Spanish. He uses his memoir, however, to support a standardized view of literacy and to oppose affirmative action and bilingual education. He intentionally classifies Spanish as his "private language" and English as "public language" to argue that students must become fluent in the public language, even if attaining that fluency means becoming separated from their private languages and cultural heritage.

For the essay assignment, students were asked to position themselves in relation to the contemporary debates about literacy by developing their own argument in relation to Rose's and Rodriguez's texts. The assignment handout stipulated that students must summarize their assessment of the overarching literacy debate using concrete examples and textual analysis from the readings, and that they must develop a clear thesis statement that explicitly outlines their argument[17]. I emphasized to the students that they should work to develop an original argument influenced by the texts but that did not completely mirror Rose's or Rodriguez's perspective. I

felt it important to emphasize this point both in the assignment handout and in our class discussions about the essay because many college students, I think, have the tendency to develop one-sided arguments that either adamantly support or oppose a particular author's point of view. In the assignment guidelines, I also encouraged students to use personal examples to support their interpretations of the texts, saying, "Please feel free to use the first person in your essay – in fact, I recommend it – but remember the importance of always supporting your personal ideas with textual evidence," a point that I also emphasized multiple times in class discussions and with individual students who approached me with comments such as "I thought you weren't allowed to use 'I' in essays?"

I chose these particular chapters from Rose and Rodriguez to serve as the primary texts for the first major essay assignment for two main reasons – because the authors use first-person narratives to discuss the topic of literacy instruction within the American school system (a topic on which all of the students had firsthand knowledge), and because both chapters deal with issues of literacy for Hispanic students (a topic on which students would quickly gain firsthand knowledge). For the literacy essay assignment, I also encouraged students to express their own arguments in the first person and to use personal examples to support their critical analysis. I hoped that in choosing texts that used personal narratives to address social and political issues surrounding the American educational system, in combination with encouraging students to support their interpretations of the texts with personal examples, the assignment would work to address issues of instrumentalism and affect raised in scholarly critiques.

In Personally Speaking: Experience as Evidence in Academic Discourse, Candice Spigelman argues for an approach she calls the "personal academic argument" that blends personal writing and academic argument (10). She suggests that this approach helps to validate

students' situated knowledge while also allowing them to engage more fully with academic texts: "The inclusion of personal experience in academic writing supplements (in the broader sense of addition and modification) how students imagine, understand, and write about their particular topics, but it also helps to demystify scholarly texts" (120). Spigelman suggests that student writers often give published texts an "unshakable authority," which can cause them to lose their own voices as writers when they try to work with these sorts of texts to develop academic arguments (120). In order to help students understand that personal writing can be academic, she uses examples of scholarly texts that use personal narratives to explore complex political and social issues, like those by Rose and Rodriguez that were assigned in my course. Spigelman maintains that students tend to latch on to narrative academic texts to use as evidence for their arguments, which she views as "an early kind of source engagement, a mechanism for students to see how the works of others may contribute to their arguments and a way to complicate their all-too-easy claims to the validity of their personal opinions" (116). In my courses, I saw Spigelman's point hold true in that many of the students expressed opinions that they enjoyed Rose's and Rodriguez's texts because of their readable, narrative prose styles. I found that most of the students, however, still found it difficult to support their interpretations of these texts with personal examples.

In analyzing the students' literacy essays, I used a process of "coding and memoing" described by Emerson, Fretz, and Shaw. I read the set of essays multiple times, the first few times going line by line through each student's paper and making memos or notes about points of particular interest. Then, I read through my notations looking for larger themes to emerge, and when I noticed patterns and themes I began asking questions about larger issues these might suggest. I used the same process with students' globalization essays, and considered the two

assignments distinct data sets, and several significant themes emerged. In my line-by-line readings of both data sets, I began highlighting students' use of "blanket statements," or generalized opinion-based claims that were not supported with textual evidence. Although some students did offer broad references to Rose's and Rodriguez's texts as evidence, such as in several of the examples of blanket statements in the next paragraph, their claims were less persuasive because these references were based on general readings rather than specific examples for the texts. The point I wish to emphasize, however, is that the essays of students who did use personal experiences used roughly 10% blanket claims to 90% evidence-based claims, whereas the essays of students who didn't offer personal examples were roughly35% blanket claims to 65% evidence-based claims [18].

The following examples from students' literacy essays are representative of the types of claims I considered blanket statements in my data analysis. One student writes, "The environment in which one grows up influences the beliefs and judgments you create of the people and things around you. If you grow up with bad influences, you will perceive things differently. The students Rose taught were careless about education in part due to the lack of influences telling them the importance of education," without giving any examples, textual or personal, to explain how he draws this conclusion. Another students writes, "The traditional way of thinking about literacy fails to give students any breathing room," without defining "the traditional way of thinking about literacy" or which authors' ideas the student is referring to as representative of traditional literacy. And other students made comments that were unsupported by the texts, such as, "If those like Mike Rose had their way, this country may expect to see not just Spanish offered as a second language, but all other languages of the world as well," and "Mike Rose demonstrates that the whole language method can work and Richard Rodriguez

demonstrates that the phonic method can work," when, in fact, Rose never mentions bilingual education or allowing the idea of languages other than English in schools, and neither Rose nor Rodriguez discusses phonics or whole language[19].

While I definitely think it is typical for young college writers to rely on blanket statements and textual misinterpretations because either they have not been trained in close reading and documenting their ideas with textual support or they are just not spending enough time on their work, what I found significant in my data analysis was that most of the students' essays that used personal examples did not follow this pattern. In these essays students were able to use their personal experience as support for their interpretations of Rose's and Rodriguez's texts, which allowed them to generally avoid the use of blanket statements. This pattern was also consistent in my analysis of students' globalization essays, except that more than twice as many students were able to use personal examples to support their arguments and interpretations of theoretical texts in the globalization essay than the literacy essay, a point that I discuss in more detail following my discussion of the data from the literacy essay.

In the literacy essay data set, 11 of 50 students' essays offered examples of personal experiences, but of these 11 papers only seven students used the personal material to support their analysis of the readings. Interestingly, six of the seven students whose personal examples did support their textual analysis used examples based on their experiences in ESL/bilingual programs, which I find compelling because the authors' memoirs deal closely with the educational experiences of non-native English speakers within the American school system[20]. I emphasize this statistic because almost all of the students who were able to effectively produce the type of personal academic arguments Spigelman describes were those who had firsthand experiences in ESL or bilingual programs. In the other four papers, students referred to personal

experiences but did not sufficiently link these examples to Rose's or Rodriguez's texts. For example, a young African American woman, Tanisha, who took the general education section of the course, discusses her tutoring experiences in the context of her argument on literacy, saying, "My experience in tutoring at [Shady Grove], a predominantly Spanish origin school, has led to my understanding of how much impact the instructor has in the child's educational development, particularly the subject of literacy" (sic). Her comment seems to support Rose's view of literacy that advocates for strong teacher/student relationships and individual assessment; however, rather than making a connection to Rose's text, she continues with more personal material that leads her discussion away from Rose:

> In the beginning, tutoring in writing was a bit frustrating. Writing is not a skilled subject of mines and I did not want to say anything that could obstruct the child from becoming a good writer. Thoughts of all the do's and don'ts of teaching writing started roaming through my head. When reviewing the children's writing, I had to keep in mind that my main focus was to help the students develop ideas and not really focus on grammar (sic).

Tanisha never connects these ideas to either Rose's or Rodriguez's texts, but instead uses them to support a blanket statement claim that "teachers, in addition to the learning curriculum, should be evaluated in the literacy debate. Even if the instructor is a great writer, it is pointless if they cannot communicate, or more importantly, teach." In Tanisha's essay, she never makes it clear how the personal material relates to the readings; therefore it is included in the statistic of papers that use personal examples that are not linked to their critical analysis of the texts. Another interesting pattern I noticed was that although students' use of personal material did ultimately influence the authors' thesis statements, there was no consistency among these students in terms of their arguments. In the seven students' essays that cited personal experiences to support their critical analysis of Rose's and Rodriguez's texts, the students used their experiences as support for widely differing views on literacy. Here¸ I examine the work of three students, one from each

semester, who use personal examples within their essays to support different positions in the literacy debate. Despite their different thesis statements, all use personal experience to work more effectively with the texts and issues than do papers in which students aren't able to use relevant personal experiences.

In the first semester of my study, I worked with a young Ukrainian woman, Danya, who had attended a private Ukrainian Catholic school in which some classes were taught in English and others in Ukrainian. In her essay, she uses an example of a childhood friend whom she compares to Rodriguez in that he lost his native language when his parents moved away and he began attending public school. She describes an experience in high school when he came back to Michigan for a visit:

> I was shocked to find out that he could no longer speak a word of Ukrainian. I asked him what happened and he responded by saying that at his new school he never got a chance to use his native language, and his parents were using English to help him learn so that he could work at the same level as other students. It was a shame that he no longer spoke a language which made him different from everyone else. But like Rodriguez, he had to leave his native language behind in order to gain the knowledge of the English language.

Prior to the excerpted example, Danya discusses Rodriguez's text, focusing particularly on his distinction between public and private language, saying, "In order to fit into the 'public language,' he lost a special connection with his family, his native language, and heritage but gained a place in society."

Danya uses the examples of Rodriguez and her friend to suggest that these students could have successfully learned the English language and still maintained their native languages through the individualized approaches to literacy instruction Rose describes. She agrees with Rose that "literacy is affected by a person's surroundings, family, and culture," and that standardized curriculums do not work to meet the needs of different backgrounds, but she also

agrees with Rodriguez that a person's "private language" or home language should not be taught in public schools. She ultimately argues that aspects of the two authors' approaches could be blended to help students become fluent in English without sacrificing their cultural identities. One of the shortcomings of her essay, however, is that she never gives specific examples of how aspects of both authors' views on literacy could be combined, only that they should be blended. I addressed this issue in my comments on her texts, suggesting that a revision should offer specific examples from the texts to show what aspects of the authors' approaches she was suggesting to blend. Despite its shortcomings, however, Dayna's essay was able to effectively use a personal example to support her critical analysis of a text, work that allowed her to develop a personal academic argument.

In the second semester of my study, Chris, an Honors student whose family came to the U.S. from Bosnia when he was a child, uses Rose's and Rodriguez's texts to develop an argument against bilingual education. In his essay, he supports Rodriguez's position that bilingual educational should not be implemented in the American school system by using his own successful ESL experiences as support for this position. He says, "I am a child of the ESL program (thus my affinity to it over the bilingual education program), and I cannot imagine where I would be today if I was also taught in my generally private language of Bosnian or Serbo-Croatian." Chris suggests that he benefited by not being taught in his native language after his family immigrated to the U.S. because it helped him adapt to the American educational system, and he argues that it is impractical for schools to consider bilingual education:

> With a completely fair bilingual program that wasn't just Spanish/English oriented as most seem to be, every language in the world would have to be accounted for, and realistically, that isn't possible. The ESL program made me feel less out of place, as I was already out of place enough by being the only Bosnian in the school, only I was always being taught in English. The pressure

> forced me to learn English, although it wasn't necessarily bad pressure because of how well the curriculum was executed.

Chris also uses Rose's idea that schools should pay close attention to "each child's developmental needs" to support his argument, and he refers to the classroom activities Rose uses with the Hispanic children as the types of "open-ended activities" he thinks should be used within ESL programs. These types of activities, he suggests, are needed in literacy instruction because they allow students to draw from their home cultures without supporting the use of their native languages. Chris, like Danya, argues for a middle ground within Rose's and Rodriguez's work, but he does better work in articulating how this might be enacted – an English-only curriculum that supported activities that allowed students to draw on personal experiences and cultural knowledge to further their literacy development.

Sinan, an Arabic student in the third semester I taught the course, also uses his educational experiences as the backbone of his argument in literacy essay. Unlike the other two students, however, he argues in favor of bilingual education based upon his positive experiences in a bilingual program:

> Being born outside of the United States, I experienced, first-hand, the benefits of a bilingual education system. I learned English as a nine year old, and at the time it was a challenge I thought I would never overcome. However, after enrolling in a bilingual program, and having the right teachers push me to learn and work hard, I slowly began to adapt and learn the new language.

Like Chris, Sinan bases his argument on the educational approach he feels helped him succeed, and considering that both young men are Honors students who have fully adapted to the English language and American schooling, it seems logical that they feel passionately about their arguments. Sinan writes, "How can I agree with Rodriguez, whose beliefs go against everything that I have been through? I am an example that shows bilingualism does work and that there is a

reason that schools use it." Sinan also makes clear connections between the personal material he presents and textual examples from Rose and Rodriguez. He connects Rose's work to his argument for bilingual education through the text's critique of standardized curriculums in which the students from nonmainstream backgrounds often struggle:

> Based on his arguments in the article I believe that Mike Rose would support the use of bilingualism in the classroom. We can clearly see that Rose favors any technique that will help his students better adjust to the mainstream language of English. His idea of "individuality" and his understanding that not everyone will fit the same mold or use the same techniques but still fulfill the same standards has influenced my point of view on bilingualism.

Sinan, like Danya, Chris, and all but one of the other students who used personal examples to support their interpretations of course texts, was able to develop a nuanced academic argument that draws on his firsthand experiences as a non-native speaker. Of the three, Chris' text seems to come closest to articulating how a blended approach would work by citing specifics from each of his source texts, a move I suggest is a key element of successful academic writing. The exception was a student, Brittany, who used the example of an ESL student in her elementary school class, Wasseem, who she believes was made to feel inferior to other students because of his difficulty with pronunciation in the class reading exercises:

> I remember all of the gaping eyes that would shoot over to Wasseem after he would butcher a word and attempt to validate his articulation. The chuckles, the smirks, and most of all I can vividly recall the framework of his face which was usually curved with humiliation (sic).

Rather than offering her own literacy experiences to support her interpretation of the course texts, Brittany offers an account describing her perception of how the curriculum affected a non-native speaker in her class, an example I see as closely related to those used by the other students. With this example, she is also able to effectively support her critical analysis of the texts. In connecting the example to Rose's work, for instance, she says:

> Rose assesses the progress of his students through reading, writing, listening exercises while emphasizing creativity and imagination. He believed that establishing an acute relationship with his students would allow them to express themselves without feeling ostracized. Wasseem would have benefited from this communicative style of teaching because he certainly wasn't illiterate.

Therefore, I include Britanny's work within the seven papers in which the students were able to use their personal experience as support for their interpretations of Rose's and Rodriguez's texts, which allowed them to generally avoid the use of blanket statements.

In my data analysis, I began to ask questions about why the seven students who were able to use personal examples to as support for textual analysis were those who could connect their points specifically to ESL/bilingual issues. Both Rose's and Rodriguez's texts, for instance, offer critiques of other aspects of the educational system such as standardized testing and student assessment. I wondered why other students in the class did not use examples from their experiences in the mainstream educational system. The interpretation I made was that only the students whose experiences or observations seemed to align most closely with the texts were comfortable using these examples in their literacy essay. When choosing the course materials on literacy and designing the literacy essay assignment, I had imagined that they would have a wider impact on students in my classes because of the texts' critique of the educational system, particularly because these were exactly the types of readings and assignments suggested by Durst in his reflexive instrumentalist approach. Ultimately, I felt the literacy component of the course was only successful in engaging the affective experiences of students who were able to make personal connections to the course reading. However, I did not find compelling data to suggest that any students were making connections between the literacy materials and their larger pragmatic, instrumentalist concerns. These findings changed dramatically, however, in my data analysis of the globalization component of the course.

The Globalization Course Theme

After the students completed their literacy essays, and the service learning projects were well under way, the syllabus changed gears to focus on the theme of globalization. Students continued to explore the literacy theme, however, through in-class discussions of the work they were doing in the community and through shorter writing assignments like the tutoring narratives discussed in the next chapter on service learning. Students in the second two semesters I taught the course were also required to submit précis statements in which they discussed how the course themes of literacy and globalization were connected to the final service learning projects they were developing:

> Throughout this semester we have dealt with two major themes – literacy and globalization. The précis statement is a 2-page paper in which you should describe the final project you are undertaking and discuss how your project relates to these larger themes. Please provide a detailed description of what your final project is and how you will be developing your project into a final product. You need to give attention to both major themes and provide a critical analysis of how your project either directly or indirectly relates to these issues. I would like you to discuss what course texts (these can be readings, films, etc.) were the most influential for you in thinking through the issues; please be specific in this discussion, using concrete textual examples. Also, did you feel that the globalization materials used in the class were connected to the local community work you were doing throughout the semester?

My goal in revising the syllabus to include the précis statement assignment was twofold. I wanted to retain a course focus on literacy even through the readings and discussions had been centered on the globalization materials during the latter part of the semester, and I also hoped that asking students to formally articulate how the course materials on literacy and globalization were connected to their service learning projects would encourage them to think deeply about how the theoretical issues we had been discussing in class were connected to the hands-on work they were doing in the community.

In order to transition from the theme of literacy to globalization, I assigned an excerpt from Thomas Freidman's The Lexus and Olive Tree, which I chose as a starting point because it offers a clear definition and historical overview of globalization. According to Freidman, the world has undergone two separate eras of globalization; the first, occurring at the start of the Industrial Revolution, when goods, people, and labor became transportable by rail and ship, which incited an influx of immigration; the second, after the Cold War with the fall of the Berlin Wall. Freidman offers the following definition of globalization:

> Globalization, which replaced the Cold War system, is not static, but a dynamic ongoing process: globalization involves the inexorable integration of markets, nation-states and technologies to a degree never witnessed before—in a way that is enabling individuals, corporations and nation states to reach around the world farther, faster, deeper and cheaper than ever before, and in a way that is also producing a powerful backlash from those brutalized or left behind by this new system. (7)

Friedman, a well-known New York Times columnist, has won three Pulitzer Prizes for his work, and many academic scholars, including myself, consider his discussions of globalization watered down to appeal to mass audiences. I chose to use his work in my courses, however, because undergraduate students tend to find his prose readable and engaging, and the specific definitions he offers for terms such as globalization make his work a useful first text to help students grasp the larger concept of globalization before getting into more abstract theoretical works. Another reason I chose the text is because Friedman's political stance differs from other theoretical texts in which the authors tend to implicitly position themselves through their arguments as pro- or anti- globalization. Friedman depicts globalization as an inescapable force, and suggests that people must find a way to cope with it whether they like it or not, an idea that I had students consider as we read and discussed some of the more overtly political arguments.

In choosing course materials, my goal was to use a range of examples that expressed different views on the globalization and that explored key theoretical concepts of homogeneity and heterogeneity, community, and citizenship[21]. For instance, students read excerpts from Jeremy Brecher and Tim Costello's Global Village or Global Pillage, which discusses the negative economic aspects of an unregulated global economy that has led to "downward leveling" caused by "rising unemployment, falling real incomes, mass layoffs, cutbacks in public services, deteriorating working conditions, elimination of small farms and businesses, destruction of the environment, and loss of democratic control," and Mike Davis' Planet of Slums, which focuses on issues of urbanization associated within globalization contributing to a massive worldwide increase in urban poor. I also assigned articles such as Havidan Rodriguez's "A Long Walk to Freedom" and "Democracy: Human Rights, Globalization, and Social Injustice" and Judith Simmer Brown's "Remedying Globalization and Consumerism: Joining the Inner and Outer Journeys in 'Perfect Balance,'" which explore aspects of globalization's social/cultural implications. To include readings in support of globalization's economic and social benefits, I used Colon Powell's "No Country Left Behind" and David Dollar's "Growth is Good for the Poor." In addition to the use of theoretical texts, students also explored globalization through a range of cultural texts[22]. Some of materials used were excerpts from Gloria Anzaluda's Borderlands/ La Frontera and Karen Yamashita's Tropic of Orange, the texts that served as the basis for the writing assignment on multiple subjectivities discussed in the second chapter. I also used Victor Martinez's short story, "The Baseball Glove," excepts from Pico Iyer's The Global Soul, and clips from the documentary films The Take and The Corporation.

While I do not go into specific detail about each course text, together I felt the combination of theoretical and cultural texts provided a framework through which my course could conceptually explore key concepts in globalization theory. For instance, we explored concepts of homogeneity and heterogeneity through Brecher and Costello's and Davis', and Powell's and Dollar's theoretical texts that implicitly take opposing positions in the debate based upon the authors' varying concepts of globalization and its effects the world economy and also through Anzaluda's and Yamashita's cultural texts. To explore the concept of citizenship, I relied on cultural texts in which the authors reflected on the new hybrid identities created by global flows, such as in Martinez's, Anzaluda's, Yamashita's, and Iyer's texts. To examine the concept of community I used excerpts from Robert Putnam's Bowling Alone: The Collapse and Revival of American Community, Thich Nhat Hanh's Keeping the Peace: Mindfulness and Public Service, and Derek Owen's Composition and Sustainability, and a documentary film, Farmingville, which focuses on how rising Hispanic immigration affects local communities. Community was also explored through the discussions of the students' service learning work in Southwest Detroit.

As I mentioned in the previous chapter, my use of key concepts in globalization theory was primarily theoretical in that they influenced my selection of course texts on globalization and the types of questions I asked students to consider in course discussions of the materials. To explore the homogeneity/heterogeneity debate, for example, we first discussed the concepts in class using the theoretical texts mentioned above, and then I assigned excerpts from Anzaluda's and Yamashita's cultural texts that I felt implicitly exemplified opposite stances in the debate, with Yamashita's work representing the homogeneity position through its depiction of multiculturalism as a commodity to be bought and sold, and Anzaluda's work supporting the

notion of heterogeneity in her discussions of how she is able to retain multiple subjectivities that connect with different languages, cultures, and social identities. In assigning these texts to the students, I did not make the associations between the texts and the homogeneity /heterogeneity debate. Then, in the class discussion of the texts, I wrote the terms homogeneity and heterogeneity on opposite sides of the chalkboard, divided the students into small groups, and asked the students to work together in their group to develop arguments on which positions they thought the authors' works supported using specific textual examples to support their point. In a scene in Yamashita's work, for instance, a character Emi, an Asian-American woman, sits in a sushi restaurant in Los Angeles with her Chicano boyfriend, Gabe, describing the "multicultural mosaic" of diners in the restaurant: "There's you and me and the gays at the bar and the guy with the turban. And how about those Caucasian Japanophiles who talk real Japanese with the sushi man? … There's even white people here …That couple over there is South African wouldn't you say?" (127-128). Emi's conversation in the restaurant culminates with a declaration that "Cultural Diversity is bullshit. … You're invisible. I'm invisible. We're all invisible. It's just tea, ginger, raw fish, and a credit card" (128). The example is representative of the way Yamashita's work depicts culture as homogenous within a global era defined by capitalism in which cultural products are imported from around the world every day and are attainable for money:

> It's just about money. It's not about whether us Chicanos or Asians get a bum rap or whether third world countries deserve dictators or whether we should make the world safe for democracy. It's about selling things: Reebok, Pepsi, Chevrolet, AllState, Pampers, Pollo Loco, Levis, Fritos, Larry Parker Esq., Tide, Raid, the Pillsbury Doughboy, and Famous Amos. …Hey, we're all on board to buy. (126)

Anzaluda's work, on the other hand describes culture quite differently through the author's personal reflection in which discusses her own "borderlands" identity that she associates with

growing up on the US/Mexican border. Although acknowledging that her identity has become fragmented by living between two cultures, she suggests that she is able to maintain multiple, heterogeneous subjectivities even after leaving Mexico to live within the U.S: "To separate from my culture (as from my family) I had to feel confident enough inside to live life on my own. Yet in leaving home I did not lost touch with my origins because *lo mexicano* is in my system. I am a turtle, wherever I go I carry 'home' on my back" (21).

Within the small groups, many students were able to identify these types of textual examples in relation to the homogeneity/heterogeneity theoretical debate. Although some students did struggle to make the connections within their groups, I would guide the students through the texts and the examples I mentioned when the groups reconvened for a larger class discussion. I used similar classroom activities such as this to help students explore concepts of community and citizenship within the course readings. Students were not, however, required to specifically address the concepts in their globalization essays. I chose not to emphasize the theoretical concepts in the essay assignment because I was concerned students might feel bogged down or limited in having to write about specific theoretical concepts. Moreover, I wanted to give them the agency to select research topics on globalization that would draw on their personal and professional interests, an idea that was central to my development of a revised pedagogical model that I hoped would address issues of instrumentalism and affect discussed in scholarly critiques of critical pedagogy. I did, however, require students to cite three course readings on globalization with the expectation that the concepts would contribute to their critical analyses[23]. In the globalization essay, students were asked to discuss a local issue of their choice in relation to the larger topic of globalization, and I emphasized that they should choose topics of personal interest[24]. They were required to cite at least three of the course readings on globalization, which

could be used as primary or secondary sources, and at least three other "credible" sources[25]. As mentioned, in my data analysis of students' globalization essays I was struck by how students were able to develop the personal academic arguments Spigelman describes, in which they used personal examples to support their textual analysis of critical materials more than they had in the literacy essay. Whereas seven of 50 students' essays made this type of rhetorical move in the literacy essay, 20 of the globalization papers displayed this feature. In coding the globalization essays I categorized them into general themes, since I had allowed students to choose their own topics. A total of 26 students chose topics examining issues of outsourcing and layoffs in the automotive industry in relation to the topic globalization, seven papers looked at health-related issues, seven papers looked at how cultural aspects of globalization were affecting their local communities, four papers looked at how globalization had affected immigration into Detroit, three papers dealt with topics on economics and globalization, and three papers examined local educational issues and globalization.

Within these general categories, students maintained widely different focuses; however, the number of students who chose to focus on the issue of globalization in relation to the layoffs in the auto industry and job outsourcing, suggests that this was a topic of particular interest throughout all semesters of my study. I also found it particularly compelling that 20 of the total student essays used personal examples to support their critical analysis, and, of these, 11 papers used interview material from family members or friends to support their arguments. In discussing the significance of this data, I offer examples of student texts that use personal examples to support their academic arguments on globalization, and suggest that the personal material enabled the writers to engage more fully with issues related to the globalization concepts. Following the excerpts from student texts, I discuss the significance of these examples in relation

to issues of instrumentalism and affect raised in the critiques of critical pedagogy by Durst, Seitz, Gorzelsky, and Lindquist.

Like many students in my study, Alex, a sophomore enrolled in an Honors section of the course, chose to write an essay discussing local layoffs in the automobile industry in relation to the issue of globalization. In the paper he speaks personally about his family's connection to the industry, and also incorporates material from an interview with his father, an autoworker who has been with one of The Big Three companies for 18 years. Alex describes how recent economic turmoil has affected his family's sense of stability, saying, "Until now, this industry has helped support my family, but recently, changes within the industry have caused my family along with many others to live day to day, wondering if our family's supporter will have a job tomorrow." He cites his father directly:

> When I spoke with my father, and asked him how he felt about his job security, he surprisingly responded, "I feel safe where I am now, but there is still uncertainty … will I get a pension when I retire? Will the company cut more jobs? I don't know … no one does."

Interestingly, Alex's paper does not use the personal example or interview material to claim that globalization is causing layoffs and outsourcing, but instead argues that these problems are the result of bad business practices within the auto industry. He suggests that globalization has been inaccurately portrayed as the root of the problem because for many Americans "the term symbolizes the outsourcing of jobs, cheap goods made with cheaper labor, big multinational corporations that only care about the bottom line …," a perception he argues is caused "by negative images presented to us by the media."

To support this claim he references the homogeneity/heterogeneity debate, saying, "[W]hen the Berlin Wall fell there was no longer a clear divide of ideology in the world.

Communism was defeated and the world entered an era of free trade and market expansion. … This shift toward globalization has sparked a debate on its effect on the homogenization of culture." Alex argues that rather than creating a homogeneous world culture defined by capitalism, globalization has actually led to positive developments in the way people the world has become interconnected yet people can maintain their heterogeneous cultural identities through the benefits of new technologies.

Alex's essay maintains that because globalization has become a scapegoat for bad businesses practices, such as within the Detroit automotive industry, many people are overlooking aspects of globalization can be used to benefit society. He argues, "If we come to understand this process of globalization, dispel the negative views and restructure our industries and ways of thinking, we can make progress and use the global world to our benefit." The ambitious 13-page paper cites four of the course texts on globalization along with other research materials, and also uses material from two interviews, one with his father and one with a former professor, therefore greatly exceeding the assignment requirements. The effort Alex puts into his research and writing along with his desire to incorporate the personal and interview materials suggests that he feels a sense of scholarly and personal engagement with the topic. A student in the Honors College who plans to apply to medical school after finishing his undergraduate work at Wayne, Alex clearly takes his education quite seriously and expends a great deal of effort on his work. In my data analysis, however, I saw similar patterns of student engagement in the globalization essay assignment across the three semesters of my study. The other examples I present are all from students' work produced in the general education section of the course.

Baasim, a Pakistani student, writes one of the essays I categorized within those that look at how cultural aspects of globalization are affecting their local communities. Like Alex, his

work engages with the homogeneity versus heterogeneity debate, which he summarizes in the opening paragraph of his essay to develop his thesis statement: “The major argument that I raise is that the process of globalization is a fact in our society that cannot be reversed. The interconnection of cultural values and hybridization between different races will, over time, create a homogeneous civilization; much of the population of the United States is an example of such homogeneous society.” Baasim takes a strong position on the homogeneity side of the debate, which he supports using a combination of textual and personal examples as evidence. In the personal material he discusses his family’s assimilation into Western culture after they moved to the U.S. from Pakistan, and how he sees his local community of Hamtramck, Michigan, being affected by globalization.

In his argument, Baasim conflates ideas of cultural homogeneity with notions of Americanization, saying that his family “became homogenous” by assimilating into Western culture: “In the short-run, we in Hamtramck continued to practice most of our cultural ideas that we valued in Pakistan. Though, in long-run, we became a homogenous family by adapting to the new environment.” He closely associates the idea of homogenous culture with the American way of life, and he suggests that American culture is becoming the world culture because of the Western media’s influence other cultures: “Because of globalization, the media and the movement of people around the world is creating a homogenous society. Different cultures around the world are blending in to form a one culture, a dominant western culture.” To make this case, he describes how his family was already becoming Westernized before moving to the U.S, and connects this observation to Matthew Green’s article, “Globalization, Citizenship and Consumer Power,” which he uses as an outside source not assigned on the syllabus. He writes:

> Green, in his paper, argues that the popular culture (Western) often dominates smaller cultures (9). In Pakistan, like many other families, my family was too

> heavily influenced by the western media. Consider an example that Green presents in his essay; a Barbie doll which is presented in the media as one of the symbols of western culture was a major part in my sister's childhood. Also, like many families in the United States, my mom hardily ever cooked at home during the summers in Pakistan. We were fond of the idea of fast food (sic).

To expand his personal examples outside of his immediate family, Baasim also connects his discussion to his local community of Hamtramck in which he "see[s] a similar transition toward homogenous society." Describing the community as "largely an immigrant city," he says, "What I have noticed in Hamtramck is that the younger generations are slowly moving away from the cultural values their superiors cherish. Many of my friends have married to their opposite sex from different race, culture, or religious beliefs (sic)." With these comments Baasim also touches on concepts of community and citizenship in discussing how globalization is changing American society so that these concepts can no longer be viewed from a nationalist perspective. While implicitly referring to these concepts, he is able to explicitly connect the examples of his family and local community back to the concepts of homogeneity and heterogeneity and to his paper's thesis: "The interaction between people will in the short run create a heterogeneous society. However, in the long-run the heterogeneous society will evolve into a homogenous society." As in Alex's work, I suggest that these examples from Baasim's essay suggest that using the personal materials enabled him to engage with issues related to the concepts from globalization theory. In my next example, I suggest that although the writer does not offer an explicit discussion on the concepts of citizenship and community, her work used personal examples and interview materials from a family member to engage with these concepts.

Another student in the class with Baasim, Abhra, a young Bangladeshi woman, writes about layoffs in the automobile industry. Unlike Alex's work, however, she directly attributes globalization as the root problem causing the outsourcing of jobs and mass layoffs, a notion that

serves as the essay's central thesis: "I will argue globalization is the cause of Detroit's automobile industries downfall and that globalization is negatively affecting the people of Michigan due to outsourcing of jobs and unemployment." To support this thesis, she discusses how her family has been impacted by outsourcing caused by globalization: "Both of my parents got laid off because their plants closed and moved to another country. My dad's company moved to Mexico and my mom's plant wouldn't reveal where they were outsourcing to." She also describes how the loss of employment has affected the atmosphere in her community using material from an interview with her mother:

> Most of my family and family friends are immigrants and work or used to work in the auto industry… When I listen to their conversation I hear desperation in their voice and how big of an impact globalization is having on them … I asked my mom how our financial situation is now, since both of my parents have been laid-off, and my mom replied "it's hard to manage everything. We don't have jobs and it's hard to find jobs that will fit us because we have no education in America and our English is limited. All the auto manufacturing companies are moving to other countries, leaving us on the street" (sic).

In her work, Abhra seems to be examining the nature of citizenship and community through the discussion of how her family had to immigrate to the U.S. to get work but are now competing for jobs with workers in other countries. She says, "Many immigrants migrated to Michigan, including my parents, because of the good paying jobs the auto industry was providing." However, she suggests that because globalization has created a free market economic environment, it caused the auto industry to move to other countries for cheap labor: "In third-world countries the wages are very low, so the owners can pay less for labor. In Bangladesh the wage per hour is $0.13 and in China the wage per hour is $0.44. Automobile industries are making lot of profit in third world countries by paying low wages." The discussion is fascinating in that she suggests that her parents are now competing for jobs with other Bengali citizens from their home country.

Unfortunately, Abhra never gets into a explicit discussion about the globalization concepts and she struggles to transition smoothly between the personal examples and scholarly texts in her writing. To make connections between the personal material and the theoretical texts on globalization, she relies heavily on Brecher and Costello's and Rodriguez's texts that explore globalization's negative social and economic implications. The paper never offers research of examples from counter-perspectives, and I found it less successful than the other students who were able to use the personal examples and interview material to develop complex academic arguments. Some of the essay's fluency issues, I think, can be attributed to the fact that English is not her first language, and the 10-page globalization essay was a drastic improvement from her five-page literacy essay in which her central argument relied on a blanket statement: "I believe for students to do the best they can there has to be a teacher-student relationship that's missing in so many classrooms." The improvement between the two essays was surely affected by the course's pedagogical focus on writing, and her efforts to address issues comments I had made on other writing assignments, but I also suggest that the personal connection she had with the topic contributed to her ability to produce a clear academic argument based on her interpretations of course materials on globalization.

Despite its limitations in presenting a balanced argument, Abhra's essay, like the other students' essays, is an important example of how integrating globalization theory into a critical pedagogical approach can address students' instrumentalist concerns and affective experiences. Abhra, a Muslim Bangladeshi immigrant, seems to display the same type of personal engagement with the topic of globalization as the other 22 students who were able to connect the theoretical materials to their personal experiences and economic situations, and she is able to use her family's economic experiences as valid examples to support her academic argument.

Although Abhra, unlike Alex and Baasim, does not explicitly address the key concepts from globalization theory, her work still seems to be considering the concepts of citizenship and community in complex ways. In the last section of my chapter, I return to scholarly critiques of critical pedagogy to discuss the implications of my data.

Findings

Critiques of critical pedagogy within composition studies suggest that traditional models are not taking into account the multiple subjectivities of today's college students who come from different ethnic, class, cultural, and religious backgrounds, etc. Seitz and Durst maintain that critical pedagogical models must actively work to understand students' needs and expectations, and Lindquist and Gorzelsky argue that more attention must be given to the students' and instructors' affective experiences within critical classrooms. Although the scholars offer different methods to address these issues – Durst's reflexive instrumentalism, Seitz's use of student-developed ethnographic projects, Gorzelsky's proposition that close attention to the affective dynamics of classrooms can be used to foster student engagement, and Lindquist's notion of strategic empathy – these approaches suggest that revised critical pedagogical models must support students' personal values, experiences, and professional expectations.

A major question left unanswered by the critiques, however, is how course materials and writing assignments can be used in the classroom to effectively draw on students' affective experiences while also helping them work toward pragmatic professional goals. Durst, for instance, uses course materials on higher education that "present students with diverse points of view on many central issues that have shaped contemporary thought about higher education" (179). He does not discuss, however, how his pedagogical model links such course texts to students' instrumentalist concerns. Durst's model assumes that students enrolled in higher

education will make connections between the educational system and their professional careers, which I suggest is often not the case among growing demographics of nonmainstream students. Consider, for example, Gorzelsky's struggle to explain to her working class relatives the connection between a liberal arts education and professional training: "Thus as long as liberal arts education experiences are decontextualized from students' future professional lives, their requirement remains a class-biased hoop whose cost and perceived irrelevance often make them an affront, as well as a barrier." Students' detachment from course materials and assignments seemed apparent in my analysis of the literacy essay revealing that few students offered personal connections to discuss the debate on literacy instruction with the American school system despite being encouraged to do so by the assignment handout. And the students who did make such connections were those with firsthand experiences with ESL/bilingual education, which suggests that these students were the primary demographic who were able to connect their own affective experiences to Rose's and Rodriguez's texts.

My data suggest that globalization theory potentially offers a body of work that students from widely diverse backgrounds can connect with personally, and that many students find issues of globalization meaningful and relevant to their daily lives and economic situations. I found it significant as well that 11 students incorporated interview material from family and friends to provide specific examples to support their arguments and their interpretation of the critical material. These students' use of this material suggests that they saw their families and communities as valid sources of knowledge that could stand side by side with published texts as credible academic sources.

Earlier in my dissertation, I discussed how my idea to integrate globalization theory into a critical pedagogical model was initially sparked when I taught an academic writing course

themed on globalization to Brazilian university students, and then taught two globalization-themed sections of first-year composition at Wayne State. In both settings, I noticed a high level of student interest and engagement in the globalization readings and writing assignment, and that students' interest in the topic of globalization seemed closely linked to their local situations. After conducting the formal research study, my data shows that the pattern I observed held true across the three semesters I used the "Thinking Globally, Writing Local" syllabus. My analysis of students' globalization essays suggests that many students in the course from diverse backgrounds, and in Honors and general education sections of the course, were able to make personal connections with course materials and assignments.

EndNotes

[1] See chapter 2 of my dissertation for a detailed discussion of this assignment and data analysis of how it expanded the course focus on multiple subjectivities.
[2] I use the term Big Three to refer to the three major U.S. automotive companies – Ford, General Motors, and Chrysler.
[3] A "bull market" is a market trend associated with increased investing and high investor confidence. On October 11, 2007, the Dow Jones reached a peak high of 14,279.96, but it then fell more than 50% to below 7,000 by spring 2009.
[4] Dominique Strauss-Kahn, the head of the IMF, made this comment on October 11, 2009, after what has become known as the "Black Week" in the stock market in comparison to infamous "Black Monday" of 1987. On Monday, October 6, 2008, the U.S. stock market started a weeklong decline in which the Dow Jones fell 18% and the S&P 500 fell more than 20%, making it the worst weekly decline in history (CNN News).
[5] The term outsourcing has recently been equated with the loss of jobs to third world countries, or laying off and firing of employees in order for companies to obtain cheaper labor outside the U.S. Mass layoffs and job turnovers throughout the state of Michigan have had a negative effect on the economy.
[6] With the loss of more than 170,000 jobs, the Detroit Metro area has seen a huge increase in unemployment.
[7] This news quickly became national scorn when the Big Three CEOs flew to Washington, D.C., in private jets to ask for an economic bailout. According to Democratic Representative Gary Ackerman, "There is a delicious irony in seeing private luxury jets flying into Washington, D.C., and people coming off of them with tin cups in their hand, saying that they're going to be trimming down and streamlining their businesses" (Levs).
[8] In 2008 the Bush administration issued a $17.4 billion emergency government bailout to help save General Motors and Chrysler from bankruptcy or failure.
[9] In July 2009, Michigan became the first state since 1984 to reach an unemployment rate over 15%, significantly greater than the national average of 9, and has had the highest unemployment rate in the nation for more than a year (Rooney).
[10] Notable exceptions include recent publications from an expressivist perspective such as Karen Surman Paley's I-Writing and David Bleich's work on personal writing. Some scholarly work has also emerged from the post-process movement suggesting a recuperation of process pedagogy, such as Thomas Kent's Post-Process Theory: Beyond the Writing-Process Paradigm.
[11] I aimed to use a reflexive instrumentalist approach following Durst's model by having the students enage in academic critiques on literacy and encouraging them to develop their service learning projects in relation to their majors.
[12] I have discussed Seitz's text in some detail in my first two chapters, and here I expand on the overview discussion presented in chapter 1.
[13] Gorzelsky points also to working class families who struggle to manage the costs associated with students attending college, such as "postdegree debt, the loss of financial contribution or independence that college-age working class students could otherwise offer their families, and the psychic cost of divided class loyalties" (305).
[14] Here I am referring specifically to the change I made during in the fall 2007 and winter 2008 sections to add the student/community partner projects discussed in chapter 4, and the addition of the two-part writing assignment on multiple subjectivities included in the winter 2008 course that is discussed in chapter 2.
[15] Shady Grove uses a model called "6+1 Traits of Writing," which is based on the qualities of writing –idea/content, organization, word choice, sentence fluency, voice, conventions, and presentation. The concept is based on Ruth Culham's 6+1 Traits of Writing: A Complete Guide for Grades 3 and Up, which was discussed by the school's literacy specialist during the orientation session and which my students were given excerpts to read.
[16] In the second two semesters in which students had the choice of at working Shady Grove or Built to Last, all the students in the class still did the readings and participated in these assignments.
[17] The "research context" section in chapter 2 presents the syllabus description of the assignment.
[18] This was a particularly difficult statistic to develop because in some students' essays I noted entire paragraphs of blanket claims with no evidence, whereas other students' essays, both in those that did and did not offer personal examples, relied minimally on this type of claim. Despite that I had to approximate these figures, it was apparent in looking through my notations of blanket claims that I made these notations a least twice as often in the students' essays that did not use personal examples as evidence.

[19] The students were assigned an article, "The Politics of Literacy" that discussed the phonics/whole language debate, and this particular student incorrectly tries to associate that debate with the issues of literacy discussed by Rose and Rodriguez.
[20] Although English is Rose's first language and he writes about education mainly from the perspective of a working class student and academic, the chapter of his book that I assigned the students dealt primarily with his work teaching students in a California Hispanic community.
[21] Chapter 2 presents an in-depth discussion of each of these concepts. Here, I refer to them generally in relation to the course materials on globalization.
[22] I use the term cultural texts to refer to novels, short stories, poetry, films, advertisements, art, etc.
[23] Data analysis from the first two semesters suggested that key concepts were not being sufficiently integrated into students' writing assignments. Therefore, in the third semester I added a shorter assignment that explicitly required students address these concepts, which I discuss in the homogeneity and heterogeneity section in chapter 2.
[24] The "research context" section in chapter 2 presents the description of the assignment students received.
[25] In class, we had "research workshops" in which we discussed how students could obtain "credible" sources, and how to properly document and cite their research.

CHAPTER 4

Pedagogical Revisions: Service Learning

Introduction

As an undergraduate student I had the opportunity to take several courses with service learning components. In one class, for example, I produced a documentary video about an urban garden project where local homeless people worked in the gardens to raise money for housing. For that term, I passionately dedicated the majority of my life to the project. I spent countless hours taping footage, editing video, conducting interviews with community members, and even participating in neighborhood activities. As the term drew to an end, I excitedly presented the product of my hard work (the video) to my professors and classmates for feedback and critique. Since the day I received my final evaluation in that course, I have never returned to the gardens or the neighborhood. Although my documentary did eventually air on the local public broadcast station, to this day I do not know whether the community members and local homeless whom I interviewed and videotaped ever saw the final version of the documentary, or if they felt the video represented their community and garden project appropriately.

From my position as a student, however, I was proud of my accomplishment and never considered how my actions were likely viewed from the community perspective – another college student who energetically appears trying to "help their community," then disappears as soon as she accomplishes her institutional goal, which, more often than not, is a letter on a transcript. In retrospect, I find it unfortunate that my well-intentioned college professors and I were unfamiliar with critiques of service learning in composition scholarship. To recap critiques of service learning discussed in previous chapters, scholars maintain that service learning courses often privilege student/university knowledge over local/community partner knowledge and lack

authentic collaboration between students and partners (Cushman "Public Intellectual"; Flower). They also suggest that traditional models of service learning courses are privileging ideologies of service or volunteerism over reflection (Herzberg), which may perpetuate problematic identity politics stereotypes (Himley; Green; Schutz and Gere), and that many programs are not sustainable for local communities and agencies (Cushman "Sustainable"). I argue that these critiques point to a major concern facing service learning – many programs and projects place too much focus on the student service component, and do not give enough attention to community partners' needs and concerns.

In much of her recent work in the field, for example, Flower discusses problematic university/community relationships found in traditional "outreach" models of service learning. She argues that community members are often denied rhetorical agency in the sense that college students and faculty tend to speak *for* or *about* them, but not *with* them:

> The intercultural relationships they create often position community folk as clients, patients, victims, children, immature, or incompetent. Community members typically exist as *participants* in social projects, not as *partners* with expertise who must be respected as agents in their own right. So to the extent that such partnerships are diminished – and people from mainstream elite circles become experts, leaders, directors, service providers, and tutors – the possibility for inquiry with others, across difference, evaporates. (Rhetoric of Public 28)

She argues that service learning projects must allow for intercultural inquiry in the sense that activities must open a dialogue between student and community partners that offers both parties a voice in decision-making and problem solving. The design of my "Thinking Globally, Writing Locally" pedagogical model was spurred by an initial hypothesis[1] that incorporating globalization studies into a critical pedagogical course with a service learning component had the potential to promote intercultural inquiry. To investigate the hypothesis, I developed research questions that would guide my study[2]. This chapter uses qualitative data to investigate research

questions centered on service learning pedagogical revision. I focus particularly on the following question: Does integrating globalization theory into composition pedagogy through critical pedagogy and service learning promote intercultural inquiry, as defined by Flower? If so, how and to what effect?

Chapter Overview

Based on data analysis, I maintain that within my "Thinking Globally, Writing Locally" course the student service learning projects that proved most effective in promoting intercultural inquiry were projects in which students and community partners coauthored nontraditional texts such as documentary videos and Web sites. I make this claim by investigating key features of Flower's concept of intercultural inquiry in relation to Thomas Deans' three primary models of service learning writing programs – writing for the community (WFTC), writing about the community (WATC), and writing with the community (WWTC). Throughout my study, students undertook service learning projects that fell within each of Dean's categories. Using ethnographic and teacher-research data gathered during three semesters teaching service learning courses at Wayne State, I aim to expand Deans' research. Although Deans closely examines specific case studies within each of these service learning models, he also suggests that more research, particularly ethnographic data, is needed to examine these models from the students' perspective. He says,

> In these case studies, I account for student experiences of service-learning to some degree, but perhaps not as much as I should. Rather, my focus deliberately remains trained on the curricular aims and assumptions of the particular community-based projects. Thus, the approach is more analytic and comparative than ethnographic, and most attention is devoted to curricular and pedagogical arrangements as they relate to rhetorical, critical, and composition theory. (52)

This chapter conducts a detailed analysis of students' experiences with WFTC, WATC, and WWTC models. I examine students' reflective writing on service learning, their final projects, data generated from audio recordings of in-class discussions, and post-semester interviews. I also revisit my key concepts in globalization theory – homogeneity and heterogeneity, community, and citizenship – and use qualitative data to examine how these concepts functioned within WFTC, WATC, and WWTC models of service learning.

When Town and Gown Collide

"Will there be somewhere we can park our cars where they won't get broken into?" "Is it safe to go there by ourselves?" "How can we help them if they don't speak English?" "Does the orientation tour count toward the 20 service hours?" These are the types of questions I generally received on the first day of class after discussing the service learning component of my "Thinking Globally, Writing Locally" intermediate writing course. Although I sent an e-mail message to students before the semester informing them that they were enrolled in a service learning course (and it was listed in the university bulletin as well), it never failed during the three semesters I conducted research that there were several students who claimed to know nothing about the community-based work. Even some students who read the e-mail and had knowingly signed up for a service learning course still seemed somewhat hesitant about being asked to go into Southwest Detroit. One student named Cindy, for example, told me her mother was quite anxious when she learned that her daughter would be going into "that part of the city," and she required Cindy to pair up with another student and carpool if she was going to stay in the course. In an interview conducted a year later, I asked Cindy if she and her project partner, Linda, ever felt unsafe during the semester. She said they felt uncomfortable only one time when

she could not find street parking in front of the field site and parked farther away than usual. "But it ended up being fine," she said.

Although Wayne State is located in midtown Detroit, the majority of the university's students commute into the city for classes from the surrounding suburbs. I have had numerous students tell me, for example, that they spent their entire lives in the Detroit metro area without ever going downtown. Racial unrest in 1940s-1960s, and the race riots[3] that ensued, caused many whites to flee the inner city for suburban areas taking industries and amenities with them. Former Detroit Mayor Coleman Young discusses white flight into suburban regions:

> The [1967] riot put Detroit on the fast track to economic desolation, mugging the city and making off with incalculable value in jobs, earnings taxes, corporate taxes, retail dollars, sales taxes, mortgages, interest, property taxes, development dollars, investment dollars, tourism dollars, and plain damn money. The money was carried out in the pockets of the businesses and the white people who fled as fast as they could. The white exodus from Detroit had been prodigiously steady prior to the rebellion, totaling twenty-two thousand in 1966, but afterwards it was frantic. In 1967, with less than half the year remaining after the summer explosion –the outward population migration reached sixty-seven thousand. In 1968 the figure hit eighty thousand, followed by forty-six thousand in 1969. (179)

Since this tumultuous period in Detroit's history, there has remained a stigma of danger and a fear of violent crime that surrounds many people's perceptions of the downtown area. On multiple occasions my students have brought up the point that growing up they were not allowed to go past "8 Mile" – the dividing line used by locals to distinguish between the city of Detroit and the surrounding metro area. For many Detroiters, 8 Mile metaphorically represents racial, social, and economic inequality. Barrett Watten, for instance, vividly describes the stark contrast between the struggling city of Detroit and thriving neighboring suburbs:

> … [A] commute from nearby suburbs such as Huntington Woods and Grosse Point still involves, on a daily basis, a lesson in dystopia as the boundary with Detroit is crossed. Driving into downtown from Grosse Point Park, for instance,

> as Shoreline Drive turns into East Jefferson, one moves abruptly from an illusion of social cohesion embodied in substantial homes, wide boulevards, landscaping, and water-front parks, to a postindustrial wasteland of defunct businesses, depopulated neighborhoods, and vacant lots dominated by Chrysler's retooled, state-of-the-art East Jefferson assembly plant just after the city limits is crossed. (148)

Despite the urban decay Watten accurately depicts, however, many feel that there is also a certain vigor that abounds within the city and its residents – like an underdog that has never given up fighting to pull ahead. There have been ongoing urban revitalization projects, including the development of upscale loft apartments near the riverfront to encourage suburban residents to relocate downtown. The midtown and downtown areas, for example, remain the cultural center of the metro area, featuring attractions such as the Detroit Institute of the Arts; the Detroit Symphony Orchestra Hall, Opera House, and Repertory Theater; Motorcity, MGM Grand, and Greektown casinos; Cobo Arena; and many well-known sports venues including Ford Field, Joe Louis Arena, and Tiger Stadium. In recent years, Detroit has hosted a number of large sporting events such as Super Bowl XL, the 2006 World Series, and the 2009 NCAA men's basketball Final Four. These events have been used by media organizations to promote the city's ongoing revitalization efforts with the twofold aim of bolstering national tourism and encouraging suburban residents who have long avoided coming into the city to return for dining, shopping, sports, and cultural events, etc.

Cindy told me that she feels fortunate to have taken the service learning course during her first semester at Wayne State, because now she is comfortable going into the city for lunch with friends, and going downtown for cultural events. She says, "I think if I wouldn't have done the project, I would have been scared to ever go off campus. Now I love the city. … I even took my family into Mexicantown for dinner, and showed them the area where we worked on the project.

They were impressed by my knowledge of the city, and I think it also changed some of their fears about Detroit." Cindy also told me that she still maintains contact with her Built to Last (BTL) project coordinator, with whom she says she became "close." Clearly, the service learning project was a positive experience for Cindy in the sense that she was able to gain a level of comfort and sense of familiarity with Detroit, and develop relationships in the Mexicantown community. Her experiences, however, also pose questions that resonate strongly in scholarly critiques of service learning: Is getting students out of their comfort zones enough? Is Cindy's experience genuinely transformative[4], or does it serve only to normalize stereotypes and fears of "the stranger" or "the other[5]"? In the sections that follow, I discuss a range of qualitative examples from WATC, WFTC, and WWTC models to investigate whether students' service learning experiences supported intercultural inquiry between students and community partners.

University/Community Partnerships

Before discussing my qualitative data in greater detail, I find it important to contextualize how the service learning components of my intermediate writing courses came into existence. These details are significant in the sense that my dissertation project was developed within an institutional setting in which university/community relationships were already established. Developing a service learning course within a composition program that did not have these relationships in place would have been quite challenging. For example, the university's partnerships with BTL and Shady Grove (SG) were established through CommunityEngagement@Wayne, a center designed to support the university's and Honors College's missions of service to the community with the aim of developing "mutually beneficial partnerships between the university and community to improve the social, economic and cultural climate of southeastern Michigan" (CommunityEngagement@Wayne website). I became

involved with CommunityEngagement@Wayne through my work with Wayne State professors Gwen Gorzelsky and Ruth Ray, who both have previously taught and researched service learning classes, and have advised other graduate students' service learning dissertations. I began by doing extensive research in the area of service learning for my qualifying exam and dissertation design before teaching any service learning courses. Therefore, I actually began conducting qualitative research during my first semester of teaching service learning as a graduate teaching assistant. I emphasize this point because in addition to generating scholarly research for my dissertation, these semesters were also pedagogical training in learning to effectively organize and instruct composition courses with service learning components.

With the larger goal of making service learning partnerships mutually beneficial for the university and community, it is essential for service learning instructors to participate in planning meetings and to maintain ongoing communication with community partners. Therefore, each semester I taught service learning, I maintained regular conversations with community partners. I tried to address potential issues immediately, then, had follow-up conversations with community partners to seek input about whether the issues were handled sufficiently. For example, during my first semester working the at SG site, I sent an e-mail to the school's literacy director to make sure that things were running smoothly on her end. She mentioned that she was slightly upset that a few of the college students were coming into the school to tutor wearing torn jeans and baseball hats. She thought it sent a bad message to the elementary school students, who were required to wear uniforms. Although the clothing issue was not something that we had negotiated during out planning meetings, I quickly discussed the issue with my students, who began maintaining a dress code while tutoring at the school. I also revised the syllabus to include the dress code information into the section on course requirements for future semesters. Although

the clothing example may seem like a minor concern, when I next spoke with the SG literacy director she explicitly mentioned how impressed she was that the situation was handled quickly and effectively. It is quite possible that the issue and its prompt resolution influenced her decision to maintain a partnership with my intermediate composition courses for the following two semesters.

Moreover, I felt my degree of experience in working with students and community partners in a service learning context improved substantially each semester that I taught. Therefore, I significantly revised aspects of my syllabus, such as making changes to course texts and assignments, based on my observations and experiences. The overall use of critical and service learning pedagogical approaches, and my theoretical framework for using globalization materials, however, remained consistent throughout my research. The most significant revision I made was that during my first semester of research in winter 2007, I used the popular WATC[6] model, which I discuss in more detail shortly. Overall, I had many concerns with this particular model and modified the course's final assignment in fall 2007 and winter 2008 to allow students to design service learning projects in conjunction with SG or BTL that would allow them to also use WFTC and WWTC models. Therefore, data examined in this chapter includes student texts and projects produced in the three major groupings of service learning courses defined by Deans. In the following section, I define a set of key features of intercultural inquiry discussed in Flower's work in community literacy to analyze data collected from WATC, WFTC, and WWTC models.

Key Features of Intercultural Inquiry

"The goal of intercultural inquiry," according to Flower, "is a transformed understanding, that is a collaboratively constructed meaning that does justice (as best it can) to the interpretive

logics of all parties" (Rhetoric of Public 169). Throughout her work, Flower suggests that intercultural inquiry is the foundation of community literacy, and that it is imperative for students and community partners to develop questions that are collaboratively constructed through shared inquiry and problem solving. Community literacy, according to Flower, is based on the idea that university students and urban community members become "working partners" as they "solve joint problems," "develop the problem-solving skills that lead to understanding and action," and "engage in intercultural collaboration and refection" (Rhetoric of Public 71-72). She maintains that transformative thinking and experiences are possible if students and community partners use inquiry to discuss their differences and learn to negotiate these tensions to produce texts that reflect multiple voices and ideas.

In Community Literacy and the Rhetoric of Engagement, for example, Flower discusses a college mentor, Scott, who tutors urban youth with the goal of being a positive role model for them. Coming from a rural Vermont background with a hardworking father who greatly influenced his ideas toward work, Scott wonders how some black males are able to develop a strong work ethic despite the lack of positive male role models within the African American community. Based on this initial question, Scott develops an inquiry into role models in the black urban community, which includes interviews and academic research. The inquiry allows a plethora of voices and conflicting ideas to emerge. Flower says, "Scott's interviews with teens turned up story after story of fathers, jazz-playing grandfathers, brothers … and volunteers who mattered. However, these pictures of working (if nontraditional) support were rivaled by other voices" (166). The inquiry, therefore, causes Scott to revise his original assumptions about role models in the African American community without formulating a definitive answer to his question: "He has reframed his sophomore preoccupation with *being* a role model into an open

question about the role African American men played in the lives of black teenagers he now knows" (164). The inquiry also allows Scott to reconsider his own position in the tutoring experience as he begins to develop a more complex understanding of how the teens perceive him based on their particular social positions.

Scott, according to Flower, has developed a "negotiated understanding" in which he realizes that knowledge is situational "not only in his cultural context but also in glimpses of theirs" (167-168). With this example Flower illustrates intercultural inquiry by showing how Scott's thinking is transformed based on his and the teenagers' collaborative inquiry into his question. Based on this example, as well as numerous others Flower presents in her body of work on community literacy, I draw the following key features of intercultural inquiry. First, *a question or problem must emerge.* Second, *students and community partners must work collaboratively to negotiate the problem*. And finally, *participants must develop a transformed understanding of the problem*. In the remainder of the chapter, I examine students' work within WATC, WFTC, and WWTC service learning models in relation to these key features to argue that the WWTC model of service learning proved most effective in promoting intercultural inquiry as defined by Flower. My research also suggests that WFTC projects were successful in helping students identify a problem, thus taking the first step toward intercultural inquiry. However, these projects were less effective in allowing students and community partners to collaboratively negotiate the problem and develop transformed understandings. In the next section, I begin by discussing the WATC model, because this is the approach used during my first semester of dissertation research.

Writing about the Community

In WATC courses, students participate in service projects and reflect on their experiences in writing assignments. In this model, students can do service work in a wide range of capacities. Tutoring children is the most common activity, but students also work at soup kitchens, shelters, nonprofit agencies, etc. What makes WATC unique from the other models, according to Deans, is that "the service itself usually does not involve writing" (85). In other words, students' service activities may not be centered specifically on writing, but the work will serve as the basis for various types of writing assignments required in the college composition course. Deans says WATC courses are popular in colleges and universities "since they generally do not disrupt the dominant rhetorical practices of the academy" (108). Meaning, students typically write traditional documents such as essays, research papers, and personal narratives rather than the sorts of nontraditional hybrid texts discussed by Flower. Often, writing assignments produced in WATC "are *about* pressing social issues, but written in a rhetoric of academic critique and argument, and intended for an academic audience, primarily the teacher" (Deans 97).

Although many instructors aim to use students' service experiences to explore pressing social, political, and economic issues, scholarly critiques of WATC courses suggest that students' community work often is not well connected to critical readings and writing assignments used in college classrooms (Herzberg). Also, because of the personal, reflexive nature of work typically produced in WATC, many scholars seem to view it as a "feel good" approach that focuses too much on "emotional aspects of the event rather than on the social and conceptual dimensions and implications of the experience" (Deans 103). In one of the most commonly cited critiques of service learning, for instance, Herzberg suggests that students' personal reflections do not promote the level of critical thinking to support goals of critical

pedagogy: “Writing personal responses to community service experiences is an important part of processing the experience, but it is not sufficient to raise critical or cultural consciousness” (59). In response to this claim, Herzberg develops a WATC two-course sequence that aims to use community service work toward the development of students’ critical consciousness. The Expository Writing I and II course sequence serves as Deans’ case study example for the WATC model.

According to Deans, Herzberg’s courses emphasize the discourse of critique used in traditional critical pedagogical approaches. Students taking the course tutor elementary school children at a local public school while exploring larger themes of schooling and literacy in the classroom through critical readings and writing assignments. Herzberg’s goal is to promote both critical and service leaning pedagogical goals by making explicit connections between the students’ service experiences and the critical work being done in class. “The manner in which Herzberg teaches his course prompts students to question and critique how our culture structures schooling and literacy,” says Deans, “This pedagogical approach itself marks an intervention in the world, a disruption of dominant public discourses, casting Herzberg in the role of critical teacher and transformative intellectual” (100). Although Herzberg does not require students taking the sequence to incorporate their service experiences into their final research projects[7], Deans finds that “these research topics seem to be motivated by the community service experience and to draw directly on that experience as a primary source” (96). The essays suggest that many students taking Herzberg’s courses appear to be critically relating their experiences within the community to larger course themes of literacy and schooling.

As a graduate teaching assistant designing my first service learning course, I found Herzberg’s expository writing model particularly compelling. My overall goal was for students’

in my class to connect the course themes of literacy and globalization to their service learning experiences. The hypothesis I originally developed, for example, was that introducing globalization theory into a critical, service learning pedagogical approach would provide students with a more concrete knowledge of how global economic factors associated with capitalist expansion contribute to the economic and social conditions of today's historical moment, and also to economic and educational disparities among cultural groups and within areas such as inner cities. Because of SG's predominant Latino student demographic, many of the students are English Language Learners (ELL), or English as a Second Language (ESL) students, who struggle particularly with academic writing in English[8]. I felt, therefore, that the service learning work at SG would link effectively to the larger course themes of literacy and globalization. Another reason I originally decided upon SG as my community partner was that my students would be doing tutoring work specifically in the area of writing.

After conducting my first semester of WATC research and reviewing fieldnotes and students' writing assignments, I was left with a significant concern: Does developing empathy and compassion for others, and the ability to discuss experiences in the community in relation to larger social issues, translate into intercultural inquiry? Like Cindy, many other students expressed that their preconceptions of Detroit and Mexicantown were challenged by experiences during the service learning projects. A student whom I call Ben, for example, wrote about his initial perceptions of the service learning site, saying:

> Since I have been, for most of my 24 years, a sheltered suburbanite who has been fortunate enough to attend stellar public school, I had a few preconceived notions when I began my tutoring at [SG]. To me, the school being located on _____ Street in the area known as "Mexican Town" was surely going to be a dilapidated establishment, with broken computers, bars on the windows, and rowdy kids running about causing trouble.

In class, Ben openly discussed how this perception had been developed through years of growing up in a household where the Detroit public school system was always talked about negatively. Ben's mother was a schoolteacher in one of the nicer suburbs, and his father had worked in the auto industry until he made the decision to take an early retirement severance package offered to autoworkers because of the declining American auto industry. Growing up, Ben's parents made it clear to him that downtown Detroit was off limits, and he, therefore, created a mental picture of what the experience at SG would be like based on how he had heard the city depicted. Ben's experience in Mexicantown, however, reveals itself much differently than he expects. He writes about how his opinion changed on the first day of the service learning project:

> This one day in [SG] was able to totally rearrange my thoughts about public schools in the "inner city". These children were full of life, and so eager to learn everything their brains could hold. They latched onto every word I said, and although this was our first meeting, they all said they couldn't wait to tell me more. I promised them that as long as they wrote down their thoughts and ideas for me, that we could discuss them as much as they like, permitting they were all complete with their writing. (sic)

Like Ben and Cindy, students who took my "Thinking Globally, Writing Locally," generally discussed their service learning experiences positively. For instance, during the winter 2007 semester, the semester in which all students in the class worked within the WATC model, 17 of 20 total students signed consent forms to participate in the research study. All 17 of the consenting students discussed the tutoring experience from a positive perspective in their tutoring narratives. I use the term positive perspective to refer to the following types of comments made at least once within the student text – "I like the service learning project," "I found that I really enjoy it," "I'm looking forward to meeting again with these students," "I am really grateful for having this experience of tutoring kids in English," etc.

The pattern I found more significant, however, was that 12 of the 17 papers provided specific examples of how the authors' initial conception about what the tutoring experiences or the elementary students' educational/language ability would be like was challenged in ways that changed their opinion. To develop this statistic, I quantified statements in student papers in which students clearly stated both their initial idea and how it was revised by their actual experience. Some papers made more than one of these statements; however, I refer to the total number of papers that displayed the feature at least once. For example, Tasha writes, "I was doubtful that 45 minutes a week for ten weeks was going to improve the writing skills of fourth graders. With that said, I initially felt that tutoring at [SG] was going to be a waste of my time." After describing each one of her four students' learning styles and how the student was improving, she goes on to say, "I regret ever thinking that this would be a waste of my time … I didn't think that 45 minutes would be of much help. I was wrong." Another young woman in the class, Marissa, writes, "At first, I really didn't see how tutoring students could help me become a better writer. However now, I am starting to see improvements in my writing. The methods I give the students to develop ideas and content are the same methods that are helping me." Similar rhetorical moves as these examples were made in 12 student texts during the WATC, and the other papers referred to their tutoring experiences positively.

Despite that fact that many students clearly explicated how their initial views of the project were revised in some way, few students, however, made any type of rhetorical connections between their tutoring work at SG and the course themes of literacy and globalization in course writing assignments. For example, only 2 of 17 student texts drew upon examples from the service learning project in the literacy essay assignments and 3 student texts did so in the essay on globalization. Based on these statistics, I interpreted that the students'

community work and the larger course themes were not being integrated into students' writing in the way I initially envisioned. While I would say that the rhetorical examples suggest that there was clearly transformative thinking taking place for many of the college students, the tutoring work did not seem to generate the type of working partnerships or collaboration problem solving that Flower describes as intercultural inquiry.

For example, during one class discussion toward the beginning of term, my students were sharing tutoring strategies they were finding successful with the elementary school children. The discussion turned to the issue of developing personal connections with the children so that they felt comfortable expressing their thoughts and ideas, and several of my students offered specific examples from their tutoring sessions to support the point. A young Arabic woman in my class, Saya, who wore the traditional hijab, or head-covering, made the following comment: "It was amazing how open and friendly the children were … They wanted to know about me too, what nationality I am, and what language I talk. One girl asked me if I could have lunch with them, and if I would say something in my native language, which they liked." Then, another student, Marta, nodding her head in agreement with Saya, told the class about an elementary school boy, Jorge, who told her that he did not like reading or writing and intentionally tried to fail the fourth grade so he would not have to do harder work. Marta said, "I thought that if I started to talking to him more as a friend and less as a teacher maybe he would open up a little more to me. The next session we had [Jorge] volunteered to read and answered some of the questions we were working on in his reading book." Although Saya's and Marta's comments seem to express the students' desire to engage with the elementary students' subjectivities, there are no clear examples, however, of key features of intercultural inquiry such as collaborative problem-solving, or transformed understandings.

Following Marta's comment in class, another young woman, Anna, quickly offered a somewhat opposing view, saying, "I realize that I don't have much in common with the kids at all. I expected this because I tutor two seventh-grade girls at another school in Detroit and I don't have much in common with them either. … Still, it's extremely sad to hear about the tragedies that these young children have experienced so early in their lives." Rather that expressing a desire to engage with the students' subjectivities, Anna's comment seems to indiscriminately lump the elementary school students as a homogenous unit of oppressed minorities. In comparison to her comment in class, however, Anna conveys a similar perspective in her tutoring narrative, but she frames the experience as an example of transformative thinking. She writes about tutoring Maria, an SG elementary school student, on a writing activity, saying,

> … [Maria] and I headed to the library to complete a worksheet on adjectives. She worked very well coming up with vivid adjectives to fill the sentences, but a few of her questions were a reality check for me. One sentence was to describe a bug crawling across the floor, and [Maria] looked at me and asked "What is bug?" It was interesting for me to find out that such a common word for most people was completely foreign to [Maria]. I explained what a bug was, she completed the adjectives very well, describing the bug as "ugly" and "giant."

Prior to the excerpted section about helping Maria with the worksheet on adjectives, Anna begins her short response paper with a description of her initial feelings about service learning: "When I was first told that English 3010 was a service learning class, and would require tutoring time at [SG], I was very nervous." Her next rhetorical move is to generally discuss the four children she is tutoring for the semester before describing the excerpted example with Maria. She concludes the paper by saying, "I have come to better understand and feel more compassionately for the children from a foreign country, and their struggles to succeed growing up in America."

Anna's rhetorical moves seem logical for the genre of a short written response paper – to begin with an introductory statement posing the problem that she was initially nervous being

asked to tutor children at SG, then to conclude with a blanket statement about what she has gained though the experience. Therefore, Anna's work is included within my statistic of papers that provide specific examples of how the authors' initial conception about what the tutoring experiences or the elementary students' educational/language ability would be like was challenged in ways that changed their opinion. The response raises concern, however, because it seems that even though Anna's feelings toward the tutoring project and her perceptions of others are changing, she is not engaging with the subjectivities of the students. I find Anna's comment in class and written response problematic in relation to scholarly critiques that suggest service learning often promotes caring for others rather than understanding. Anna clearly seems to be developing empathy and compassion for ELL and ESL students and is recognizing that living in a country where you also speak the dominant language is a privilege.

Based on my analysis of the data collected during my first semester of research, I did not find any clear evidence that the WATC model worked effectively to promote intercultural inquiry as described by Flower in the sense that none of the students' work met any of the three key features. I also would like to emphasize, however, that I perceive Flower's concept of intercultural inquiry as an ideal to work toward. Even in the WWTC projects in which my research suggests students' projects did meet all three key features, for instance, there are certainly revisions that could be made to allow for improved collaboration, such as in the example of Alex and Ryan's project I discuss in the WWTC section. Therefore, I think that if students can take one or two steps, or even baby steps, toward intercultural inquiry, then progress is being made. Many positive outcomes did emerge within the WATC model, and I certainly did not perceive the semester as a failure. For example, Saya's comment in class about how she shared information about her Arabic language with the elementary students suggests that there

was some type of intercultural collaboration between students and community partners despite that the collaboration was not based on a shared inquiry. Also, my analysis of their written work suggests that my students enjoyed the service learning component of the course and found it meaningful on various levels. Therefore, in future courses I would choose to use WWTC or WFTC models for a service learning course before I would use WATC. However, I would also be interested in using the WATC approach again in my teaching with the goal of improving the model to better promote intercultural inquiry based on the observations from this study. The first major revision I would make, for example, would be to have my students work with the elementary students to develop a specific question about literacy or globalization that they would investigate together in their tutoring sessions throughout the semester. With such a revision, I think it is quite possible that the WATC model has the potential to allow for intercultural inquiry.

In presenting the analysis of the WATC model, my aim in not to discount Herzberg's students' experiences in the expository writing sequence I modeled. My central point is that in using a similar approach at Wayne State, I did not find my results to be nearly as successful as Herzberg's work at Bentley College. I suggest that a wide range of factors played a role in the discrepancy. For example, Herzberg teaches at a private liberal arts college as opposed to an urban research university, and he certainly has a great deal more teaching experience than a graduate student who was teaching her first service learning course. Quite possibly, he also may have had his students' inquiry into schooling and literacy more integrally connected to the service learning tutoring activities. Because my initial data analysis raised concerns about student/community partner relationships in the WATC model, I, therefore, revised my syllabus and assignments in order to research whether using WFTC or WWTC approaches would yield different findings. In the following sections, I discuss data collected during the fall 2007 and

winter 2008 semesters and my analysis of the other service learning models in relation to key features of intercultural inquiry.

Writing for the Community

During the two semesters following the WATC course, students were given the option of either tutoring elementary students at SG or working at the BTL non-profit organization. I added BTL as a community partner for several reasons. Foremost, I wanted to expand the types of service activities in which students could participate. BTL had a variety of service opportunities for college students to choose from – an after-school program with a high-tech Intel computer lab, a day-care center, adult ESL classes, a seniors program, and a needle exchange and health services program. Therefore, students interested in working with adults or seniors rather than children could choose to work at BTL. Also, during my first semester working with SG, I found that it was hard for some of my students to find blocks of tutoring time that fit neatly within the school's 9 a.m.-3 p.m. schedule. BTL offered daytime and evening activities, therefore making the service hours more flexible for students with busy schedules.

In order to revise my original syllabus to incorporate WFTC or WWTC projects, I cut one of the three major essay assignments[9] that I used the first semester. However, I retained the course themes, and students were still required to write literacy and globalization essays and three shorter response papers. For their final assignment, students designed service learning projects in conjunction with SG or BTL that would benefit the organization and community; the projects also had to meet my approval. Students pursued a wide array of projects that fell within WFTC and WWTC models, but, here, I focus specifically on students' WFTC projects. Deans describes the traditional WFTC model: "One of the most popular forms of service-learning brings college students into partnership with nonprofit agencies, where the students undertake

what are essentially mini-internships and compose purpose-driven documents like grant proposals, research reports, newsletter articles and brochures" (53). Students in my course who did WFTC projects most often chose to develop newsletters and brochures on issues such as asthma and type II diabetes, energy conservation and recycling, etc., but there were many exceptions. One student created a Web site designed for children on nutrition and childhood obesity with online games about healthy eating habits. Three groups of students (with two students per group) developed different types of literacy programs, including a summer reading/writing program for SG, an adult ESL program for BTL, and a literacy calendar model for Wayne State students tutoring elementary-age children for 10-week blocks. And two students (one student each semester) wrote proposal-type documents for the BTL needle exchange program. All students during both semesters were required to make final project presentations in class, and some students also gave presentations for community partners.

The most professional document produced during these two semesters, in my opinion, was the first edition of a journal for the Mexicantown community titled "The Civic Engagement Update for the Southwest Latino Community." The journal is a 13-page booklet with informational sections on immigration and citizenship, economic opportunities, electoral participation and voter registration, safety and violence in Southwest Detroit, and education. The section on education, for instance, covers 2½ pages and has mini-sections on "child education," "higher education, and "adult education." The child education mini-section, for example, offers responses to questions such as, "Where do I enroll my child?", "What if my child doesn't speak English?", and "How can I talk to my child's teacher?" And the higher education and adult education sections provide important information about educational grants, financial aid for college students, types of degrees available, and locations near BTL that offer adult education

courses and General Educational Development (GED) certificates. Cindy and Linda, whom I mentioned earlier, worked under the guidance of a BTL staff member to research and write the journal materials. Although the journal was printed and distributed under the BTL name and logo, the students were given credit for their work on the front page.

At the end of the term, I visited BTL to get the agency's perspective on the students' projects and hear staff members' overall thoughts about the semester. Several people mentioned how thrilled they were that Cindy and Linda had produced the journal edition. Guadalupe, the staff member who directed the students, told me that BTL had wanted to put out an informational journal like this for "so long," but had never been able to get the project off the ground until Cindy and Linda offered to do it for their final project. I should also mention that during my original meetings to set up the community partnership with BTL, I questioned an agency representative about the types of projects that might be useful for the organization, and this project idea came up in our conversation. However, it was described to me much differently at the time. After I explained my larger course themes of globalization and literacy, the representative told me that one of the staff members wanted to undertake a grant proposal on immigration issues and that she thought this would be an ideal project for students in my class. Therefore, when informing my students about their service learning options, I mentioned that BTL was looking for some students to work on this project and described my interpretation of the project to the students. A week later, Cindy and Linda told me they would like to do "the immigration project," and I put them in contact with the agency representative, who then put them in contact with Guadalupe. In a short response paper, Linda writes,

> So far, I have not encountered any challenges in the course of this service learning. However, I would like to mention how this project differed immensely from my initial expectations. I imagined we would be analyzing numbers and gathering data about immigration in this area and to write a grant. I was

> considering interviewing [BTL] clients to support the data for the final project. Instead, we were asked to research and initiate a journal that will be used to later write a grant. I really hoped this project incorporated more human interaction. Although it has potential for great success in helping the community, I feel as if the service portion of it is not well balanced with the learning.

Although BTL was extremely appreciative of the students' work on the journal, and I was highly impressed by the professional quality of the document my students produced (which I later used as an example of students' service learning projects in two successful applications for teaching awards), I felt concerned that the students' labor had been exploited for the benefit of the nonprofit and myself. I wondered whether Cindy and Linda felt that they had mutually benefited from the project, which I had emphasized to my students was the main goal of service learning. I felt that in order to accurately discuss WFTC in my dissertation, I needed to hear students' perceptions of their service learning projects after they were no longer enrolled in my course. In other words, when students would no longer be concerned that what they said to me might affect their grade. Therefore, I contacted former students who had done WFTC projects for interviews after the course's completion.

Linda, unfortunately, never responded to my e-mail request for an interview. Cindy, however, did agree to come to my office for a tape-recorded interview session. In the interview, I explained the nature of my dissertation project to Cindy in layman's terms, and asked her to begin by talking generally about what she thought of her service learning experience. She emphasized that she would have liked there to have been more collaboration between their group and the community partners, saying, "I wish we would have had more communication with the Latino community … then we would have had a little more knowledge about what they really wanted … like if they didn't need as many details about the immigration stuff." I followed up by asking her how much she felt BTL did collaborate on the project. She said, "When we went

down there she pretty much just put us in a room and we did our research and started putting stuff together." After hearing Cindy's feelings that she would have liked more interaction with the community partners, I talked about the difference between WFTC and WWTC models and described some of the projects other students had produced that were much more collaborative. I then asked her: "Would you want to change the type of project you did?" She quickly responded, "No, I don't think that they really have that many resources like this available to them in one source, because we included stuff about immigration, education, political elections. So I think that it was good that it was all in one place for them." Somewhat surprised by this response, I asked her whether she felt the project was educationally useful. She said,

> Yeah, I definitely learned about the processes that they have to go through in order to be a citizen and all these different things, which I didn't know. And [Guadalupe] was saying that a lot of people don't even know these things, which was kind of our main reason for doing the project … I know that I got something out of it. It meant a lot to me just to be able to help people. I like to help people, and in that venue I definitely got something out of it."

After my interview with Cindy, I was relieved to hear that she did not feel exploited by the service learning component of the course. In fact, when asked whether she would choose a service learning course or a more traditional academic course in the future, she said, "Oh, hands down, service learning." However, like the WATC model, the WFTC data also raised questions for me about whether these projects promoted intercultural inquiry and working partnerships between students and community partners. The WFTC projects did go a step further than the WATC model in the sense that these projects allowed a question or problem to emerge. For example, students designed their documents such as newsletters, brochures and Web sites with the idea that these texts would meet a particular need or provide a service that they felt was

lacking. I would argue that I did not find substantial evidence in any of the WFTC projects that students and community partners worked collaboratively to negotiate the problem.

For example, after the completion of their projects, I asked students to write short responses discussing their "perception of service learning and its relationship to education" based on experiences during the semester. A young man, Marc, responded by saying that he has mixed views about the service learning experience. He writes,

> First, in the most literal sense, our work at [SG] sustained children's educations through individual tutoring; this alone improved their academic success and aided their comprehension of the English language tremendously. This, in turn, helped change other student's perceptions of the students not only from an academic standpoint, but also from a "social hierarchy" standpoint as well. In a broader context, our tutoring at [SG] helps to de-stigmatize the negative connotations associated with Hispanic immigration. (sic)

To explicate why his views on service learning are mixed, he goes on to say, "I feel that ENG 3010 is more like a community service event rather than a course which advances my personal writing skills. There isn't much material I can pull my experiences and integrate them into my papers" (sic).

Notice that in Marc's comments he clearly discusses the educational benefits of the service learning project from the position of the elementary school children receiving tutoring service; however, he maintains that the most significant aspect of the project for the college students was that it changed inaccurate perceptions about Hispanic immigrants and elementary school students' academic abilities. Marc perceives the service learning experience from a top-down perspective. While it may offer him personal growth through new experiences, it does not offer the traditional academic knowledge he expects from a college-level writing course. Despite Marc's claim that the elementary school students are benefiting from the partnership, because he mentions no specific educational benefits for himself, I would argue that the example suggests

that his WFTC project did not support intercultural inquiry. In fact, during the fall 2007 and winter 2008 semesters, 26 consenting students undertook WFTC projects. In my data analysis, I did not find a clear example of a project that displayed all three key features of intercultural inquiry. However, I did notice an interesting pattern in that 16 of the 26, more than half, can be characterized by their tendency to position students as service providers rather than learners.

For instance, a student, Dev, did his service work and final project with the BTL needle exchange and health services program. A premedical student in Wayne State's Honors College, Dev became excited when the BTL agency representative talked to my class about different programs within the organization and mentioned the needle exchange. He immediately approached me to find out if he could arrange to work with this program during the semester. Although hesitant about allowing my student to become involved in this seemingly high-risk activity, I discussed the option with agency members. BTL assured me that Dev would first go through a training program. Then, he would be able to prepare medical cleaning kits at the agency and ride along in the mobile van. However, he would never be allowed to handle any contaminated medical waste, and would be under the close supervision of a federal health agent. We explored what type of document Dev would produce for his final project. He decided he would write a proposal for funding to expand the needle exchange program and also create a professional PowerPoint presentation, for BTL's use, to explain the needle exchange program and other health services available.

As students talked about their projects during class discussions, the needle exchange program was a controversial subject. Some students argued that it promoted drug use; however, Dev was adamantly opposed to this notion. In a response paper that was publicly available to his peers on the Blackboard discussion board forum, he wrote,

> The Needle Exchange Program not only provides a medium for drug users to have sanitized tools, but also provides care for the homeless; the program is involved in more than just needle exchanges. … In order to sustain society, people must be more unified and consider the common good over self interest. By decreasing the spread of blood-borne pathogens prominent in injected drug users, HIV, Hepatitis B, and Hepatitis C among other pathogens, health care is promoted and decreases in trends of health complications, and potentially hinders the spread of an epidemic- which is achieved by making more people aware of the dangers of sharing needles or using previously utilized needles. (sic)

As the semester was coming to an end, Dev mentioned to me that he was planning to continue volunteering at the needle exchange for the remainder of his undergraduate career at Wayne State. During the next semester, in fact, another student in my course who did a service learning project with the needle exchange program told me that Dev was often there working

Dev clearly seems to find his service learning experiences to be personally meaningful, and his work allowed students in my class an inquiry into the needle exchange concepts that allowed multiple ideas and voices to emerge. However, like Cindy and other students who designed WFTC projects, I was left questioning whether the student/community partner relationship was mutually beneficial. For example, Dev writes,

> I have grown personally by my observations of the city and the many people that are in need of medical attention or support. Furthermore, I grew professionally by the conduct that I have in this volunteering … I see this service-learning project as an opportunity to increase my credentials and provide healthcare for the individuals that need it. I perceive my interactions with the community in that part of Detroit as both supporting social connections as well as seeking to learn more in developing my abilities for my future career.

Dev's comments suggest that he certainly finds the project beneficial to him professionally, likely because his goals are to build a strong record of academic achievement and community service so that he will get accepted into medical school. However, he clearly seems to view his work as a community service or volunteering experience rather than service learning.

In an assignment that semester, students in my class interacted online with students in

Professor Gorzelsky's service learning composition class. They described their experiences to one another and posed questions about the larger concept of service learning. Dev posted the following questions: "Does community involvement innately provide the growth of an individual in their skills, talents, interests, and/or professional credentials, or is it to be recognized and utilized for the sake of the student?" and "Are service-learning projects really supporting the growth of the community, or do the service projects provide incentives that drive people to volunteer for the sake of their resumes in place of the desire to support an increase in social interactions?" Examining Dev's questions, I think he is grappling with ethical issues surrounding service learning. He realizes that other students in the class are doing collaborative projects with community partners that may be more appropriate in terms of the overall goals of service learning. However, he also feels he will personally benefit the most professionally by using the service learning course to advance his medical training and résumé.

Despite Cindy's, Dev's, and other students' underlying motivations for choosing to undertake WFTC projects, I draw several key points. The students seem to feel positively about their experiences in the community, and they make claims that both Wayne State students and community partners are mutually benefiting from their work. I argue, however, that the types of benefits the students describe are not brought about by collaborative problem solving. Therefore, I conclude that in the two courses I researched, the WFTC model did not meet the three key features of intercultural inquiry because the projects lacked collaborative inquiry between students and community partners. The projects were successful, however, in the sense that they did allow a question or problem to emerge. Although my findings do not suggest that WFTC projects allowed for transformed understandings through collaborative problem-solving, I did find several interesting examples in which students developed transformed or negotiated

understandings of the question or problem in general, but these understandings we not developed through collaborative inquiry with community partners. For example, Cindy originally expressed concern that she was not getting to personally interact with BTL members like other students. Yet in the interview conducted after the project's completion she argues that the community's need for informational resources to be gathered into one comprehensible document was more important than her initial desire to have more face-to-face interaction with BTL members.

Another interesting example is a group of three students in the winter semester that developed a nutrition program to help educate children in the BTL after-school program about healthy eating habits. The group's central problem initially emerged through their observations that the students were often given unhealthy snacks. For example, one of the students in the group, Ismar, writes: "On a daily basis the students are given a variety of snacks that are loaded with sugars and caffeine such as: Caribou Coffee bars, cookies, wafers, chips and not to mention the sugar-rich Kool Aid that is served." After identifying this problem and developing an in-depth inquiry throughout the term, the students' original observation about unhealthy snacks is transformed into a class-based analysis that examines the link between obesity and poverty. Ahmed, another student in the group, terms their project "Nutrition Mission," and begins his project proposal with the following statement:

> Obesity has become an increasing concern in the United States, and is especially concentrated within the city of Detroit. The number of children living with such a detriment continues to rise and minority populations are more at risk than whites. After spending a good amount of time within the Youth Department at [BTL] throughout the semester, I have chosen a final project the directly deals with childhood nutrition.

For their project, the group developed two newsletters – one for parents and one for students – both of which are available in English and Spanish. By making two separate newsletters, the

group perceives that the project will create positive changes both within the BTL organization and local community. In an in-class presentation of the project, for instance, Zeinab, the group's third member, tells her classmates:

> The newsletters will be providing knowledge on how to prevent the increase of obesity and be healthy. Our first step is distributing the newsletters within [BTL], which serves a small community of people. But soon enough, we think the information will spread and we will be able to increase the number of people receiving the newsletters and being educated about nutrition.

Ultimately, whether the students' newsletters actually affected any transformed thinking or nutrition habits is unknown because the project lacked a collaborative component in which community members were given space to discuss their ideas, needs, or concerns. I do suggest, however, that their project did take a step toward intercultural inquiry and was ultimately a productive project for the students themselves, if not the community as well.

Interestingly, during the fall '07 and winter '08 semesters I did see a marked improvement in students' integration of the course themes into writing assignments compared with the WATC model. Of the 26 total WFTC students who undertook projects, 24 of the students made some type of rhetorical link between their final projects and the larger course themes of globalization and literacy, although the large majority of the links referred to globalization and literacy broadly. Only in 12 of these 24 papers in which students connect their final projects to the course themes, for example, do the students make the link by citing specific examples from course readings.

The data generated during the two semesters following the WATC model suggests, however, that having the students produce texts for the community was more effective than having students produce texts about the community in terms of how students integrated course themes into their final projects. I argue as well that this improved statistic is directly related to

the fact that in all of the WFTC projects, students were able to take the first step toward intercultural inquiry by identifying a central question or problem, despite the significant issue that the students' inquiries lacked genuine collaboration with community partners. I must also take into account that because my findings from the WATC semester suggested that the globalization materials were not being effectively integrated into students' service learning work, my pedagogical attention to addressing this concern likely affected changes in the data as well. In the next section, I discuss my data and analysis of students' WWTC service learning projects undertaken in fall 2007 and winter 2008.

Writing with the Community

Of the three service learning models, WWTC is considered the most nontraditional. Deans uses Flower's work with Carnegie Mellon students at the Community Literacy Center (CLC) as his case study example for the WWTC model. According to Deans, "The CLC's practices mark a departure from business as usual in the English department. As a pioneering program, the CLC generates excitement and innovative thinking. However, because it disrupts expected modes of teaching, learning, collaboration, and writing, some find it disconcerting" (137). Deans refers to the points that most WWTC projects occur in the community rather than on campus, and that students often create various kinds of texts that are not at all like traditional critical essays common in college composition courses, like Herzberg's (136). He says, "Deliberately prompting alternatives to dominant rhetoric and genres, the CLC makes possible the kinds of innovative hybrid discourses we rarely find in largely static academic, workplace, and political discourses" (141). The type of "hybrid discourses" to which Deans refers can take numerous forms. In my courses, all but one of the students who did WWTC projects used

multimedia forms (either digital video or Web sites); the exception was a student who collaboratively produced a print magazine with SG students.

In this section, I closely examine two WWTC documentary video projects developed for students' final projects in my class. One documentary was on homelessness in Detroit and was produced by college students Chris and Liz, and a group of teens at BTL. The other was a documentary examining issues of immigration and language acquisition collaboratively produced by students Alex and Ryan and a group of BTL seniors. In the final section of the chapter, I discuss another WWTC project in which a student named Hana worked with students in the BTL after-school program to develop a collaboratively produced Web site. I discuss this project separately from the other two, because it is the only project in which a student seemed to clearly try to integrate key concepts from globalization theory into the project's design. However, I argue that all of the WWTC projects undertaken by students during these semesters displayed all three key features of intercultural inquiry. I must emphasize also that my WWTC data is quite limited compared with the amount of data I collected from the WFTC model. The data is limited because only 8 total students chose to design WWTC projects, and of these 8 students only 6 signed consent forms to participate in the study. Therefore, two of the WWTC projects I cannot discuss in my dissertation. However, I do still find my claim that the WWTC model promoted intercultural inquiry persuasive in the sense that all eight of these students' work, even the projects that I do not discuss, clearly seem to display all three key features of intercultural inquiry.

In addition to having their preconceived notions about Detroit and Mexicantown challenged, other students, particularly in the two semesters I taught for the Honors College, expressed that they initially felt out of place at the service learning sites because of their

institutional and class identities. Some students, however, who expressed these feelings early-on in the semester later mentioned in class discussions or writing assignments that they were beginning to feel a sense of familiarity and acceptance at the sites. Chris, for example, spent his service learning hours working with students in the after-school program at (BTL). Because he had chosen to work in the organization's Intel computer lab, he and Liz decided to make a documentary video with BTL students. Chris writes,

> I have been spending my time there working together with high school kids in an attempt to make a short movie. The kids were originally reluctant to begin working on the movie project, but as all the various roles in the movie were opened up, each child signed up to work on some aspect, whether it was scriptwriting or working on the movie's soundtrack. The challenge was getting the children to talk and interact with us. … I have grown personally from this experience due to the interaction with people that are unlike me. For the majority of my life, I have lived in an upper-middle class suburb, and working at [BTL] opened up my eyes to the real unsheltered world. … Professionally, I believe this experience has taught me how to bring together a team of people who may not be so friendly with me to work together on a project.

Chris's discussion of how he thinks he grew from the project by having to negotiate uneasy relationships with community partners unlike himself in order to produce a final product suitable for both university and community audiences brings up a number of points that I would like to examine in relation to Flower's notions of intercultural inquiry, and rhetoric of engagement[10].

For example, Chris initially expresses dismay that the BTL students are not welcoming him with open arms. In his mind, he is going to the organization to work with the kids out of personal goodwill, because he signed up for the service learning class by choice. Therefore, he does not understand why the organization's students do not offer him immediate respect and enthusiasm. Flower describes how the Carnegie Mellon mentors at the CLC, whom she refers to as "usually white, usually suburban college students," experience a similar shock when taking their community tour and realizing their positions as outsiders in the community:

> The tour redefined the term *mentor* – it told you that you were entering someone else's dynamic, intact world that did not feel a particular need for you or your gifts. You would not enter as an authority or celebrity but as an outsider. You would be accepted and valued not by your academic, economic, or middle-class status but by your ability to participate in the common life, the common concerns, and the shared struggle as adults and teenagers saw it. (13)

Flower suggests that these sorts of unsettled feelings and ideological conflicts are necessary in service learning projects to open a space for genuine dialogue. She maintains that if students and community partners use inquiry to discuss their differences and learn to negotiate these tensions to produce texts that reflect multiple voices and ideas, then, transformative experiences are possible for all those involved. "But a fundamental conflict remains unresolved," according to Flower, "when students (fired up with certainty for social change) confront the sudden realized limitations of their own understanding. … They came prepared to act; they really needed to inquire" (Rhetoric of Public 154). Liz conveyed similar frustrations about the BTL students' initial reluctance to participate in the movie project. One afternoon, they walked up to my desk directly after class to talk about why they were struggling to engage their students' interest. Liz said something to the effect of, "It seems like they're just not very interested in globalization … maybe if we had a different topic." Through this informal discussion, I was able to identify a major communication problem not only between Liz, Chris, and the community partners, but also between the students in my class and myself. I realized that there was a misunderstanding on the students' part about how central a role the course theme of globalization had to play in the final projects. "I don't understand." I asked, "Why are you talking with the students about globalization?" Chris gave me a puzzled look and quickly responded, "Because that's what the class is about, right?"

At the time this conversation occurred, my students were through the course readings on literacy and had finished their literacy essays, and we were in the midst of reading the theoretical materials on globalization. I had assumed that students were making connections between the globalization materials and the work they were doing in Southwest Detroit, because the readings highlighted issues such as immigration, citizenship, and cultural and linguistic hybridization. Also, I felt that I had been using in-class discussions and writing assignments to make appropriate links between the literacy and globalization readings and the students' service learning work. In talking to Liz and Chris after class that afternoon, however, I realized that they thought that if they were going to make a collaborative video with BTL students for their final project, then the video itself had to be about globalization. I explained to them that their video did not have to be on the topic of globalization, but that they were each going to be required to submit a written assignment explaining the connection between their final service learning project and the course themes of literacy and globalization. I saw the look of relief spread across both of their faces. "So the video can really be about anything," Chris asked, "as long as we can explain how it connects to globalization?" "Globalization and literacy," I responded. While we were talking I had been gathering my materials from the class, and was now packing the tape recorder and boundary microphone I used for research into the case. The students for the next class had started to shuffle noisily into the room, and they were beginning to fill the desks. I needed to wrap up the conversation, and quickly suggested that they start talking with the BTL students about possible topics of interest. I did not have a follow-up conversation with the students for a while, but I could tell from reading their second discussion board posts a few weeks later that the group had been resolving their issues by allowing the community partners central roles in the creation of the film and its subject matter. For example, Liz writes:

> We actually have spent the past few weeks working on a movie for the kids to make. They have written the script themselves and plan on making it on their own. It was very interesting to hear their ideas during our brainstorming sessions. These kids have a lot to say, and it is important that we listen to them. They wanted to make a movie to show the benefits of going to [BTL] as well as give a candid look at the negative image of Detroit and the positive aspects that are so often ignored. I am looking forward to see the results of their hard work.

Although I was quite pleased to see the positive change in Liz's tone toward the project, I also felt a pang of teacher's guilt for obviously not explaining the assignment accurately enough in the beginning. Yet, I chuckled to myself as I pictured Liz and Chris approaching the BTL students to tell them about this video on globalization. I wondered whether they had actually tried to explain the homogeneity/heterogeneity debate we had been discussing in class. Of course, I jotted down in my fieldnotes that I needed to work on clarifying the connections between students' final projects and course themes.

Despite the initial misunderstanding, the video turned out to be an exciting project. Because of the BTL students' avid participation in the video production, staff members decided to get involved to aid in the project's logistics. They let the students use the video equipment and editing software, and they also transported the group of students working on the project to several locations to shoot video and conduct interviews in an agency van. The students interviewed local homeless with a set of interview questions that they collaboratively produced, and they also interviewed youth at BTL to find out their perspective on homelessness. In one interview, for example, a young Latino woman speaks passionately about the issue: "Well, I think, of course, everyone can see that it's pretty bad – almost on every street and block in downtown Detroit. But I also think that no one's really doing anything about it. We're kind of blind about it; we don't see it. We act like they're not really part of our community or society. We don't acknowledge it." Liz and Chris collaborated with BTL students to choose the footage

that would be used in the video, and the students worked together in the Intel computer lab to learn to use the editing software. After completing the first cut of the documentary, "Homelessness in Detroit: A Different Perspective," Liz and Chris gave preliminary viewings for their final project presentation in my class, and also for a group of BTL students. At both viewings they gathered feedback from the audience, and they edited a revised cut based on ideas generated in these discussions. The students also decided they wanted to extend the video's audience beyond the Wayne State and BTL communities; therefore, they made their documentary publicly available on Google Video. The final version of the video is choppy with some audio problems, and obviously seems to be the students' first attempt at making a documentary. The video's reception within the community, however, was highly positive. Both the Wayne State and BTL students involved in the project feel of sense of pride in their work, and staff members at BTL told me that they thought the video project was an enjoyable learning experience. As the instructor, I feel a sense of enthusiasm as I watch the video again a year later, and see that the students' work is still publicly available online.

By the end of the semester, Liz and Chris were able to make numerous connections between the collaboratively produced documentary video and the course themes of literacy and globalization. According to Chris, for example, "this project, and other similar projects that involve the use of technology, are not only helping to educate children about real life social issues, but they are also getting them familiar with technology that they may have never experienced before." And Liz writes,

> In today's world it is not enough to simply be a self-sufficient community; you also need to be connected on a global scale. Within their youth department, [BTL has] one of the world's one hundred Intel Computer Clubhouses, which offers underprivileged youth the opportunity to connect to the world in ways that the rest of us take for granted. … We have been working with the children for the past few months on a documentary about an issue that they feels negatively affects the

> sustainability of Detroit itself; homelessness. We will be presenting the finished [video] as our final project to show that in one small corner of the world, a group of children is doing their part to try and make the world one that will last for future generations. (sic)

I use this video project as an example of a WWTC service learning project that, I argue, illustrates key features of intercultural inquiry described by Flower. The project starts with the initial question of what type of video the students will create, which leads to an inquiry into homelessness. The question of homelessness is collaboratively negotiated in a way that allows multiple voices and ideas to emerge – Wayne State and BTL students, agency members aiding with the production, local homeless who consented to interviews, and other community members who offered feedback for revisions. Ultimately, the final product offers a situated interpretation of the question of homelessness that is publicly available to others on the Internet. Could this project have gone a step further? Absolutely! The documentary could have been used to initiate a community conversation, such as Flower's example of how the CLC students' hybrid texts on school suspension were used to create a public dialogue that led to policy changes. I believe this is the ultimate goal of intercultural inquiry – to allow space for other ideas and voices to contribute to the inquiry and to effect some type of societal change based on the discussion.

The other documentary video was produced the semester following Liz and Chris's project. Alex and Ryan had both chosen to spend their service hours working with the BTL seniors program; therefore, they decided to collaborate on their final project. Alex writes,

> For our volunteer assignment, [Ryan] and I have been volunteering every week at [BTL], where we chose to work with the seniors. Most of our "work" there consists of learning new board games, sharing stories, and simply listening (and trying to translate the Spanish in our heads!) to anything and everything the seniors wish to speak about. … By using the opportunity presented to us, we have decided to film a documentary style film, made up of interviews documenting their personal stories – stories which will show the struggle of living within this

> new global world, and their struggle with literacy and the English language and how they have adapted to live within a foreign community.

Alex and Ryan developed the idea of a video project documenting how globalization has affected BTL's non-English speaking seniors living in the U.S. based on the larger course themes of literacy and globalization. After recording the interviews with the seniors, Ryan wrote,

> This documentary will show how language is one of the strongest ties to one's culture, and that despite globalization, one can still feel at home in another country. These seniors are a strong family. They are there for one another, and they give back to the community around them. Through their stories, it will be obvious how their lives have changed, due to a shrinking world from technology, communication, and transportation.

In class discussions, Ryan and Alex usually referred to the seniors by their first names. They also tried to contextualize the seniors' reasons for immigrating to the US by telling classmates the seniors' personal stories, which, I think, was an attempt to help their peers understand that the seniors' immigration narratives could not be categorized into blanket generalizations like "they came here for work" or "they came in search of a better life."

In my fieldnotes, I made frequent comments about the intimate language Alex and Ryan used when discussing the seniors. For example, in one class discussion Alex told the class about a senior, Carmen's, son. Her son had become an alcoholic after they immigrated to the US, but had gotten rehabilitated, learned English, obtained US citizenship and a college degree, and was now a successful businessman who supported his mother in her retirement. Alex told the story to the class to express that the seniors he worked with and their families did not fit common stereotypes. From my perspective as instructor, of the five WWTC projects produced in my classes, these two students seemed to form the strongest bonds with community partners. One explanation for this point is that they were the only students in any of my classes who chose to work with the seniors program, and I gathered that much of their time was spent socializing with

seniors. Ryan wrote, for example, “The ladies there treated me like a grandson. I often found myself glad I skipped lunch beforehand, because they always made great food and they made sure I got my fill and then some.”

I suggest that through shared experiences of stories, conversations, board games, food, and working together on the video project, these two young men seemed to genuinely engage with the seniors’ multiple subjectivities and multiliteracies. Alex, for instance, reflects on his service learning experience, saying,

> Through the work done this semester I have realized that those I have come in contact with, as well as myself, are all direct products of this new global society. … Even more importantly though I have learned something much more profound; as my time comes to an end I have come to realize that we may be products of this new global world, but, what makes us unique is the way we live within it.”

Here, Alex suggests that globalization has affected the seniors’ lives as well as his own. Yet, rather than making generalized claims about its effects, he says we need to look at each individual’s unique experiences within global society: “The seniors I have worked with, the authors I have read, and my own personal experiences, have all taught me that the definition of literacy is constantly changing and has become personalized depending on the person affected by globalization.” Alex’s reluctance to offer any sort of generalized claim about globalization or literacy suggests to me that he does view these concepts as “constantly changing” and “personalized,” through the realization that each of the community partners has an original story to tell.

Moreover, I would like to describe a problem that Ryan and Alex confronted while working on the documentary with the seniors. This particular example has resonated strongly for me when considering the types of experiences that students have in WATC, WFTC, and WWTC service learning models. As I discussed, Chris and Liz created a wider audience for the

documentary of homelessness by making it available on the Web. Therefore, I suggested to Ryan and Alex that they also make their documentary publicly available on a site like YouTube or Google Videos, and the students seemed to like the idea that their work could be made public. Toward the end of the semester, however, as my students were finishing their final projects, Alex came by during my office hours. He seemed upset about something, walked into my office, and said something like, “I know you wanted us the put the video on the Internet, but I don’t think we can do it.” I responded, “Why, is something wrong?” He told me that during their interviews they had interviewed a BTL senior who was an undocumented resident in the U.S., and that his status had been discussed during the interview. He said, “We don’t want to leave his interview out of the video, but we don’t think we should put it on the Internet.” I pondered his comment for a moment and was struck by the students’ dilemma. To make the video public would mean exposing that a community partner lives in the country illegally, but removing his interview from the video would mean taking away his story, or his voice. I told Alex that I would consider the issue and get back to him during our next class.

I arrived at class planning to tell the two students not to put their video on the Internet if they were concerned for the BTL client’s privacy. However, Ryan and Alex had already formed a different solution – they would include the man’s interview in the version they would give to BTL, but would edit another version of the video for YouTube without the interview. I decided to bring the issue up in that day’s class discussion. Other students in the course also seemed to find the issue complicated. A few students raised points that there were so many illegal immigrants on the Internet that including the interview didn’t matter, and that no legal trouble would ever arise for the man. Other students, however, argued that the issue was ethical, and that it would be unethical for their classmates to put the man’s interview on the Web. Ultimately, the

class decided that Alex and Ryan's solution was the most appropriate given the situation. After the decision was reached, I said to the class: "Notice that in the public version of their text the undocumented alien loses his voice." In addition to spawning a productive class discussion, I thought that this example was a clear indicator of intercultural inquiry. The problem surfaced through collaborative work between students and community partners; then, the students inquired from multiple sources and considered different options; and, finally, a negotiation was made to address the problem while still meeting both parties' needs – a public version for the students' final project and a private version for the community partners.

I argue that these two video projects suggest that the WWTC model, as it was used by students in my classes, supported the three key features of intercultural inquiry. Of course, in making this claim I do not suggest that these types of projects would not also need revisions for improvement. For example, I regret not suggesting to Alex and Ryan that they should discuss the illegal immigration dilemma with the BTL senior to find out his perspective on whether he would want his interview to appear on the Internet. Also, it would have been particularly useful, I think, for students in my class to have been able to view the documentary video with the seniors to discuss each other's perception of the video and the issues it raised. In the next section, I conclude the chapter by analyzing key concepts in globalization theory in relation to my qualitative research of WATC, WFTC, and WWTC models. I argue that although I found these concepts academically useful during class discussions to explore the theoretical dimensions of globalization, they did not seem to affect the project outcomes in any of the three models of service learning. In other words, I suggest that students' engagement with the globalization concepts did not contribute to establishing intercultural inquiry with community members. However, there was one interesting exception. In Hana's Web site project, I found evidence

showing that she tried to integrate ideas generated from our classroom discussions of key concepts from globalization into her service learning project. I suggest that Hana's integration of ideas from globalization theory affected how she interacted with community partners to allow for more intercultural collaboration. Therefore, I suggest that Hana's project was enhanced by globalization theory in the sense that her project's theoretical framework was influenced by key concepts discussed in class.

Revisiting Key Concepts from Globalization Theory in Service Learning Models

Earlier in my dissertation, I outlined key concepts in globalization theory – homogeneity and heterogeneity, community, and citizenship – that I suggested were theoretically useful for re-visioning critical and service learning pedagogies. For example, I argued that the homogeneity versus heterogeneity theoretical debate in globalization theory is centrally related to issues of subjectivity raised in composition pedagogy. Critiques of critical and service learning pedagogies, for instance, implicitly suggest that traditional models of these approaches often posit subjectivity as unified, despite that theoretical work in composition studies suggests people possess multiple subjectivities that are in constant states of flux. I connected these notions of unified subjectivity in relation to scholars' theoretical arguments that maintain globalization is creating a homogeneous world culture driven by capitalism and consumerism. I also compared arguments from scholars who support the idea that globalization promotes cultural heterogeneity to notions of multiple subjectivities in composition. Ultimately, I suggested that homogeneity and heterogeneity are not binary oppositions, but, in fact, are dialectically related, and maintained that we must look at the complex, dialectical nature of transcultural subjectivities to design revised pedagogical approaches that will better serve the needs of nonmainstream students. In discussing concepts of community and citizenship, I argued that traditional models

of critical and service learning pedagogies rely on nationalistic, territorial conceptions of community and citizenship. I suggested, however, that globalization theory has the potential to unfix concepts of community and citizenship as connected to the idea of place.

In examining these particular concepts in relation to the WATC, WFTC, and WWTC models discussed in this chapter, I argue that the use of globalization theory to expand students' perceptions of subjectivity, community, and citizenship is not enough, in itself, to effect pedagogical revision of service learning. In other words, although we discussed specific theoretical terms in our classroom discussions, students did not integrate these into their writing assignments. In my data and analysis of one student's WWTC project, however, I found an interesting exception. My data analysis suggests that although Hana did not incorporate the specific terms into her writing, her work shows evidence that she is considering key concepts from globalization theory in her interactions with BTL students and in her project design. Her consideration of key concepts seemed to establish her project with a more nuanced theoretical framework than other students during these two semesters.

During each semester I taught the course, students read excerpts from Gloria Anzaldua's Borderland/ La Frontera and Karen Yamashita's The Tropic of Orange, which I used to explore issues of subjectivity through the concepts of homogeneity and heterogeneity. Yamashita's work depicts multiculturalism as a commodity to be bought and sold, whereas Anzaldua's work suggests that she is able to retain multiple subjectivities that connect with different languages, cultures, and social identities. After reading these texts, I posed questions to students about Yamashita's depiction of a homogeneous world culture defined by capitalism. Hana, for instance, responded to my question by saying, "It is impossible to apply a singular subject position to describe anyone's identity." She went on to say, "discussing my identity in a

[singular] form such as American or Korean in this supposedly melting-pot-like country is a hard and almost an impossible task." Hana was referring to her position, which she had mentioned in class before, as a South Korean immigrant who identified with "American" culture because she came to the country as a young child. I use the term American in quotations, because Hana also critiqued the idea of being American in one of her writing assignments: "Likewise, I believe that a term such as American is opportunistic and marketable in terms of defining one's social and economic status in this society of mixed cultures that all seem blurry. The term, American, almost has its own commercial value …" From comments made in class discussions and writing assignments, Hana seems to be engaging with course texts and considering key concepts from the framework of globalization theory.

For her final project, Hana used the WWTC model to develop a collaborative Web site featuring 12 BTL students' personal writings and drawings. Each student has his or her own page on the Web site that displays work in his or her own handwriting; Hana scanned the students' writings and drawings and converted them into digital files. She also uses her Web site project to explore larger course themes. She says, "I decided to incorporate the aspects discussed throughout the course, the issues of literacy and globalization for my final project." For instance, in her Web site design, she takes into consideration concepts of community and citizenship we had been examining in class:

> … the website presents [writings and drawings] I have gathered from the students I have worked with at [BTL] in Detroit. … The main banner, which I designed according to the input of the students, represents overlap of three different flags and two locations: the flags of Mexico, Puerto Rico and the United States of America overshadowing the pictures of Detroit and [BTL]. The specific instruction was to incorporate the flag of Puerto Rico from a student who moved from Puerto Rico. Likewise, some students who had merged cultural experiences – especially who migrated from different countries – still have strong affinity toward their culture and their language of their motherland…

Hana recognizes that the students she works with have multiple subjectivities and identify with different communities and national identities. Her decision to try to incorporate students' multiple subjectivities into her project suggests that she is considering concepts of community and citizenship outside of a nationalist framework. She also lists the questions she used to gather the BTL students' writings and drawings for the Web site:

1. Describe your home.
2. Your Family
3. Your favorite food
4. What is culture?
5. Do YOU want to add anything?
6. Personal negotiations with the students

These questions suggest that Hana is genuinely trying to give the students a strong sense of agency in designing their Web site pages while also trying to get to know the children and their stories. And she acknowledges the students' multiliteracies by allowing them to choose the form in which they present their work. Unfortunately, because my HIC approval only allowed me to collect data on the Wayne State students' experiences, I was unable to investigate whether the community partners felt this same sense of engagement.

Despite my lack of data from the community partners' perspective, I argue that Hana's project, like the two WWTC documentaries, meets all three of the features of intercultural inquiry. First, she identifies a question about how the students' identities have been affected by globalization. Then, she collaboratively works with the students to gain their insight by letting them respond in the form of their choice. Finally, she and the children collaboratively develop transformed understandings of community and citizenship based on the work they do together.

Hana also includes a page on her Web site that the reader finds by clicking a link titled “What I was thinking,” in which she writes, “In the course the two aspects that we studied were literacy and globalization. … I was provoked by the correlation between the two themes to dedicate something local, hence the website, in relating to more specific points of the two.” I suggest that key concepts from globalization theory contributed to Hanna’s Web site project design in the way in which she considers concepts of community, citizenship, and subjectivity. For example, consider her choice to blend the various flags into one banner to represent the students’ hybrid cultures, and her decision to let the children present their ideas in their own mode of expression.

Ultimately, my qualitative research on the service learning component of my course suggests that key concepts from globalization theory used in the context of course readings, in class discussions, and writing assignments, were not sufficient in revising service learning pedagogy to address scholarly critiques. In Hana’s project, however, I suggest the concepts allowed her to more fully engage with community partners’ multiple subjectivities and multiliteracies.

Findings

In conclusion, my research study suggests that the WWTC model was most effective in supporting ICI. Although I did not find any clear evidence that the WATC model worked effectively to promote ICI, WFTC projects were successful in helping students identify a problem, thus taking the first step toward ICI. However, WFTC projects were not effective in allowing students and community partners to collaboratively negotiate the problem and develop transformed understandings. Therefore, in future courses I would choose to use WWTC or WFTC models for a service learning course before I would use WATC. However, I would also be interested in using the WATC approach again in my teaching with the goal of improving the model to better promote ICI based on the observations from this study. The first major revision I

would make, for example, would be to have my students work with the elementary students to develop a specific question that they would investigate together in their tutoring sessions throughout the semester. With such a revision, I think it is quite possible that the WATC model has the potential to allow for ICI. I also see ways that WFTC and WWTC models could be revised to allow for more collaboration.

EndNotes

[1] My hypothesis was formed based on observations made in previous teaching experiences as a global teaching fellow, which I discuss thoroughly in chapter 2.
[2] The entire set of research questions is included in the "research methods and questions" section in chapter 1.
[3] The city of Detroit endured violent race rioting during 1943 and 1967; however, the '67 riots are those commonly referred to in discussions. During these riots President Lyndon Johnson sent Army troops and tanks into the city, and blocks of residential neighborhoods and more than 2,000 buildings were burned and looted.
[4] Flower describes transformative experiences as those that allow for intercultural inquiry. She suggests that for service learning to be transformative, it must be viewed as "intercultural inquiry" instead of outreach, and describes the ideal model of service learning as one that allows for multiple voices and negotiated meanings to occur in practice through collaborative inquiry between students and community partners.
[5] I refer to Himley's critique that examines how service learning activities often cause students and/or community partners to project the role of "other" or "stranger" onto one another. She argues that service learning classes need to create an open dialogue between students and participants allowing them to engage with the multiple subjectivities of others.
[6] In writing about the community courses, students participate in service learning and write reflectively about their experiences.
[7] Deans describes the research projects as "in-depth, critical-consciousness-oriented projects that require them to integrate primary, secondary, and popular media sources" (96).
[8] All students enrolled in Michigan public schools, regardless of how recently they immigrated into the US, are required to take the state MEAP exam. The writing portion of this exam provides students a choice of several writing prompts and asks them to write a timed 30-minute essay. Schools with high demographics of ELL or ESL students typically have lower averages on the MEAP writing test than schools with majority English-dominant students.
[9] The essay I cut from the syllabus was a six-to-eight-page critical text in which students developed an argument about globalization or immigration supported by several of the course readings.
[10] Flower describes a rhetoric of engagement as "the art of making a difference through inquiry, deliberation, and literate action in the name of equality and social justice" (Rhetoric of Public 75).

CHAPTER FIVE

"Thinking Globally, Writing Locally" in the Future

A Long, Strange Trip

To prepare myself for the task at hand – writing the dreaded conclusion – I flip through the chapters of my dissertation, which I have just printed in hopes that a visual representation of my work, i.e., a fat stack of pages, will motivate me to tackle the last chapter. To save money on printing supplies, and to secretly feel that I'm getting a little something extra from the school where I adjunct, I print my dissertation at work. Upon arriving to retrieve my precious documents, I notice one of the culinary arts instructors, Chef Steve, staring at the printer. He glances at me with a scowl, "Might be a while, looks like someone's printing a book over here." Realizing that he has been waiting impatiently for his documents to emerge, I stand to the side so as not to associate myself with the irritant print job. He looks back at the printer and remarks, "That's a lot of pages." With this comment, I suddenly feel a surge of pride well within my chest, and say, "I wrote them." "What?" he responds, and I say again, "I wrote them. These are chapters of my dissertation." I collect my work from the printer, and can tell he's reading the title on the first page: "Thinking Globally, Writing Locally: Re-Visioning Critical and Service Learning Pedagogies with Globalization Theory." He looks at me strangely, "What's it about?" "Well," I say, "I designed a writing class where students study global issues in the classroom and also participate in local literacy projects in the community." He looks back at the title and shakes his head, "Lots of big words to fill all those pages, huh?" and he walks away.

Sifting through the chapters, my mind retraces the path that has led to this moment, from almost dropping out of high school to spending more than 10 years in college and graduate school striving for a career in academia. With a Ph.D. and tenure-track job at arm's reach, I look

through the pages waiting for some sort of profound moment when everything makes sense. Yet all I can do is replay in my head a lyric from The Grateful Dead's "Truckin'" – "What a long, strange trip it's been." I reflect on why my mind has attached to this lyrical cliché in its attempts to articulate complex thoughts, and the lyric begins to take on new meanings. I associate it not only with my life changes and scholarly progression but also with the words in the pages. At its root, my dissertation, like much academic scholarship, is a story of change and adaptation – changes in the field of composition and its pedagogical approaches; in an increasingly globalized world and America's educational system; within the city of Detroit and the automotive industry; and in the "Thinking, Globally, Writing Locally Model" model I designed. I consider how I might frame these interconnected stories of change into a discussion about the larger contribution of my work. But my thoughts quickly return to the scene by the printer and the way Chef Steve seemed repelled by the "big words" in my title. My goal in developing the dissertation project was to bridge gaps between universities and communities, between students' lives and the critical classroom, and between theory and practice. However, I now consider whether these efforts become undermined by the fact that I discuss my project in the form and language of the academy, making it accessible to only a specialized audience of academics. I return to this question a bit later in the chapter as I discuss the tensions engendered by using community-based work for academic scholarship and offer my perspective on the pedagogical and theoretical implications of my project. First, in the section that follows, I provide an overview of my dissertation and its major claims.

Dissertation Overview

Throughout my dissertation, I have looked at recent critiques of critical and service learning pedagogies to suggest that globalization theory may offer a framework for developing

revised pedagogical models[1]. Critiques of critical pedagogy suggest this approach opposes students' pragmatic views and career concerns, effects student resistance in the classroom, and devalues students' personal experiences (Smith; Durst; Seitz; Gorzelsky; Lindquist), and service learning critiques suggest that traditional models emphasize student/university outcomes over community partner/agency needs, which can exacerbate town/gown tensions and identity politics stereotyping (Cushman; Flower; Himley; Schutz and Gere). Based on a theoretically informed qualitative study of an intermediate writing course I developed, "Thinking Globally, Writing Locally," my dissertation has investigated whether integrating globalization theory into a combined critical, service learning pedagogical approach works to address problems posed by scholarly critiques. I designed the study as a qualitative project rather than a strictly theoretical effort to integrate globalization theory into composition pedagogy with the larger goal of using theory to inform classroom practice.

In my first chapter, I positioned my dissertation in the larger field of composition studies, and within the subfields of critical pedagogy, service learning, and globalization studies, and I discussed my research methods and data collection. My project has been guided by research questions presented in this chapter about whether a pedagogical approach incorporating critical pedagogy, service learning, and globalization theory works to address the various critiques, and how students receive and engage with the course materials[2]. To investigate these questions, I used ethnographic methods to systematically observe and document the classroom communications and to code and analyze students' written work[3]. Teacher-research methods aided me in developing the research questions and in becoming more self-critical of the agency and politics I bring into the classroom and to my research[4]. Based on my initial analysis of data in relation to my research questions, I argued that the "Thinking Globally, Writing Locally"

model offers a revised pedagogical approach that works to incorporate students' affective experiences and instrumentalist concerns into the framework of the course, and expand the focus on multiple subjectivities lacking in traditional critical and service learning pedagogical models. Also, in the first chapter, I described the theory/practice dichotomy within the field and proposed a more dialectical approach, a discussion that I return to later in this chapter as I respond to issues raised in the opening section.

The next chapter narrated my observations and experiences as a teacher and student that led to the development of my project. I described the student demographics at Wayne State University, where my study took place, and suggested that the university's diverse study body played a significant role in why students' reception of critical pedagogical approaches differed from the primarily white, middle class demographic for which many traditional pedagogical approaches were originally designed and implemented. I suggested that critiques of critical and service learning pedagogies support classroom practices that assume students have unified subject positions, and argued that these pedagogies need to more effectively incorporate theories of multiple subjectivities into pedagogical practice and that globalization theory can provide a theoretical framework to do that. I examined four key concepts within globalization theory – homogeneity, heterogeneity, community, and citizenship – to suggest that these concepts can offer significant insights to revise critical and service learning pedagogy to expand the focus on multiple subjectivities within these approaches. Within this chapter, I used the key concepts to show how students' subjectivities in today's composition classrooms differ from the liberal subjectivity assumed in traditional critical and service learning models that rely upon spatially bound/nationalist conceptions of community and citizenship. I suggested incorporating conceptions of citizenship and community from globalization theory that take into account that

people often live in nations and communities of which they are not citizens, and which they may not even consider home.

In chapter 3, I described how key concepts from globalization theory were integrated into course readings and writing assignments, and discussed the two major course themes of literacy and globalization. I focused particularly on scholarly critiques by Durst, Seitz, Lindquist, and Gorzelsky to suggest that issues of instrumentalism and affect are central concerns that must be addressed in revised approaches if critical pedagogy is to remain a viable approach for today's classrooms. These scholars suggest that students often lack a sense of engagement because the course content in critical classrooms fails to connect with the knowledge, life experiences, and professional expectations students bring to the classroom. Their work illustrates that this disconnect plays a significant role in effecting student resistance in critical classrooms. Based on analysis of the two major essays students produced in the course, I argued that incorporating globalization theory into a critical pedagogical approach was one approach instructors might use in addressing issues of instrumentalism and affect in revised models of critical pedagogy.

In chapter 4, I focused on the service learning component of the "Thinking Globally, Writing Locally" model. Critiques suggest that service learning projects are most transformative for students when the participants' personal growth does not take precedence over the collaborative aspects of the project (Flower). The chapter examined students' final service learning projects that fell within the three models defined by Thomas Deans – writing for the community (WFTC), writing about the community (WATC), and writing with the community (WWTC) in relation to Linda Flower's concept of intercultural inquiry (ICI)[5] to consider how effectively different service learning models promote ICI between students and community partners. To develop my analysis, I analyzed students' service learning projects based on three

key features of ICI – a question or problem must emerge, students and community partners must work collaboratively to negotiate the problem, and participants must develop a transformed understanding of the problem. My research suggests the service learning model that proved most effective in supporting ICI was the WWTC model, in which students and community partners collaborated on nontraditional, hybrid texts. I also maintain, however, that with pedagogical revision both WATC and WFTC models could be designed to better promote ICI.

My aim in designing the chapters as described was to cover the three major aspects of my pedagogical model – globalization theory, critical pedagogy, and service learning – as comprehensibly as possible by devoting a chapter to each area. Therefore, in my last chapter, I return to my opening discussion about my project's overarching goals of bridging gaps between university and communities, students' subjectivities and the critical classroom, and theory and practice. I also examine how my pedagogical model would need to be revised to make it adaptable for other classrooms based on my observations and data analysis. For instance, because my pedagogical approach was situated within the Detroit and Wayne State communities, which were integral locations to the approach and its examination of global and local issues, I discuss how this model might be modified for other settings. In the next section, I return to my opening discussion about whether the larger goals of my project are possible when working within academic discourse.

Public Voices within the Academy

Having almost completed the Ph.D. program, and having recently been on the academic job market, I have had the opportunity to discuss my dissertation research in a range of capacities. Throughout the process, I have become adept at emphasizing certain aspects of my project, such as my work with globalization theory, in professional environments like degree

examinations, job interviews, and conference proposals, etc. However, when talking about my work with non-academic or non-English studies audiences, I tend to emphasize the service learning aspect of my project. The literacy tutoring my students do within the local community and the print- ,Web-based projects they produce seem to have a real-world, practical appeal for audiences outside of English studies, many of whom struggle to see the connection between general education, liberal arts requirements and students' professional training[6]. Students in my course, for instance, develop projects that relate to their fields of interest; therefore, a student in nursing or pre-med might choose to develop a newsletter about health-related issues, a film student might compose a documentary video, and a student in education might develop and implement a literacy program. Among academic audiences, however, I often feel that the service learning aspect of my project is perceived as having less scholarly merit than my theoretical work, a point which I discuss in more detail in the next section.

At the beginning of this chapter, I mentioned having unsettled feelings about writing a community-based dissertation in a form and language that makes my work relevant for only a limited circle of scholars with similar interests. I wondered whether presenting my work in this form would detract from the socially progressive aims of my project. In "Graduate Students, Professionals, Intellectuals," Richard Ohmann discusses similar concerns. He suggests that graduate students often enter doctoral programs with goals of being intellectuals in a broad sense, but quickly learn that the specialization required for a professional degree places their intellectual conversations within very small peer groups (744). So, whereas students may enter programs with the hopes of addressing larger social, cultural, or political issues through their scholarly work, Ohmann suggest that these concerns usually become channeled into specialized academic discussions: "Hopes for deeper literacy shrink into schemes for writing across the

curriculum; hopes for radical equality come down to the inclusion of a black writer in English 202" (744). Or, in my case, larger goals of developing an innovative teaching approach that engages students' interests using course readings and assignments on relevant global issues, and establishing sustainable university/community partnerships in which students and community members learn together by collaborating on meaningful projects become "Re-Visioning Critical and Service Learning Pedagogies with Globalization Theory."

My conversation thus far has been circling around the theory/practice debate that has remained at the forefront in composition studies since its establishment as a professional discipline. In my first chapter, I discussed the significance of the process movement and the body of theoretical scholarship it generated, which scholars suggest allowed the field to attain a level of disciplinary achievement (Crowley, Ede). Composition had been considered primarily a "teaching subject" before the process movement, but since that time, as North describes, there has been a "land-rush" of methodological communities of practitioners, scholars, and researchers (2). The emergence of these methodological communities led to opposing camps about whether theory or practice should be the field's dominant mode of inquiry, such as in the widely cited Dobrin/Harris debate in which Sydney Dobrin argues that composition studies must expand its theoretical body of work to achieve disciplinary recognition within the academy, but Harris rejects this notion and suggests the field must regain its focus on teaching, which he thinks has been lost in the move toward professionalization.

In The Practice of Theory, Ruth Ray outlines the long-standing theory/practice divide within composition studies. She discusses how prominent scholars, like Nancy Sommers, consider classroom studies and teacher-generated knowledge "anti-theory" or "atheoretical" and support the notion that the field's professional progression depends on its growing theoretical

body of work: “For her, good composition research has a theoretical rather than a pedagogical impetus and looks to create knowledge for the larger field, not for the individual classroom” (14). Ray suggests, however, that practice and theory can function dialectically, particularly in teacher-research when teachers use research methods to study classroom environments: “Teacher-researchers proceed on the premise that theory and practice are interrelated aspects of the same enterprise, namely knowledge making in education” (60). Following the teacher-researcher mindset Ray describes, I approached my dissertation project with the goal of integrating theory into practice in several ways – the pedagogical work being done in the classroom was engaged with the scholarly critiques of critical and service learning pedagogies, and the project would explore ways that globalization theory could be incorporated into composition theory to develop revised pedagogical approaches.

Now I want connect the theory/ practice debate within the field to my earlier description of my struggle to compose a concluding chapter that I felt would capture the intertwining conversations on globalization theory, critical pedagogy, and service learning. As I sat in front of the computer grasping for ideas, I mentioned to my nonacademic but well-educated boyfriend (who is all too familiar with my dissertation research) that I was having trouble finding a starting point. He asked me what the last chapter was supposed to accomplish in terms of the larger project, and I repeated the same advice I had been given – “it needs to articulate the theoretical and pedagogical implications of my work for the field.” He responded with something like “I don’t understand academics. Why does it have to be all about the field? What about society?” I quickly began to explain to him that one of the distinguishing features of doing scholarly work within composition studies, or within the academy, is positioning your research within paradigms of disciplinary knowledge, and I emphasized that the development of a body of scholarship

specific to the composition is how the field established itself as an independent discipline. In explaining this point, I described how composition studies has been considered the "red-headed stepchild" of English studies, and that it continues to be looked upon by those outside the field as a service-oriented profession to teach grammar and syntax before students move on to the "real" academic work of other professions. As I made this argument, however, I felt an inner conflict. On the one hand, I was narrating the field's historiography with the ease and fluidity of an insider, which validated my sense of authority as I considered how to position my dissertation within the larger body of research. But on the other, I felt a tinge a fear that in trying to mold my work and ideas to fit neatly within the composition scholarship, I was losing my own intellectual voice.

In his article, Ohmann responds to Russell Jacoby's The Last Intellectuals in which Jacoby describes the declining trend of "public intellectuals," or writers and thinkers who address pressing political and social issues using accessible language to speak to educated audiences outside professional arenas. Jacoby argues that public intellectuals are "dying out" because today's intellectuals locate themselves within the academy:

> Younger intellectuals no longer need or want a larger public; they are almost exclusively professors. Campuses are their homes; colleagues their audiences; monographs and specialized journals their media. Unlike past intellectuals they situate themselves within fields and disciplines – for good reason. Their jobs, advancement, and salaries depend on the evaluation of specialist, and this dependence affects the issues broached and language employed. (cited in Ohmann 745)

While Jacoby suggests that the movement of public intellectuals into university systems is necessary for scholars to make a living and support themselves and their professional careers, he expresses concern that this move restricts the ability of intellectual work to effect progressive social change, a point that Ohmann reiterates: "Like me, he is especially worried about the

shriveling into professionalism of critical and oppositional intellectuals, those who would search for the roots of social and cultural change, cry halt to the processes of corporate dominance, and put forth alternate visions" (746). Although Ohmann agrees with Jacoby in this particular concern, he ultimately opposes Jacoby's notion that academics cannot also be public intellectuals. He points to feminist movements and advancements for women to reassure graduate students that they will have possibilities to work toward social change from within the university:

> But I want to sound the optimistic note in speaking to you who are entering the professions and who cherish hopes that by doing so you will not, at the end of your rites and ordeals, find yourselves in some small, dark, padded corner of the labyrinth. There is no need to put aside hopes of making a political and cultural difference. (755)

Ohmann argues that graduate students can be "critical intellectuals," if not public intellectuals, but suggests that to do so they must learn to use their social authority "to be conscious political agents, both in the narrowest professional sites (the syllabus and pedagogy in English 101 do make a difference) and in negotiating alliances beyond your certified competence and beyond the academy" (755). While ending his article on this positive note, Ohmann's argument fails to address the question: How are scholars and graduate students entering the profession supposed to develop a public or critical voice outside of their disciplinary specializations?

As a young graduate student I discovered critical and service learning pedagogies, which I viewed as mediums through which scholars can work toward social justice goals from within the academy. I began reading the major figures in critical pedagogy, for instance, like Paulo Freire, Henry Giroux, Ira Shore, and James Berlin, and was inspired by their radical, liberatory perspectives, and service learning seemed to offer an outlet for civic engagement, and a public intellectual voice as part of the professional career path. Although I quickly became skeptical of

traditional models of critical pedagogy as I struggled to implement such approaches in basic and introductory composition courses at Wayne State, service learning pedagogy seemed to offer opportunities to achieve progressive social goals and do work that could have an impact outside of the academy[7]. Ellen Cushman, a scholar who has built an academic career doing community-based scholarship, examines service learning and activist research as models that can be used by intellectuals to explore zones outside of the university to better contribute to public needs. She believes public intellectuals create progressive social change by redefining what it means to be a public intellectual in broader terms: "When public intellectuals not only reach outside the university, but actually interact with the public beyond its walls, they overcome the ivory tower isolation that marks so much current intellectual work." She suggests that the interaction within service learning work, in its general sense, combines research, teaching, and service and allows for an exoteric relationship between teachers, students, and community members.

As a doctoral student, I straddled the line between literary studies and composition for several years. When I chose to pursue service learning within composition studies as a scholarly path rather than just as a teaching opportunity, I sensed an underlying resistance from within the larger English department and also from some of my peers doing theoretical projects, both within literary and composition studies. In considering why many graduate students seem hesitant to participate in community-based work, my thoughts return to the introductory course in "teaching writing" required of all new graduate teaching assistants in our department – the course that often provides students their first exposure to the profession and shapes their ideas about scholarship and teaching. In the class, the entire syllabus was on theoretical texts with no focus on the actual practice of teaching, and it was made clear that theory was the currency of value in

our new profession. I make this point to suggest that the hierarchical theory/practice privileging is felt among graduate students from the beginning of their coursework.

In a short essay I wrote for Reflections in 2008, I discussed the theory/practice dichotomy in the field and argued that young scholars could negotiate disciplinary tensions by developing community-based projects engaged with composition theory. I proposed that scholars could "find strategies to leverage the mainstream acceptance of community-based work at the higher administrative levels of the university to legitimize our public practice,"[8] but also suggested that these strategies should further the theoretical work in the field "to promote critical (and self-critical) scholarship and pedagogical practices." In the essay, I called for the development of studies, like this dissertation, that worked to generate theory and practice through the development of revised pedagogical models. Implicit in this suggestion was the assumption that doing research combining practice, such as a service learning or classroom-based component, and a theory, through the use of scholarly texts as a framework for the study, inherently involved a dialectical relationship between theory and practice. I made this argument, however, in the beginning stages of undertaking such a project. In the section that follows, I discuss how my ideas on theory/practice debates have progressed since carrying out my dissertation project. I argue that theory and practice can never genuinely function dialectically, but that scholars must struggle to maintain a balance between the two forces to keep the theoretical work being done focused on real issues within society. Finally, I conclude the chapter by discussing how my particular pedagogical model would need to be revised for future use.

Theory and Practice Revisited

As I reflect now on my dissertation project in light of my larger goals of blending theory and practice, I never found a comfortable balance between the theoretical and pedagogical

aspects of my project. In designing the pedagogical model, I was able to indentify central issues in scholarly critiques of both critical and service learning pedagogies, such as issues of multiple subjectivities, instrumentalism, affect, etc., that suggested the need for pedagogical revision. I could also articulate specific reasons why I thought course readings and assignments themed on globalization would be useful in addressing issues posed within critiques – students find the material meaningful and relevant to their daily lives and economic situations, which can allow for a deeper level of engagement with political and social issues. This articulation, however, was based on the application of my prior teaching observations to the scholarly critiques. I had noticed that many students' interpretations of and responses to globalization course materials seemed closely connected to their local experiences,[9] and also that students seemed to be negotiating the critical content of the course with more engagement and less resistance than in my previous work using traditional critical pedagogical approaches.

These observations led to a hypothesis that students' personal connections with the topic of globalization allowed them to interpret the critical materials through their own particular world views,[10] which provided the impetus for a formal classroom study. Ray suggests many teacher-research projects come to fruition this way:

> Scholars who see teaching and theory in a more interactive relationship will accept the view that theorizing often begins with an actual person – even a teacher – working in a specific environment that has forced him or her to examine and reflect upon that situation, and later to generalize and hypothesize about it in regards to other situations. (21)

In order to justify the merit of the study as an academic project worthy of a doctoral degree, however, I needed to develop a theoretical framework through which to analyze my data. Therefore, rather than looking to globalization theory just as subject matter for the course, as it had been in my initial teaching experiments, I identified concepts within globalization theory that

seemed to offer new insights for composition theory and pedagogy[11]. In the process of incorporating these particular concepts from globalization theory as a framework for the larger pedagogical project, I began to feel a disconnection between theory and practice.

Going from theory to practice by integrating concepts from globalization theory into classroom practice in choosing course material and developing writing assignments[12] seemed to be a much smoother transition than going from practice to theory by analyzing my data in relation to the concepts as a theoretical framework for the larger argument of my dissertation. In other words, I felt my ability to present and analyze the qualitative data within the context of the written dissertation was strained to accommodate the concepts from globalization theory. In my analysis of students' globalization essays presented in chapter 3, for instance, I showcased students' texts that used personal examples to support their academic arguments on globalization to suggest that the personal material enabled the writers to engage more fully with issues related to the globalization concepts. Although I offered statistics to emphasize that the examples I presented were only representative of a portion of students' work, using the concepts as a theoretical framework inevitably caused me prioritize data within the written dissertation that would have more significance in terms of the larger scholarly project. In discussing the implications of my project to the layperson, for instance, I would emphasize that students' personal connection with the topic of globalization allowed them to engage with the course materials in ways that improved their writing and affected the types of hands-on projects they developed in the community rather than illustrating ways students were able negotiate concepts of homogeneity and heterogeneity, community, and citizenship in their critical analysis of texts.

In discussing the imbalance between the theoretical and pedagogical aspects of my project, I do not suggest that use of globalization theory as a theoretical framework for my study

was unproductive. On the contrary, the critical engagement with the scholarly critiques and concepts from globalization theory were imperative to for the project's critical framing and analysis, which I suggest are defining features of academic scholarship. Earlier in the chapter, I discussed Ohmann's position that graduate students entering the profession can be "critical intellectuals" from within the academy. In reflecting on this point in relation to my discussion of theory and practice, I think that even though the scholarly work within academic disciplines is aimed primarily for specialized audiences, the larger goal for critical intellectuals is that these conversations will create some type of real change (whether just in the teaching practices of one person or in contributing an idea to a social movement). Therefore, I do think the theoretical work being done can contribute to progressive social change, but the changes come in the form of ideas generated from the theory that spill over into practice or society.

As I reconsider my earlier questions about whether my goals of bridging the gaps between theory and practice, between universities and communities, and between students' lives and the classroom are possible in the context of an academic dissertation, I have arrived at the conclusion that these goals are ideals that can never fully be achieved but toward which scholars must aim in order to keep their work from becoming stagnant or completely disconnected from society. I do not think that theory and practice will ever merge into a neat, tidy package, but suggest that the interplay between the two must continuously be negotiated in order to keep the work we do within the academy focused on effecting actual changes in the world. In other words, our scholarship does not have to be written for the layperson to understand, but it should be written with the aim that the theoretical arguments could ultimately lead to actions that could benefit the larger society in some respect. Therefore, in making the argument that the goal of theory should be to effect changes in practice, I will conclude my dissertation by reexamining

my pedagogical approach to consider how it would need to be rethought and revised for different classroom settings and student demographics.

"Thinking Globally, Writing Locally" Beyond Wayne State

To consider how my pedagogical model could be revised for future implementation, I examine the central claims made in chapters 3 and 4. Within these chapters, the local settings of the Detroit metro area, Wayne State University, and the Southeast Detroit community where the service learning projects took place were central to my data analysis. In chapter 3, I described Michigan's financial situation and suggested that the struggling local economy and automotive industry were particularly influential to students' interpretations of the globalization course materials[13]. I presented data to suggest that students from varying backgrounds can make personal connections with issues raised in globalization theory, which allows for integration of students' affective experiences and instrumentalist concerns into course discussions and assignments.

Although Wayne State has a widely diverse demographic, the university is primarily a commuter campus, meaning many students live in the city of Detroit or surrounding metro area[14]. Therefore, the majority of students in my class had close ties to the auto industry or local economy. On many college campuses within the U.S., however, students often attend as non-residents and may have few, if any, connections to the local communities surrounding their school. So there may not be a local issue like the auto industry to which students share a connection. I suggest that to effectively use this pedagogical model, instructors should help students articulate their personal connections to globalization. One activity that I have used in my classes at Wayne State is asking students to bring pictures to class that they feel represent globalization. Students in my classes brought in a wide range of pictures; for example, the UN

symbol with figures of people of all different races holding hands in a circle around the world, pictures of the McDonald's arches, political cartoons, and images of various types of technology. In this activity, I first asked each student to present his or her picture to the class and discuss how it represents globalization. After students present, I then transition to a large group discussion and pose questions about why there seem to be so many differing perspectives of globalization among students in the class. Instructors need to pay close attention to students' perceptions about globalization and raise these ideas in later discussions of the theoretical course materials. For instance, ask them to consider why people from different backgrounds might take a particular stance toward arguments presented in the readings. Additionally, instructors should encourage students to draw critically on their affective experiences in course discussions and writing assignments and offer textual examples that illustrate ways that personal experiences can be use to support academic arguments.

In designing the service learning component of the course, community partners and field sites must be chosen that will allow students to make connections between their service learning projects and the globalization course materials. In my classes, for instance, I chose to base the service learning projects in an urban Hispanic enclave bordering Canada in which many of the community partners were from transnational migrant families who traveled back and forth between the US and Mexico as seasonal laborers, because I thought the setting would be fruitful for exploring concepts of community and citizenship from the perspective of globalization theory. In using the "Thinking Globally, Writing Locally" model within any setting, it is essential that instructors work to maintain close connections between larger course themes and the students' service learning projects. During my study, I made frequent changes to the syllabus that I thought would create tighter links between the community work and course materials, such

as having students develop final projects in the second two semesters and having students submit a formal précis statement in which they discussed how the course themes of literacy and globalization were being integrated into their projects.

The most substantial revision I would make to this pedagogical model for future use is based on my findings in chapter 4 in which I examined students' service learning projects that fell within WATC, WFTC, and WWTC models. My data suggests that many students' preconceptions of Detroit and Mexicantown were challenged by experiences during the service learning activities,[15] but only in the WWTC model did I find examples that the students were engaging in intercultural inquiry with their community partners. As I have discussed throughout my dissertation, scholarly critiques emphasize that a key challenge for service learning pedagogy is developing programs that involve genuine collaboration between students and community partners. Critiques suggest that more research must emerge that explores collaborative approaches, such as courses that involve community partners in curriculum design and support the collaborative production of texts. Peck, Flower, and Higgins, for example, describe a successful community literacy project in which urban teens collaborated with college mentors to develop a "hybrid policy discourse" blending rap and explanatory commentary on the issue of public school suspension (212). In my research, the data suggest that WWTC projects were most effective in engaging students and community partners in the types of collaborative projects Peck, Flower, and Higgins describe. Therefore, in implementing this model again I would modify the syllabus to stipulate that students' final project assignment should involve creating texts, whether written or multimedia, that are collaboratively produced by students and community partners. I would still allow students agency to design their own projects but would

encourage them to engage in more dialogue with community partners and work collaboratively to develop their final products.

Finally, in implementing this model in the future, I would find ways to incorporate more new media into the framework of the course. Studies suggests that many students are writing prolifically, and by choice, in a range of new mediums An anthropologist at Kansas State, Michael Wesch, developed a video project, "A Vision of Students Today," in which he estimates that college students write close to 700 pages of text per year and that only 60 of those are written for academic purposes. The video, which was a collaboration between Wesch and his students and has become a YouTube sensation, maintains that the average student will read only eight books a year but will read over 2800 Web pages and 1281 FaceBook profiles. The survey also suggests that students only feel 26% of the readings assigned in college are relevant to their lives. As writing teachers, I suggest we work to capitalize on the strengths, experiences, and literacy skills that students bring with them to our classrooms.

In using the "Thinking Globally, Writing Locally" model again, I would try to engage the growing popularity of social networking sites. For instance, I might assign course readings that discuss ways people around the world are staying connected through online mediums like FaceBook and Twitter, and then have students discuss and write about how these mediums are affecting concepts of community and citizenship within the global era. Another approach I would try to incorporate would build on an assignment I used in a previous course. I linked my composition sections with a Brazilian professor's writing classes and our students composed common writing assignments and responded to one another's work in online forums. Technology has advanced so much that now through mediums like Skype students in different countries could easily collaborate on projects and have personal conversations over webcams from within

a computer classroom. A project such as this would offer a provocative lens through which to explore concepts from globalization theory. Composition Studies has made a rapid move toward digital/technological theory, but this is an area that is still in great need of development. In teaching with globalization, instructors should work to stay up-to-date with new technology that changes at a rapid pace. The world is not going to slow down and our teaching approaches in composition must remain relevant for students who have grown up with the technology.

As I offer these strategies for revising my pedagogical model, I must emphasize the pressing need for composition scholars to continue working to develop pedagogical projects that can move the field forward. Earlier, I described the tensions between theory and practice as more of a push-pull than a dialectical type of relationship, and suggested that transitioning from theory to practice seemed more fluid than moving from practice to theory. I argue, however, that scholars must undertake the challenging work of moving from practice back to theory so that composition theory does not become completely disconnected from classroom practices. Although theory heavily influences the current pedagogical trends within the field, particularly in terms of what approaches receive the most curricular attention within writing programs, I suggest that without scholars undertaking pedagogical projects theory would quickly become divergent of practice.

Theory, I think, inevitably remains a step behind practice in that for ideas or problems to be theorized, forces must already be present that can be observable or sensed. Writing classrooms, then, offer a lens through which scholars can observe and document ways in which contemporary theory is falling behind present day reality. Moreover, students' interpretations and perceptions of theoretical ideas can offer significant insights about societal changes that theory has not yet articulated. Throughout my dissertation, I looked at scholarly critiques of

critical and service learning pedagogies, most of which are based on the findings of qualitative studies illustrating that traditional models are not keeping pace with the needs and expectations of college students today. Therefore, students' engagement with current theories and pedagogical approaches drives the work being done in the field, such as the rapid move toward digital technology within composition scholarship and pedagogy. I suggested that teachers need to pay close attention to students' perceptions of globalization in using the "Thinking Globally, Writing Locally" model. This approach and the globalization theory it draws upon will quickly become outdated with global changes in the world, therefore, students' local perceptions can offer scholars essential feedback in how to advance the theories to keep the practices relevant. Effecting wide scale pedagogical revisions within the field will be an ongoing process of hard work and reflection, but I hope that the pedagogical model presented in this dissertation can help move writing classrooms and composition theory another step toward the future.

EndNotes

[1] Critical pedagogy explores human consciousness and social identity in relation to issues of race, class, gender, and the structures of late capitalism, and encourages students to question dominant social structures. Service learning pedagogy builds relationships between communities and schools by developing programs in which students work within the local community in a variety of ways that promote literacy.
[2] See the "Research Methods and Questions" section in chapter 1 for the complete set of research questions.
[3] As I mentioned in first chapter, my use of ethnographic methods is aligned closely with Emerson, Fretz, and Shaw's work in Writing Ethnographic Fieldnotes.
[4]My engagement with the teacher-research literature has been particularly influenced by Ruth Ray's and Cathy Fleischer's work that I discuss in the methods section in chapter 1.
[5] Linda Flower argues that for service learning to succeed it must be viewed as "intercultural inquiry" (ICI) instead of outreach. She describes the ideal model of service learning as one that allows for multiple voices and negotiated meanings to occur in practice through collaborative inquiry between students and community partners that develops alternative readings of cultural issues and challenges attitudes about others.
[6] Here I refer to my discussion in chapter 3 of Gwen Gorzelsky's article "Ghosts: Liberal Education and Negotiated Authority" in which she raises this particular point.
[7] See my narrative in chapter 2 for a full description of my exposure to critical and service learning pedagogies and my initial attempts at incorporating critical pedagogy into my composition courses.
[8] There has been a significant growth in service learning in higher education over the last decade supported by rising administrative infrastructures such as centers for service learning and public engagement, and increases in faculty, staff, and administrative positions dedicated to community-based work, and increased student and community partner participation in service learning activities (servicelearning.org).
[9] As I discusses in chapter 2, many of the Brazilian students associated globalization with American companies, culture, and values entering their local and national spaces, whereas the Wayne State students immediately discussed globalization in relation to issues such as the outsourcing of jobs in the automotive industry, the importing of foreign-made products into the US, and the rise in immigration into the country.
[10] See my analysis in chapter 3.
[11] I refer here to the key concepts in globalization theory – homogeneity and heterogeneity, community, and citizenship – discussed in chapter 2.
[12] For a description of course readings and assignments that drew on the key concepts see "The Course Theme of Globalization" section in chapter 3.
[13] More than half of the total students who consented to participate in the study, for instance, wrote about issues of outsourcing and layoffs in the automotive industry.
[14] For a detailed description of student demographics at Wayne State see my discussion in chapter 2.
[15] In chapter 4, I showcased student papers that provided specific examples of how the authors' initial conception about what the tutoring experiences or the elementary students' educational/language ability would be like was challenged in ways that changed their opinion.

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ABSTRACT

THINKING GLOBALLY, WRITING LOCALLY: RE-VISIONING CRITICAL AND SERVICE LEARNING PEDAGOGIES WITH GLOBALIZATION THEORY

by

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August 2010

Advisor: Dr. Gwen Gorzelsky

Major: English

Degree: Doctor of Philosophy

Based on a theoretically informed qualitative study, my dissertation looks at critical and service learning pedagogies, focusing on the numerous critiques that have arisen within contemporary composition scholarship. Critical pedagogy has recently come under scrutiny on the grounds that it opposes students' pragmatic views and career concerns, effects student resistance in the classroom, devalues students' personal experiences, and stigmatizes white students (particularly white males). Within service learning, scholars point to numerous problems as well: It can create a false hierarchy between students and community partners by evoking an ideology of "service" and an us/them mentality; it may not be truly transformative for students; it often lacks genuine collaboration between students and partners; and many courses focus more on action than reflection.

For my project, I used ethnographic and teacher-research methods to conduct an HIC (Human Investigation Committee) approved three-semester research study investigating whether integrating globalization theory into a combined critical, service learning pedagogical approach works to begin addressing the problems posed by critiques of these pedagogies. Based on data analysis, I argue that the course I designed offers a revised pedagogical approach for several key

reasons: It allows students' personal experiences to enter into discussion in useful ways; many students find the material meaningful and relevant to their daily lives and economic situations; the hands-on work in the community creates a deeper level of engagement with political and social issues; and that work allows for the multiple types of literacy skills that students and community partners possess to be used and developed both within the classroom and local community.

AUTOBIOGRAPHICAL STATEMENT

CARA L. KOZMA

I completed my B.A. in liberal arts at The Evergreen State College in Olympia, WA in 2001, my M.A. in English from Portland State University in 2004, and my P.h.D. in Rhetoric and Composition from Wayne State University in 2010. Much of my research and teaching includes service learning, critical pedagogy, and globalization studies. My dissertation research has led to several notable academic awards and scholarly publications. I won Wayne State University English Department's 2008-2009 DeRoy Doctoral Fellowship, and the 2009 WSU Summer Dissertation Fellowship, among others. In 2008, I published a short essay on the future of community literacy scholarship in the service learning journal *Reflection*, and a review of Linda Flower's most recent book on community literacy in the fall 2009 edition of *Composition Studies*. I have also presented work at the national conference in composition studies, CCCC, for the past three years.

In addition to these academic achievements, my work as a teacher has been quite successful as well. My exceptional teaching record earned me the 2008 Garrett T. Heberlein Excellence in Teaching Award; the 2008 Graduate Employees Organizing Committee (GEOC) Award for Excellence in Teaching; the 2008 Michigan Campus Compact Outstanding Student Service Heart and Soul Award; and the 2008 WSU Honors Program Community Engagement Award. I am particularly proud of receiving the Heberlein award, which is a competitive, university-wide award decided by the university's graduate council and awarded annually to only one graduate teaching assistant in the humanities. In 2006, I was also awarded a global teaching fellowship by Wayne State University that allowed me the opportunity to co-teach a graduate-level academic writing course on globalization at Universidade Federal de Minas Gerais (UFMG) in Belo Horizonte, Brazil.