THE SERVICE-LEARNING WRITING CLASSROOM: A SAFE HAVEN FOR ARTICULATING DIFFICULT STORIES ABOUT WHITENESS AND RACE

ADAM WEBB

Department of English

APPROVED:

Isabel Baca, Ph.D., Chair

Evelyn Posey, Ph.D.

Stacey Sowards, Ph.D.

Benjamin C. Flores, Ph.D.
Dean of the Graduate School

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By

ADAM WEBB, B.A., M.A.

DISSERTATION

Presented to the Faculty of the Graduate School of

The University of Texas at El Paso

in Partial Fulfillment

of the Requirements

for the Degree of

DOCTOR OF PHILOSOPHY

Department of English

THE UNIVERSITY OF TEXAS AT EL PASO

May 2013

Acknowledgements

I owe a debt of gratitude to following individuals and institutions. I would like to thank:

All of my students, 2001-present

All of my colleagues at Texas A&M University-Corpus Christi, the University of Texas at El Paso and at El Paso Community College

Isabel Baca, Evelyn Posey, Stacey Sowards, Helen Foster, Beth Brunk-Chavez, Sharon Talley, Diana Cardenas, Susan Garza, Susan Wolff-Murphy, Sherrye Garrett, Ellen Cushman, Bruce Herzberg, Irene Lietz, to all of my interviewees, The University of Texas at El Paso, Texas A&M University-Corpus Christi and El Paso Community College

Abstract

Service-learning is an educational method that is usually examined for its practical applications and outcomes, and can help instructors and students to realize the connective aspect of classroom discussions, assignments, activities and discourses that occur within the community. In this respect, "connective" refers to more than just bridging the distance between the classroom and community using service-learning. Instead, it acts like the "connective human tissue" that unites individuals together. Individuals as biological beings themselves are the connective tissue that unites them linguistically, physically and emotionally. In essence, the connective human tissue that unites individuals together creates an intertwined community through the construction, dispersion and consumption of the discourses and rhetoric(s) they use to consume knowledge(s). In this research, I apply the connective human tissue metaphor to the service-learning writing classroom and how instructors and students can use it to address issues such as race and whiteness. Green (2003), Lietz (2008) and Endres and Gould (2009) have examined race and whiteness within the context of a service-learning writing classroom. More specifically, a writing classroom that incorporates service-learning will have students discussing, expressing and writing about their thoughts and assumptions of race and whiteness in a way where they do not get "bogged down" in the superficial or stereotypical dialogues and representations produced by the consumer culture mentality.

I have two main goals, which are 1) to envision and create my Connective and Interwoven Communities (CIC) Model, and 2) to offer new approaches and pedagogies for addressing race and whiteness in the service-learning writing classroom. My research questions are 1) How should race and whiteness be addressed in the service-learning, writing classroom?, 2) How does service-learning, as a pedagogical approach, allow, hinder, or help the writing

instructor and students address and explore race and whiteness in the writing classroom?, and 3) What assignments, readings and activities can be used to allow the service-learning writing instructor to address such issues? My research provides and encourages writing instructors to create a variety of pedagogical approaches for the service-learning writing classroom that 1) encourages critical discussions and reflections over race and whiteness, 2) enables students with a sense of agency when writing about their experiences within the community and 3) eventually helps students develop strategies and techniques in using rhetoric to create greater awareness of whiteness and race. In order to understand how issues of race and whiteness play a role in the service-learning writing classroom, I have interviewed six experts within the field of rhetoric & writing studies. The responses provided from these six scholars provide insight into developing further theoretical frameworks for incorporating and analyzing race and whiteness into the service-learning writing classroom.

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Chapter One – Introduction

When I first started using service-learning projects in my composition courses, I did not immediately consider the impact of how such an educational method of connecting service and learning would affect my students' lives, learning, and perceptions of the communities they served. While I had been interested in community-based projects since I was an undergraduate Texas A&M University-Corpus Christi (TAMUCC) and working at the Alternative High School Center in Corpus Christi, Texas, I had never experimented with them before. Fortunately, and through careful reading of various service-learning approaches and pre-semester planning with local non-profit organizations in Corpus Christi, I successfully incorporated service-learning projects in my 1302 Composition course at TAMUCC. I designed the writing assignments for my service-learning approach around the university's goals, objectives and outcomes. I learned how service-learning connects students' service in the community to their learning in the classroom. Unfortunately, I had to work alone because my colleagues did not necessarily share my interest in service-learning. The first two years incorporating service-learning projects in my composition courses was a learning experience. In my third year teaching composition at TAMUCC, I gained the attention of a colleague who agreed to incorporate a service-learning into her composition courses. This experience led to the publication of chapter in the book edited by Susan Garza, *Adding to the conversation on service-learning in composition: Taking a closer look* (forthcoming 2013).

Prior to having a colleague work alongside me on a service-learning project, I was only concerned with studying how such projects were affecting students and their learning and writing. I was not focusing on how the individuals within the communities that my students were serving were affected by their serving-learning projects. I assumed that the outcome of my

students' service-learning projects were beneficial for the community. Now working alongside a colleague, I started to think about how language, discourse and rhetoric affected the students when they served the community. I started to see how my colleague's students' service-learning projects were developing and how she, as a writing instructor and as a person, was affected by them. I also started to consider the possibilities with service-learning projects outside of having students just serve the community.

When I started my Ph.D. in Rhetoric and Composition at the University of Texas at El Paso (UTEP) in 2009, I made plans to continue developing my pedagogy around service-learning in the composition classroom. As I had done at TAMUCC, I made sure that the service-learning assignment that I created met the goals and objectives of the composition courses I was teaching. While I had the support and encouragement of Dr. Isabel Baca and Dr. Susan Garza to incorporate service-learning projects in my writing courses, I felt as if I was going at it alone again, "lone wolfing" it, as I had been called, a "lone wolf," at TAMUCC. I was used to lone wolfing it, but this time I wanted to create a study where I could show the outcomes of incorporating service-learning in my composition classrooms. At the end of the fall 2009 semester, I contacted the Institutional Review Board (IRB) office at UTEP and inquired about the documentation I would need to qualify for conducting a study involving service-learning in my composition courses in the spring semester. Once I designed my syllabus, assignments, and survey as well as filled out all of the documentation I needed the Institutional Review Board (IRB) office to consider my study valid, I begin to strategize how I would connect with non-profit organizations within the community. Unfortunately, I did not have the same kind of connections that I had with various non-profit organizations and community-based programs in

Corpus Christi, such as with Charlie's Place, the Women's Shelter of South Texas, the Food Bank of the Coastal Bend and the Gulf Coast Humane Society.

During my research on community-based projects at UTEP, I came across the Center for Civic Engagement. Located on UTEP's campus, the Center for Civic Engagement's purpose was to provide instructors with a resource for service-learning projects and their students with volunteer opportunities at community-based programs and non-profit organizations. The service-learning experts working at the center also visited my composition courses and presented on service-learning. So, I was not completely a lone wolf that semester, with the assistance I received from UTEP's IRB office and the Center for Civic Engagement. Once again, as I did with my colleague at TAMUCC when we had our students do service-learning projects, I started to see another aspect of service-learning. This time, I discovered a more institutionalized approach to service-learning. While I did encourage my students to use the center's resources, many of them already had been volunteering at non-profit organizations or in community-based programs. The quantitative and qualitative data that I collected that semester resulted in the publication of a chapter in the book edited by Isabel Baca, *Service-learning and writing: Paving the way for literacy(ies) through community engagement* (2012).

Through my experiences with incorporating service-learning in my classes I have learned that even a lone wolf is not truly alone, but has connections, perhaps fewer than others, but important connections nonetheless. These few connections have provided me with other perspectives of how service-learning can be incorporated into a writing classroom. For instance, service-learning projects can offer students new ways of viewing how serving a community can be connected to what is being learned in the classroom. As an instructor incorporating service-learning assignments in my writing classes, I have started to consider the implications of how my

students' service affects the individuals within the communities, as well as how my students are affected by the services they perform within those communities. I have also started considering the role that the university as an institution plays in developing service-learning programs such as in UTEP's Center for Civic Engagement. Finally, I have continued to pay more attention to how language, discourse and rhetoric are created and used by scholars, instructors, students and individuals within the community and how these three elements have shaped the notion of service, service-learning and community engagement.

In the end, I realize that I have not been running alone through the woods and fields, a lone wolf, but that others have also been running alongside me, perhaps at a distance where I could not see them, but they were there all along. As we continue to run together, our paths start to merge and our purposes converge under an alignment of celestial bodies, which we are all also a part of the whole, and the language we use to create the discourse and rhetoric on service-learning, race and whiteness continues to branch off into new directions, offering almost unlimited possibilities.

Defining service-learning

Many rhetoric and writing studies scholars (Cushman, 1996, 2002; Herzberg, 1994, 2000; Deans, 2000; Flower, 2003) have written about service-learning as a pedagogical method in the teaching of writing. Much service-learning pedagogy requires students to volunteer at local non-profit organizations within the community. Service-learning is commonly seen as a way to promote social and civic awareness by presenting "actual life contexts," which require "the full engagement of the student, as he or she is physically and emotionally involved in the subject of study" (Rocheleau, 2004, p. 5). Deans states, "Thus, service-learning is volunteerism or community service; nor is it simply an academic internship or field placement" (Deans, 2000, p.

2). In this sense, service-learning is not "volunteerism," which includes tasks such as picking up litter in a park, cleaning out kennels at a local animal shelter or serving meals at a local homeless shelter. Instead, service-learning involves addressing and creating a greater awareness of those issues as well as reflecting on their experiences with others within the community in order to become more informed and involved citizens. Pritchard and Whitehead (2004) define service-learning as a:

> …teaching and learning approach that integrates community service with academic studies, to enrich learning, teach civic responsibility and strengthen communities. It engages students in addressing real unmet needs or issues in a community and actively involves them in decision-making at all levels of the process. (Pritchard & Whitehead, p. 4)

While this definition suggests "civic responsibility" for the purpose of community building, it leaves it open as to which service-learning models are best suited to achieve this goal.

In this chapter, I provide a historical framework of service-learning in the United States and how scholars have developed theories and practices on service-learning as an educational method and in the writing classroom. Then, I analyze how service-learning has been viewed through a social justice lens and how scholars have used this perspective to shape their implementation of service-learning. Next, I examine how race and whiteness have played a role in the implementation of service-learning pedagogies. I conclude this chapter with how race and whiteness have been applied within the service-learning writing classroom. The parameters of my research are higher education. I have two main goals, which are 1) to envision and create my Connective and Interwoven Communities (CIC) Model, which is a potential service-learning model, and 2) to offer new approaches and pedagogies for addressing race and whiteness in the

service-learning writing classroom. Since a writing classroom in higher education in the United States can consist of a diverse range of individuals with multicultural, as well as racial, backgrounds, the term "connective" implies that individuals use language, rhetoric and discourse to construct their identities in order to connect to one another through a sense of belonging to their family, relatives, friends, colleagues. In this sense, communities are bound together, "interwoven," through the interconnection of the individuals' use of language, rhetoric and discourse in meeting their needs, as well as interacting and relating to one another, which sometimes cause boundaries to overlap and blur, and a sharing of space occurs. The purpose of my research is to examine how race and whiteness have been addressed within the context of writing classrooms that incorporate service-learning. My research questions are as follows:

- **Research Question 1:** How should race and whiteness be addressed in the service-learning, writing classroom?
- **Research Question 2:** How does service-learning, as a pedagogical approach, allow, hinder, or help the writing instructor and students address and explore race and whiteness in the writing classroom?
- **Research Question 3:** What assignments, readings and activities can be used to allow the service-learning writing instructor to address such issues?

Through the analysis of the literature and the interviews of six experts within the field of rhetoric and writing studies, I have developed a more comprehensive theoretical understanding as well as my CIC Model, which is explained in chapter five, and pedagogical approaches for exploring race and whiteness in the service-learning writing classroom.

Service-learning: Connecting and intertwining individuals

In the United States, connecting education and community involvement has a long

history dating back to the Progressive Era in the late 1800s and early 1900s. The Progressive Era was a time of great changes for individuals in the United States. As industrialization took hold in the U.S., many individuals moved from their agricultural and rural settings to urban cities. This change presented many challenges to the individuals. Some of these challenges included the changing notion of family, work and leisure time. Since its early beginnings in the United States, service-learning has been described as an educational methodology as a response to the changes from rural cities to urban cities. Many factors have influenced service-learning in the U.S., which include an increase in social critics, democratic ideology and "civic activism" (Zieren & Stoddard, 2004, p. 31-35). In this sense, the human connective tissue that intertwined individuals was stretched and re-shaped to adapt to new living conditions that were challenging traditional notions of identity in the U.S. During the Progressive Era, educator John Dewey claimed that "higher education must meet public needs and that the culture must adapt to" a challenging and dynamic urban landscape (p. 31). Since its earliest beginnings in the U.S., service-learning has been influenced by a humanist philosophy, which focuses on humans creating solutions for the issues and problems they face in their changing world. However, the rhetoric surrounding service-learning did not emerge in academic settings until the 1960s with the creation of the Peace Corps and Volunteers in Service to America (VISTA) (http://www.servicelearning.org, **"**Service and Service-Learning on Colleges and University Campuses," 2012). Since the 60s, a positive connotation has been largely associated with service-learning. However, scholars have critically explored the uses and applications of service-learning as an educational method.

Since the 1970s and 80s, many scholars (Sigmon, 1979; Adler-Kassner, Crooks, & Watters, 1997; Dorman & Dorman, 1997; Gere & Sinor, 1997; Ball & Goodburn, 2000; Deans, 2000; Tai-Seale, 2001; Dubinsky, 2001; Herzberg, 2001; Cushman, 2002; Sedlak, Doheny,

Panthofer, & Anaya, 2003; Regan & Zuern, 2004; Hutchinson, 2005; Miklochak, 2006; Posey & Quinn, 2009; Brownell & Swaner, 2009) have focused on the educational and pedagogical practices and applications of service-learning. Others have viewed service-learning as a way to empower students by having them construct a civic identity, as well as address the moral and ethical aspects of connecting education and community (Weigert, 1999; Rosenberger, 2000; Morgan & Streb, 2001; Dicklitch, 2005; Milofsky & Flack, Jr., 2005). Others have connected service-learning to social equality, equity, and justice (Crews, 1999; Merrill, 1999; Martin, Jr. & Wheeler, 2000; Mathis, 2005; Munter, Tinajero, Peregrion, & Reyes III, 2009), as well as connecting service-learning to volunteerism and religion (Kraft, 1996; Cavanagh, 1999; Youniss, 1999; Gunst Heffner & DeVries Beversluis, 2002). Finally, some scholars have focused on service-learning and teacher preparation (Wade, 1997; Guadarrama, 2000; Anderson, Daikos, Granados-Greenberg, & Rutherford, 2009). While there has been a few scholars who have critiqued incorporating service-learning projects and approaches in the classroom (Butin's "Service-learning is dangerous"), there have also been many success/challenges narratives that come in the form of "how-to-do-service-learning" (Dicklitch, 2005; Mikolchak, 2006; Mizumoto-Posey & Quinn, 2009). Scholars such as Ellen Cushman and Paula Mathieu have shown the complexities of instructors and students engaging with individuals within local communities (Cushman, 1996, 2002; Mathieu 2005). Overall, service-learning theories and approaches encompass many different perspectives and are used across various disciplines. For the purposes of this research, I focus on how service-learning has been applied as a theoretical and pedagogical framework within the writing classroom.

Service-learning in the writing classroom

As an educational method, service-learning has been used in the writing classroom and

predominantly examined as a useful pedagogy in the first-year composition classroom. Robert Sigmon's seminal article in the late 1970s first outlined a basic pedagogical framework in applying service-learning as an educational method. Sigmon lists three important principles that go into incorporating service-learning into the classroom. Sigmon's (1979) three principles for service-learning are follows:

1. "Those being served control the service(s) provided
2. Those being served become better able to serve and be served by their own actions
3. Those who serve also are learners and have significant control over what is expected to be learned" (Sigmon, p. 10).

These three principles are significant in that they create the framework in which service-learning is expected to create positive experiences for all involved. Essentially, these three principles perform more of a pragmatic function in the application of service-learning. Sigmon also outlines a possible reflection format for students to follow. In this aspect, Sigmon focuses on the practical aspects in applying service-learning as pedagogy.

While Sigmon seeks to establish foundational principles in service-learning pedagogies, Bruce Herzberg (2000) claims that service-learning should be used within the composition classroom because:

1. "Current issues" are more appealing to students
2. Issues and problems within the public community "helps students understand audience and genre constraints"
3. Community involvement helps to establish a "social consciousness" that might lead "to social action"
4. Service-learning encourages "civic leadership" (Herzberg, pp. 467-68)

Herzberg's reasoning advances beyond Sigmon's three principles, which include students developing a "social consciousness" in the act of serving their community. This contributes another pedagogical dimension to service-learning by addressing the circumstances and causes of why individuals within the communities students are serving need help in the first place. Herzberg (1994) explains how he has his students engage in service-learning projects within the community. With this approach, he does not expect his students to reflect on their experiences volunteering, stating, "Writing about the actual experience of doing community service" is not the "primary work done in a [Herzberg's] composition course" (Herzberg, p. 309). Instead, Herzberg has his students "study literacy and schooling and write about" it (pp. 309-10). Students learn how to be "literacy tutors" from the program(s) where they will be tutoring. Herzberg himself does not teach his students the "skills" or "approaches" for being a tutor, instead he discusses with them possible theories and the frameworks that allow illiteracy to develop within a community (pp. 309-11). Herzberg engages his students by having them read Mike Rose (*Lives on the boundary*) and Jonathan Kozol (*Savage inequalities*). By using texts from Rose and Kozol, Herzberg addresses those "deep-rooted beliefs" in education in the United States (Herzberg, p. 314). Herzberg works with his students on building a better understanding of what words and concepts mean within the settings that they are experiencing during their visits within the community, thus trying to better understand "[t]he social and cultural reasons for the existence of illiteracy" (p. 317). Herzberg's students' essays display "an understanding of the way that social institutions affect our lives and a sense that our responsibility for social justice includes but also carries beyond acts of charity" (Herzberg, p. 317). For Herzberg's students at Bentley, who are "[i]mmersed in a culture of individualism, convinced of their merit in a meritocracy … [they] need to see that there is a social basis for most of the conditions they take

to be matters of individual choice or individual ability" (p. 317). Essentially, the students are asked to consider the social systems and structures within society that might lead to an individual's circumstances.

Other scholars have proposed basic principles for service-learning pedagogies. James M. Dubinsky (2001) lists three important factors in service-learning pedagogy:

1. "*Learning* (with clearly defined goals)
2. *Serving* (one's community)
3. *Reflecting* (on the service aspect)" (Dubinsky, p. 3)

Dubinsky's three factors are open for interpretation, which allows instructors and students to define what learning, serving and reflecting means to them or in which they find appropriate depending on their context. One thing Sigmon, Herzberg and Dubinsky's interpretations of service-learning share are the need to create a theoretical framework which instructors and students can apply it within a pedagogical context. However, Dubinsky's pedagogical approaches exceed beyond these three principles. For instance, Dubinsky (2002) also has his students read and write with a focus on the concept of "service" (Dubinsky, p. 69). Scott (2005) states, "Dubinsky grounds service-learning in classical rhetoric's emphasis on civic participation with a moral purpose" (Scott, p. 148). From this perspective, Dubinsky is emphasizing the larger aspect of why students are volunteering within the community. Dubinsky and Herzberg focus on the social aspects of service-learning in a way that students are required to question and reflect on the various at discourses and rhetorics at play within the community, Herzberg from a social justice standpoint and Dubinsky from more of a classical rhetorical and moral standpoint.

However, some scholars argue that service-learning and community are separate activities that have different purposes. Linda Adler-Kassner (2000) claims that "service-learning

is not the same as community" service (Adler-Kassner, p. 28). Adler-Kassner states service-learning "involves linking the subject of a class with work in a nonprofit community organization and reflecting on that experience in some structured way (i.e. in journals or essays)" (p. 28). She poses the question of how does encouraging students to become "good citizens" equate with becoming better writers (p. 28). In order to understand how service-learning is being implemented in the composition classroom, so that students not only focus on the service aspect but the writing as well, Adler-Kassner suggests Thomas Deans' three approaches:

1. "Writing *for* community" – Students create documents specifically based on that community's needs
2. "Writing *about* community" – Students reflect on their experiences working within a certain community
3. "Writing *with* community" – Students work more collaboratively together with individuals in a certain community in order to meet a need. (p. 28)

When using any one of these approaches, or "creating a mix" of them, the instructor must be careful when developing the assignments and defining the type service to be provided within a local community (p. 28). Adler-Kassner proposes three approaches:

1. The "'discourse community' model" – This is a "skills focused approach to teaching composition" and fits under the writing *for* community
2. The "'contact zone' model'" – The emphasis here is on the "'safe spaces' where different discourses/experiences can be confronted." This approach aligns with writing *with* community
3. The "classroom as 'dialogic'" – Instructors "help the students enter into a dialogue with conventions of various discourses, both inside and outside of the academy." Writing *with*

the community can be used in this approach. (pp. 28-29)

Examples of "mixing" these models and approaches can be seen in the most current literature, such as Isabel Baca & Juan Arturo Muro's (2012) "The hook-up: College writers and non-profits building relationships," where writing *for* and writing *with* the community is combined (*Service-learning and writing: Paving the way for literacy(ies) through community engagement* in publication, 2013).

Mikolchak (2006) gives an example of how a complex issue such as abuse against women can be incorporated within a service-learning pedagogy. The main reason for incorporating service-learning into her composition classroom at St. Cloud State University (SCSU) in Minnesota was to motivate her students. Mikolchak's service-learning course was comprised of three elements: "teaching an argument, interpreting images, and analyzing violence in society" (Mikolchak, p. 94). She divided her course into three sections: The first section dealt with involved the teaching of the "Toulmin model of argument," the second section dealt with the theory of using visuals as arguments, and section three dealt with teaching students how to research (the "general topic of Violence Toward Women") (p. 94). In designing the assignment for her students, Mikolchak was able to find an Annemarie's Shelter, which dealt with battered women. She also sought out assistance from the service-learning coordinator from SCSU. As part of the requirements of the course, Mikolchak had individuals from the women's shelter visit her class to explain how the students would be participating in building a "transitional house" (p. 95).

Similar to Herzberg's approach, Mikolchak had her students write a research essay reflecting on their experiences while volunteering that culminated in a presentation, where they got to share their experiences. Reflection played an important part in the students' writing.

Mikolchak's own reflection over the service-learning project stressed the "positive" influence it had on the students (p. 96). She also found that students keeping journals promoted "a safe place for reactions" (p. 96). As for the final research project (the research paper/essay), Mikolchak claimed that "better than average quality, which I [she] think[s] to a great degree reflects the genuine interest the students had in their research" (p. 98). She also stated that the students used various types of sources in their papers, such as interviews, and that they used their "experiences of service, lectures, and videos," creating a connection, and intertextuality, between the information within the diverse range of sources (p. 98). The students were not graded on the amount of time they volunteered at the women's shelter, but on how well they had learned from the service-learning experience and the connections they made to the course readings. Mikolchak concluded with a positive perspective of incorporating a service-learning project/assignment in the composition classroom.

Overall, Mikolchak's incorporation of service-learning in her composition classroom is an example of how to incorporate all of Adler-Kassner's discourse and contact zone models as well as creating a dialogic atmosphere within the classroom. Examples such as Herzberg's, Dubinsky's, and Mikolchak's of incorporating service-learning into the writing classroom are a beginning for my research that incorporates issues of race and whiteness.

Service-learning, race, whiteness and the writing classroom

My research emphasizes a "communitarian model," which teaches "students that they are part of larger communities, not that they are solitary individuals who are being taught alongside other solitary individuals," of service-learning as a way of addressing, promoting and achieving a greater sense of social, racial and civic awareness (Codispoti, 2004, p. 112). In this respect, service-learning involves 1) participating, 2) developing a sense of civic responsibility, 3)

creating critical awareness through reflection, and 4) articulating a position within community. My definition of race includes more than skin tones/colors, but also the customs, beliefs, values and the stereotypes that develop within a culture. Whiteness is defined as "white privilege," which acts as an invisible knapsack that allows its wearer a special and privileged status within society (Endres & Gould, 2009, p. 422).

Whiteness and race are important issues because the language, discourse, values, beliefs and customs that come along with these two terms are complex. How many non-white scholars write about "whiteness?" There is a few. How many white scholars write and research "whiteness?" Once again, there is a few. The white/non-white binary is a social construction because it creates an abstract notion of "white" on both sides of the binary, as a color and as a non-color. This binary suggests that the notion of "white" and "whiteness" maintains a linguistic, social, economic and cultural prominence within the United States. Green (2003), Ratcliffe (2005), Lietz (2008) and Endres and Gould (2009) have examined race and whiteness within the context of a service-learning writing classroom. The pedagogical approaches practiced by Lietz (2008) re-define, and re-analyze what it means to include race and whiteness in the service-learning writing classroom. Using the literature published on race and whiteness in the service-learning writing classroom and the responses from the six individuals interviewed within the field of rhetoric and writing studies, I have developed even more pedagogical approaches and learning frameworks. Developing a variety of pedagogical approaches that explore whiteness and race in the service-learning writing classroom does seem like a specialized topic, but to me, race and whiteness are valid topics to be situated within rhetoric and writing studies. Pedagogical approaches for defining and exploring whiteness and race in the service-learning writing classroom are important because of the way in which academic and non-academic communities

usually do not consider these two issues within the same critical framework in which students experience the discourse and rhetoric on race and whiteness while participating within the community or writing about race and whiteness in their reflections (Green, 2003; Lietz, 2008). These pedagogical approaches focus on creating a greater awareness of how students, the community and the academic institution use the dominant discourse, English, to influence and shape the world in which they live, communicate and interact with one another.

In order to enhance my research, I have conducted interviews with the six experts within the field of rhetoric and writing studies. These scholars have either have published on or have included service-learning or have addressed race or ethnicity in their writing classrooms. My reason for interviewing these six experts was to use their insight in developing a working theoretical framework and pedagogical approaches for the service-learning writing classroom that incorporates strategies, activities, assignments, readings and discussion that addresses issues of race and whiteness. The reason that whiteness and race are important issues to focus on in the service-learning writing classroom is because of the rhetoric of privilege and preference (language and discourse) that surrounds the discussion on these two topics within the community and the academic institution (Chesler & Scalera, 2000; Ratcliffe, 2005; Lietz, 2008; Endres & Gould, 2009). Incorporating race and whiteness in the service-learning writing classroom is not only a question of bringing the right ingredients, such as writing, service-learning, race and whiteness, together in the right amount, but also a process of learning how to appreciate the relationship each individual ingredient contributes to the students' development as learners, citizens and their place(s) within each context.

My goal is to provide students of all races and ethnicities with a variety of frameworks and opportunities in the service-learning writing classroom where they can discuss and write

about their experiences within the community within the contexts of whiteness and race. More specifically, a writing classroom that incorporates service-learning will have students discussing, expressing and writing about their thoughts and assumptions of race and whiteness in a way where they do not get "bogged down" in the superficial or stereotypical dialogues and representations produced by the consumer culture. Examples of consumer culture stereotypes in the United States would be associating fried chicken fast food restaurants, such as Kentucky Fried Chicken, and a certain make or model of Cadillac automobile with African Americans. Starbucks is an example of a business that promotes a culture of whiteness in its professional and business-like atmosphere. I am not suggesting that these consumer culture stereotypes are not important, but that stereotypes are part of the complex network of connections that individuals come across on a daily basis and that these complex networks deserve careful attention, especially when exploring race and whiteness in the service-learning writing classroom.

An outcome of my research is to create pedagogies that will provide students of all races and ethnicities with the opportunity to creatively and constructively discuss and write about whiteness and race in the service-learning writing classroom. More specifically, a writing classroom that incorporates service-learning will have students discussing, expressing and writing about their thoughts and assumptions of race and whiteness in a way where they do not get "bogged down" in the superficial or stereotypical dialogues and representations produced by the consumer culture. My research provides and encourages writing instructors to create a variety of pedagogical approaches for the service-learning writing classroom that 1) encourages critical discussions and reflections over race and whiteness, 2) enables students with a sense of agency when writing about their experiences within the community, and 3) eventually helps students

develop strategies and techniques in creating and using rhetoric to create greater awareness of whiteness and race.

The classroom and community: The connective human tissue

As an educational method, service-learning is a way to connect classroom and community within an atmosphere of knowledge(s) where instructors and students can shape and use that knowledge of the individuals within the community to better comprehend how the various issues they face affect them. Harris (1997) suggests that an individual is simultaneously a part of multiple communities, which helps to shape their identities within each of those communities as well as their discourse practices (Harris, p. 11). A community is a group of individuals who have agreed through various levels of consent and conformity to acknowledge and adopt certain values, beliefs and ways of living together within a location. Service-learning can be used to help instructors and students to realize the connective aspect of classroom discussions, activities and assignments and the discussions, activities and discourses that occur within the community. In this respect, "connective" refers to more than just bridging the distance between the classroom and community using service-learning. Instead, it acts like the "connective human tissue" that unites individuals together. Individuals as biological beings themselves are the connective tissue that unites them linguistically, physically and emotionally. In essence, the connective human tissue that unites individuals creating an intertwined community through the construction, dispersion and consumption of the discourses and rhetorics they use to consume knowledge. An example of how this connective human tissue works can be seen in Isabel Baca's model of service-learning, which consists of the university professor, the agency mentor within the community, such as at a non-profit organization, and university

students and how they negotiate successful projects that benefit all involved (Baca & Muro, 2013).

In such a service-learning model, individuals that use languages and rhetorics that make knowledge(s), convey information and share an emotional value-response of what is important to them and their community. Individuals within their communities use discourses, rhetorics and knowledge(s) to describe, define, create awareness and solve issues that are particular to them. Individuals use discourses and rhetorics to create the knowledge(s), which are interwoven into the fabric of the connective human tissue that unites them. Individuals use discourses and rhetorics to create knowledge(s) as well as dialogues about their rituals, habits and behaviors. From this perspective, individuals are "discussers" rather than arguers or persuaders, using rhetorics to create the knowledge(s) they use to define and describe their world. For instance, individuals as discussers are engaged in active dialoguing about issues, problems, needs and dreams that are important to them. The dialogues and rhetorics used and created in discussions between individuals within the community, instructors and students are an event in themselves that aim at developing awareness, further discussion/dialogues and solutions. Viewing discourses and rhetorics as opportunities for instructors, students and individuals within the community to create dialogues on the issues, problems and dreams they have, is important for service-learning pedagogies. In this sense, the event extends beyond the act of volunteering within the community, but also includes the dialogues, discussions and arguments on the issues, problems, needs and dreams of all of the individuals involved in service-learning pedagogies.

Overview of chapters

The following is a brief overview of the upcoming chapters in my dissertation. I provide a brief synopsis for each chapter.

Chapter Two: Literature Review. This chapter contains my literature review. My literature review contains definitions and descriptions of important terms, such as whiteness, service-learning and race, since they are key to my research and study. Toward the end of this chapter, I provide a transition from the research and literature to my own study, which is my methodology.

Chapter Three: Methodology. In this chapter, I present and discuss my methodology. I justify my choice of data gathering. Using a modified version of the Delphi Method, I conducted a series of interviews with six scholars within the field of rhetoric and writing studies. I chose this particular methodology since my study is exploratory, and I was seeking to develop a framework in which to develop a variety of approaches and pedagogies that integrate race and whiteness into the service-learning writing classroom.

Chapter Four: Findings. As a way to transition from the methodology chapter, I present the results from my interviews, and I summarize the interviewees' responses collected through the series of interviews.

Chapter Five: Conclusions and Discussion. This chapter discusses the implications of my analysis of the interviewees' responses toward creating a service-learning model and redefining rhetoric as metarhetorics and developing various pedagogical approaches that include the concepts of whiteness and race in the service-learning writing classroom.

Chapter Six: Metarhetorical Curriculum. The purpose of this chapter is dedicated to reviewing the connective tissue metaphor, creating pedagogies and approaches for including whiteness and race into the service-learning classroom, and providing future directions for service-learning research.

Chapter Two – Literature Review

This literature review addresses my first two research questions, which are 1) how should race and whiteness be addressed in the service-learning, writing classroom? 2) how does service-learning, as a pedagogical approach, allow, hinder, or help the writing instructor and students address and explore race and whiteness in the writing classroom? My third research question, what assignments, readings and activities can be used to allow the service-learning writing instructor to address such issues? is somewhat justified in the literature and Lietz's (2008) claim, "The first-year writing class that attends to critical thinking and writing about race, racism, and Whiteness can provide the structured environment that makes it safe for all students to deconstruct racism in our society" (Lietz, p. 225). In this sense, the first-year writing classroom can act as a foundational course in which students can develop a critical awareness of how race and whiteness can influence the issues that they explore in their writing. While this justification for incorporating service-learning, race and whiteness in the first-year classroom might seem to lean toward a liberal ideology, instructors can use pedagogical approaches and assignments to balance out any ideological biases.

In this chapter, I address how race, whiteness, service-learning and the writing classroom have been addressed within rhetoric and writing studies, education and interdisciplinary studies. I chose these three areas of scholarship since they are the ones that are closely associated with my research purposes. Specifically, research published within these three fields provides me with theoretical and practical frameworks in which I develop a more complete understanding of how race and whiteness operates within writing classrooms that incorporate service-learning assignments (Green, 2003; Lietz, 2008; Endres and Gould, 2009).

By employing the connective human tissue metaphor in service-learning writing classroom, I use it as a starting point to develop pedagogies and frameworks in which to address the issues of race and whiteness. First, I discuss and define race and whiteness. Second, I examine how race and whiteness have been addressed within three different interdisciplinary contexts. Third, I examine the literature on how whiteness has been addressed within writing classrooms that have incorporated service-learning assignments. Finally, I examine Lietz's (2008) and Endres and Gould's (2009) application of race and whiteness as heuristics within their writing classrooms.

Exploring race and service-learning from a social justice perspective

Many scholars have focused on incorporating a "social justice" perspective to service-learning in order to address issue of racial discrimination (Schultz, 2007; Popok, 2007; Souza, 2007). Colby, Ehrlich, Beaumont, Stephens and Shulman (2003) define social justice as "social change and public policies that increase gender and racial equality, end discrimination of various kinds, and reduce the stark income inequalities that characterize this country and most of the world" (Colby, Ehrlich, Beaumont, Stephens and Shulman, p. 65). Still, a majority of the literature on service-learning has only briefly touched on the impact social justice perspectives have had on race.

For instance, Yates and Youniss' (1999) service-learning project that involved having high school students volunteer at a local soup kitchen, led them to the revelation that "educators and service organizers should not ignore the importance of race, class, and gender, in designing programs" (Yates & Youniss, p. 60-61). Popok (2007) requires her students to write "narrative/reflective essays" that describe their experiences and encounters within the communities in which they participate. In these narrative/reflective essays, "[s]tudents are asked

to reflect on questions such as 'identity in the context of the community they serve' and whether or not 'social justice is achievable'" (Popok, p. 40). As part of her pedagogy, Popok shares her stories of serving the community with her students with the goal that her "reflections might inspire students to face their fears and prejudices with regard to socioeconomic class, race, and educational ability" (p. 52). Other scholars have addressed the concept of identity formation within the service-learning classroom.

Davi, Dunlap and Green (2007) share their own reflections as well as require their students to share their reflections on race, gender and class within the communities in which they have participated. Citing Tatum's Racial Identity Development Theory, Davi, Dunlap and Green apply it to the "service-learning classroom, where each student is at a different stage of readiness to talk about race and other issues of similarity and difference as these issues relate both to the university and to community settings" (Davi, Dunlap & Green, p. 466). Their goal is to create service-learning classrooms that are "safe enough," where "students, instructors, community members, and learners from service sites might challenge each other—and be challenged—to think more deeply about issues of difference" (p. 482). The approach that Davi, Dunlap and Green propose values creating a "local" context within the classroom, where students can view it as an "emotional space" and explore the "affective" aspects of their service experiences (p. 482-483).

Role of race and service-learning within three interdisciplinary frameworks

Simons, Russell, Hirschinger-Blank, Williams and Willis' (2009) study of psychology students participating in a "service-learning project," on "mentoring and tutoring "and" complete three examinations, a cultural paper, and a journal assignment is one account of integrating the topic of race into the classroom (Simons, Russell, Hirschinger-Blank, Williams and Willis, p.

195). The students were also required to view a movie that was "high in diversity content" (p. 195). Simons et al. employed Cross' (1991) five stages in racial identity for developing black and white relationships, which include "preencounter, encounter, immersion-emersion, internalization, and internalization-commitment" in their cultural-based service-learning approach (p. 191). However, Simon et al. also include Helms' (1990) technique in racial formation that includes "contact, disintegration, reintegration, pseudo-independence, immersion-emersion, and autonomy" in their cultural-based serviced-learning approach in order to address issues of racial privilege (p. 192).

The Banneker History Project is one example of a service-learning project that directly identifies and addresses the issue of race as one of its core goals. Boyle-Baise, Bridgewaters, Brinson, Hiestand, Johnson and Wilson's (2008) Banneker History Project (BHP) directly addressed the issue of race through seeking to "reconstruct" the school's history of segregation (Boyle-Baise, Bridgewaters, Brinson, Hiestand, Johnson & Wilson, p. 13-14). The school was closed in 1951 and was converted into a community center for the African American community in the city. The design of this service-learning project revolved around two main objectives. The first objective included having student volunteers from local high schools "reconstruct the school's history" and student volunteers from elementary schools "study the center's namesake" (p. 14). The second objective encouraged the high school and elementary school student volunteers to "consider effects of racism in the past and ways for citizens to fight racism in the present" (p. 14). The BHP also included two groups of leaders who supervised the volunteers. I provide the elementary and high school level examples since there has been few studies performed like them in higher education. Since reflective writing is important to service-

learning, studies such as the ones I have described above could be used as models in addressing race and whiteness in the service-learning writing classroom.

The "core leaders" included white women and one African American woman, and the "larger leadership group" consisted of all African American men and women (p. 14-15). Boyle-Baise et al. proposed, "BHP challenged old racism, exposing segregation as a reality in a seemingly liberal mid-Western, college town" (p. 15). In essence, the BHP sought to tell the "difficult history" of racism in a town that largely identified itself as being liberal and accepting of different cultures. The partnerships that were developed between the white and black communities during the BHP also revealed present day racism, because of the leaders varying connections to the Banneker school's actual physical location and historical significance (p. 16). Dialogue sessions between core and group leaders were an integral part of negotiating different perspectives, motivations and agendas for the BHP. A significant outcome of the BHP was the difficult articulation of acknowledging past and present forms of racism among townsfolk who largely considered themselves free from it.

Another example of incorporating race at the center of a service-learning project is seen in Lucas-Darby and Hackman's (2010) study of social work majors at an urban university. In their service-learning project, Lucas-Darby and Hackman had students tutor and lead "self-awareness" activities with "neighborhood children," such as in helping them with "word identification in several languages, African American history, and Kente cloth designs" (Lucas-Darby & Hackman, p. 94-95). The student volunteers also attended seminars from "community partners and local organizations including the Race Relations Center," where speakers "lead discussion[s] about racism, bias, white privilege, cultural diversity, community strengths, and cultural sensitivity" in a constructive setting (p. 95). Along with the seminars, student volunteers

were also required to fill out a "cultural communications worksheet," which influenced "students to reflect on their verbal responses, body language and reactions to interactions when communicating in a variety of settings and with racially and culturally diverse groups" (p. 95).

According to Lucas-Darby and Hackman's study, "The results of the pre-/post-assessment showed that students' attitudes toward poor and/or different people appeared to have been improved significantly through participation in the SL project" (p. 96). Lucas-Darby and Hackman state, "The goal is to change students' perceptions of service from 'do-gooders' or 'charitable volunteers' to socially responsible citizens contributing to social change and advocacy" (p. 96). In both of these examples of service-learning projects that integrate race as a core element, students develop more than a sense of awareness and appreciation of cultural difference but also how they as privileged whites or educated individuals within white culture perceive and/or articulate their own positions within a larger cultural and community context.

Whiteness and service-learning

The complexity of defining whiteness is partly due to the ambiguity that this term leans toward as well as how various scholars have used it within their research. Ratcliffe (2005) claims, "[*W*]*hiteness* is a trope that functions in the U.S. as a racial category often signifying biological differences among people" (Ratcliffe, p. 37). However, Ratcliffe argues that a "problem with this racial category is that it is a myth, social construct predicated on bad science" (p. 37). Ratcliffe continues:

> Because *whiteness* is a trope, a 'conditional' relationship exists between people coded as white and practices coded as white in that not everyone can be classified as a white person but everyone can perform white practices, albeit with varying degrees of success. (Ratcliffe , p. 37, citing Keating)

Within a larger context, "[b]ecause whiteness is a trope that influences all people in the U.S., the economic and cultural consumption associated with whiteness is not limited to white bodies" (p. 116). Whiteness can also be defined as "white privilege," an "invisible knapsack," which provides it wearer with special access, tools and important connections to maneuver through their world (Endres & Gould, 2009, p. 422). In many instances, "whiteness" is considered something outside of race. Whiteness is a phenomenon in western culture (Frankenberg, 1993; Thandeka, 2001; Ratcliffe, 2005; Kubota & Lin, 2009; Liggett, 2009).

Many scholars argue that whiteness is not a race and that white privilege within western culture is "invisible" (Marshall & Ryden, 2000; Ratcliffe, 2005; Liggett, 2009). Dyson (2004) argues that popular media portrays "the superiority and especially the desirability of whiteness" as an identity, which contributes to the perpetuation of white cultural practices and values as the dominant economic force in western society (Dyson, p. 119). Jones, Gilbride-Brown and Gasiorski (2005) claim that "critical whiteness" acts as a way of "exposing" how the cultural practices within western society represent the values and ideologies of dominant white society (Jones, Gilbride-Brown and Gasiorski, p. 9). Jones, Gilbride-Brown and Gasiorski state, "Service-learning from a social justice perspective seeks to name those cultural practices that support systematic racialized inequality and privilege" (p. 9). As a theoretical framework for service-learning, critical whiteness helps white students who might resist confronting their own positions of privilege and power to analyze how it works to benefit them and disadvantage others (p. 9).

Cipolle (2010) identifies "three stages" of white-critical consciousness development in service-learning pedagogies, which consists of charity (the initial stage), caring (the emerging stage) and social justice (the developing stage) (Cipolle, p. 12-14). According to Cipolle, each of

these three stages is equally important for students, especially white students who are part of the privileged culture. Social justice, the third stage of Cipolle's Model, is the developing stage because it is a continuing one where "individuals make a lifelong commitment to work as allies with oppressed groups, to understand the root causes of injustice and take action to make the system more equitable" (p. 13). Beyond these three stages, Cipolle describes four elements in developing critical consciousness within a service-learning pedagogy that include developing self-awareness, awareness of others, awareness of social issues and "seeing the potential to make change" (p. 39-43). Cipolle's three stages and four elements of developing a critical consciousness provide a helpful framework in designing and implementing a service-learning pedagogy that addresses issues of whiteness and race. However, how Cipolle's three stages translate in the classroom depends on how the instructor and students use them. In the next section, I examine the role whiteness, race and reflection plays in service-learning pedagogies.

Early approaches: Service-learning and whiteness in the writing classroom

Deans (2000) has outlined how western thought in the United States stemming from Progressive Era educators such as John Dewey has influenced a sense of civic participation and learning by doing. Deans has also explained how Paulo Freire's notion of praxis has influenced western educational theories and practices in the United States. While these theoretical approaches have promoted and influenced the development of service-learning methods and practices, they have done so only to a certain extent, because they are educational models that further promote the values and belief system of a white hegemonic discourse. However, the more traditional models that address certain elements in a service-learning pedagogy are inadequate in addressing issues of whiteness and race. Many of the models of service-learning focus on the abstract notions of community, academy and reflection.

While these models may serve a purpose in explaining or showing how the important elements in a service-learning pedagogy operate, they do not specifically address issues of whiteness or race within situated contexts. Many service-learning educational models attempt to provide students with the necessary activity and assignment framework, vocabulary, reading material, environment and hands-on educational opportunities within various communities outside of the academic institution. However, many of these service-learning educational models do not effectively provide students with a framework or with strategies to maneuver in and around the rhetorical situations that promote an unseen value and belief system that favors an abstract notion such as whiteness.

The importance of exploring the relationship between issues of race, whiteness and service-learning is relevant since they are reoccurring topics in the writing classroom. Writing courses that incorporate service-learning pedagogies usually do not focus on analyzing whiteness or race. Studying whiteness in the writing classroom that incorporates service-learning is important not only because of its invisibility, but also because of how instructors and students might readily accept the values and beliefs that are inherent within the culture of whiteness. In many instances, it seems as if a theory of whiteness is missing or is limited in the literature on service-learning in the writing classroom. Some scholars within the field of rhetoric & writing studies have addressed whiteness and race. Green (2003) discusses the academic invisibility of whiteness when students engage in service-learning projects. Green says:

> If service-learning takes place, as it often does, when mostly white students at predominantly white institutions serve mostly poor people of color in urban settings, then instructors of service-learning need to reflect on how whiteness and class privilege function in the service-learning paradigm. By telling stories that are more explicit about

> race and class, it is possible to open a door for more complex theorizing about the relationship between those who serve and those who are served. If we change some of the ways that we tell stories about service-learning to include reflections about race and social class, we can create a different kind of space for discussions about the social change work that service ideally creates. (Green, p. 277)

Green recommends that students "tell difficult stories" about their service-learning experiences. By telling "difficult stories," instead of "encouraging students to tell the familiar of how service-learning feels good," instructors and students get to explore some of the deep-rooted, underlying issues between different races and cultures (p. 277). The telling of difficult stories that Green suggests seeks not to reveal the complexities of whiteness and race, but also the certain "privileges," values and assumptions of what an educational method such as service-learning does within the community. The difficult stories that Green describes in her research call into question the validity of reflection in students writing about their experiences within the community.

Depending on "the encounters with the 'other' that white students have at their sites [within the community]," Green claims that "students may resist the difficult stories because of the predominant ideology of American individualism *and* the implicit emphasis on 'helping' that brings students to the service-learning classroom" (p. 282). There is also the American tendency to avoid difficult topics such as race, religion and politics because many students are socialized to believe that it is not polite to discuss such topics in public. Perhaps complicating the notion that "helping" individuals within a community, and then discussing why serving a community might not always produce beneficial or expected results because of issues of race and whiteness for the students or for the individuals they serve could allow for the opportunity for the telling of

difficult stories. Perhaps addressing issues such as unequal distribution of resources, practice of stereotypes in the media and racial discrimination based on skin color, might provide students with the opportunity to develop a critical lens in which to view or discuss issues of whiteness as a *conformative gaze* that wants to focus only on the service and product aspects of service-learning pedagogies. While Green's examples of her students engaging in the telling and sharing of difficult stories, as well as the intrinsic and educational value they possess, approaching whiteness in a writing classroom that incorporates a service-learning project should include more than just cleverly designed activities, assignments and discussion sessions. How should issues of whiteness and race be included in the discussions, activities and assignments in the writing classroom that incorporates a service-learning pedagogy?

Herzberg's (1994, 2000) examples of incorporating texts discuss differences in the class structure of society and how those differences might help to produce a system where there are varying degrees of literacy. Herzberg engages his students by having them read Mike Rose (*Lives on the Boundary*) and Jonathan Kozol (*Savage Inequalities*). By using texts from Rose and Kozol, Herzberg addresses those "deep-rooted beliefs" in education in the United States (Herzberg, p. 314). Herzberg works with his students on building a better understanding of what words and concepts mean within the settings that they are experiencing during their visits within the community, thus trying to better understand "[t]he social and cultural reasons for the existence of illiteracy" (p. 317). Herzberg cites Colin Greer who claims "traditional historians of education 'mistake the rhetoric of good intentions for historical reality' and persist in believing, against all evidence, that schools are the instruments of social change (4)" (p. 314). Herzberg examines the rhetoric—albeit textual through Rose and Kozol—being used to describe education from an alternative perspective (*Lives* and *Savage*), while at the same time addressing the

"common rhetoric" surrounding the purpose of education within society. Then there is Green's approach of encouraging students to tell difficult stories about the experiences they have once they are participating within a community. By including readings and discussions to "uncover" or make whiteness visible and how it influences everyday actions and interactions within society there is potential for students to develop a critical lens of what whiteness is and how it works on societal levels in affecting non-whites.

Another example of getting students to engage in critical discussions about whiteness and race is Thomas West's notion of "critical negotiation." West's critical negotiation "recognize[s] that emotion plays a vital role in the formation and transformation of social relations—as both an impetus for change and as a factor that influences political and rhetorical interaction along and across lines of nationality, sexuality, ethnicity, gender, class, race, and age" (West, pp.20-21). Essentially, West's consideration of emotion helps to problematize the conformative gaze within western culture. However, this notion of engaging in critical negotiation in the classroom is difficult. West (2002) claims, "When whites feel guilty about their involvement in racist structures, they often think that they have no role to play in the eradication of racism because they think they have nothing to contribute except more racism disguised by good intentions" (West, p. 88). West uses the analogy of "walking on eggshells" when students attempt to write about what it "feels" like to be black or white (p. 88). Citing Omi and Winant, West claims, "race—and, thus, whiteness—is a concept that cannot be dissolved completely but that must be rearticulated or critically negotiated hegemonically within cultural and political fields" (p. 43). Like Giroux, West believes that "whiteness is not inherently a bad thing to be completely done away with, nor can the negative legacies of whiteness genuinely be disinherited and disowned" (p. 43). As mentioned before, approaching issues of whiteness and race in a writing classroom

that incorporates service-learning requires carefully designed, sequenced and executed activities, assignments and structured classroom discussions, essentially adaptable and malleable pedagogies.

Exploring Lietz's use of race and whiteness as a heuristic in the teaching of writing

Lietz (2008) acknowledges some of the challenges of incorporating race into the first-year composition classroom (Lietz, pp. 5-8). Moving students out of their comfort zones is one of the major challenges that Lietz discusses (pp.7-8). However, a more important challenge is that there is no "consensus" on how to incorporate effectively race into the composition classroom (p. 8). Still, the way in which instructors integrate issues such as race and whiteness depends on their intentions and expectations (p. 9). Essentially, Lietz's study seeks to determine the strategies used in "race-themed" first-year compositions courses and their overall effects on the students writing about racial issues they experience within the community (p. 47). Lietz is also is trying to determine which writing pedagogy, such as expressivist, social constructionist/cultural studies, or process, as well as considering and applying rhetorical and Critical Emotional Studies approaches, is effective in a race-themed composition course. Lietz states, "Writing and reading that contest past ideas and tidy public discourse draw students into thinking from multiple positions to consider the logic and emotional power of each, activity that derives from the heart of rhetoric" (Lietz, p. 38). From a perspective of rhetoric, the structure of Lietz's writing classroom includes "topics of race, racism, and Whiteness [that] presents students with the opportunity to engage in self-regulation in relation to the identity they are constructing" (p. 181). In this respect, Lietz is addressing the complex linguistic, discourse and rhetoric that acts as the connective human tissue that binds communities together in intricate and intimate ways.

Another important aspect that Lietz addresses is how the instructor's own race might affect the students' view of them as a reliable source to teach them about race. Lietz's study involved twenty-four composition courses that included readings, films, discussions and service-learning projects over race-related topics. Through instructor interviews on how various instructors dealt with race and Whiteness in their classrooms, Lietz identified the adjustments they had to take into consideration. In her own journal, she describes her own struggle with incorporating a race-theme in her writing classroom. In order to address the issue of building a dialogue on race with her students, she used her "knowledge of a popular movie to structure an attractive experience in racial dialogue, one that also became a point of reference for students for the remainder of the course" (p. 80). Lietz claims that establishing this kind of dialogue, "self-revealing journal and stories" allowed her "to deliberately infuse an anti-racist stance into the composition curriculum, despite the students' likely discomfort" (p. 80). Furthermore, she pays careful attention to her own "racial identity," as well as how it influences her own pedagogy and research (p. 81). Practicing this kind of "reflexivity," which Cushman (1997) has also written about in her as an insider/outsider when researching within the community, Lietz, stresses the importance of the instructor paying attention to their own understandings of race.

The other aspect that Lietz's study addresses is the organization of the students' writing, as well as the evidence and research they use in it. The basic essay requirements included elements such as main ideas, a focus on sentence structure and the use of various terms associated with the communities in which they volunteered. An interesting aspect that Lietz observed in her study was how students would use certain personal pronouns in various stages in their drafts when they are writing about issues of race and whiteness. Lietz does the students a great service by doing this because it allows them to pay attention not only to using personal

pronouns in their writing for academic purposes, but also as a way of how they are positioning themselves within the discourse they are creating about their interactions within the community. However, Lietz claims:

> For at least some in the group [of students], writing about race, racism, and Whiteness is still a very difficult and uncomfortable endeavor. In the early informative essays, some students struggle with talking about race, afraid they might be offensive but also often unaware of the prejudice upon which some of their assumptions rest. As a result, their words and arguments (Elaine's, Kay's, Donna's), even with the best of intentions, sometimes reveal unconscious or "dysconscious racism." (King) (Lietz, p. 217)

Lietz's observation of the "unconscious or 'dysconscious' racism" is an important because it addresses Endres and Gould (2009) ideas about how being white and whiteness as a theoretical construct within the service-learning classroom.

Endres and Gould define service-learning as "a way for students to connect coursework with practical community-based problems and experiences" (Endres & Gould, 2009, p. 429). They argue that there is a "conflation" of "being white" and "Whiteness as a theory" in the practicing of service-learning (Endres & Gould, 2009, p. 421). Endres and Gould state:

> …because service learning often immerses privileged students in underresourced communities—economic, educational, political—it has the potential to reify rather than challenge the system of White privilege. Framing an experience as charity creates a hierarchy between privileged students and the communities that supposedly need the service. This hierarchical relationship has the potential to reinforce racial stereotypes, thus allowing students to position themselves as superior and view the communities with which they work as having deficits. (p. 421)

Endres and Gould notion of how service-learning projects are implemented within the academy assumes that instructors and students assumes they provide the community with charitable acts, or "acts of kindness," to those fortunate and that they take neutral or indifferent positions on issues such as race and whiteness. This speaks to Lietz's observations in how students' in their writing displayed "unconscious or 'dysconscious racism'" (Lietz, p. 217). Endres and Gould distinguish between "being White [as it] is related to an individual's identity [while] Whiteness is an institutionalized system of power and privilege that benefits Whites" (Endres & Gould, p. 424). This perspective separates white as a race and whiteness as a theoretical construct.

Endres and Gould cite McIntosh's description of whiteness when teaching students about it. According to McIntosh, "white privilege" acts as an "invisible weightless knapsack" that allows the wearer special documents, tools and means to navigate within their world (p. 422). They claim, "McIntosh's simile is useful for teaching Whiteness to undergraduate students because it foregrounds the seemingly invisible set of White privileges in an easily understandable way" (p. 422). In their study, Endres and Gould incorporate whiteness as a theory and what it means to be white in an Intercultural Communication course in order to examine how their "mostly White students talk about Whiteness and White privilege in relation to their service learning projects" (p. 423). In their Intercultural Communication course, Endres and Gould had students engage with nonprofit organizations that addressed issues such as "immigration," recording "oral histories" and raising "awareness" of a local ethnicity within a community (p. 423). Endres and Gould's goal was to use "Whiteness theory as a way to encourage our students to think critically about and challenge current power structures that privilege Whiteness" (p. 422). This aspect is similar to Lietz's research, which also wants students to critically thinking about whiteness in a way that questions the privileging of white individuals and promotes a

culture where whiteness is desirable. Lietz, Endres and Gould are encouraging their students to question the conformative gaze in which whiteness operates as a social, linguistic and rhetorical construct. In a way, Lietz, Endres and Gould are deconstructing the "DNA" code of racial identity formation in order to understand the basic functioning sequence, as well as to reflect on its potentialities in affecting the individual's perceptions of himself or herself within it.

Despite building a service-learning pedagogy that critically examines the concepts of "being white" and Whiteness as a theory, Endres and Gould reported, "Service learning did not help our students with the process of critical reflection. Rather, it placed them in a position that they perceived as a position of power" (p. 427). Endres and Gould conclude that their "students were working with underresourced/underprivileged community members (as is the case with most service learning projects), they approached this dynamic in the only way that was familiar, as an act of charity or volunteering" (p. 427). From this conclusion, many instructors might assume that students possess the maturity to not only understand the importance of examining issues such as race and whiteness, but also be able to articulate their thoughts and experiences on them. This is where my research seeks to contribute. In order to address issues such as the ones discussed by Endres and Gould, I adopted and altered Lietz's methodology of interviewing experienced professionals that have practiced or published on race, whiteness and service-learning in the writing classroom, which I explain in more detail in chapter three. In order to broaden and further enhance my understanding of how race and whiteness could be addressed within the service-learning writing classroom, I have conducted a series of interviews with six experts within the field of rhetoric and writing studies. The interviews consist of questions concerning service-learning, race, whiteness and the writing classroom (Lietz, p. 86). Similar to Lietz, I have created a dialogue of how these six experts' thoughts on or experiences with

addressing race and whiteness in their writing classrooms. I borrowed from Lietz's (2008) methodology in her dissertation, where she interviewed five writing instructors about race. While Lietz did not follow a specific method, I have decided to use a version of the Delphi Method to conduct my interviews. I chose the Delphi Method in order to explore the changing perceptions of the interviewees of service-learning, race, whiteness and my own approach to addressing race and whiteness in the service-learning writing classroom.

Chapter Three – Methodology

In order to develop a better understanding of how to address race and whiteness in the service-learning writing classroom, I decided to interview six experts within the field of rhetoric and writing studies. In this chapter, I explain the methodology I used to conduct, collect and summarize the interviewees' responses. Similar to Lietz's (2008) interviews with five instructors within the field of rhetoric and writing studies, I performed a series of interviews with six different writing instructors. While Lietz does not list specific interview questions for the writing instructors addressing race, she effectively integrated the writing instructors' responses into her research (Lietz, 2008, pp. 91-115). Essentially, Lietz's purpose for interviewing the five writing instructors was to understand how they address issues of race and whiteness in their writing classrooms. Lietz creates a sequence of how each interviewee responded to her questions.

The interviewees' responses help to create a more complete understanding of how each writing instructor has approached race and whiteness in her/his classroom. Lietz states:

> …their [the writing instructors she interviewed] pedagogy appears to provide the students a great deal of freedom and integrity to respond to the instructors and to the course as individuals, with what appear to be substantial, long-term gains in writing and/or racial awareness. (p. 91)

My purpose for conducting these interviews is to provide other perspectives on race, whiteness, service-learning and the writing classroom outside of the literature, as well as assist in envisioning a potential model for developing pedagogical approaches. My interview questions seek to connect, explicitly and systematically, race, whiteness, service-learning and the writing classroom with the purpose of how different writing instructors address them within their pedagogies.

The importance of addressing race and whiteness is because of the rhetoric of privilege and preference that surrounds these two topics within the community and the academic institution. By privilege, I mean how scholars define notions of race and whiteness. By preference, I seek to explore how scholars choose to or choose not to address race and whiteness in their classrooms. Levine-Rasky (2002) examines how the increased scholarship on whiteness has created opportunities to study it, suggesting that whiteness is not a simple one-dimension concept to study. Instead, scholars would benefit studying "whiteness critically, relationally, and contextually" to more completely understand its complex nature (Levine-Rasky, p. 320). Not studying whiteness from a critical perspective can lead to the development of "white studies" programs that allows whiteness to establish itself in "the center with a new righteousness, recovering its foothold in a paranoid fantasy of racial wars" (p. 324). Examining whiteness from a relational perspective, addresses "not only an ontological relatedness between white and other, but a sense of in which the significance, meaning, and status of whiteness is intertwined with the relative significance, meanings, and status of racialized groups" (p. 326). Levine-Rasky suggests the two ways of examining whiteness from a contextual perspective is "*temporal* or historical" and "spatial," which includes "gender, class, religion, ethnicity, and sexuality" (p. 330-333). Combined, critical, relational and contextual perspectives for studying race provides more frameworks in which to understand the intricate role it plays within the fabric social relations.

Levine-Rasky has also examined some of the problematic individual practices that increased interest in whiteness studies has led to, such as the "race traitor movement," when studying it from only a contextual perspective (p. 339). The race traitor movement stemmed from "a periodical publication in the United States in 1992 and was intended to accompany a social movement which its founders call[ed] the New Abolitionism" (Levine-Rasky, p, 339). From a

relational perspective, Levine-Rasky provides the example of "antiracism workshops" where predominantly white individuals engage in discussions, sharing stories and advice in understanding "white privilege" (p. 328). Despite the problems stated by Levine-Rasky, the critical, relational and contextual approach for examining whiteness emphasizes my "connective human tissue" metaphor in two distinctive ways. The first is that Levine-Rasky's critical, relational and contextual approach shows the need for scholars to include multiple aspects in examining a complex notion as whiteness. Second, Levine-Rasky's approach shows how languages, discourses, rhetorics and communities are important in the construction, development and continuation of whiteness as a preferred way of life. This preferred way of life includes the values, spoken and unspoken rules and implied position of privilege associated with whiteness by those individuals who inherit, claim or practice the economic, political, religious and social rituals, such as customs, traditions and routines, that are associated with that certain privilege.

Within a service-learning writing classroom, multi-dimensional contexts or locations exist in which to explore. Examples of these multi-dimensional contexts include that of the academic institution, the communities in which students interact, the students and their instructors communities and the interpretation of all of these communities. Writing classrooms that incorporate service-learning projects act as a nexus for instructors and students to explore how individuals within those various experience race and whiteness. The nexus acts as a "rhizome," a root-like movement, allowing individuals to choose a variety of paths to follow in exploring race and whiteness in their classroom discussions and in their writing (Deleuze & Guattari, 1987, p. 7). The metaphor of "connectivity" is important in this aspect becomes it emphasizes the structures in which all pathways of exploration of race and whiteness are available for individuals. Even then, individuals may learn how to create alternative pathways,

perhaps even combine or merge pathways, to explore race and whiteness from their perspective. This combining or merging/converging of pathways of exploring race and whiteness involve more than overlapping views and perspectives, but also blending or construing those views and perspectives together in a particular way that allows the individual a way to create meaning through interpretation of those two concepts.

My primary research is used to answer my research questions: and my two main goals include 1) to envision and create my Connective and Interwoven Communities (CIC) Model, which is a potential service-learning model, and 2) to offer new approaches and pedagogies for addressing race and whiteness in the service-learning writing classroom. First, I explain how I selected my six interviewees within the field of rhetoric and writing studies, as well as why I have chosen to interview them. Secondly, I explain the interview process I have chosen to conduct my interviews with the six scholars, the series of interview questions I asked them and how I collected their responses. Finally, I explain the method I used to summarize my interviewees' responses.

Conducting interviews with six experts in rhetoric and writing studies

For the purpose of my study, I have chosen six individual experts within the field of rhetoric and writing studies to interview. I individually emailed each scholar requesting permission to interview them. In the email, I introduced myself and described the purpose of my study. Since all of my interviewees were located at other campuses, I provided them with the options of email, telephone or Skype interviews. In order to conduct and collect the interviewees' responses, I decided to use an adapted version of the Delphi Method (Please refer to page for my explanation of why I chose the Delphi Method).

I used Hramiak's (2005) "Compare and Contrast Grid" to locate and summarize emerging patterns or themes in the interviewees' responses (Hramiak, p. 86). I chose Hramiak's method to summarize my interviewees' responses since it best fit my method of data collection. Using Hramiak's grid, I summarized the factual data, such as the kinds of courses the scholars teach, demographics of their classrooms and schools and views of race and whiteness. While I used Hramiak's grid to analyze the factual data from the interviewees' responses, I also included relevant passages.

Research scope and purpose

The scope of my research covers the first-year writing classroom in higher education. I chose to interview established scholars within the field of rhetoric and writing studies in order to explore how they view and have addressed the issues of race and whiteness in their service-learning writing classrooms and in their pedagogies. Summarizing my interviewees' responses, I used their knowledge to envision a potential service-learning model and develop various pedagogical approaches for addressing race and whiteness in the service-learning writing classroom.

Selecting, requesting and receiving permission from the participants

Before contacting potential individuals to interview for my research, I submitted my research proposal to the Institutional Review Board's office at the University of Texas at El Paso. I selected, requested and received approval from six scholars to interview for my research based on their knowledge, research, and teaching within the field of rhetoric and writing studies. I had become familiar with their research while working on my Master of Arts degree in rhetoric and composition at Texas A&M University-Corpus Christi and had continued reading their work in this particular area during the course of my Ph.D. program in rhetoric and writing studies at

the University of Texas at El Paso. In order to make sure that the six individuals were appropriate choices for my study, I developed a set of criteria. I developed these three criteria:

1. The individual is within the field of rhetoric and writing studies, which includes association with a rhetoric and writing studies program or has published within the field of rhetoric and writing studies;
2. The individual has used service-learning in her/his writing classrooms or has published on service-learning or community-based participation; and
3. The individual has worked with a diverse student population as well as with students at various educational levels within an institution of higher learning.

While I wanted to make sure that I would select individuals that share similarities, such as field of study, service-learning or community-based projects in their writing classrooms, experience with a diversity of students and teaching students at various educational levels within higher education, I also wanted to make sure that my interviewees came from different social, cultural and regional backgrounds. I also wanted to make sure that my interviewees represented perspectives from both genders. I wanted to gain as clear of a perspective as I could of how various geographic, demographic and regional locations can act as microcosms, smaller-scaled examples, of the larger world.

The participants

Four of the experts I interviewed for this study are Ellen Cushman (Michigan State University), Bruce Herzberg (Bentley University), Diana Cardenas and Susan Garza (both from Texas A&M University-Corpus Christi). Two of the interviewees chose to remain anonymous in this study. The anonymity of these two participants pertains to their names. For these two participants, I have used the pseudonyms of "Interviewee X" and "Interviewee Y." I chose two

interviewees from the same university because I had taken undergraduate and graduate courses with them and I knew that they had used service-learning projects in their writing courses. I chose these experts first because of their diverse experience and publications in the field of composition studies as well as their various approaches to researching, writing about and incorporating service-learning in their writing classrooms, as well as to get perspectives from different kinds of scholars, ranging from administrators to researchers and instructors.

I individually emailed each one of my projected interviewees. I sent all interviewees more details pertaining to my study as well as two consent forms (Please see Appendices A and B). I revealed the necessary information to all of the interviewees during the rounds of interviews pertaining to the purpose of the study. I also emailed them the list of questions I planned to ask them if they agreed. All six of the scholars agreed and then I proceeded to communicate with each individual.

Interview process, collection and summarization method of the data

In this section, I explain the interview process, which includes my research timeline, my interview questions and how I collected and summarized the interviewees' responses. I developed my instrument, my list of first round interview questions, based on my research questions. I loosely borrowed from Lietz's approach to interviewing her five instructors to develop my interview questions. I included my instrument in my research proposal to the Institutional Review Board (IRB). I emailed all of my interviewees at the same time, sending them the same information and interview questions I planned to ask them in the first round of interviews. To maintain a level of consistency in my data collection process, I asked the six interviewees the same sets of questions for the first and second rounds of the interviewing process. If I conducted a third round of questions, I decided to deviate and ask my interviewees

specific questions depending on their previous responses. This deviation was necessary since by this point in the interviews, each of my interviewees was starting to provide me with more specific examples or details as to how they view race, whiteness, service-learning and the writing classroom.

Research timeline

In order to keep the distribution, collection and summarization of the data within a reasonable timeframe, I chose to conduct my interviews with my experts within the field of rhetoric and writing studies over a period of five months, August through December. I wanted to give my interviewees some time in between each round of interviews, unless they specify otherwise, to allow some time for me to evaluate their responses, reflect on them and then contact them if I had any questions.

List of questions asked during each round of interviews

The first round of interview questions I sent to my interviewees dealt with classes they were teaching, student demographics, incorporation of service-learning in their writing classrooms and how address or have addressed race and whiteness. The first round of interview questions was:

1. What classes are you currently teaching?
2. How would you describe the demographics of the students you teach?
3. How would you describe the demographics of the students your academic institution serves?
4. How do you use service-learning?
5. How, or do you, address race in the classes that you integrate service-learning projects?

In order Fto see if there were any differences in the student population in the courses that the interviewees taught and that of the academic institution, I decided to include demographics in two of the questions. Once the interviewees responded to the first round of interview questions, I asked them the second round of questions. For the second round of interview questions, I wanted to explore further the questions about incorporating and addressing race and whiteness in service-learning projects in the writing classroom. The second round of interview questions consisted of:

1. "[W]hiteness" is considered something outside of race. In essence, whiteness is considered and accepted as the norm in western culture (Frankenberg, 1993; Thandeka, 2001; Kubota & Lin, 2009; Liggett, 2009). According to Frankenberg (1993), whiteness is a form of "race privilege" that emphasizes how "white people" view their positions within the community (Frankenberg, p. 1). In many instances, white privilege within western culture is "invisible" to whites (Marshall & Ryden, 2000; Liggett, 2009). Dyson (2004) argues that popular media portrays "the superiority and especially the desirability of whiteness" as an identity, which contributes to the perpetuation of white cultural practices and values as the dominant economic force in western society (Dyson, p. 119). Based on the information above, what are your thoughts on whiteness within the academic institution? Within communities? Within the [writing] classroom?[1]
2. Green (2003) discusses the academic invisibility of whiteness when students engage in service-learning projects. Green says:

> If service-learning takes place, as it often does, when mostly white students at predominantly white institutions serve mostly poor people of color in urban settings, then instructors of service-learning need to reflect on how whiteness and

[1] I did include the word "writing" in the original set of interview questions.

> class privilege function in the service-learning paradigm. By telling stories that are more explicit about race and class, it is possible to open a door for more complex theorizing about the relationship between those who serve and those who are served. If we change some of the ways that we tell stories about service-learning to include reflections about race and social class, we can create a different kind of space for discussions about the social change work that service ideally creates. (Green, p. 277)

What are your thoughts on Green's quote above?

I purposely made my second round of interview questions more detailed because I wanted my interviewees to provide more reflective responses based on their own personal experiences and pedagogies. Based on the interviewees' responses to the second round of interview questions, I decided if I needed to ask the interviewees a third round of questions.

Collecting and summarizing the participants' responses

Once I verified that all of the six scholars would grant me an interview, I emailed them the Institutional Review Board (IRB) approved "informed consent" and "informed consent to publish data collected in interviews" forms. After the interviewees returned both forms, I proceeded with the interviews. I conducted four of the interviews using email, and the other two interviews I conducted through Skype and telephone. I recorded and summarized the Skype interview, and for the telephone interview, I summarized the participant's responses. I conducted the series of interviews for approximately five months, from August until December. The Skype interview lasted approximately twenty-five minutes. The telephone interview lasted approximately fifteen minutes.

When summarizing my findings from the interviews, I used thin and thick description. Thin description provided me with surface level summarization based on the facts in the interviewee's responses. The facts from the interviewees' responses provided my first level of interpretation, which is a form of "thin description" (Ponterotto, 2006, p. 542). I first used thin description to interpret the facts in interviewees' responses in order to compare and contrast their information. I used Hramiak's (2005) "Compare and Contrast Grid" to provide the facts from the interviewees' responses to the interview questions. Below is an example of Hramiak's Compare and Contrast Grid (Hramiak, p. 86).

Table 1

Hramiak's Compare and Contrast Grid for the interview responses

QUESTION	**COMPARING RESPONSES: SIMILARITIES**	**COMPARING RESPONSES: DIFFERENCES**

Hramiak's grid is designed for grouping data sets of responses from interviewees and is part of sequence of data collection and summarization steps. Using such a grid to summarize the interviewees' responses, I was able to identify "emergent themes or patterns in the interview responses" (Hramiak, p. 86). Identifying these themes or patterns was important because it gave me a more complete picture of how each scholar viewed race and whiteness in regards to service-learning and in her/his pedagogies.

The second level of interpretation of their responses involves "thick description," which according to Ponterotto "is the interpretation of what is being observed or witnessed" (p. 542). However, Ponterotto acknowledges that many disciplines other than anthropology have used thick description as a research methodology, such as with the use of interviews (p. 546). Since the interviewees' responses to some of the questions were detailed, or data rich, I included a section that provides further summarization of my findings in chapter four. I chose to borrow the Delphi Method to conduct my interviews and collect my data.

Using the Delphi Method

I chose the Delphi Method because of the exploratory nature of the research questions in my study. The Rand Corporation developed the Delphi Method in the 1950s, which was "directed at improving the use of expert predictions in policy-making (Cuhls, 2004, p. 94). *In The Delphi Method: Techniques and Applications*, Linstone and Turoff (2002) describe the Delphi Method as being "characterized as a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem" (Linstone & Turoff, p. 3). Cuhls (2004) defines:

> The *Delphi Method* is based on structural surveys and makes use of the intuitive available information of the interviewees, who are mainly experts. Therefore, it delivers qualitative as well as quantitative results and has beneath its explorative, predictive even normative elements. There is not one Delphi Method but the applications are diverse. There is agreement that Delphi is an expert survey in two or more 'rounds' in which in the second and later rounds of the survey the results of the previous round are given as feedback. Therefore, the experts answer from the second round on under the influence of their colleagues' opinions (Cuhls, p. 96).

Although Cuhls' description of the Delphi Method provides for quantitative data to be analyzed, for the purposes of my research, I chose to only concentrate on the qualitative aspects of this description.

The procedure

The Delphi Method I created for this study borrows from the model developed and used by the GIM Delphi team (2007) to develop living conditions, consumer trends and cultural trends in Germany (http://www.delphi201.com, 2007). This particular Delphi Method model seems the most appropriate for this study because of design.

Figure A. Delphi Method from GIM Gesellschaft für Innovative Marktforschung

I adapted the Delphi Method above to fit the purposes of my study. Since my study is focusing on thick description and data rich research, I wanted to include the identities of my interviewees in my study in order to provide the contexts and locations in which they are teaching. However, I did not wish to allow my interviewees to view one another's responses to the questions because I did not want to influence the way in which they were responding. I gave each interviewee the opportunity to clarify or change their views in their responses, because I wanted to provide them

with a friendly atmosphere in which they did not feel as if what they had said or had written was final. The Delphi Method for my research involved a series of interviews. For each participant, I asked them two rounds of questions. I used the time between each interview to summarize the interviewees' answers, categorizing or clustering them, then preparing the second set of questions for the next round. The procedure for my study followed this sequence:

1. **Identification and location:** This step involved identifying and locating six experts (interviewees/interviewees) within the field of rhetoric and writing studies that have incorporated service-learning in their writing classrooms, and have addressed issues of race and whiteness.
2. **Starting Point:** I contacted all of my potential interviewees and developed the first round of interview questions. Once the interviewees responded to my request, I sent out the first round of interview questions.
3. **Expert Round 1:** Depending on the interviewees' schedules, I allowed approximately three to four weeks for the interviewees to ask questions about my study or the interview questions, to respond to my interview questions and for me to summarize their responses to the interview questions. The three-week timeframe allowed the interviewees enough time to think about their responses to the interview questions as well as allowed time for me to summarize their responses.
4. **Summarization 1:** I recorded and started to summarize each of the interviewees' responses to the interview questions. I looked for commonalities in interviewees' responses and noted differences.
5. **Expert Round 2:** As in "Expert Round 1," depending on the interviewees' schedules, I allowed approximately three to four weeks for the interviewees to ask questions about my

study or the interview questions, to respond to my interview questions and for me to summarize their responses to the interview questions. The three-week timeframe allowed the interviewees enough time to think about their responses to the interview questions as well as allowed time for me to summarize their responses.

6. **Summarization 2:** Same as the summarization performed in "Summarization 1," I recorded and started to summarize the interviewees' responses to the interview questions. I looked for commonalities in interviewees' responses and noted differences.
7. **(Possible/Optional) Expert Round 3:** This round was similar to "Expert Round 2," except that I deviated from asking all of the interviewees the same set of questions. I asked them questions that are more specific based on their responses from the second round. Depending on the interviewees' schedules, I allowed approximately three to four weeks for the interviewees to ask questions about my study or the interview questions, to respond to my interview questions and for me to summarize their responses to the interview questions. The three-week timeframe allowed the interviewees enough time to think about their responses to the interview questions as well as allowed time for me to summarize their responses.
8. **Summarization 3:** For summarization 3, I performed a final review and summary cluster of the interviewees' responses. Since I deviated from asking the same interview questions as I did in rounds 1 and 2, I did not necessarily look for similarities and differences in the interviewees' responses. Instead, I recorded the responses to use in my final analysis.
9. **Publication of Results as Findings:** Once I completed recording and analyzing all of the interviewees' responses to the interview questions, I presented the factual findings and my summarization in chapter four.

The Delphi Method model below is a visual I have designed for this particular study. Since the study is exploratory, I decided to conduct two complete rounds of interviewing the experts with a third optional round if needed.

My reasoning for developing this sequence for my Delphi Method approach to this study are as follows:

- The sequence provided an effective method in collecting information on the particular issues that I am addressing in this study;
- The sequence factored in and allowed time for interviewees to effectively respond to the questions;
- The sequence factored in and allowed time the researcher to collect, summarize the interviewees' responses.

Figure B is the version of the Delphi Method that I have developed for the purposes of my research. This figure is a visual depiction of the nine steps previously outlined in the above pages.

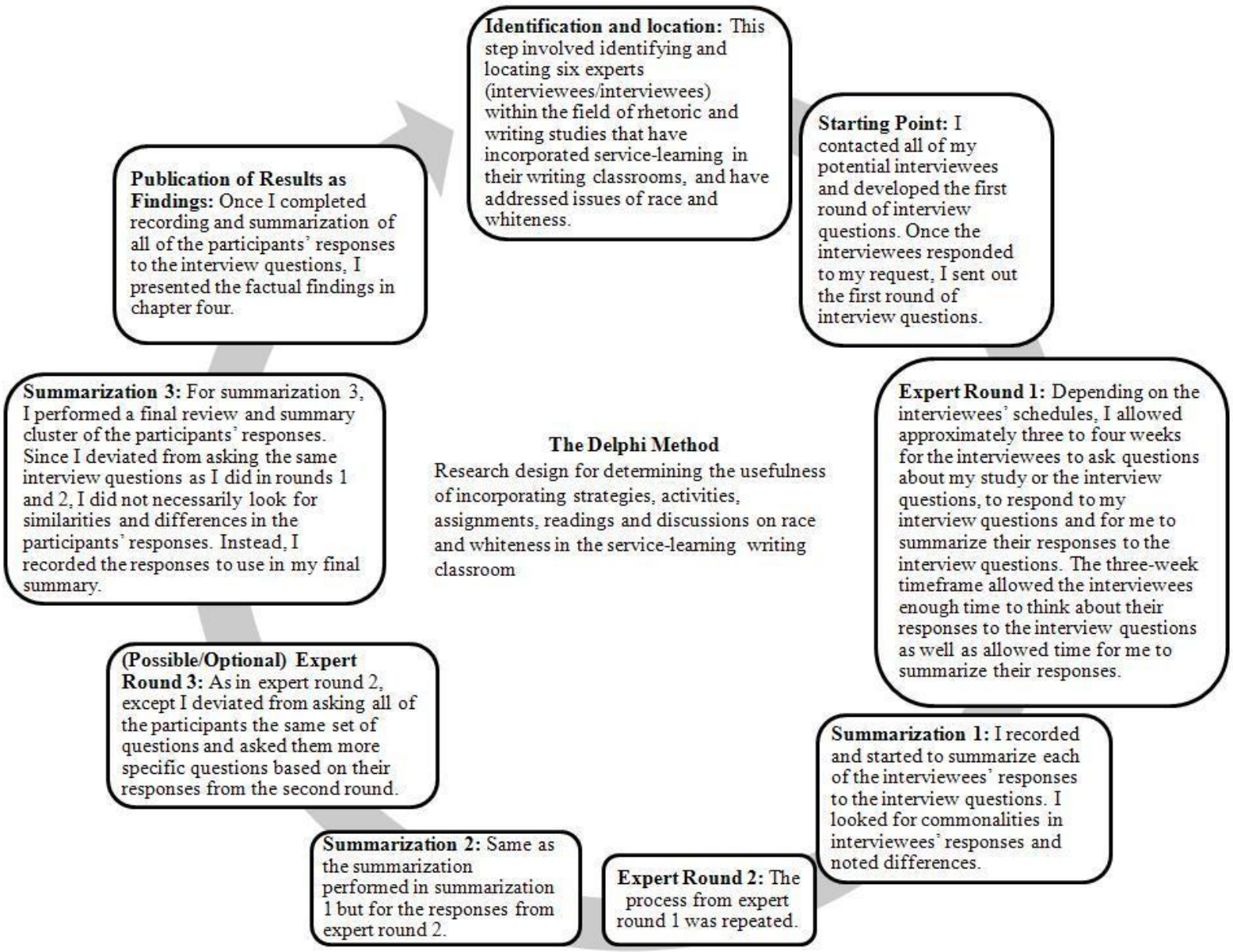

Figure B. The Adapted Delphi Method

Data collection inconsistency

A discrepancy occurred with one of the interviewees during the first round of interviews. The discrepancy involved one of the interviewees responding to my research questions, which I also included in the follow-up email to all of my interviewees once they agreed to participate in my study, instead of the five questions in the first round of interviews. Since the interviewee's responses to my three research questions addressed a majority of the criteria in the first round of interview questions, I decided to keep them rather than requesting him/her to respond to the five interview questions.

Research implications

The adapted version of the Delphi Method to conduct my interviews, the thin description of my interviewees' responses using Hramiak's Comparison and Contrast Grid and thick descriptive summarization of their responses provided me with a framework to envision how writing instructors might approach investigating their own theories and pedagogies when addressing issues such as race and whiteness. The methodology I used in this study allowed me gain a more complete understanding of how scholars view race and whiteness when engaging in service-learning. This research methodology also allowed me to explore and analyze two complex notions such as race and whiteness in more organized and structured ways. I was not seeking to discover precise answers from the interviews, instead I was seeking to learn how my six experts in the field of rhetoric and writing studies viewed or addressed race and whiteness in their own classrooms.

Chapter Four – Findings

This chapter provides my findings in the interviews I conducted with my six experts. Since I borrowed from Lietz's method of interviewing five writing instructors, I would like to clarify how my method was different. While Lietz's five interviewees come from diverse backgrounds and different universities from the Midwest and Northern regions of the United States, they were all female. I wanted to create more diversity in my interviewees, eliciting both female and male and from universities from the north, Midwest and southern regions of the United States. Lietz's purpose for interviewing her five scholars was to provide qualitative data on their pedagogical practices, race-themed courses, and writing assignments. Her interviews revealed how each of her scholars employs various pedagogical approaches when addressing race, race privilege, whiteness and racism in their writing courses.

I structured my interview questions with the purpose of gaining an understanding of how my interviewees perceive service-learning, race and whiteness, as well as how their students experience race and whiteness when engaging in a service-learning project. In this sense, the purpose of my interviews were to gain a better understanding how the interviewees perceive race and whiteness from a more theoretical standpoint, my ultimate purpose being to use their responses to diagram a possible service-learning model to address race and whiteness in the writing classroom. While Lietz's interviews focus on how students write about race and whiteness, my interviews focus on Green's (2003) notion of sharing difficult stories pertaining to race and whiteness. Lietz's qualitative data for her interviews are portrayed in a conversational way, which I also try to emulate in my findings. However, I wanted to approach my interview process from a more systematic way using the Delphi Method in collecting my data as mentioned in chapter three. I used this method in order to maintain consistency and retain a level

of integrity (my interviewees were not aware of one another) how my interviewees responded to my questions. I also used thin and thick description in displaying my data. The results from my interviews provide me with a theoretical framework in which to envision a service-learning model where instructors, their students and community members can critically addresses race and whiteness in their writing courses.

Using thin and thick description

I used thin and thick description in presenting my findings. I first used thin description to outline the interviewees' responses and then I used thick description to breakdown the information in a data rich format. Using Hramiak's (2005) "Compare and Contrast Grid," I use "thin description" to interpret and display the "facts" in the interviewees' responses (Ponterotto, 2006, p. 542). A thin descriptive interpretation of the data examines the basic similarities and differences in the interviewees' responses. A thin description alone, however, does not provide an in-depth understanding of the interviewees' responses. Therefore, I used thick description when interpreting the interviewees' responses in order to display the information in a rich data format. Ponterotto (2006) states:

> Thick description captures the thoughts and feelings of participants as well as the often complex web of relationships among them. Thick description leads to thick interpretation, which in turns leads to thick meaning of the research findings for the researchers and participants themselves, and for the report's intended readership. Thick meaning of findings leads readers to a sense of verisimilitude, wherein they can cognitively and emotively 'place' themselves within the research context (Ponterotto, p. 543).

Ponterotto's "complex web of relationships" between individuals involved in a study is one of

the aspects that I explored in my research. Using thick description when summarizing the interviewees' responses, I was able to develop a broad context in which to interpret their notions of writing, rhetoric, language, discourse community, service-learning, race and whiteness. My goal of summarizing the data this way is to provide a framework in which to view the interrelationships between these elements. Below are the results from the first round and second round of interviews. The results in Tables 2 and 3 display the data in a thin descriptive format.

Table 2

Hramiak's Compare and Contrast Grid for round one-interview responses

QUESTION COMPARING RESPONSES	SIMILARITIES	CONTRASTING RESPONSES
1. What classes are you currently teaching?	All six are teaching undergraduate writing courses for upperclassmen. All six incorporate service-learning/community-based projects into their past writing courses. All address the issue of race in some form, such as through the students' writing, class discussions or in texts and articles.	Two are teaching freshmen composition. Two are teaching graduate writing courses. One is teaching a course in the history of rhetoric. One is teaching an undergraduate public speaking course. One is teaching an English Honors course. Two are teaching undergraduate courses on how to teach writing. Two are teaching courses in technical and professional writing. One is teaching a course over the New Testament.

		Five are incorporating service-learning or community projects in their writing courses.
2. How would you describe the demographics of the students do you teach?	All have taught white students. All have taught minority students, which includes race, nationality and gender.	Three have taught predominantly Hispanic students.
3. How would you describe the demographics of the students your academic institution serves?	All teach at universities that serve graduate and undergraduate students All teach at universities that serve national and international students.	Three teach at Hispanic serving institutions, where students identified as Hispanic equal or slightly outnumber white students. Only one teaches at a university where male students outnumber female students.
4. How do you use service-learning?	All use service-learning projects in their pedagogy as a way for students to interact within the community. All use service-learning in their undergraduate writing courses. All use various texts and supportive materials that address public and community issues.	Three use agencies, such as non-profit organizations and/or community-based programs, to help their students interact within the community. Three use service-learning projects in their technical and professional writing courses. One uses service-learning projects in the teaching of public speaking and communication. Three use service-learning projects to connect students to their majors and/or chosen professions.

		One incorporates service-learning in their honors course. One invites guest speakers to his/her classroom to talk to the students about community.
5. How, or do you, address race in the classes that you integrate service-learning projects?	All address race, overtly and inadvertently, in their classrooms either their students' interaction within the individuals or through teaching materials such as texts or articles. All address race within a larger social framework.	Two address race explicitly in his/her classroom. One addresses the issue of whiteness in his/her classroom.

Table 3

Hramiak's Compare and Contrast Grid for round two-interview responses

QUESTION COMPARING RESPONSES	SIMILARITIES	CONTRASTING RESPONSES
1. "[W]hiteness" is considered something outside of race. In essence, whiteness is considered and accepted as the norm in western culture (Frankenberg, 1993; Thandeka, 2001; Kubota & Lin, 2009; Liggett, 2009). According to Frankenberg (1993), whiteness is a form of "race privilege" that emphasizes how "white people" view their positions within the community (Frankenberg, p. 1). In many instances, white privilege within western culture is "invisible" to whites (Marshall	All acknowledge that addressing whiteness is a complex process.	Five acknowledge whiteness as being influential within societal and educational structures. One disagrees with the statement that "white people view their position within the community as 'race privilege.'" Two acknowledge the changing situation for non-whites within institutions of higher education. One addresses the changing

& Ryden, 2000; Liggett, 2009). Dyson (2004) argues that popular media portrays "the superiority and especially the desirability of whiteness" as an identity, which contributes to the perpetuation of white cultural practices and values as the dominant economic force in western society (Dyson, p. 119). Based on the information above, what are your thoughts on whiteness within the academic institution? Within communities? Within the classroom?		historical aspect of race within the educational system. One addresses gender inequalities as being a more critical issue at his/her school. Three explicitly state the importance of education's role in addressing race and whiteness in the classroom.
Green (2003) discusses the academic invisibility of whiteness when students engage in service-learning projects. Green says: If service-learning takes place, as it often does, when mostly white students at predominantly white institutions serve mostly poor people of color in urban settings, then teachers of service-learning need to reflect on how whiteness and class privilege function in the service-learning paradigm. By telling stories that are more explicit about race and class, it is possible to open a door for more complex theorizing about the relationship between those who serve and those who are served. If we change some of the ways that we tell stories about service-learning to include reflections about race and social class, we can create a different kind of space		Three acknowledge that traditionally sharing stories is not practiced in institutions of higher learning. Three agree that instructors should allow students to share their stories. Five make a connection between race and class issues. One addresses the need for "white allies" who act as an example for other to follow.

for discussions about the social change work that service ideally creates. (Green, p. 277) What are your thoughts on Green's quote above?		

The facts presented in the tables above provide an overview and summary of the findings from the interviews. Summarizing the interviewees' responses this way provides a way to concisely view and assess the facts in their answers. Hramiak's Compare and Contrast Grid allowed me to develop a framework in which I can start to summarize the information from their responses. All six interviewees describe the importance of working with and considering the situation of the individuals in the communities in which they serve. I identified four important aspects in summarizing the interviewees' responses using Hramiak's Compare and Contrast Grid. Using service-learning in their writing courses, interviewees seek to:

- Create an awareness of citizenship,
- develop an understanding of public writing by working and learning from others within the community,
- develop a greater understanding of social issues and,
- develop a sense of respect for the individuals and communities served.

For instance, when asked how she incorporates service-learning in her writing courses, Diana Cardenas states, "I use service learning to weave together the principles of effective writing and social action. The intent is to highlight the integration of literacies and their responsibilities as citizens." Ellen Cushman explores community-based projects form of "public rhetoric," "community engagement" and "public writing." Susan Garza claims that she concentrates in

teaching her students "how to write for the real world and practicing making the kinds of decisions writers have to make, but I do hope that students will be more aware of and more active in helping their communities." Bruce Herzberg also focuses on social issues in his service-learning approaches such as with having students in his speech class being "involved in an anti-bullying program in the local public schools." For Interviewee Y, he has his "students work with diverse populations, using the 'writing with the community' model. Students work with the directors of non-profit organizations but not directly with the populations they serve." In this sense, students need to learn how to develop a sense of respect for the individuals they serve within the community. According to Interviewee X, many of the individuals within the communities his/her students serve "had their share of 'disrespect.'"

All of the interviewees agreed that addressing the notion of whiteness is a complex process. However, the interviewees' views on addressing race and whiteness in their writing courses in which service-learning projects are incorporated was divided between two specific approaches 1) addressing race and whiteness as it appears in their students' writing and in-class discussions and 2) explicitly addressing race and whiteness in their approaches. Bruce Herzberg, Interviewee Y, Susan Garza and Diana Cardenas do not explicitly address race and whiteness in writing courses in which service-learning projects are used. However, they do address race and whiteness when they appear in class discussion and in their students' writing. Ellen Cushman and Interviewee X explicitly address issues of race and whiteness in their writing courses where service-learning projects are key pedagogical components. First, I address those interviewees who do not explicitly address the issues of race and whiteness in their classrooms, and then I explore those interviewees who do.

Bruce Herzberg states that he does not explicitly address race or whiteness in his own pedagogies. Herzberg claims that the issue of race "rarely come[s] up, which might be good or bad. Over the years, my sense has been that social class has been the chief underlying concern in the underserved communities in which we have done SL [service-learning] projects." Herzberg says, "I think that it can be difficult for teachers, even those who are committed to service learning and critical teaching, to know how to address questions of race, gender, and class without creating conflict in the classroom." Similar to Herzberg's focus on social class, Interviewee Y "address[es] issues of race as they come up in classroom discussions and in students' writing." Susan Garza does not address the issue of race in her writing courses in which she incorporates service-learning. Garza says, "I do not address race as a specific topic when I do service-learning projects unless it is related to the project(s) students are working on." Garza states, "For example, one semester my students worked on writing a grant for an organization that helps people who live in colonias and issues related to language proficiency were important." Diana Cardenas claims that students should be encouraged to write about the encounters they have with race when serving in a community. Cardenas states:

> In service learning-centered classrooms, we teachers must lead discussions about the various kinds of service learning. The most effective kind recognizes that community members who exist in the lower economic class will be able to contribute their valuable perspective to students as they address a need.

Herzberg, Interviewee Y, Garza and Cardenas address issues of race and whiteness as they come up in their students' experience once they start engaging with individuals within the community. My two other interviewees, Ellen Cushman and Interviewee X, have explicitly addressed race and whiteness in their writing courses.

Addressing issues race in students' writing, Ellen Cushman says, "Telling stories, 'storying our lives,' is important to learning and understanding the positions where and how we fit into the community." In her course for pre-service high school teachers in the English Language Arts, Cushman and her students use "reflexivity" and "social reflexivity," which is a method of reflection where the students reflect on how their presence affects the individuals within the community and how they are affected by these interactions (Archer, 200, pp. 4-6). Similar to Cushman's approach to including race and whiteness in her writing courses in the form of stories told and shared by the students and individuals within the communities in which they interact, Interviewee X argues:

> Their [the students'] race and class stories must be told with honesty that demonstrate their mistakes and lessons learned. We [Interviewee X and his/her students] stress the importance of teacher modeling in education, and this is no exception.

Interviewee X identifies the importance of "white allies," which are white men and women, "such as Anne Braden, Tom Wise, Morris Dees, Virginia Foster Durr, and Lois Mark Stalvey" who critically address the issues of race and whiteness. Including white allies such as these in class discussion over race and whiteness, provides students with the an example of "how to open up healthy conversations about these stories that will better prepare the students to enter these urban settings that Green talks about." Based on my thin descriptive interpretation of my interviewees' responses, I developed four categories in which to summarize the similarities and differences in the interviewees' responses for each round of interviews. The four categories are as follows:

1) addressing demographics in the service-learning writing classroom,
2) using service-learning in the writing classroom,

3) addressing race in the service-learning writing classroom and,
4) addressing whiteness in the service-learning writing classroom.

The thick description summarization of the interviewees' responses in the following section provides a more in-depth understanding of their answers as well as set the preliminary framework for my discussion in chapter five.

Summarization of the interviewees' responses

In the following sections, I provide a detailed summarization of my findings from the interviewees' responses. The four subsequent sections summarize my interviewees' responses to provide framework in which to view how they incorporate service-learning as well as race and whiteness in their writing courses. Finally, I conclude by exploring Interviewee X's responses to my three research questions for this study. The reason that I only have Interviewee X's responses to my three research questions is due to a discrepancy during the initial email phase of setting up the interview process. He/she thought that I wanted him/her to answer my research questions rather than the list of five questions for the first round of the interview process. My intention is not to single out or emphasize Interviewee X's responses.

Addressing demographics in the service-learning writing classroom

When asked about the student populations they teach, Ellen Cushman, Bruce Herzberg, and Interviewee Y responded that they currently teach predominantly white working and middle class students. In her pre-service course for high school teachers, Cushman teaches white students, international students, and students of color. While Herzberg predominantly teaches white students, he also teaches international students that sometimes comprise 40% of his classes. Herzberg and Interviewee Y have more male students than female. Diana Cardenas

teaches about 70% white students in her undergraduates writing courses. Susan Garza predominantly teaches Hispanic students in her undergraduate writing courses.

Despite their different locations within the United States, the different kinds of writing courses they teach and their teaching experience, all of my interviewees' have addressed the issues of class in their classrooms. My interviewees have integrated service-learning projects within a diverse range of writing courses, such as English freshmen composition, English Honors, early teacher education courses and graduate writing courses. Some of the interviewees' have connected class and race as being important factors in how they perceive and interact with their students as well as how they incorporate service-learning in their writing classrooms. My interviewees address issues of race, whiteness and social class in different ways. For instance, through my interviewees' pedagogies, assignment sand projects, selective readings over race, whiteness, class and service-learning, guest speakers on such topics and with practicing non-white cultural techniques such as the Native American concept of "gadugi" and in the development of "white allies," which are white people who act as mentors to minorities and underrepresented students within the community.

Addressing complex notions such as race and whiteness in the service-learning writing classroom can mean "bringing things to light" that might not be popular, such as stereotypes and the language and behaviors that influence and are influenced by those stereotypes. The purpose of addressing race and whiteness in the service-learning is not to merely acknowledge the differences between white and non-white individuals within the community or to emphasize racial and cultural diversity within the classroom. Instead, the purpose for addressing race and whiteness in the service-learning writing classroom is to explore and analyze specific and

broader contexts in which the individuals within the academic and public communities use discourse, rhetoric and language to both overtly or subtly describe and address such topics.

Using service-learning in the writing classroom

Through the interviews that I conducted for my study, I learned how six different writing instructors have incorporated service-learning in their writing classrooms as well as how they have addressed issues such as race and whiteness in their pedagogies. As an educational method, service-learning can be used in a variety of writing courses beyond the composition classroom. Service-learning can be used in a variety of ways that include participation with community-based programs, such as literacy tutoring programs and professional-based internship programs. The experts that I interviewed are from different universities in different regions of the United States and they teach a diverse range of students. Depending on their location in the United States, academic institution, life and educational experiences and philosophies and communities they interact with, my interviewees have slightly different approaches when incorporating service-learning in their classrooms.

One commonality that I discovered from interviewing my six experts is that they all connect service-learning to some form of public rhetoric or real world ethic and mode of communicating and writing. For instance, in my interview with Bruce Herzberg, he reports that he has his students tutor at local public schools to practice what they are discussing and learning in their courses in the real world. Herzberg states:

> Along with the excellent staff people in our SL [service-learning] center, we are assuring that the students make use of their training in speech and rhetoric to develop a kind of public service program at their associated public schools. In addition, they report on the project in our classes by giving additional speeches on their work.

Connecting courses such as public speaking and writing/rhetoric, Herzberg's students have the opportunity to explore their service-learning experiences from more than one perspective. Similar to Herzberg's public approach to service-learning in his writing courses, my interviewee Ellen Cushman also incorporates projects that involve interaction with the community. Cushman uses community-based projects in her professional writing courses and in work-related endeavors, where she views it as a form of "public rhetoric," "community engagement" and "public writing." Cushman's use of terms such as these suggest another perspective of service-learning in a sense that places the focus on the "public" and "community" rather than on an educational methodology such as service-learning. Cushman echoes one of the Sigmon's three principles when she states that community-based projects "should serve the needs of the people." This aspect is in other interviewees' responses.

In my interview with Interviewee Y, he describes how he incorporates service-learning in his Honors English course at the University of Connecticut, Storrs. In the Honors English Course, Interviewee Y uses the "writing for the community" model. Interviewee Y says that he has "students reflect as writers and as ethical citizens" when engaging in service-learning projects. The kind of writing assignments Interviewee Y has his students do include an "1) agency profile analysis, 2) genre analysis and 3) four essay assignments, which include an essay on the nature of college writing, essays over two service-learning articles by Keith Morton and John McKnight and then an essay over a play." Interviewee Y has his students "work in groups of 3-4 when engaging in service-learning projects" and arranges specific details with local non-profit organizations. Through their service-learning projects, Interviewee Y's students "work with diverse populations." Interviewee Y employs "writing with the community" model when students work with the directors of non-profit organizations. While his students participate

within different local non-profit organizations within the community, Interviewee Y does not require them to work directly with the populations they serve. Interviewee Ys' success of incorporating this service-learning writing course, the Honors English course, has led to teach this course at "four different universities."

One of my first experiences with service-learning at the university was in Diana Cardenas' Technical and Professional Writing course at Texas A & M University-Corpus Christi (TAMUCC). In our interview, Cardenas explains that her approach to incorporating service-learning into her writing courses involves emphasizing the social aspect to writing. In her Technical and Professional Writing course, Cardenas has her students volunteer at organizations that are associated with their majors. Cardenas says, "I use service learning to weave together the principles of effective writing and social action. The intent is to highlight the integration of literacies and their responsibilities as citizens." In this sense, Cardenas' approach to service-learning involves having her students not only engage as volunteers within the community, but also in the literacy practices within those communities. Cardenas states:

> Planning, writing, and oral and visual communication are central skills. I teach students that social action is based on oral, written, and electronic discourse. The students learn how an organization works, and they become aware of the needs of fellow citizens in the community.

Cardenas' approach to incorporating service-learning into her writing courses challenges her students to practice communication as a form of social action. In an interview with another one of my graduate school mentors from TAMUCC, Susan Garza, she describes the way in which she uses service-learning in her undergraduate and graduate writing courses. She follows a similar approach to Cardenas in that she also includes her students developing an awareness of

community when they engage in their service-learning projects. Garza says, "My focus is more on learning how to write for the real world and practicing making the kinds of decisions writers have to make, but I do hope that students will be more aware of and more active in helping their communities." The emphasis Garza places on her students learning how to identify the writing needs of various communities suggests that her students learn how to collaborate and strategize with their community partners.

Addressing race in the service-learning writing classroom

In the United States, the notion of race is usually defined as differentiating between individuals based on their skin color as well as their ethnicities. Local, state and federal organizations and institutions regularly require individuals seeking assistance to claim a racial category. However, this definition of race extends beyond these organizations and institutions and has implications within society. Some of these implications include the development of negative stereotypes and racial profiling practices that can lead to racism and racist behaviors. When asked about how they address race in their writing classrooms where service-learning is a major component, the responses my interviewees gave me provided a more complex tapestry of how race is interwoven into the fabric of their teaching philosophies and assignments. However, depending on their pedagogical approaches and perceptions of race, each Interviewee X responded with their own twist how they do or do not address race in their service-learning writing classrooms.

For instance, Herzberg claims, "I have to say that it has rarely come up, which might be good or bad. Over the years, my sense has been that social class has been the chief underlying concern in the underserved communities in which we have done SL [service-learning] projects." Garza echoes Herzberg, stating, "I do not address race as a specific topic when I do service-

learning projects unless it is related to the project(s) students are working on." Garza has her students visit and meet individuals, usually Hispanic, living in colonias. Garza uses the South Texas Colonia Initiative, Inc.'s description of a colonia:

> Colonias are communities that lack some of the most basic living necessities, such as potable water and sewer systems, electricity, paved roads, drainage, and safe and sanitary housing. People that live in colonias are mostly people of color and low-income and are among the most disadvantaged populations in the state of Texas. (Garza, 2012, p. 76 from http://www.southtexascolonia.org)

Regarding the issue of race, Garza observes that her "Hispanic students did not relate to the experiences of the Hispanics in the colonias any differently than the White students did even though we discussed the issues related to the Hispanics living in the communities." Perhaps what her students, both Hispanic and white, are experiencing are a blending of what race (skin color), class (socio-economic status) and ethnicity (cultural practices) means in regards to communities and individuals in our culture and society.

Addressing how the notion of race, class and ethnicity creates a complex perspective for students to negotiate with in a writing classroom that incorporates service-learning projects. Cardenas provides insight of how the notions of race, class and ethnicity might be addressed within the service-learning writing classroom:

> As an example, the student who worked to have a roof replaced at the Good Samaritan Mission had an opportunity to speak with the men who stay at the facility. The men are Hispanic, African American, and White individuals who find have a common tie: poverty and isolation. Each of the men brings his background and values to the Good Samaritan

> Mission, and they reflect diversity of perspective. Thus, students have a personal connection to ethnicity and race.

Similar to Herzberg and Garza, Cardenas also connects her service-learning projects to the notions of class and social status, which usually entails perceiving those served as disadvantaged individuals and communities. The idea of serving others that are disadvantaged within the community is a complex notion for instructors and their students to deal with as well when engaging in service-learning projects. Cushman incorporates community-based projects in course for pre-service teachers. Cushman's approach to community-based projects address race in the way of "reflexivity" and "social reflexivity," which is a form of self-reflection on how academics affect the community in which they interact. Telling stories, "storying our lives," and "positionality," which is where and how individuals are situated within the communities, is one approach Cushman uses to address race.

Cushman has her students examine race using "rhetoric activism," which borrows from the Native American concept of "gadugi," which "is a Cherokee concept of working together to achieve common goals. It's both an organizational and activist principal that brings together tribal members to solve problems or raise the quality of life for everyone." Gadugi is a concept that Seth Kahn (2011) explores in his text *Activism and rhetoric: Theories and contexts for political engagement*. Within the context of the Cherokee nation:

> Gadugi is an ethic that weds praxis and belief. The civic action taken for social justice enacts a spiritual connection to community and people, to legacies of social action. Gadugi lends layers of meaning (semiotic and spiritual meaning) to rhetorical activism. It is ethical action undertaken for and with the communities that is done in light of a higher spirit (Cushman, 2011, p. 57)

Although the concept of gadugi is a specific example of how individuals can come together in order to better understand one another's cultures and ways of doing things, as well as to unite in achieving their goals, it offers a potential framework in which to address complex topics such as race and whiteness. In our interview, Cushman elaborates further on the notion of gadugi:

> Activism and rhetoric take many shapes depending on the rhetor, his or her time/place, the exigencies, etc. For me this means using language to forward the goals of people as they've defined these, but to also try to intervene when invited to do so in helpful ways.

The concept of gadugi somewhat emphasizes kairos, the right moment for speaking and acting. Cushman's concepts of "storying," "positionality" and gadugi combined with the notion of activism and rhetoric adds another dimension to Green's approach of having students write about their "difficult stories," which include their experiences with individuals within the community and how race and whiteness play a role in those interactions (Green, 2003, p. 277).

Addressing whiteness in the service-learning writing classroom

Whiteness is defined as "white privilege," which is a notion that white people have the codes, information and tools that act as a signal of their status (Endres and Gould citing McIntosh, 2009, p. 422). Individuals use this privileged status to navigate through their world and gain access into special communities. Not all of my interviewees have addressed the issue of whiteness in their classrooms. For instance, Interviewee Y claims:

> I focus on rhetoric and writing, my academic expertise, following John Dewey's philosophy of learning about and working within the community. I do not address white privilege, white theory or race explicitly in my teaching. I use service-learning as an alternative to cultural studies approaches.

However, Interviewee Y does address issues of race and whiteness but not as a primary focus in his writing classrooms. In his Honors English course, Interviewee Y has his students read literature that addresses race but they do not address it specifically within the classroom or make it a focus of the service-learning projects. For instance, Interviewee Y has his students read Barbara Ehrenreich's book *Nickel and dimed: On (not) getting by in America*, which addresses issues of race and class struggle. Interviewee Y and his students address issues of race as they come up in classroom discussions and in students' writing. In this sense, Interviewee Y does not overtly address the issue of race and whiteness in his writing classrooms. Garza and Herzberg also do not explicitly address whiteness in their writing classrooms in which service-learning is a major focus.

Garza takes issue with Green's (2003) perspective of whiteness. Garzas teaches undergraduate and graduate writing course at a Hispanic Serving Institution in Texas. She says:

> First, I don't believe that a blanket statement that says white people view their position within the community as 'race privilege' takes into account all the complications inherent in such a statement. I am not saying that to negate that western culture was created and still largely functions through the concept of 'Whiteness.' From my own personal experiences, I find myself relating more to the experiences that are more often told regarding 'minority' groups than to those regarding white, upper class groups. So for me the issue is less about race and more about class privilege. However, while that is what my personal experience tells me, I can also say that being a White teacher of Hispanic students, I believe that I am seen as being 'different,' although I believe I relate more to underrepresented students (race/class/gender), especially first-generation students, than

> my counterparts who are Hispanic but are not first-generation and come from a background with more class privilege.

Taking to task the issue of how white people view their position within the social strata, Garza provides an example based on how she relates to her students based on her own experiences growing up as a first generation college student. In a sense, Garza's explanation of the complex notion of "white," "whiteness" and what these two terms imply in a rhetorical framework. The rhetorical framework Garza presents in her explanation suggests that race is only one part that causes underrepresented students feel different from their white counterparts.

Cushman perceives whiteness is used as a "naturalized baseline" in which everything else is judged. Cushman says, "Within scholarship, there should be a specific understanding of what is whiteness." Greens' (2003) quote addresses an important point that students should be allowed to tell their stories in their writing as they interact within a community (Greens, p. 277). Telling stories, "storying our lives," as Cushman calls it, is important to learning and understanding the positions where and how students fit into the community they are serving. In her response to questions two in the second round of interview questions, Cardenas creates a visual depiction of how minorities have advanced within higher education in a city in southwest Texas she has lived in since the 1970s. Cardenas claims:

> When I began teaching at Del Mar College in 1976, I spoke to white students who insisted that they 'did not belong' in classes with students of color. These white students, embarrassed to find themselves among minority members, believed in and embraced the idea that only students of color needed help in the English language and composition.

Emphasizing Cushman's notion of a student's "position" within a community, Cardenas focuses on helping her students develop an awareness of the individuals within the communities in which

they interact. The embarrassment white students felt being in a class with minority students that "needed help in the English language and composition" addresses the stereotype of how some native, white English speakers might feel when in a similar situation. On the other hand, I can only imagine what the non-native, minority students might feel in such s situation in which they are placed alongside possibly more proficient English speakers and writers. Although the students that Cardenas describes in her example do not parallel with Cushman's notion of "positionality," Cardenas' approach to helping her students understand their position with the communities they are does somewhat draw upon the same notion of positionality described by Cushman. Pedagogically, Cardenas addresses the complex notions of positionality and students sharing stories of their experiences within the community through emphasizing the importance of connecting local knowledge(s) with classroom learning. Cardenas states:

> Stories need to include an emphasis on the local knowledge/expertise of populations being served. For example, a college student who studies the health of elementary school children should begin conversation with the cafeteria workers who prepare and serve the food. The concept of expertise is broadened. Discussing class and race to stress hardship and survival of those being served will help to enlighten our students

According to Cardenas, the stories should not only come from students and their experiences with individuals within a community, but also from those individuals that they are serving. In the next section, I provide Interviewee X's responses to my three research questions and my summarization of those responses.

Summarization of Interviewee X's responses to my three research questions

In her response to my first research question in this study, Interviewee X claims that race is an important factor especially in "HSIs [Hispanic Serving Institutions] and HBCs [Historically

Black Colleges, which] have a history of serving their communities and certainly 'race' comes into play when serving." Interviewee X claims that HSIs and HBCs are proper locations to address a complex issue such as race because:

> This also provides an opportunity to complicate 'whiteness' when many whites who attend HBCs and HSIs also grew up in these communities and may strongly identify with the local community's ethnicity or predominant race in direct or indirect ways. 'Whiteness' is further complicated if universities are in close proximity to military bases given the high percentage of interracial children and couples.

In her discussion on addressing race and whiteness in her service-learning writing classrooms, Interviewee X describes the concept of a white ally within the community, which is an individual who acts as a mentor to minority and underrepresented students and individuals within the community. For Interviewee X, locating and connecting to "white allies" within the classroom and within the community is an important aspect in writing courses that integrate service-learning approaches because it allows minority and underrepresented students and community members to develop a support system with people that are interested in addressing their needs.

My second research question, Interviewee X responded:

> In certain "race" based classes I teach, I find this to be a positive experience for all students to see individuals searching for white ally mentors (historically and within a community). It also curtails some of the defensiveness and tensions that come about when discussing race based issues.

Interviewee X further addresses the concept of what it means to be a "white ally" in addressing my third research question. Interviewee X places a large part of the responsibility with the students. Interviewee X stated:

> If you [as a white student] have a positive white identity and learn from white ally mentors to respect others outside your race, then you will be that much better off in service-learning projects not only for those you serve, but for your classmates. Race certainly is part of this discussion in developing this identity. It also teaches humility, which carries you far in service-learning projects.

Interviewee X's concept of a "white ally" in the classroom and within the community is an essential component when addressing race and whiteness within the service-learning writing classroom. Interviewee X adopts the opposite perspective from Cardenas in regards to people of color and minorities within higher education:

> People of color are minimally represented in higher education and so inevitably 'white cultural practices and values' are significantly present. Some people of color buy into 'white cultural practices and values' to be accepted in academia. Unfortunately (and I'm probably addressing question two as well), race and class stories are not popular in academia because stories are still not considered 'real scholarship' or 'real teaching.' Academia is predominantly influenced by western culture, and the influences of western academic culture usually place stories (cuentos) somewhere at the bottom.

Interviewee X addresses an inherent preference for "white cultural practices and values" within higher education because of the lack of people of color and the influence form western culture's preference for respecting the hierarchy and flow of knowledge(s), such as from teachers to students. Interviewee X said, "We [academics] write in the structured form influenced by western culture that celebrates the traditional arguments with little room for stories. We would rather talk about theory than stories, and it's easy to avoid confronting issues of 'whiteness' if you can just theorize about it." While simply theorizing about whiteness within academic

scholarship can create a somewhat limited view of it within the larger context as a "non-race" issue, which implies that whiteness is something that is more or less intangible or more difficult to "pin down" unlike race, I think that academics, instructors and their students alike, need to practice writing about and discussing ways in which whiteness affects their experience when interacting within community.

According to Green (2003), one approach is to have students share their stories on how race and whiteness affects them when interacting with individuals within the community. Interviewee X says, "Stories about race and class are important to discuss in the classroom, and teachers are role models to these students participating in service-learning endeavors. Their race and class stories must be told with honesty that demonstrate[s] their mistakes and lessons learned." According to Interviewee X:

> White students need positive white ally role models that will help them understand race and class issues in service learning environments. I would also encourage white ally speakers to come to the classroom to speak about their service learning experiences. After these white ally stories are conveyed to the student, then ask students to share their stories. This is how to open up healthy conversations about these stories that will better prepare them to enter these urban settings that Green talks about.

Being a white ally is a multi-dimensional role that requires one not only to connect to minorities and underrepresented individuals within the community, but also to inform other whites about the needs of those minorities and underrepresented individuals and sometimes act as their voice. Essentially, white allies do not simply identify and act as mentors to minorities and underrepresented individuals within the community as well as other whites, but also as

rhetoricians in the sense that they must create effective strategies with minorities and underrepresented individuals in how to develop an awareness of their needs.

In chapter five, I use the conclusions from my interviews to create a service-learning model and curriculum that promotes various pedagogical approaches in addressing race and whiteness in the service-learning writing classroom.

Chapter Five – Conclusions and Discussion

In this chapter, I analyze my interviewees' responses, using some of their concepts to envision a service-learning model and a curriculum that addresses race and whiteness in the writing classroom. To clarify, I do not seek to supplement traditional methods of academic writing and research. Instead, the purpose of my research is to address, explore and create pedagogies that address the complex topics of race and whiteness in the service-learning writing classroom. Whiteness is not only associated to race but class as well. While white people are usually associated with certain westernized values and beliefs, people of color also adopt these values and beliefs. One of the values associated with the notion of whiteness is being proficient in the English language. In the United States, people of many different races and cultures adopt the belief that through hard work and racial integration in schools and the workplace, as well as in the private sector, such as with interracial marriage, non-white, minority and underrepresented individuals can attain access into positions traditionally held by or associated with white people.

Assumptions addressed in the interviewees' responses

While analyzing the interviewees' responses, I noticed that some of them assumed that whiteness pertains only to white people. While some of the interviewees' responses connected whiteness and white privilege to white people, an overall tone indicated that whiteness was only associated with whites. For instance, Cardenas' responses of students interacting with individuals within the community, such as at the Good Samaritan Mission facility and at a local elementary school, will provide students the necessary framework in understanding race and ethnicity. In other words, individuals within the community represent those of difference, through either race or class, and students occupy a more privileged position because they are associated with the university and thus reflect the ideology of white privilege. Another example that whiteness is

only associated with white individuals is Interviewee X's responses to my research questions. Interviewee X does acknowledge, "Some people of color buy into 'white cultural practices and values' to be accepted in academia," but Interviewee X still associates many of the cultural practices and values promoted and carried out in society by whites. The notion of "white allies" also suggests that white individuals are best suited to act as mentors promoting awareness of racial discrimination since they are automatically part of the white privilege system. While McIntosh's concept of an "invisible knapsack" suggests that whites construct and obtain its contents, her description of this knapsack does not only have to be limited to whites.

While people of color might obtain that invisible knapsack, or some of the contents within it, there are various interpretations how or why they do. Perhaps people of color gaining a sense of privilege is only a strategy employed by whites, such as with the trickle of minority academics allowed into the ivory tower so the metaphorical dam does not burst open as Villanueva talks about in *Bootstraps: From an American academic of color* (Villanueva, 1993). Garza's observation of how more of her white students identified with the living conditions of Hispanic individuals living within colonias could be attributed to a cultural upbringing that promotes an empathetic sensibility or sensitivity fueled by a culture and educational system influenced by western morals, ethics and values. Within a service-learning context, the notion of race and whiteness is complicated because of the historical implications of this educational method in the United States. In this sense, whiteness involves the linguistic, rhetorical, discoursal, economic, religious, political and social practices that can extend beyond racial borders. Viewing whiteness as a privilege that is only associated with white individuals or students since they are associated with an institution of higher learning found on the values and beliefs of western culture tends to oversimplify the intricate appeal that white privilege has to

people of color as well as disadvantaged whites. Essentially, whiteness is then limited to a racial category that does not exist and retains its ambiguity. In order to address the ambiguity of whiteness within the service-learning writing classroom, there is a need for a model that offers a framework for instructors, their students, and community members. Such a model can be a starting point. The Connective and Interwoven Communities (CIC) Model I introduce in the following section seeks to provide a theoretical framework in which instructors, their students and community members can address complex issues such as race and whiteness in a meaningful and useful way.

Interwoven and interconnected: Communities, languages, discourses and rhetorics

In creating pedagogical approaches that emphasize the development of a critical consciousness of issues such as race and whiteness within the service-learning writing classroom, I borrowed from Royster and Kirsch's (2012) discussion on academics adopting a feminist lens by incorporating "dialogical and dialectical" in their research, writing, and pedagogical approaches and practices (Royster and Kirsch, pp. 71-128). Royster and Kirsch describe how scholars, researchers, and teachers can use critical imagination, strategic contemplation, social circulation, and globalizing the point of view to enhance their pedagogies. Critical imagination is an "inquiry tool" that can be used as a "tool to engage" in "searching methodically," not so much for an immutable truth but instead for what is likely or possible, given the facts in hand" (p.71). Royster and Kirsch describe strategic contemplation as an activity where:

> [R]esearchers might linger deliberately inside their research tasks as they investigate their topics and source –imagining the contexts for practices; speculating about conversations with the people whom they are studying, including historical figures long passed on;

> paying close attention to the spaces and places both they and the rhetorical subjects occupy in the scholarly dynamic; and taking into account the impacts and consequences of these embodiments in any interrogation of the rhetorical event. (pp. 84-85)

Strategic contemplation allows the researcher to "withhold judgment for a time and resist coming to closure too soon in order to make the time to invite creativity, wonder, and inspiration into the research process" (p. 85). In terms of social circulation, Royster and Kirsch describe this approach as a way researchers can:

> [E]nhance the capacity to reimagine the dynamic functioning of women's work in domains of discourse, re-envision cultural flow in specific localities, and link analyses of these phenomena in an informative and compelling way in support of amplifying and magnifying the impacts and consequences of women's rhetoric as we forward an enlarged view of rhetoric as a human enterprise. (p. 98)

Finally, the globalizing the point of view is a:

> [R]esetting of scholarly vision and priorities [and] is keyed by a dynamic expansion of local knowledge (Western rhetoric/rhetoric in the United States) amid global knowledge (rhetoric within and across multiple cultures and national boundaries), which with the convergence of rhetorical studies, feminist studies, and global studies, has in turn generated a clearer potential to magnify and amplify our understanding of women's participation within an integrative view of rhetorical practices. (p. 111)

These four "shifts" within rhetoric studies add to how I have come to re-evaluate my own pedagogical practices with the writing classroom as well as how I have re-defined rhetoric within my CIC Model.

The Connective and Interwoven Communities (CIC) Model is a service-learning model that I have designed for my service-learning writing classrooms that explores whiteness and race within the multilayered context of communities (Please see Figure C). Applying Deleuze and Guattari's (1987) description of a rhizome, I apply it to my CIC Model. My CIC Model adopts a rhizomatic, or multi-directional "root-like" path, where individuals, in the center of the model, pull from all of the rhetoric(s), discourse(s), language(s) and communities they use and create, as well as individuals' construction and understanding of identity(ies) within a racial and non-racial (whiteness/white privilege) contexts. My CIC Model seeks to encourage instructors, their students and community members to create pedagogies and frameworks that examine race and whiteness within the service-learning writing classroom, as well as question the white/non-white binary and its usefulness within academic and public spheres.

I am using these five elements, which are individuals, communities, languages, discourses and rhetorics, because they are key terms when discussing the writing classroom, service-learning and issues of race and whiteness. I have placed individuals at the core in this model because people act as the main catalyst that sparks the other four elements into existence. Adding race and whiteness to writing classrooms that incorporate service-learning projects is important because these two topics contribute another dimension for the instructor and students to explore. The purpose and importance of this model is to cast light upon one of the variety of ways in which a writing instructor might incorporate issues such as race and whiteness when having their students engage in service-learning projects. The CIC Model displays how individuals, communities, language, discourse and rhetorics are interwoven.

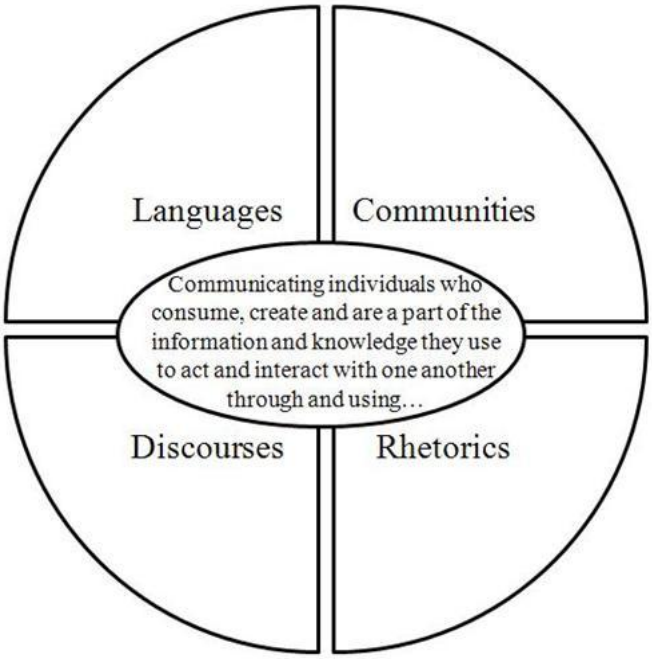

Figure C. Connective and Interwoven Communities Model

Languages, discourses and rhetorics are created, used, re-created and re-used by individuals. In this sense, individuals use languages and discourses to connect, not only argue or persuade, their behaviors, rituals and habits, in which their ideas, emotions and concerns are not only expressed through words but also through body. The malleability of language and its polysemic and constantly in-flux nature allows individuals to use language and discourse as an identity generator. An individual's construction of an identity or integration within a community is never complete, finished or absolute. The act of creating an identity is affected and influenced by general public conversations, in legal and professional documents, in traditional and digital texts as well as in cross-cultural encounters. Essentially, an individual's choice to adopt and adapt a variety of identities for various purposes creates fluidity between identities, allowing them to interact and mingle, sometimes creating new identities.

When individuals seek to create, which includes adopting and adapting new identities, the action entails language and discourse specific, the act of being and doing, and generative specific, the action done. In this sense, it is the individual's responsibility to clarify, describe and appropriate through language and discourse the specificities of how (s)he has constructed that identity under his/her past, present and future circumstances, as well as how that identity is to be interpreted within various contexts. Essentially, the identity(ies) is/are subscribed to by the individual through the language and discourse available to him/her and ascribed to the individual through the available language and discourse by the communities in which the individual's identity is connected to. The individual can use his/her multiple-community connections, actions, languages and discourses to contribute to changing the perception of 'what it means' to be bathed within linguistic, cultural, racial, class, gender and technological discourse of a certain identity within certain contexts. Essentially, just because an individual does not associate or continue in a connective way with a certain identity this does not mean that the identity (s)he inhabited is removed but altered or made language, discourse and generative specific. The identities that an individual adopts and then creates/re-creates within various communities and contexts can only be "duplicated" or "repeated" by others in a general sense.

When speaking or writing, as well as listening, reading and responding, the individual's words and thoughts can follow a rhizomatic, or multi-directional "root-like," path, which is the consideration of situational factors of the speaker-writers and audience-readers-responders that allows multiple language and discourse sequences to be explored within a dialogue-in-progress kind of framework. For the purposes of this research, I use Deleuze & Guattari's (1987) description of a rhizome:

> A rhizome ceaselessly establishes connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles. A semiotic chain is like a tuber agglomerating very diverse acts, not only linguistic, but also perceptive, mimetic, gestural, and cognitive: there is no language in itself, nor are there any linguistic universals, only a throng of dialects, patois, slangs, and specialized languages. There is no ideal speaker-listener, any more than there is a homogenous linguistic community. (Deleuze & Guattari, p. 7)

A rhizomatic approach to speaking-writing and listening-reading-responding involves the act of simultaneously accessing, addressing, using and framing of past, current and possible future acts, events, knowledge(s) and information for the purposes of creating a dialogue in progress. Speaking and writing are defined as the acts of using language to form or craft discourse in order to convey information or a message, make an argument, or to persuade or possibly even to call into question the language and discourse being used to discuss a certain topic, issue or problem. Listening, reading and responding are defined as the acts of actively participating in a discussion, dialogue or text.

Borrowing the ideas presented by Deleuze and Guattari, particularly the concept of a rhizome, I apply them to my Connective and Interwoven Communities Model, within a service-learning context, in order to explain the conceptual framework and possible applicability of it. Deleuze and Guattari's ideas are the most appropriate to apply to my CIC model that seeks to incorporate race and whiteness into a writing classroom that employs service-learning. While many might define responding as a continuation of something that has already been said or written, it does add or contribute to discourse, knowledge(s) and information, thus providing another perspective or understanding of the topic, issue, problem or even the discourse being

used to discuss it. The act of responding is more of a way of actively contributing to an ongoing dialogue. For the purposes of not oversimplifying terms such as speaker, writer, listener, reader or responder, or much less language itself, the collapsing or dissolving binary function between these terms does not suggest a mere synthesis of roles, definitions, practices or operating and conceptual frameworks. Rather my CIC Model suggests unifying the roles of speaker, writer, listener, and reader/responder where they act as constantly revolving identities. These identities serve the function of creating and designing discourse to adapt and adopt to the changing contextual frameworks they inhabit and that individuals continuously use to create and craft new words and their meanings as well as new modes of discourse in which to discuss or dialogue about what concerns them and their communities.

The speaker-writer and the audience-responder maintain the connection and establish the momentum together. The speaker-writer, as well as the audience-reader-responder, chooses to reveal which communities they are connected to, creating a network of ethos. Language acts as a polysemic, malleable substance and is tethered to only the concepts, ideologies, values, standards and meanings that the speaker-writer and audience-reader-responder decide. In some instances individuals practice cautious discourses, "shadow discourse," when revealing their thoughts, knowledge(s), information or networked communities to the dialogue in progress. This cautiousness is possibly due to lack of confidence or fear of being rejected by an individual or community. An individual's cautiousness could also be due to incomplete information or knowledge(s) of the rituals, behaviors, or habits within a community or the fear of being attacked or being just ignored by that community. The cautiousness expressed by an individual(s) could also be due to temporarily lacking the clarity to articulate effectively their part(s) in the dialogue process and in progress. However, once an individual "steps out of the shadows" to contribute to

the dialogue in progress, the words, phrases, concepts, even the networked communities themselves can become a part of the "engagement" between speaker-writers and audience-readers-responders.

The key element in this rhizomatic approach to speaking and writing, as well as listening, reading and responding, especially in a service-learning context where a connection is made between classroom learning with real world experience, is that it adopts the aspect of a dialogue-in-progress. In a rhizomatic approach, instruction and learning benefits from a framework that privileges a continuance of a discussion or the connecting of various discussions, adapting various formats and conventions. Another important element to this rhizomatic approach is that the notion of "research" itself is in flux, constantly called into question, altered or updated if needed, but never truly fixed or made into a rigid form of knowledge. It remains an integral ingredient of the dialogue in progress instead.

Finally, rhetoric(s) within a rhizomatic framework takes on multiple definitions. According to Lloyd F. Bitzer, "[R]hetoric is a mode of altering reality, not by the direct application of energy to objects, but by the creation of discourse which changes reality through the mediation of thought and action" (Bitzer, 1968, p. 4). This description of rhetoric alludes to individuals using it as way to initiate action within a community or within the individual. More importantly, Bitzer's description of rhetoric places it within a relativistic, or subjective, framework instead of a positivistic, or objective, framework. Charles Bazerman states, "The study of how people use language and other symbols to realize human goals and carry out human activities . . . ultimately a practical study offering people great control over their symbolic activity" (Bazerman, 1988, p. 6). Bazerman's description on the purpose of rhetoric draws from Bitzer's description in that it places it within the individual's ability to create and shape their

world. Bazerman does not necessarily designate rhetoric to objective or subjective realms, though. C. .H. Knoblauch states:

> [R]hetoric is the process of using language to organize experience and communicate it to others. It is also the study of how people use language to organize and communicate experience. The word denotes…both distinctive human activity and the 'science' concerned with understanding that activity (Knoblauch, 1985, p. 29).

In Bazerman and Knoblauch's descriptions of rhetoric, individuals can use it to negotiate and somewhat connect discourses and knowledge(s) within relativistic and positivistic frameworks. Essentially, individuals use rhetoric subjectively and objectively, such as when stating or re-stating knowledge(s) has been produced by a group of individuals within a community, and then using that knowledge as well as previously gained knowledge to create new knowledge.

This perspective of rhetoric supports James Berlin's claim that there is not just one "rhetoric," but multiple rhetorics (plural), meaning that there are many different ways in which to argue and use language to persuade an audience. Berlin states, "A rhetoric is a social invention" (Berlin, 1984, p. 1). In this sense, the creation, consumption and circulation of rhetoric is rhizomatic, following more of a root-like, horizontal, pathway and not necessarily a hierarchal, or vertical, process, in order to overcome the "this information and knowledge(s) comes from" mindset to more of a "we are creators of information and knowledge" mindset. Describing rhetoric from a rhizomatic process is important for creating and developing service-learning pedagogical approaches because it allows individuals to view it as something that can be challenged, analyzed and eventually changed or altered to address, redress, portray or communicate information and knowledge (s)to the connective tissue of communities. When individuals view themselves and the communities that they are interwoven into, the rhetorics of

knowledge(s) that they interact with and use to act with encompass a myriad of processes in which they shape and re-shape their world. Rhetorics of knowledge(s) explore how individuals and groups locate, create and use information and knowledge(s) to shape their perceptions, identities, communities and world. In this sense, on the large tapestry of service-learning theories and pedagogies, each individual is a complete painting within himself or herself, but all of the colors that compose that painting come from other paintings that share space on that same canvas. All of the color variations, creases and overlays signal to a larger conscious effort by individuals to recognize the boundaries they help create as well as how they can eventually overcome them through concerted and conscientious endeavors in viewing, shaping and re-shaping one another.

While not all of my interviewees view race and whiteness as being a center focal point of their service-learning writing classrooms, they acknowledge that they address the topics of race and whiteness as they appear in their students' writing or in classroom discussions. Cushman's "gadugi" and Interviewee X's "white ally" are heuristics that two of my interviewees' have used to address race and whiteness in the service-learning writing classroom. Heuristics such as these and the diversity of responses that I received from my interviewees provided me a rich context in which to envision how my CIC Model can be used to develop a variety of pedagogical approaches to address race and whiteness in the service-learning writing classroom. My interviewees' responses led me to conclude that the CIC Model needs to portray its elements, such as communities, languages, rhetorics and discourses within a broader and more malleable and inclusive framework in order to be considered viable outside of my classroom and pedagogies.

While scholars within various contexts and disciplines explore the issue of race, the issue of whiteness is still in its nascent stages of development within the academic arena. There is a current trend in exploring whiteness from another critical lens outside of white studies, where whiteness is placed at the center of critical studies. The difference between integrating whiteness and race into the writing classroom and placing whiteness and race at the center of a graduate program is that there is less of a systematic, programmatic focus on exploring these two topics. Instead, writing instructors can explore various pedagogical approaches in exploring race and whiteness in their classrooms. A programmatic focus that offers undergraduate and graduate courses that incorporate and critically explore service-learning, race and whiteness within the composition classroom as well as in more advanced writing courses, such as professional and technical writing and workplace.

My goal is to provide students of all races and ethnicities with a variety of frameworks and opportunities in the service-learning writing classroom where can they discuss and write about their experiences within the community within the contexts of whiteness and race. To clarify terms within the context I am using them, positionality is defined as how individuals reflect on their place within the communities in which they participate in order to gain a better understanding how they perceive others in relation to themselves and how they interact with one another. Gadugi is described as individuals coming together to work toward a common or shared goal, and in doing so learn how to appreciate various customs or ways of doing things from one another's cultures. The notion of white allies involves individuals from the Caucasian and "white" races that consciously and willingly combat racism and are involved in working toward equality as well as informing others about the issues that affect non-white communities.

However, I would like to also extend the notion of allies beyond just "white" and include individuals/allies from various races.

I have also decided to include Rice's (2012) notion of "complex networks" and "network tracing" and Cipolle's (2010) "stages of white critical consciousness development through service-learning" approach to my CIC Model. These two elements are important to my CIC Model because they offer instructors and students theoretical and practical frameworks to consider when addressing issues such as race and whiteness in the service-learning writing classroom. Rice's description of complex networks and network tracing adds another dimension to my rhizomal description, "root-like," in viewing individuals, communities, languages, discourses and rhetorics that fit my connective human tissue metaphor. Cipolle's examination of the stages of white critical consciousness within service-learning frameworks provides a starting point for developing potential pedagogical approaches to addressing race and whiteness in the service-learning writing classroom. Thus, the six elements below provide criteria to consider when addressing race and whiteness within the service-learning writing classroom:

- Rice's (2012) notion of "complex networks,"
- Cipolle's (2010) "stages of white critical consciousness development through service-learning" approach,
- Green's (2003) notion of sharing difficult stories,
- Cushman and Cardenas' descriptions of positionality,
- Cushman's (2011) notion of gadugi, and
- Interviewee X's concept of white (plus more) allies.

Essentially, these six elements have provided me with the starting theoretical framework in developing my CIC Model, which are individuals (within the center of the model), languages,

communities, discourses, and rhetorics. In re-casting rhetoric, I provide an alternative description and purpose for rhetoric, shifting from a notion of "classical rhetoric" to an alternative "metarhetorics" when addressing topics such as race and whiteness in the service-learning classroom.

Once again, I am borrowing the Deleuze & Guattari's description of a "rhizome," which emphasizes a "root-like" movement in which individuals making meaning, communicate their ideas and experiences to express their needs. This root-like notion of making meaning and creating knowledge(s) allows individuals to explore collaborative ways in negotiating self or otherwise imposed ideologically, linguistically, discursive, and rhetorically constructed boundaries. In a sense, the root-like notion of making meaning and creating knowledge(s) challenges the notion that meaning is made and knowledge is created from a top-down perspective, where there exists a central authority or group of experts. Instead of a hierarchal structure of meaning making and knowledge creating, in which there exists the potential for individuals or groups of individuals to rise to prominence as authority or experts, rhizomal networks, where meaning, information and knowledge is generated and shared by individuals within multiple communities, are encouraged.

Using Rice's notion of complex networks and network tracing

Since the movement or method of operation of a rhizomal framework is root-like, where individuals make meaning, create and share knowledge(s) in a non-hierarchal system, this indicates the formation and maintenance of networks between individuals and communities. These networks include many networks that are dispersed within a time/space context. Rice (2012) discusses "public subjects that are capable of imagining themselves as situated within many complex networks" (Rice, p. 163). Rice states:

> Not only are we all located within a specific home-work nexus, but we are also located within regional, national, and global networks. Furthermore, each of us is situated within transhistorical and transspatial networks of place. The choices that we make for ourselves have effects on future times and places that do not only parallel our own lives. Thinking through these networks demands an ability to imagine incongruent and asymmetrical networks in which our agency is lodged. (p. 163)

The description that Rice provides for complex networks fits the kind of learning environment I am describing in my rhizomal framework. The notion of complex networks is an important way in which to envision how my CIC Model could be applied within the service-learning writing classroom.

According to Rice, "Networks are not about fixed indexes of meaning but about relations among elements. Furthermore, networks are not human-or at least they are not merely human" (p. 170). Citing Mol and Law (1994), Rice claims, "'Network elements may be machines or gestures. And their relations include all sorts of co-constitutions'" (Mol and Law, p.649; Rice, p. 170). While identifying complex networks between individuals and communities is important, so is the act of "network tracing," which "requires individuals to reflect on the relational processes and linkages that form a network" (Rice, p. 171). The act of "tracing a network" involves "empirical" and "ontological" components to consider since "[r]eality is created through networks of rhetorical acts" (p. 172). In a sense, the notion of individuals and communities using "networks of rhetorical acts" to create their reality, along with sharing difficult stories, as well as the notions of positionality, gadugi and white allies, impacts the re-envisioning of rhetorics' role within my CIC Model. First, I would like to explore the implications of Cipolle's stages of white

critical consciousness upon the role of rhetorics in my CIC Model within the context of a service-learning writing classroom.

Using Cipolle's stages of white critical consciousness development through service-learning

In order to have an example of applying methods of addressing race and whiteness in writing classrooms that incorporate service-learning projects, I decided to start with Cipolle's (2010) approach to developing the stages of white critical consciousness in her students. Developing a white critical consciousness is a rhetorical act because it involves how individuals interact and react within various contexts. For instance, Cipolle (2010) developed a model that empowers students through articulating their observations on race, whiteness and how academics and students should interact within the community. Cipolle's experience as an administrator and practitioner of service-learning at Benilde-St. Margaret's School, which is a private Catholic college-preparatory school that houses grades seventh through twelfth, provides insight on how to address race and whiteness in the service-learning writing classroom. Instead of eradicating the notion of charity from service-learning, she creates stages in which students move from charity to caring and eventually to developing and enacting a sense of social justice. Below are the two tables, Tables 4 and 5, which Cipolle uses when incorporating race and whiteness in the service-learning classroom.

Table 4

Stages of White Critical Consciousness Development through Service-Learning

		Initial: Charity	**Emerging: Caring**	**Developing: Social Justice**
Ethic of Service	Metaphor	Give a fish.	Teach to fish.	Make room at the river for all to fish.
Ethic of Service	Service Orientation	Charity: give back to community; *Do for others.*	Caring: compassion and empathy; *Do for, but are in relationship with, others.*	Social justice: systemic change, work in solidarity; *Do with others.*
Ethic of Service	Motivation to serve	Helping others feels good. I learn a lot. A great opportunity.	I can make a difference. Sense of efficacy and agency.	My liberation is connected to yours. "I can't not act."
Ethic of Service	Reciprocity in service	I get back more than I give.	I receive and contribute.	We work together for common good.
Awareness of Self and Others	White racial identity formation	Color-blind, "I don't see race." Do not see one's own race;	Awareness of racism, but don't know what to do; feel guilt and frustration.	Potential to be white antiracist allies to people of color; Begin to unlearn internalized racism.
Awareness of Self and Others	Diversity	Everyone is the same *or* everyone has differences.	Acknowledge differences, value diversity.	Interconnectedness: Diversity within Inclusiveness.
Awareness of Self and Others	View of the Other	Deficit view of others: "less fortunate, disadvantaged;" Stereotypical Some deserve, others not.	View others, as individuals, each with own story, not stereotypes; Realize "it could be me".	View others as equals: community members are seen as strengths & resources; Connected to others.
Awareness of Self and Others	Reflection on self and otherness	Unaware of self in relation to otherness. Thinks everyone is basically the same.	Compare others' lives to mine; Begin to question beliefs, attitudes & what has previously been taught/learned.	Critical reflection on assumptions, privilege, oppression, power structures surrounding race, class, gender, etc.

Awareness of Social Issues	View of the world	World is simple and basically good. Some people need help due to dysfunctional families, poverty, or poor education.	World is bigger and more complex than thought. See inequity & contradictions between societal stated beliefs and reality.	Injustice is inherent in social, economic and political systems on a global level.
Awareness of Social Issues	Source of the problem	Individual responsibility; if everyone just tried harder; "Pull oneself up by the boot straps." Blame the victim.	The need for government to protect and ensure basic rights for all; avoid judging others for situations out of their control.	Policies and practices maintain and reproduce the status quo that favors certain groups at the expense of others.
Awareness of Social Issues	View of social justice	Increase resources.	Treat people fairly and increase opportunities.	Examine causes of injustice, work for systemic change.

Cipolle, S. B. (2010). *Service-learning and social justice: Engaging students in social change*. Lanham, MD: Rowman & Littlefield Education.

Cipolle's approach is useful to my own research of service-learning, race and whiteness. Some of the important aspects are:

- This pedagogy follows a slow progression during the course of a semester in which students in a service-learning writing class explore and discuss issues such as race and whiteness.
- This pedagogical approach gives my research a framework to operate within, especially for developing further pedagogical approaches.
- This pedagogical approach can be used as a systematic starting point as to how to further develop service-learning programs on university and college campuses to encompass more than just volunteering or viewing service-learning as a form of charity.

Cipolle provides a theoretical framework for students to develop their critical consciousness while interacting with the community. Similar to the pedagogical approach she proposes in the development of a white critical consciousness, Cipolle follows a sequence of stages, starting at charity to caring, then from caring to social justice and then moving toward "maturing one's critical consciousness."

Table 5

Navigating the Stages of Critical Consciousness Development

	From Charity to Caring	**From Caring to Social Justice**	**Maturing one's Critical Consciousness**
Information & Research	Population served and related social issues, such as homelessness and poverty.	History of race and racism, systems of oppressions, institutional racism; Research own racial and ethnic history.	Political and economic systems, capitalism and globalization, critical theory.
Service Experiences	Direct service to people and agencies dealing with poverty; Interactions with people from other ethnic and racial groups.	Agencies/organizations addressing both immediate needs and long-term solutions.	Advocacy, grassroots community groups, lobbying and political organizations.
Reflection: Inward	Reflection on personal values, responsibility to others.	Reflection on white racial identity & privilege; internalized racism, sexism, and classism.	Reflection on power, knowledge & control. Hegemony, counter-hegemonic practices, collective action.
Reflection: Outward	Reflection on how things are and how they should be; Create alternative vision for society.	Reflection on systems of oppression and institutional racism.	Reflection on power relations, class structure and social reproduction. Cultural capital, discipline & surveillance.

Reflection: Methods	Reflection through discussion, perspective-taking, problem-posing, films.	Reflections through critical dialogue, perspective-taking, problem-posing, critical narratives.	Reflection through critical dialogue, ideological critique, and discourse analysis.

Source: Cipolle, S. B. (2010). *Service-learning and social justice: Engaging students in social change*. Lanham, MD: Rowman & Littlefield Education.

Some of the important aspects of Table 5 include:

- Cipolle's approach can inform the theoretical frameworks which I could use to articulate my pedagogical approaches of defining and exploring race and whiteness in the service-learning writing classroom;
- This pedagogical approach particularly addresses reflection and discussion which are significant since I have used Green's "telling of difficult stories," as well as Cushman's and Cardenas' descriptions of positionality, Cushman's (2011) notion of gadugi, and Interviewee X's concept of white allies;
- Like the information presented in Table 4, this pedagogical approach can be used as a systematic starting point as to how to further develop service-learning programs on university and college campuses to encompass more than just volunteering or viewing service-learning as a form of charity.

The three stages that Cipolle outlines in Tables 4 and 5, from charity, caring to social justice, provide a progressive movement in students' thinking and in their writing. The teaching of writing where service-learning is incorporated changes the purposes of why, who, what and how students write. Similar to Dean's (2000) writing for, about, and with the community, the difference in the approach that I propose involves adding critical and introspective layers that

specifically address race and whiteness (Deans, p. 17). In this sense, writing acts a physical and emotional connective act between individuals and between communities. Writing as a connective act does not only involve digitally connecting to the Internet through a service provider or logging into a social-networking website. The connective act also involves how individuals and communities physically and linguistically connect and use the languages, discourses, pieces of information, images and symbols and ideas, which helps to create new pathways and networks between individuals and their communities, ultimately re-designing and re-shaping the linguistic and discoursal landscapes in which they exist.

Writing as a connective act involves individuals and their communities physically and linguistically connecting their thoughts, ideas, imaginations, experiences and feelings together with other individuals and communities to make new knowledge, statements, expressions, messages and information. For example, writing becomes the "human tissue" that stretches beyond community borders, bonding, languaging (symbols, language, discourse and gestures acting intricately and inseparably together to convey and connect meaning[s]) and re-languaging, shaping and re-shaping, defining and constantly re-defining those bonds they share. So, in this respect:

- The notion behind the metaphor of "connective human tissue" extends beyond immediate individual and community networks and includes the complex networks and the work of network tracing described by Rice.
- Concepts such as Green's telling difficult stories, gadugi, positionality and white ally mentors have helped to define my CIC Model.
- Writing is viewed as a connective act as portrayed in Cipolle's three stages of students developing a critical white consciousness in Tables 4 and 5.

While the "connective human tissue" metaphor is important to address race and whiteness in the service-learning writing classroom, it is also important for instructors and their students to consider their understanding and perceptions, as well as the language, discourse and rhetoric they use, when discussing race and whiteness. This metaphor could also be used in guiding the way in which instructors and students write about the individuals and the communities in which they participate. The CIC Model is an educational one, designed and maintained within the academic setting and adapted using data and feedback from individuals within the community. The languages and discourses that are used by individuals within the community(ies) are articulated and sometimes re-articulated with help of students and their instructor with the rhetorical frameworks in which they create. Using the connective metaphor and the CIC Model, the instructor, students and community members' responsibility is not only to address social, political and economic problems that communities might be facing, but also any racial inequities and to identify, acknowledge and analyze whiteness as a state of being or as a framework that encourages white privilege. When I state "whiteness as a state of being," this applies to those instructors, students and community members regardless of race or ethnicity, who subscribe to the values and beliefs that promote white privilege within society.

Sharing difficult stories, positionality, gadugi and the notion of white allies

Green's notion of sharing difficult stories about race and whiteness in the service-learning writing classroom suggests a curriculum that values and supports a learning environment where students and their instructor are not afraid to talk and write about experiences with individuals within the community in relation to their assumptions and perceptions of race and whiteness. Perhaps fear of explicitly introducing controversial topics such as race or whiteness is not always the case why students and instructors do not explicitly address issues

such as race and whiteness in classroom discussions or in students' writing. Other factors could include a genuine belief that topics such as race and whiteness are not appropriate for the writing classroom, or that race and whiteness do not play a major role in the way individuals and communities discriminate between desirable forms of cultural capital. Despite these factors, race and whiteness are strong and influential concepts that affect how individuals perceive themselves, others and the communities that connect them. Although sharing difficult stories is a an important factor in addressing race and whiteness in the service-learning writing classroom, sharing once or twice, either in classroom discussion and in students' writing, might not be enough to help students develop a critical consciousness in reference to race and whiteness.

The notion of a critical consciousness can also be explored through the concept of positionality, where students reflect on their positions within the communities and the individuals they serve. However, beyond exploring physical positions within the community, students can also explore the emotional factors in regards to race and whiteness. In this sense, students can explore two important dimensions of race and whiteness through positionality, which includes an interpretation of their physical surroundings and interactions with individuals when they are within the community, as well as an introspective evaluation of the emotive qualities that the notions of race and whiteness elicit when interacting within individuals within the community.

When instructors and their students connect with individuals within the community, they simply do not just make a physical connection, but also an emotional connection that involves the sharing of cultural traits as well as behaviors, rituals and habits. Cushman's notion of gadugi, a Native American concept that describes how individuals from different tribes work together to achieve a goal, is an approach that can facilitate the lines of communication for instructors,

students, and community members during service-learning projects. Beyond facilitating lines of communication, gadugi could also help instructors and their students to understand and appreciate of that community's customs, as well as recognizing individual behaviors and habits. Instructors and their students recognize the customs, behaviors, rituals and habits of the individuals within the community can help to isolate cultural and racial stereotypes and then analyze those stereotypes based on their own linguistic, discoursal and rhetorical contexts. By considering all of these elements within a critical framework in the service-learning writing classroom, instructors, their students and the individuals from the communities can develop personalities for those communities in which they can relate to when discussing and writing about them.

Employing a technique such as gadugi within the service-learning writing classroom, instructors and their students can develop a mentor-like role for other faculty and students to use as a model. For instance, Interviewee X's concept of "white allies" lends itself to a mentor-like role for individuals within the community and in the academic institution. The term "white ally" might seem exclusionary in the sense that only allies can be white and that whites can be considered allies in relation to non-white cultures. However, within the larger, complex and dynamic relationships between individuals within the community and the academic institution, a concept such as white ally is a necessary role in facilitating mediation between individuals and communities' needs. When mediating between the needs of individuals within the community and individuals within the academic institution, the concept of a white ally can act as a connecting point where a form of mediation can occur. In a sense, a white ally can act as a spokesperson against racist attitudes and behaviors, as well as act as a mentor by informing others about the issues and needs of non-white individuals and communities.

Using Rice's notions of complex networks and network tracing, Cipolle's three stages of charity, caring and social justice in the developing a white critical consciousness, Green's notion of telling difficult stories, positionality, gadugi and the concept of white allies, I re-situated the uses and purposes of rhetoric, which is a cornerstone element of my CIC Model. In doing so, I re-defined rhetoric. Table 6 lists the differences between traditional rhetoric and "metarhetorics."

Table 6

Classical Rhetoric and Metarhetorics

Classical Rhetoric	**Metarhetorics**
Main Purpose: • Persuasion and Argument **Model and Mode of Interaction/Role-Played**: • Presenters/Speakers/Writers & Audiences/Listeners/Readers **Action**: • Use of language and discourse to move • Expression of the imagination • Connection of minds	**Main Purpose**: • Dialogue and Discussion **Model and Mode of Interaction/Role-Played**: • Discussers/Participators/Progenitors **Action**: • Use of languages and discourses to connect • Expression of emotion • Connection of behaviors, rituals and habits

My re-casting of how individuals use rhetoric can also apply to the designing of service-learning pedagogies that address issues such as race and whiteness. I break down the term "metarhetorics" as "meta," which means transforming, changing and beyond, and "rhetorics," which is derived from Berlin's description of plurality in how individuals use rhetoric(s) (Berlin, 1987). I define metarhetorics as the interaction and interplay between how individuals consume and express information and form knowledge(s). For instance, the main purpose of metarhetorics

is to create and engage in a dialogue and develop discussions based on the problems and experiences that individuals in a community are facing as well as the rhetorics that stem from the dialogue sessions. In this sense, dialogue is defined as a process where ideas and opinions are exchanged and are guided by information and discourse. Discussion is defined as a conversation guided by the questions or arguments presented by individuals within the community. I am not suggesting that dialogue precedes discussion, or that they happen separately. In terms of service-learning pedagogies, how and when the dialogues and discussion happen depend on the community members, which include individuals that represent local non-profit organizations as well as the individuals they serve, the students and the instructors' motivations, needs and personalities.

Re-casting rhetorics within a dialogue and discussion framework, the community members, the students and instructor take on new roles as discussers, participators and progenitors. I use the term participators to indicate not only the students and instructors making meaning and shaping the knowledge, but also the individuals within the community. As discussers, community members, students and instructors are viewed as equals in making meaning and in creating and sharing knowledge(s) and information in a constructive way that is guided by their individual motivations, beliefs and needs. As discussers, community members, students and instructors use the language(s) and discourse(s) available to them to connect with one another in order to express their ideas and knowledge(s) about a problem or issue. From this perspective, one individual is not viewed as a holder of information or as a developer of knowledge(s). Instead, the community members, students and instructors are responsible for creating and sharing information and in shaping knowledge(s). Similar to Baca and Muro's (2013) service-learning model, where the instructor, the agency mentor, such as at a non-profit

organization, and university students work together in addressing needs within the communities students are serving. From a metarhetorical perspective, community members, students and instructors connect to one another through displayed and shared behaviors, rituals and habits. This is an important aspect of the metarhetorical model because behaviors, rituals and habits include subjects such as race, whiteness and racism and the cultural and individual customs and practices that accompany it. From an educational perspective, a possible curriculum for incorporating a metarhetorical framework within the service-learning writing classroom that addresses issues of race and whiteness would emphasize collaboration between community members, students and instructors. An important aspect of this collaboration would involve community members, students and instructors developing various strategies in order to meet their needs and achieve their goals.

How individuals develop their perceptions is an important aspect within a metarhetorical curriculum. Metarhetorics involves the dialoguing and discussions between people where the individuals perceive themselves as discussers/participators/progenitors. Not only do individuals use languages to create discourses in order to participate within various community activities and events, but they also use languages and discourses to create new meanings, ideas, words and ways to communicate. The actions performed by individuals within this framework include the use of languages and discourses to connect ideas, thoughts to explain, understand, describe, and to express these aspects through the body as well as explain, understand and describe the expressions of the body. A perception is also an affect (which involves, shapes or changes), and an effect (which is a result or achievement), which acts to shape our identities (characteristics, personalities). Perceptions are malleable and can be re-shaped to fit other circumstances and life rituals (ceremonies, formal procedures), habits (traditions, conventions) and behaviors (actions,

performances). A perception is a borderless notion that absorbs and can be absorbed into other perceptions. As I mentioned earlier in this chapter, writing as a connective act. In order to convert this theoretical framework into a practical application, I propose a metarhetorical curriculum model (Please refer to Figure D).

1. Community members, instructors and students create, develop and change strategies for the goals, objectives and outcomes that best suit the community members' needs and the students' interests and learning needs.

2. Community members, instructors and students develop, change and improve strategies to determine what activities and assignments best suit the community members' needs and the students' interests and learning needs.

3. Community members, instructors and students create and develop strategies for the ways in which they convey knowledge and information that best suit the community members' needs and the students' interests and learning needs.

Figure D. Metarhetorical Curriculum Model

The word *strategies* imply that the community members and students do not only participate in meeting community needs and in "doing" education, but also in creating/shaping the kind of needs and education they plan to receive. While the curriculum does not explicitly state examination of race and whiteness, it does open up the possibility to explore such topics. The curriculum presented here is not complete. The metarhetorical curriculum model presented here provides a potential framework for creating pedagogies for analyzing race and whiteness in the service-learning writing classroom. In this metarhetorical curriculum model, the notion of "connection" between individuals and communities is emphasized in the making of meaning and creating and sharing of knowledge(s). The notion of a metarhetorical curriculum model is necessary when students and instructors explore race and whiteness within the service-learning

writing classroom because it encourages a collaborative, networked atmosphere and learning environment. In essence, my metarhetorical critical curriculum model supports my CIC Model by focusing how individuals use language, discourse and rhetoric to describe their communities and experiences, as well as how they use knowledge(s) to make meaning.

Pedagogical implications of my metarhetorical curriculum model

Some of the important questions when employing a metarhetorical curriculum 1) How will this curriculum affect how writing instructors develop their pedagogies?, 2) How will it affect how instructors and students address, discuss and write about race and whiteness in the service-learning writing classroom?, and 3) What kinds of different pedagogical approaches can be developed from such a model? In the next chapter, I describe a curriculum that would work within a service-learning writing classroom that explores topics such as race and whiteness. I outline the potential learning environment, which includes classroom structure, materials and assignments, for my metarhetorical curriculum model.

Chapter Six – Metarhetorical Curriculum

In order to develop pedagogical approaches for a metarhetorical curriculum model where race and whiteness are addressed, instructors, their students and community partners need to consider the certain kind of "emotional physics" that they will have to work out when engaging in such a learning environment. Emotional physics is the intellectual heavy-lifting students and instructors have to grapple with when dealing with concepts such as race and whiteness, as well as how they develop strategies and tactics when addressing their preconceived notions and perceptions of race and whiteness. I am using the concept of emotional physics to address the complexity instructors, their students and community partners will encounter when discussing and writing about their notions of race and whiteness. While the notion of emotional physics does not suggest a purely scientific approach in addressing service-learning, writing, race or whiteness, it does emphasizes that instructors, their students and community partners can create formulaic approaches when working together.

Emotional physics implies a process of combining an attached objectivity, where an individual maintains a close proximity, intimacy and understanding while also developing their critical consciousness of the languages, discourses and rhetorics, as well as the rituals, behaviors and habits that inhabit them within a community. From an academic perspective, emotional physics suggests a relative subjectivity in regards to the individuals' biases, preconceived notions of race and whiteness and the languages, discourses and rhetorics that they have been accustomed to use to discuss race and whiteness. When addressing issues such as race and whiteness within the service-learning writing classroom, students are expected to develop their own rhetorical strategies and calculations carefully based on their perceptions, feelings and experiences with individuals within the community. The emotional physical process is important

to my metarhetorical curriculum model because it requires all of the individuals, students, instructors and individuals within the community, to participate in a form of mediation, where negotiation and sometimes intervention happens.

In the public realm, Juergensmeyer and Miller (2010) propose using "transformative mediation," which "is guided by a vision of collaboration as a means to help people gain more control over their situations and create alternative resolutions" (Juergensmeyer and Miller, 2010, p. 234). For the purposes of my metarhetorical curriculum model, a transformative meditational process is appropriate, since "the goal [of transformative mediation] is not resolution, or agreement, but transformation" (p. 235, Juergensmeyer and Miller citing Bush and Folger's description of "transformation," 2005, p. 18). Essentially, transformative mediation is not the "general reallocation of resources or restructuring of schema but a 'change in the quality of social interaction, in and beyond conflict'" (p. 235). The role of individuals within a transformative meditational framework draws upon the notion of mentors, or Interviewee X's notion of white allies, in that transformative meditational process requires individuals to not only act as facilitators but also as teachers. Juergensmeyer and Miller claim, "Transformative mediators attempt to change the way people understand conflict from negative and destructive to instructive and creative" (p. 235). In describing transformative mediators, Juergensmeyer and Miller state:

> Similar to problem-solving mediators, transformative mediators a general outline; however, transformative mediators expand invention by pursing four different goals: released process control, in which disputants learn from conflict, expand information gathering that may open broader avenues of thinking about the issue, improved collaboration through recognizing mutual constraints and shared needs, and personal

> shifts in viewpoint that may arise as people learn what may have appeared to be interpersonal conflicts arise from the structures of situations or the assumptions imposed upon them. (p. 235)

In this sense, a transformative mediator is useful in describing the kind role instructors, their students and individuals within the community would be expected to perform within a metarhetorical curriculum model. Students, as transformative mediators, act as agents of change within a metarhetorical curriculum. In this aspect, students are agents of change when they are physically serving the community as well as when they are discussing or writing about their experiences within the community. The outcome of transformative mediation is students understanding how complex notions of race and whiteness manifest within the physical world through the channeling or emotional energies and the critical examination and use of languages, discourses and rhetorics.

Through contracts and contacts, individuals construct the way they perceive their world. In the sense, individuals act with an agency that is simultaneously their own and not their own. For instance, individuals use physical spaces, emotional energies and situational reasoning to co-dependently create and maintain their levels of agencies within intricate and dynamic relationships. Perhaps individuals are of always aware, even marginally, of how potentially powerful or influential their agency and presence is within a community because of factors, such as upbringing, culture, economic situations, social positions, political views, as well as views of race and gender contribute to how shape their worldview. In a sense, individuals within a community agree upon and share their agency with one another in that communities need shared agency to not only to stay physically and conceptually cohesive as a community, but also to project to other communities their space and place within the context of what they are and are

not. Juergensmeyer and Miller describe the kind of learning environment for my metarhetorical curriculum model:

> Much as critical pedagogies begin by challenging students to become more actively involved in shaping assignments and expectations, disputants [the students] are encouraged to envision the situation as they see fit and bring in cultural values and social practices from their backgrounds that might foster a more collaborative environment. For example, because disputants control introductions, they can frame a conflict by acknowledging significant moral beliefs that affect their perspective and the purposes they envision. By creating a participatory environment, transformative mediators attempt to open up the situation to encourage participants to articulate how their stance is consistent with the beliefs of the groups with which they identify. (p. 235)

Within this kind of learning environment, Juergensmeyer and Miller claim, "[P]articipants can tap into commonplaces and topoi that may serve as productive resources for rethinking the issues at hand" (p. 236). Within the context of the service-learning writing classroom, in order to develop a participatory learning environment requires that instructors and their students explore issues such as race and whiteness from multiple perspectives and from multiple contexts. Juergensmeyer and Miller state, "Reframing conflicts in these ways can enable people to understand how others think and why they have acted as they have. At the same time, the speakers are presented with opportunities to reflect upon how well their traditional assumptions speak to the situation and their changing needs" (p. 236).

When introducing topics such as race and whiteness into the service-learning writing classroom, disagreements and potential arguments might occur between students.

In this sense, "scenario-based classroom assignments can help students develop strategies to engage in conflict mediation and other community learning processes" (p. 239). I have chosen to adopt Juergensmeyer and Miller's scenario-based approach to designing assignments. Juergensmeyer and Miller explain the reasoning of incorporating scenario-based assignments:

> Working with scenarios in the classroom is not an alternative to service-learning assignments, but it can be a useful complement to them. By centering the class on a shared deliberative process, teachers and students can gain experience in working with practical strategies and ethical issues that are likely to come up in community-based learning activities. By working with each other in collaborative learning scenarios, students can gain skills such as empowerment and recognition while developing improved invention strategies vital to their academic success and civic literacies. (p. 239-40)

Returning to the notion of the emotional physics that students and their instructor have to perform in a metarhetorical curriculum model, scenario-based assignments, which would involve challenge students' critical thinking and problem solving abilities, can help prepare them for the kind of dialogues on race and whiteness that might develop in the classroom and in the students' writing.

Developing a scenario-based assignment for the service-learning writing classroom

I envisioned a problem and solution framework kind of scenario-based assignment in the service-learning writing classroom that addresses race and whiteness. In this section, I describe scenario-based assignment. I have named this scenario-based writing assignment "the Problem & Solution Sequence of Scenarios." The Problem & Solution Sequence of Scenarios, or P & S Sequence of Scenarios for short, involves the instructor and their students interacting as writers,

readers, critical thinkers and problem solvers. By creating an active and interactive reader-writer connection, the instructor and their students discuss issues such as service-learning, race and whiteness in a sequence of three contextually connected scenarios. The context might stay somewhat the same. However, as the scenarios progress, an overlap might occur, which is due to the introduction of more individuals, new problems, emotions and ideas.

In this sense, it is not a cause-and-effect approach, but rather a "second-by-minute-by-hour-by-day" type of approach where the instructor and their students develop and articulate the best or most reasonable solutions for each of the scenarios in the sequence. The active/interactive learning connection that instructors and their students develop during this P & S Sequence of Scenarios assignment is done through the creation of a sequence of scenarios that show the changing personal and interpersonal relationships between individuals within a single given context. Instructors and their students could use the P & S Sequence of Scenarios assignment as a series of discussions, writings, presentations, as well as a form of process analysis, where the teacher and their students explore the process of how they create the scenarios, the problems and the solutions. The P & S Sequence of Scenarios approach could also involve research strategies that would allow both the instructor and the students to express, explain, articulate and analyze their reasoning and thinking. Instructors and their students can also use this assignment to anticipate potential outcomes or results, as well as develop and understand the strategies and choices they make when confronted with specific situations and the dynamic actions and interactions between the individuals involved in each of the three scenarios.

Essentially, individuals are presented with a set of three progressive scenarios and they have to choose (instructor-created), create (student-created) or develop the most effective solution(s), method(s), and approach(es) in addressing all three scenarios. However, sometimes

multiple problems can arise within a context. The theory behind this approach to problem solving is that while there is usually a main context of interaction between people, multiple contexts can overlap with the main context, which requires individuals to develop an arsenal of strategies in dealing with each new problem. The three locations for this problem and solution sequence approach include the physical, emotional and the circumstantial:

- physical (location one), which could possibly pertain to "concreteness," such as the place and space of a situation,
- emotional (location two), which could possibly pertain to more "abstract" concepts and situations, such as feelings, attitudes and egos, and
- circumstantial (location three), which could possibly pertain to randomness or indirect circumstances, such as "outside factors" of the given context, which involves creating or developing alternative methods or approaches in addressing or solving the problem(s).

The three locations, physical, emotional and circumstantial or random, are progressive, which means that the starting point of this assignment could be a physical-based/themed scenario, then transition into the emotional-based/themed scenario and conclude in the circumstantial, or unanticipated-based/themed scenario. These three locations encourage instructors and their students to consider what ethical practices are, how individual feelings factor into the decisions and actions they make and how individuals respond and react to a variety of changing or unanticipated circumstances within a given context. While students could work individually on this assignment, it was originally designed as a collaborative one, where students would work in groups of three or four, choose an instructor-designed scenario sequence or create their own and then solve all three scenarios, physical, emotional and circumstantial locations, in their sequence. Please see Appendices C-G for detailed explanations for the writing and presentation

expectations for the P & S Sequence of Scenarios. The sample P & S Sequence of Scenarios I describe in the following section shows how students can view and use language, discourse and rhetoric within a variety of communities.

Sample P & S Sequence of Scenarios assignment

In this section, I provide a sample of what a P & S Sequence of Scenarios assignment that addresses topics such as service-learning, volunteering, internships, race and whiteness within the academic and community settings. Each "scenario sequence" below contains three progressive scenarios. By "progressive scenarios," I am referring to the three locations, physical, emotional and circumstantial. For instance, the scenario sequences are progressive because a sequence starts with a physical scenario that needs solving, then moves to an emotional scenario and finally concludes with a circumstantial scenario. The P & S Sequence of Scenarios assignment I describe below contain a "detailed version," which is an example of instructor-generated scenarios, and a "shorter version," which allows students to use their imaginations in describing the scenarios they are solving. For the detailed scenarios, I have provided this section after each one of them:

> Are any there questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

I included this section to direct students to the complexity of individuals and their interactions with one another within each scenario as they solve them. For some of the scenarios, I have provided some questions for the students to consider in solving the scenario. Depending on the kind of scenario, I have also included a section that states, "Here is your task" for the students to

follow in solving their scenarios. My reason for including these little helpful "starter points" is not only to guide students in a certain direction, but also to get them thinking about the scenarios and to get them to start asking their own questions when solving each of the scenarios.

Scenario Sequence 1

> **(Detailed Version) Scenario 1, Part 1, The Physical:** Jessica's political science professor has assigned the class a service-learning project that will require the students to choose a local non-profit organization within the community. Fortunately, the professor has provided students with help from the service-learning center on campus. The service-learning center provides students with various local non-profit organizations students can visit the service-learning center and sign-up with a non-profit organization in which they can volunteer. Before proceeding to volunteer at the elementary school, Louis, Jessica and Amanda must attend a three-hour seminar and have background checks. The political science professor has also allowed students to work together in groups of two or three. Amanda and Louis have asked Jessica to join their group. They plan to volunteer at a local elementary school, helping fourth graders to read and write. According to the service-learning center's program, Louis, Jessica and Amanda must volunteer a total of twenty hours at the elementary school during the course of the semester, which is four months.

Things to consider when starting this project:

- How will Jessica, Louis and Amanda plan their scheduled visits to the elementary school?
- How will they get to the school?

- Will they develop a code of conduct when interacting with the children? Ground rules? What will be their strategy for tutoring the children?

Or…

(Shorter Version) Scenario 1, Part 1, The Physical: As part of their service-learning project in their political science class, three college students are planning to volunteer at a local elementary school. First, they must go through the service-learning center on their college's campus. How will the three college students balance their schedules? What will be their service-learning project?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 1, Part 2, The Emotional: Jennifer, Louis and Amanda make their plans and start volunteering at the elementary school. They are given a smaller classroom to tutor eight fourth graders. The fourth graders they are tutoring are multi-ethnic, which means they have diverse racial backgrounds, as well as various social and economic backgrounds. They notice some issues between the children they are tutoring in reading and writing. One of the major issues that the trio has witnessed is that some of the students are using racial slurs or making degrading remarks about each other's race (students can incorporate racial slurs or degrading remarks).

Things to consider when addressing this issue:

- How should Jessica, Louis and Amanda address or approach the students about making such racial slurs or degrading remarks about race? What is their strategy?

- How should they tell the students' teacher or their professor about the racial slurs or degrading remarks? Should they write about it in their reflection papers as part of their volunteering experience?

(Shorter Version) Scenario 1, Part 2, The Emotional: Once the three college students start volunteering at the elementary school, they notice some trouble between the students they are working with. They also notice that some of the students they are tutoring/working with are using racial slurs and making degrading comments about one another's race or ethnicity. How should the three college students address or approach the students' racial slurs and degrading racial and ethnic comments? Who should the college students inform about the racial slurs and racial/ethnic comments?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 1, Part 3, The Circumstantial: Once Louis, Jessica and Amanda complete their volunteering at in the elementary school, they disagree on what they elements they should include in their final presentation to the class. One of the elements that they disagree on presenting is how various fourth graders used racial slurs and disparaging remarks to one another. Louis thinks that they should leave it out. Jessica thinks that they should include it, and Amanda thinks they should only briefly mention it. Here are some of the questions you will need to consider:

- Should they let their professor decide?

- If they choose to include it in their presentation, how should they go about doing it? What will be their strategy?

Or…

(**Shorter Version) Scenario 1, Part 3, The Circumstantial:** Once they complete their service-learning project, the three college students are required to present their experiences working with the children at the local elementary school in their political science class. Should they include how there were instances of racial slurs and degrading racial/ethnic comments made by the children? If they do choose to include racial slurs and degrading racial/ethnic comments in their presentation, please explain how they will articulate it. If they choose not to include them, please explain why they chose not to include them.

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

Scenario Sequence 2

(Detailed Version) Scenario 2, Part 1, The Physical: During his last semester at the university, Alexander has decided to start volunteering at a retirement home as part of an internship for his degree in social work. His final project is to write a reflection over his volunteering experiences, keep a weekly journal and create a final presentation. Alexander is assigned to an elderly Hispanic woman in her mid-seventies (students can create the woman's name). The elderly woman is ambulatory but does not walk too much, so she needs help doing daily activities such as bathing, having someone present

when she goes to the restroom and outside. Unfortunately, she has no living relatives to visit her. Alexander has agreed to volunteer at least ten hours a week. However, once he starts volunteering, he develops a strong friendship with the elderly woman and she begins to ask him to visit her more often because the nurses do not provide her with the assistance she needs.

Here are some of the questions you will need to consider:

- How should Alexander address this issue? What will be his strategy?
- What should he consider if he accepts visiting her more often? Explain.

Or…

(Shorter Version) Scenario 2, Part 1, The Physical: An upperclassman is seeking to locate an internship within the community. The student is majoring in social work. Please figure what kinds of internship opportunities are available to him/her. What is the internship description? What are the requirements of the internship?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 2, Part 2, The Emotional: While volunteering at the retirement home, Alexander notices that the elderly woman he is helping argues with the nurses. When he asks her why she argues with them, she claims that they treat her differently because she is Hispanic. Alexander starts paying attention to how the nurses interact with the elderly woman. He notices that the nurses are composed of differently races, such as white, black and Hispanic. Some of the nurses concur with the elderly

woman's claim that some of the staff treats non-white residents differently. However, other nurses disagree or do not wish to disclose any information o the topic.

Here are some of the questions you will need to consider:

- How should Alexander address this issue? What is his strategy?
- How should Alexander report it to the professor in charge on his internship? To the director in charge of the retirement home?

Or…

(Shorter Version) Scenario 2, Part 2, The Emotional: Once Alexander starts volunteering at the retirement home, he notices some discrepancies between how various residents are treated. Please include race within your explanation of the scenario. What is the discrepancy? How does it involve race?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 2, Part 3, The Circumstantial: While volunteering at the retirement home, Alexander witnesses a dispute between two elderly residents. One of the residents involved in the dispute is an elderly white man who claims that one of the Hispanic nurses stole his wristwatch while he was sleeping one night. The elderly man wants Alexander to act as his witness in how the Hispanic nurse denied taking the wristwatch. Alexander agrees to act as the elderly man's witness. However, the elderly man claims that the Hispanic nurse made disparaging remarks about him being white and blaming her because she is Hispanic. Essentially, she claims that he is stereotyping her

because of her race. The director of the retirement home facility requests that Alexander visit his/her office and fill out an official report of the incident.

Here are some of the questions you will need to consider:

- How should Alexander approach this situation? What kind of attitude should he take?
- How should Alexander address this issue in his final reflection and presentation? What is his strategy for including/not including this incident in his presentation?

Or…

(Shorter Version) Scenario 2, Part 3, The Circumstantial: While Alexander is volunteering at the retirement home, a resident approaches him and tells him about a problem he/she has had with one of the nurses/staff. What is the problem? Why would the resident tell Alexander about it? What will Alexander do about the problem? Please include race into the problem.

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

Scenario Sequence 3

(Detailed Version) Scenario 3, Part 1, The Physical: Jack lives within a district that is composed ninety percent of Hispanics and that is considered at-risk for teenage pregnancy and dropping out of high school. The university has sent a letter inviting many families in Jack's neighborhood to participate in a community-university joint effort in addressing the increasing teenage pregnancy and dropout rates within that district. The

goal of the project is to create greater awareness of teenage pregnancy and the dropout rate within the district and to propose, create and develop various programs with the local middle and high schools. Jack's family has received the letter and has agreed to participate in the project. The meeting place is at a local middle school. At the first meeting, Jack's mother and father notice that all of the individuals representing the university are professors from sociology and education and their graduate students are white and are not from the district or even from the city. Jack's parents feel as if the individuals from the university are not there to help but rather just "study" them. Other families also raise this concern.

Here are some of the questions you will need to consider:

- How can the individuals from the university address this concern? What is their strategy?
- What kind of agreement or negotiation can be made between the district's residents/families and the individuals from the university?

Or…

(Shorter Version) Scenario 3, Part 1, The Physical: Jack and his family, mother and father, live within a largely minority, low-income district within the city that is associated with high rates in teenage pregnancy and dropout rates among high school students. A professor in sociology and his graduate students are proposing to meet with the families in the district to discuss these issues. How should the professor contact or notify the families within the district? Where and when will the professor and his graduate students and the families meet? How will they discuss the topics of teenage pregnancy and the dropout rate among high school students?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 3, Part 2, The Emotional: After the families within the district and the individuals from the university address and resolve the issues mentioned in the previous scenario, the professors and their graduate students hand out a short questionnaire for the head of the household to complete. Many of the questions on the questionnaire are about race, age, number individuals living in each house, father and mother's employment, estimated monthly living costs and estimated monthly income. In order to continue participation in the study, families must fill out the questionnaire and return it to the professors and their graduate students.

Here is the task:

As a group, or individually, your job is to create a sample questionnaire that addresses all of the criteria mentioned within the scenario. Please remember to consider how some of the families might respond to how the questions are worded or what is being asked.

(Shorter Version) Scenario 3, Part 2, The Emotional: The professors and their graduate students plan to hand out a survey to the families for the head of households to fill out.

Here is the task:

As a group, or individually, your job is to create a sample questionnaire that addresses all of the criteria mentioned within the scenario. Please remember to

take into consideration how some of the families might respond to how the questions are worded or what is being asked.

Take a moment and see if there are any questions your group would like to ask before addressing this problem. Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

(Detailed Version) Scenario 3, Part 3, The Circumstantial: Once the families return the completed questionnaire for to the professors and their graduate students, including Jack's family, the professors and their students open a dialogue about the topics of increasing teenage abortion and the dropout rate in their district. One of the proposals from the graduate students is to create an afterschool education program that informs the families' children about teenage pregnancy and the dropout rate. One of the professors suggests first handing out a flyer that states the actual statistics from teenage pregnancy and dropout rates within the district. While they are debating which action to take, Jack's father and some of the other families speak out, claiming that what they are proposing is "rhetoric" and will not help anyone.

Here is the task:

How can Jack and his family, as well as the other families offer something to create a program or awareness of the increasing teenage pregnancies and dropout rates within the district?

Or…

(Shorter Version) Scenario 3, Part 3, The Physical: Jack and his family, as well as the other families are opposed to some of the ideas that the professors and their graduate

students have about creating an educational program and/or awareness of the increasing teenage pregnancy and dropout rates within their district. How can Jack, his family and other individuals within the community create a program or awareness of the increasing teenage pregnancies and dropout rates within the district?

Are there any questions your group would like to ask before addressing this problem? Remember to consider and develop the moods, attitudes and/or behaviors of the individuals in each of your three scenarios, especially how they might change from each scenario.

The sample P & S Sequence of Scenarios assignment presented here in this chapter is one potential approach for using a scenario-based assignment in a service-learning writing classroom that addresses topics such as race and whiteness. However, the P & S Sequence of Scenarios assignment does not only have to be about race and whiteness, but it can also address complex issues such as class, gender and literacy.

Further curricula suggestions

While the scenario-based assignment approach I described in this chapter is an intricate way to address issues such as race and whiteness in the service-learning writing classroom, there are other approaches. In this section, I list sample articles, texts, websites, writing assignments such as a position paper, reflection journals and prompts for instructors and students to use in a service-learning writing classroom that addresses race and whiteness, including campus-based service-learning programs and inviting individuals from such programs, non-profit organizations and individuals from the community as guest speakers.

Suggested readings

The potential list of articles, texts and websites below are for students to read and learn

about service-learning, writing, race and whiteness. Articles about service-learning and writing:

- Cushman, E. (1996). The rhetorician as an agent of social change. *College Composition and Communication, 47*(1), 7-28.
- Herzberg, B. (1994). Community service and critical thinking. *College Composition and Communication, 45*(3), 307-19.
- Herzberg, B. (2000). Service learning and public discourse. In C. Glenn, M. A. Goldthwaite, & R. Connors (Eds.), *The St. Martin's Guide to Teaching Writing* (*5th ed*.) (pp. 462-73). Boston: Bedford/St. Martin's.
- Sigmon, R. (1979). Service-Learning: Three Principles. *Synergist, 9*(1), 9-11.

Texts and chapters about service-learning and writing:

- Zieren, G. R. & Stoddard, P. H. (2004). The historical origins of service-learning in the nineteenth and twentieth centuries: The transplanted and indigenous traditions. In B. W. Speck & S. L. Hoppe. *Service-learning: History, theory, and issues* (pp.23-42). Westport, Connecticut: Praegar.
- Deans, T. (2000). *Writing partnerships: Service-learning in composition*. Urbana, Illinois: National Council of Teachers of English.
- Deans, T., Roswell, B., & Wurr, A. (2002). *Writing and community engagement: A critical sourcebook*. Boston: Bedford/St. Martins.
- Garza, S. (2012).Why are you making me do this? An examination of student attitudes toward writing with the community. In. I. Baca (Ed.), *Service-learning and writing: Paving the way for literacy(ies) through community engagement* (pp. 73-82). Netherlands, BRILL Publishers.

- Baca, I. (2012). Introduction – Service-learning: Engaging writers with their communities. In. I. Baca (Ed.), *Service-learning and writing: Paving the way for literacy(ies) through community engagement* (pp. ix-xxvi). Netherlands, BRILL Publishers.

Articles, chapters and texts for addressing service-learning, writing, race and whiteness:

- Cushman, E. (2011) Gadugi: Where the fire burns. In S. Kahn and J. Lee (Eds.), *Activism and rhetoric: Theories and contexts for political engagement* (pp. 56-61). London, UK: Routledge Press.
- Green, A. E. (2003). Difficult stories: Service-learning, race, class, and whiteness. *College Composition and Communication, 55(*2), 206-301.
- Cardenas, D. (2012). The challenges and rewards of teaching intercultural communication in a technical writing course: A case study. *Journal of Technical Writing and Communication, 42*(2), 143-158.
- Pritchard, F. F., & Whitehead, G. I. (2004). *Serve and learn: Implementing and evaluating service-learning in middle and high schools*. Mahwah, NJ: Lawrence Erlbaum Publishers.
- Popok, C. (2007). Reflections on service learning as a pedagogical strategy in composition. In J. Z. Calderón (Ed.), *Race, poverty, and social justice: Multidisciplinary perspectives through service learning* (pp. 36-55). Sterling, VA: Stylus Publishing.

Websites

When analyzing online communities that address race and whiteness, I suggest using websites that address these topics from different perspectives:

- Learn and serve America (http://www.learnandserve.gov/)

- The alliance of white anti-racists everywhere – Los Angeles (AWARE-LA, http://awarela.org/)
- Stormfront: White pride worldwide (www.stormfront.org)
- Robert Whitaker: B.U.G.S, fighting white genocide (http://www.whitakeronline.org/blog)

Instructors should also consider using sources of information on service-learning, writing, race and whiteness, such as newspaper articles websites, pamphlets and other community and non-profit-generated documents. Student can analyze the language, discourse and rhetoric used in these documents.

Position paper

In order for students to think critically about the ideas presented in the articles, texts and websites, they can write reading responses that answer these questions and follow these steps:

- What is the main point of the article, text or website?
- Who is the audience?
- Summarize the main points and ideas presented within the article, text or website.
- Analyze the major ideas presented within the article, text or website.
- Offer any further insight or analysis of the major ideas presented in the article, text or website.
- Do the major ideas in the article, text or website relate to our discussions of service-learning, community, race and whiteness in class? How?

Students can also compare and contrast various ideas from the article, text or website in their reading responses.

Another potential writing assignment would be a "position paper," where students discuss and reflect on how they perceive themselves within the community they are serving. The objective of the position paper assignment involves students interviewing one or two individuals within the community they are serving, asking questions:

- What was your first impression of me?
- Has that perception has changed? How?
- How would you describe me in a few words?
- How would you describe my performance?
- What suggestions for improvement do you have for me?

Guiding questions that students could answer when reflecting on their position within the community they are serving:

- How do you see yourself within the community you are serving?
- Have you been able to establish effective lines of communication with individuals in the community you are serving? How?
- How has the language, discourse or rhetoric used within the community you are serving affected your perception of it?
- How do you think your presence has affected other individuals within the community you are serving?
- What discoveries and challenges have you faced in the community you are serving? Explain.

Once students conduct their interview(s), they can reflect on their interviewees' responses as well as their own introspection. If the students interview more than one individual within the community, they can compare and contrast to see if there are any similarities or differences in

their interviewees' responses. Finally, students can use their interviewees' responses as well as their own to write a final reflection. Students can also use their reading responses to the articles, texts and websites they analyze when writing their final reflection.

Reflective journals and writing prompts

To help facilitate discussion over the experiences students are having in their community, the articles, texts and websites on service-learning, race and whiteness in the classroom, instructors can have their students keep private, reflective journals. In their journals, students could discuss the concepts they read about and discussed in class and how those concepts apply and relate to their experiences within the community. Using writing prompts over service-learning, race and whiteness is another strategy instructors can use to generate discussion in the classroom. The writing prompts would address race and whiteness as abstract concepts at first, eventually allowing students to generate discussions in class where they share their stories and experiences with individuals in the communities they are serving. Examples of writing prompts can include:

- Define what serving the community means to you? What is service-learning?
- Draw out one of these words: community, race, whiteness, service-learning.
- For our next class meeting, please find a video, movie, article or book (optional with the instructor's approval: song, poem short story) that you think portrays what one of these concepts means to you: race, whiteness, community or service-learning. Be prepared to do a short presentation over your find.
- Option 1: The instructor presents the students with a quote from one of the articles, texts or websites they are analyzing in the class and asks them to respond to it, offering their own thoughts and opinions on it. Option 2: The instructor requires that the students locate

one or two quotes from one of the articles, texts or websites they are analyzing in the class and asks them to respond to it and present on it at the class meeting. Option 3: Students can bring their non-profit organization or agency's mission statement or a story on how that organization or agency serves the community, and present it to the class.

Guest speakers

Another strategy to engage students in discussions on service-learning, race and whiteness is for instructors to invite individuals from non-profit organizations as guest speakers to the classroom to talk about how their organizations serve the community as well as what kinds of opportunities are available for individuals wishing to volunteer. For example, Dr. Isabel Baca from the University of Texas at El Paso invites individuals from the non-profit organizations and community-based programs she collaborates with to her graduate internship course in the Rhetoric and Writing Studies Program. Baca invites the community partners at the beginning of the semester of her graduate internship course to present how their organization serves the community and for the students to determine which organization best suits their purposes for the course. If their college or university has a service-learning or civic/community engagement center on campus, instructors can use them as a resource to help their students find non-profit organizations. Instructors can also invite individuals from the campus-based service-learning center to visit their class to introduce and inform the students the purpose of the center.

Publishing stories

Instructors have their students use writings they have done during the course of the semester, i.e. reflections, journal entries, stories or documents that that they wrote for their community, and put them into a collection, a textual and visual "scrapbook" of sorts. Students

could also use digital media to create a collection of videos that contain images and text from their service experiences.

Alternative assignment

Finally, I suggest that instructors have a back-up assignment ready in case a student cannot do a service-learning project. The alternative assignment could involve the students conducting primary research, such as semi-formal interviews and/or a short survey about service-learning, community, race and whiteness. Once the students collect their primary data, they can use it, integrating it as well as relating the findings in the data with the articles and texts they have read in class. For a sample back-up/alternative assignment, please see Appendix H.

Developing a communication plan

When combining service-learning projects with articles, texts and websites and in-class discussions that include race and whiteness in the writing classroom, I suggest that instructors, their students and the community partners and organizations they work with address their own assumptions in a constructive and open manner. Establishing and maintaining open lines of communication is vital when incorporating service-learning projects. I suggest that instructors, their students and community members develop a communication plan. For instance, a communication plan could include elements such as:

- how will instructors, their students and community members establish and maintain communication,
- what kinds of technologies will be used to communicate,
- how often will instructors, their students and community members communicate about their service-learning projects and update one another on changes or situations as they develop, and

- how will instructors, their students and community members make decisions pertaining to the student's role in serving the community.

In order to effectively achieve these elements, I suggest establishing a fluid curriculum that allows, anticipates and appreciates changes during service-learning projects and does not interrupt the classroom instruction, students' learning or alter the community's needs. A fluid curriculum:

1. Allows the community to alter the role of the student and prepares the student to adapt to the altering of their role once they begin serving.
2. Prepares students and individuals within the community for discussing topics such as race and whiteness, by:
    1) providing a diversity of readings that addresses race and whiteness from multiple perspectives,
    2) creating a learning environment where the students feel comfortable in expressing their experiences and thoughts about race and whiteness, and
    3) providing and allowing for attitudes and behaviors that critically, constructively and conscientiously addresses race and whiteness and using those attitudes and behaviors as models for students to follow.

In terms of addressing race and whiteness in a service-learning classroom, I suggest that instructors, their students and community members consider various assumptions. Instructors should address assumptions, such as:

1. that race and whiteness are topics that everyone is ready to address from a pedagogical perspective,
2. that students will view service-learning as a valid method of learning,

3. that non-profit organizations and individuals within the community will have positive experiences with their students (that their pedagogies will provide for positive experiences to happen).

Students should address assumptions, such as:

1. that race and whiteness are something beyond their control or have no relevancy within the classroom,
2. that students might see the individuals they are serving within the community as being incapable of helping themselves or solving their own problems (allowing for negative stereotypes to develop),
3. that students might not view service-learning as being helpful to the individuals within the community, thus they might enter those communities with a negative attitude.

Community members should address assumptions, such as:

1. that race and whiteness are just abstract terms that are used by government agencies and academics to label individuals and place them into convenient groups instead of addressing the real issues at hand,
2. that academics are only serving to fulfill a requirement or bring recognition to the college or university,
3. and that the individuals within the community are being viewed as incapable of solving their own problems without outside help.

Through my CIC Model and connective human tissue metaphor, I have come to learn the important role emotion plays when addressing issues such as race and whiteness in a service-learning writing classroom and its connection to rhetoric as a usable art for creating and analyzing. In the final section, I discuss the significance of my CIC Model and my

metarhetorical curriculum in a service-learning writing classroom, as well as potential future research.

Connection-reflection-reconnection

The idea of addressing race and whiteness in the service-learning writing classroom is important because these two complex issues are an intricate part of the connective tissue that forms the fabric between individuals and their diverse communities in the United States. Race and whiteness are also important to address within the service-learning writing classroom because they encompass physical and emotional locations within our society's economic, social, linguistic, political and cultural frameworks. My CIC Model and metarhetorical curriculum provides instructors and students with a starting point to approach discussing and writing about complex issues such as race and whiteness in the service-learning writing classroom.

The future research possibilities could include incorporating my CIC Model and metarhetorical curriculum model across disciplines. Using my CIC Model as a starting point, instructors in various disciplines could use historical, political, cultural or scientific frameworks to explore how their students are experiencing race and whiteness in their service-learning projects. My CIC Model is adaptable in that other instructors can define and describe languages, discourses, rhetorics and communities for their own purposes. Ideally, when incorporating such as model for service-learning projects, instructors, their students and community members could work together is shaping the meaning of the key components of the model. To do this, instructors should adopt the three major components within the metarhetorical curriculum model. Instructors could adopt my CIC Model by partially using the heuristics pedagogical approaches in this research.

Instructors across the curriculum could adopt and adapt the Problem & Solution Sequence of Scenarios in their courses. The assignment emphasizes how languages, discourses and rhetorics relate to how individuals and their communities shape their understanding of their world, make meaning and create knowledge(s). The P & S Sequence of Scenarios assignment also creates the opportunity for students to develop their own scenarios to solve. In this aspect, the assignment allows for a rhizomal movement in making meaning and creating knowledge(s). Students can also explore concepts such as service-learning, community, race and whiteness in a critically contextual way through solving a variety of fictional scenarios. An assignment such as this could prepare or enhance students' experiences in a service-learning project by allowing them use to their own introspection when dealing with complex issues such as race and whiteness.

From an academic and institutional perspective, future research should also address how to measure students' learning and writing when using my CIC Model and metarhetorical curriculum model for multidisciplinary service-learning projects that address race and whiteness in the writing classroom. A multidisciplinary effort in creating a way to measure the outcomes when using my CIC Model and metarhetorical curriculum is important because service-learning is an educational method that is used by more than one discipline. In this respect, the connections between disciplines use of service-learning emphasizes the human tissue connective metaphor. Individuals sharing and learning from one another's knowledge(s), practices, and stories is an important aspect maintaining and developing viable curriculum. The human tissue that connects individuals and communities is not always visible, but that does not mean that it is not there. Discovering those connections and creating new ones is a practice that many do on a daily basis. While many individuals are aware of issues of race and privilege within their communities, they

do not always develop a critical consciousness in which to explore such issues. In the United States, where democracy and consumerism co-exist, the languages, discourses and rhetorics that individuals use and create are reflections of themselves, their communities, their ideas, beliefs and values. Instructors that incorporate service-learning in their writing classrooms, as well as addresses complex issues such as race and whiteness needs to create a learning environment that provides students the opportunity to develop a critical consciousness through discussion, reflection and introspection, they can articulate their experiences in writing and through the sharing of stories.

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Appendix A

Informed Consent

Protocol Title: "The service-learning writing classroom: A (safe) haven for articulating difficult stories about whiteness and race"
Principal Investigator: Adam Webb
UTEP, Rhetoric & Writing Studies

The purpose of this study is to understand how to include discussions over race and whiteness in the service-learning classroom. This study will consist of a series of personal interviews. The interview questions will be conducted through the email, telephone or Skype. There are no risks in this study. The potential benefits of this study include bringing a greater understanding and awareness of race and whiteness in the service-learning writing classroom. Participation in this study is voluntary. The participant will not receive any monetary reimbursement for their participation in this study. All responses collected of participants will be kept confidential during the course of the study. The researcher will safely store all of the responses retrieved from the participant in location known only to the researcher.

I have read each page of this paper about the study (or it was read to me). I know that being in this study is voluntary and I choose to be in this study. I know I can stop being in this study without penalty. I will get a copy of this consent form now and can get information on results of the study later if I wish.

Participant Name: _____ Date: _____

Participant Signature: _____ Time: _____

Researcher Contact Information:

Adam Webb
407 E. Baltimore Street
El Paso, TX 79902
(915)613-9570
Email 1: amwebb@miners.utep.edu
Email 2: adamwebb11@gmail.com

Appendix B

Informed Consent to Publish Data Collected In Interviews

Protocol Title: "The service-learning writing classroom: A (safe) haven for articulating difficult stories about whiteness and race"
Principal Investigator: Adam Webb
UTEP, Rhetoric & Writing Studies

I, _____, grant the researcher, Adam Webb, the permission to publish the results from the data collected in these interviews conducted over approximately six months. If I have any questions about the nature of the data collected or the way in which the researcher, Adam Webb, seeks to publish the data, I will contact him directly through one of the ways provided in the contact section below.

I permit the researcher to use my actual name in this study: _____
I do not permit the researcher to use my actual name in this study: _____

Participant's Name: _____ Date: _____

Participant's Signature: _____ Time: _____

Participant's Institution: _____

Researcher Contact Information:

Adam Webb
407 E. Baltimore Street
El Paso, TX 79902
(915)613-9570
Email 1: amwebb@miners.utep.edu
Email 2: adamwebb11@gmail.com

Appendix C

Key Elements in the P & S Sequence of Scenarios Assignment

In this section, I describe some of the basic features of the P & S Sequence of Scenarios assignment. I provide the description for the learning measured by this assignment. I also provide a potential format for the writing that the students can use when solving their scenarios, a description of the five goals to write the solutions to their scenarios, which are 1) comprehend, 2) summarize, 3) solve, 4) synthesize and 5) present, and the expectations for creativity, writing and the presentation of the writing. There are six elements that this assignment incorporates and measures:

1. Critical thinking
2. Decision-making abilities
3. Collaborative work
4. Use of language in writing to articulate ideas and reasoning
5. Summarization abilities
6. Presentation abilities

Below I describe a potential format that students can use for their writing when solving their scenarios:

- **Paragraph 1**: The introduction paragraph should summarize all three scenarios', physical, emotion, and circumstantial, main points. Each scenario should have its own introductory summary. The moods, attitudes and/or behaviors of the individuals in each of the scenarios can be described in the introductory summary.
- **Paragraph 2**: This paragraph shows any research students did for the physical scenario. Also, students pose any questions they might have of anything pertaining to the physical scenario, such as possible consequences for the solution(s) for the questions students create. These questions are student-generated, not the questions that are already posed at the end of each scenario. In this paragraph, students should describe the moods, attitudes and/or behaviors of the individuals portrayed in the physical scenario, as well as their possible solution(s) to it.
- **Paragraph 3**: This paragraph should thoroughly explain the students' solution(s) for their emotional scenario. This involves an explanation of students' decisions, logic and reasoning based on the context(s) and changing moods, attitudes and/or behaviors of the individuals in the emotional scenario.
- **Paragraph 4**: This paragraph addresses the circumstantial (or random) scenario. This involves an explanation of students' decisions, logic and reasoning based on the context(s) and changing moods, attitudes and/or behaviors of the individuals in the circumstantial scenario.
- **Possible Conclusion Options**: This closing paragraph could be a summary over what students thought about the scenarios, such as the good parts of the assignment, or how to make improve it. This paragraph could also offer a final solution and/or suggestion to prevent something like these scenarios from happening, such as recommendations or preventive measures for one or more of the scenarios.

The P & S Sequence of Scenarios Comprehensive layout model in Appendix D is a visual of how the suggested writing format, the three locations and the six elements that are measured in this assignment relate to one another.

Potential Writing Requirements for the Problem & Solution Sequence of Scenarios Assignment

Paragraph 1: The introduction paragraph should summarize all three scenarios' , physical, emotion , and circumstantial, main points. Each scenario should have its own introductory summary. The moods, attitudes and/or behaviors of the individuals in each of the scenarios can be described in the introductory summary.

Paragraph 2: This paragraph shows any research students did for the physical scenario. Also, students pose any questions they might have of anything pertaining to the physical scenario, such as possible consequences for the solution(s) for the questions students create. These questions are student-generated, not the questions that are already posed at the end of each scenario. In this paragraph, students should describe the moods, attitudes and/or behaviors of the individuals portrayed in the physical scenario, as well as their possible solution(s) to it.

Paragraph 3: This paragraph should thoroughly explain the students' solution(s) for their emotional scenario. This involves an explanation of students' decisions, logic and reasoning based on the context(s) and changing moods, attitudes and/or behaviors of the individuals in the emotional scenario.

Paragraph 4: This paragraph addresses the circumstantial (or random) scenario. This involves an explanation of students' decisions, logic and reasoning based on the context(s) and changing moods, attitudes and/or behaviors of the individuals in the circumstantial scenario.

Possible Conclusion Options: This closing paragraph could be a summary over what students thought about the scenarios, such as the good parts of the assignment, or how to make improve it. This paragraph could also offer a final solution and/or suggestion to prevent something like these scenarios from happening, such as recommendations or preventive measures for one or more of the scenarios.

Appendix E

Creative Expectations for the Writing and the Presentation

Below I describe the potential specific expectations of the P & Sequence of Scenarios assignment, which includes expectations for creativity, writing and presenting. These suggested expectations could act as a grading rubric:

- Creative Expectations:
  - Students are expected to interpret the scenarios and offer their best solutions to them
  - Students are expected to add their own "flare," your own "flare" means your own interpretation of the scenarios as well as your own descriptive solutions for each one of them
  - Students are expected to be descriptive (as much as needed) in answering each of the questions or in explaining their solutions (for instance, reasoning or logic) for each of the scenarios
- Expectations for the writing:
  - Clarity of ideas
  - Organization of ideas
  - Complete sentences or complete ideas
  - Effective transitions between ideas, sentences and paragraphs
  - No grammar, punctuation and spelling mistakes
  - Consistent font color and size
- Expectations for the presentations:
  - Clarity of ideas and information
  - Organization of ideas
  - Effective transitions between ideas, slides or pathways
  - Effective use of images/pictures and videos
  - No grammar, punctuation and spelling mistakes
  - Consistent font color and size
  - Speaker clarity (for instance, speaking clearly and audibly, slowly enough to understand, confident)
  - If presenting in a group, effective transitions between allowing each group member to speak

The expectations detailed out in this section predominately focus on the students writing and then presenting their writing.

Appendix F

The Five Goals of the P & S Sequence of Scenarios Assignment

The five goals of the P & S Sequence of Scenarios are:

- **Comprehend** – Students will read each scenario carefully and make sure that you comprehend it. Instructors and students may alter some aspects of each scenario if they feel the need to.
- **Summarize** (in your own words) – Students will summarize each of the three scenarios into one or two paragraphs in order to set the context (the setting) for when students provide solutions to each of the three scenarios.
- **Solve** (all three scenarios in your sequence) – Students will provide solutions to all three of the scenarios.
- **Synthesize** (or compile all of your ideas and writing) – Students will summarize of all three scenarios, their solutions for each of the three scenarios and write a conclusion or final statement that wraps everything up into a five or six paragraph essay.
- **Present** – Students will create a Prezi or PowerPoint (multimedia) presentation on their written essay, setting the context of the scenarios, stating the solutions and highlighting any key points along the way.

These five goals emphasize reading, writing and presentation abilities of the students. I included the presentation component to this assignment because I wanted to think of two or more audiences when they were writing out their scenarios (either summaries based on teacher-generated scenarios or student-generated scenarios) and their solutions.

The Problem & Solution Sequence of Scenarios Breakdown

The three locations:

- **Physical (location one),** "concreteness," the place and space of a situation,
- **Emotional (location two)**, "abstract," feelings, attitudes and egos, and
- **Circumstantial (location three)**, randomness or indirect circumstances, "outside factors," developing alternative methods or approaches in addressing or solving the problem(s).

The five goals of the P & S Sequence of Scenarios are:

- **Comprehend** - Students will read and comprehend each scenario. Instructors and students may alter some aspects of each scenario if needed.
- **Summarize** (in the students' words) – Students will summarize each of the three scenarios into one or two paragraphs in order to set the context (the setting) for the solutions to each of the three scenarios.
- **Solve** (all three scenarios in the chosen sequence) – Students will provide solutions to all three of their scenarios.
- **Synthesize** – Students will summarize of all three scenarios, their solutions for each of the three scenarios, and write a conclusion or final statement that wraps everything up into a five or six paragraph essay.
- **Present** – Students will create a presentation over their writing, setting the context of the scenarios, stating the solutions and highlighting any key points.

Elements that this assignment incorporates and measures:

- **Critical thinking**
- **Decision-making abilities**
- **Collaborative work**
- **Use of language in writing to articulate ideas and reasoning**
- **Summarization abilities**
- **Presentation abilities**

Appendix H

Alternative Service-Learning Assignment

Project: Why Students and People Do Not Volunteer

Purpose: To collect information/data on why students and individuals in general do not volunteer within local communities

Goal: To gain a better understanding why students and people in general do not volunteer, what reasons they give for not volunteering

Objective: To conduct a survey (i.e. using surveymonkey.com), interviews, and use other sources of information dealing with why students and individuals in general do not volunteer within local communities, analyzing all of the data and sources, then writing an essay on it 600-1,000 words

Assignment Description: The hypothesis you are being presented with is this: Students and individuals in general usually do not volunteer within local communities because they are too busy working, have a family to take care of, or are unaware of where or how to volunteer. While we may have some assumptions about this hypothesis, the assumptions are not necessarily true for everyone. Therefore, we need to do research to find out the reasons why students and individuals in general do not volunteer within local communities.

This assignment will entail you collecting primary research data (i.e. from your online survey and possibly interviewing a few individuals on why they do not or cannot volunteer. Remember, people volunteer, so when you develop the statements/questions for survey, please also ask if they do or have volunteered in the past (or are volunteering currently). You may also ask the reasons why they volunteer (i.e. school, work, sports, church, etc.). You may also use any information you find using the Internet, magazines, the articles we have read in class, or in books (as long as they are respectable/credible sources).

Once you have collected your data from the survey and interviews (if you choose to do interviews), you will write your interpretation of the data/findings into an essay, following APA conventions. For APA conventions please see here: http://owl.english.purdue.edu/owl/resource/560/01/.

Grading Rubric:

40% = Survey and questions/statements (to build your survey, you may use the Likert Model Scale located here as an example =http://www.southalabama.edu/coe/bset/johnson/lectures/lec6_files/image004.jpg

10% = Use of other sources, such as interviews or information off of the Internet or texts from the in-class readings (i.e. direct quotes or paraphrased passages from the articles we read in class)

20% = Keeping the instructor informed of any progress or challenges on the assignment, this can be done through email, questions asked in class, or by letting the instructor read over drafts or survey findings

30% = The final essay will: 1) Interpret the survey data, 2) attempt to answer the research hypothesis mentioned above through the interpretation of the data as well as through the use of other sources such as the in-class readings, and 3) provide some insight into why students and individuals in general do no volunteer within local communities

Total = 100%

Curriculum Vitae

Adam Webb was born in Corpus Christi, Texas. While earning his M.A. in Rhetoric and Composition at Texas A&M University-Corpus Christi, he taught first-year writing at the university. Webb received his M.A. in Rhetoric and Composition in 2009. In fall of 2009, he started his Ph.D. program in Rhetoric and Composition in the Department of English at the University of Texas at El Paso. He has been teaching first-year writing at the University of Texas at El Paso since 2009 and at El Paso Community College since 2010. He has published two chapters in two different books. Webb's first chapter, "Bridging classroom and community: An approach to doing service-learning in the writing classroom" was published in the 2012 book, *Service-learning and writing: Paving the way for literacy(ies) through community engagement*, edited by Dr. Isabel Baca. His second chapter is titled "Something to write about: Service-learning as transitional rhetoric in composition," in *Adding to the conversation on service-learning in composition: Taking a closer look*, edited by Dr. Susan Garza (forthcoming in 2013). Webb presented on a panel for service-learning and community at the annual Conference on College Composition and Communication in 2013. The title of his presentation was "Learning beyond workplace writing and rhetoric: Becoming literate about community."

Permanent Address: 407 E Baltimore Street
El Paso, Texas 79902
Or
amwebb@utep.edu