11 Annotated Bibliography

Scholars have contributed to community-literacy studies by pursuing a range of interests. For some, that interest has been community action (e.g., Faber); for others, intercultural inquiry (e.g., Flower). Some have contributed to community-literacy studies by pursuing an interest in children's language acquisition (e.g., Heath); others, in adult literacy (e.g., Howard). As a composite, this bibliography underscores the range of theoretical frameworks, methodological approaches, and scholarly purposes that now inform inquiry into the vast array of issues that relate to and extend the question of how ordinary people go public.

Adler-Kassner, Linda, Robert Crooks, and Ann Watters, eds. *Writing the Community: Concepts and Models for Service-Learning in Composition.* Washington, DC: American Association for Higher Education, 1997.

Writing the Community: Concepts and Models for Service-Learning in Composition situates the discipline's growing interest in public writing in relation to writing theory, the writing-across-the-curriculum movement, and service-learning. The volume is first in a series that the AAHE sponsored to promote service learning across academic disciplines. In the introduction, Adler-Kassner, Crooks, and Watters make a strong case for public writing as productive knowledge that defies reductive distinctions between theory and practice. They identify institutional structures within higher education that need to be changed to facilitate service-learning initiatives, including course/term structures, disciplinary and departmental structures, and evaluation procedures for assessing students' work. The collection is a snapshot of second generation service-learning curricula. As such, authors of several articles describe iterations of course design, documenting their efforts to

make good on the promise of public writing within local contexts that makes such learning both possible and problematic.

The volume includes "Partners in Inquiry: A Logic for Community Outreach." Here, Flower elaborates the logic of inquiry that drives community literacy as an alternative discourse for intercultural deliberation. Toward this end, she describes features of the community problem-solving dialogue and offers suggestions for incorporating such a practice within "ordinary" writing courses. Flower observes that what often foils community-university partnerships are the logics motivating them: for instance, the logic of cultural mission that puts patronizing distance between the university "doer" and the community "receiver"; the logic of technical expertise that assumes the discourse and tools of the university provide the only viable ways to frame solutions and structure relationships; and the logic of compassion fostering an "intensely individual consciousness" quite separate from "public action" (100). The logic of inquiry casts public writing as an innovative rhetorical activity in which students develop rhetorical capacities for engaging with others in dialogue about pressing social issues.

The volume reprints Bruce Herzberg's often cited article, "Community Service and Critical Teaching." It also includes an annotated bibliography that Bacon and Deans compiled, documenting a decade of disciplinary discussion linking composition and community service.

Anderson, Jim, Maureen Kendrick, Theresa Rogers, and Suzanne Smythe, eds. *Portraits of Literacy Across Families, Communities, and Schools: Intersections and Tensions.* Mahwah: Lawrence Erlbaum Associates, 2005.

Representing some of the most inventive inquiries in NLS to date, *Portraits of Literacy Across Families, Communities, and Schools* interrogates domains of school, family, and community and their influence over what gets defined, taught, and learned as literacy. Employing a cross-cultural perspective associated with NLS, the volume features studies from Karachi, Pakistan; to Cape Town, South Africa; to the Manitoulin Island in northern Ontario, Canada. The tenets of NLS that frame the introduction also inform the researchers' largely anthropological research methods.

Part I is focused on how various configurations of *family* shape language learning. This section focuses on children's language learning,

but also attends to that of immigrant parents, for example, and the ways in which effective family-literacy programs can create synergy with teachers who learn, in turn, the literacies their students practice at home. Part II addresses the literacy learning of youth, with an emphasis on the capacity of young people to work in multimodalities, often with a propensity for combining literacies across domains. Part III focuses on adult and community literacy, and Part IV considers implications at the level of educational and public policy.

Themes threaded throughout the collection's diverse research studies coalesce around the volume's key arguments. One such argument is that effective literacy curricula respond to the values and practices of local communities. The volume also argues that people's literacies are often rendered invisible by the social hierarchies that structure formal institutions. Explored in several chapters, this theme is most explicitly addressed in David Bloome's chapter, "The People Write Back: Community Literacy and the Visibility of the Ordinary Writer." Bloome argues that obstructive institutional hierarchies need to be dismantled so more people can access the tools they need to position themselves as legitimate meaning makers in the workplace.

The volume's final theme is the contested connection between literacy and social justice. In the book's final chapter, "Connecting the Local and the Global: A Pedagogy of Not-Literacy," Elsa Auerbach charges that claims for literate social action are another version of the literacy myth. Instead, Auerbach promotes not-literacy programs affiliated with specific social movements. In a review of this book (*Reflections: A Journal of Writing, Community Literacy* 6.1 (2007): 185–89), Higgins responds to Auerbach's argument by pointing out that social movements are themselves literacy sponsors—often sponsoring and leveraging, for instance, the rhetorical capacity to participate in forums addressing problems in one's community. Higgins notes that several studies in *Portraits of Literacy Across Families, Communities, and Schools* document people constructing alternative literacies in order to subvert moves in dominant discourse that would dismiss their expertise. Higgins's reading of *Portraits of Literacy Across Families, Communities, and Schools* affirms that specific literate practices can, indeed, make beneficial differences in people's lives.

Barton, David, and Mary Hamilton. *Local Literacies: Reading and Writing in One Community.* New York: Routledge, 1998.

Community residents have a host of reasons for using literacy in their communities. In *Local Literacies: Reading and Writing in One*

Community, Barton and Hamilton identify the top six, including keeping in touch with friends and carrying out leisure activity. Based on extensive ethnographic research including twelve case studies in a neighborhood called Springside in Lancaster, England, in the 1990s, Barton and Hamilton observe that community residents with shared interests may organize themselves in groups and use literacy to support shared aims; for instance, members of a knitting club read, wrote, and calculated to adjust the sizes of the sweater patterns that they circulate among themselves. From time to time, such groups may find themselves contacting public institutions, as in the case of a stamp-collecting club writing to the postal service for an official album. Most demanding of all, residents may draw on their literate resources to contact public institutions for the purpose of social action.

Barton and Hamilton offer a rich analytical vocabulary for studying everyday literacies, including ways in which the private-public distinction exposes the complex relations between and among domains. The distinction highlights differences between domains, the ways that they encroach on other spaces, and ways that domains blend and overlap, for instance, when a family uses a household literacy (for instance, an affinity for producing puppet shows) to recast a classroom assignment (from a book report, say, to a script for a puppet show) or when a literate behavior constructs a private space in public (for instance, when a commuter in a crowded subway car props up a newspaper to create privacy).

By situating their literacy study in a less conventional domain than the school or workplace, Barton and Hamilton assert that their research agenda reflects a political commitment to document hidden literacies that are often devalued and overlooked. Their commitment to Springside's locale is also a theoretical argument about where literacy itself is located, or resides—not as individual property in individual's heads (an argument that they contend leads to unfounded public claims about cognitive deficits of non-mainstream and working-class learners) but as a resource enhancing community life.

Branch, Kirk. *"Eyes on the Ought to Be": What We Teach When We Teach About Literacy.* Cresskill: Hampton P, 2007.

In *"Eyes on the Ought To Be": What We Teach When We Teach About Literacy,* Branch argues that any literacy program is geared toward a given vision of the future. What is unique about Highlander Folk

School—the focus of Branch's fourth chapter—is that throughout its history it has openly recognized the persuasive dimension of the social contract it has offered its learners. Branch contrasts the Highlander Folk School's crisis education, in place from 1932-1961, with the discourses of contemporary correctional education, vocational education, and No Child Left Behind legislation—all of which are predicated on allegedly self-evident social agendas and scientifically based and, thus, ideologically neutral educational practices. Rather than seeing educators as inextricably trapped within oppressive regulatory systems, Branch suggests the metaphor of the trickster who looks for gaps in the system in order to participate creatively and productively in social change.

Brandt, Deborah. *Literacy in American Lives.* Cambridge, UK: Cambridge UP, 2001.

Literacy in American Lives studies the conditions in which ordinary Americans learned to read and write in the previous century. Taking a cohort analysis approach to the study of literacy, Brandt interviewed 80 people born between 1895 and 1985 from south central Wisconsin and listened to what they remembered about learning to read and write. Brandt's study attends to the role of sponsors, those agents who set the terms for literacy learning, offering incentives for learners to practice reading and writing in particular ways. While some sponsors use coercive tactics and others more hospitable methods, all sponsors have self interests that implicate sponsors in the learning relationship and the versions of literacy they endorse and perpetuate.

   Literacy in American Lives traces the forces that make literacy an elusive resource. Because of economic conditions that have tied literacy increasingly closer to the country's forms of consumption and production, literacy in America is in flux. Increasingly over the 20th century, learning to read and write has required learners to engage with this flux, for it permeates the materials used to read and write, the structure of the relationships in which that learning takes place, and the tools that shape and constrain the purposes that literacy serves. Flux carries economic consequences as evidenced in the changing conditions in which successive generations of a single family learn to read and write. As Brandt's analysis documents, on the one hand, each member of a family may inherit a "higher pile" of literacy resources; however, the social currency affiliated with these literacies becomes in-

creasingly short lived. Thus, what distinguishes contemporary literacy is the capacity for "amalgamation"—the ability to reconfigure sets of old practices (each set likely bearing its own historical and ideological traces) for new purposes.

Lest the reader conclude that literacy leans faithfully toward the future, Brandt also documents that histories of older institutional practices continue to hold some sway over the value and meaning of literacy despite the pull of emerging economic forces. This explains the status that reading continues to enjoy in many formal and informal contexts—affiliated as it is with earlier religious functions and the genius of literary artists. Conversely, writing continues to be associated with mundane work despite the demand that the current economy makes on writing.

Literacy in American Lives documents the "ideological congestion" that permeates moments of literacy learning. Brandt also observes that many everyday literacies languish because of insufficient encouragement. Brandt urges educators and policy makers to be more conscious of these and other intricacies of literacy learning in the effort to equalize chances and rewards for learning to read and to write—whereby making literacy a genuine civil right.

Cintron, Ralph. *Angels' Town: Chero Ways, Gang Life, and Rhetorics of the Everyday.* Boston: Beacon P, 1997.

This critical ethnography asks, *how do people demand respect under conditions that offer little of it?* Observing Latino street life from the late 1980s to mid-1990s in an industrial city just west of Chicago, Cintron documents rhetorical tactics and interprets their political implications. Take, for instance the *albures*—or jokes—that Don Angel told using Spanish expressions and bawdy humor to disrespect white class privilege. Testament to his verbal wit and intellectual prowess, the *albures* showcased his unique talents to his compadres and, consequently, created conditions of respect. Other men in Cintron's study demanded respect by circulating hyperbolic displays of iconography affiliated with dominant culture. Graffiti is the most obvious example, but the hyperbolic was also evident in the images that a young man circulated about himself in a collage decorating his bedroom wall. Images of the military, European sports cars, and sports heroes created a hyperbolic display of strength and neatness that defied the dominant culture's

messages of raggedness and humiliation that otherwise threatened to define him, his family, and his neighborhood.

Cintron argues that the politics of location figured prominently in Angelstown. For instance, the city's revitalization project streamed funds into a nearby commuter train station. The new station's architecture rendered the Latino section of Angelstown invisible and irrelevant to the city's identity and future—a move which Cintron describes as the ultimate act of humiliation. The ideological implications are clear. In the city's efforts to project an image of civic prosperity and mobility, the new train station and railway created a barrier to conceal that which it considered "ugly, dirty, and threatening" (50).

Cintron also argues that the ideology of the local has immediate consequences for practices of social justice. For Cintron, theorists like Fraser promote "a big-picture version of social justice" with their critiques of a restrictive public sphere and counter theories that legitimate subalterns. The problem is that the "big picture" can be so vague that it lacks meaningful application. But the flipside, the local, has its own problems. For Cintron, the local is the site where mainstream culture exercises its domination, promoting its response to a problem as "the only 'real' solution." The challenge, Cintron argues, is "to argue critically for a big picture of social justice and simultaneously find solutions that make sense from the perspective of the local" (196).

In his analysis of graffiti, thumper cars, and *albures,* Cintron never legitimates criminality, but he also thinks past classic liberal politics that would fail to take seriously both the transgressive valence of many everyday literacies and the social conditions responsible for them.

Coogan, David. "Community Literacy as Civic Dialogue" *Community Literacy Journal* 1.1 (2006): 96–108.

In "Community Literacy as Civic Discourse," Coogan observes first-hand the power of civic discourse to open up a space for intercultural inquiry in ways that neither the ardent stance of advocacy (favored in community organizing), nor the decisive stance of critique (favored in the university), readily supports. Several sites of controversy arose over the course of the community-writing project that Coogan designed at IIT, a university on the south side of Chicago that borders the impoverished neighborhood of Bronzeville. The sites of conflict ranged from community organizers' skepticism—even contempt—for the project's initial design to an African American student's difficulty represent-

ing in text the discourse of the African American community resident whom she interviewed for the project's publication, *Digital Stories in Bronzeville.* Coogan analyzes such sites of conflict in order to consider a public not as a spatial forum but as a discursive "tethering" that links people across otherwise often divisive material and institutional boundaries—such as the grand narrative that circulated on the college campus about neighboring housing projects and those who live there. Toward this end, the community-writing project successfully "performed" a political critique of racism and criticism by circulating more informed representations of Bronzeville and its residents—constructions that circulated and sustained a public discourse grounded in empathy, dialogue, and understanding.

Cushman, Ellen. *The Struggle and the Tools: Oral and Literate Strategies in an Inner City Community.* New York: SUNY P, 1998.

The Struggle and the Tools: Oral and Literate Strategies in an Inner City Community presents the linguistic agency that community residents exercise while navigating gatekeeping encounters—politically charged meetings with institutional workers who broker resources such as public housing, food subsidies, and child support. Cushman models an activist methodology emphasizing dialogue, collaboration, and reciprocity with the community residents involved in the study. Conducting her ethnography from 1993 to 1996 in an industrial city in the northeastern United States, Cushman worked most closely with two families—primarily the women who headed the households—to identify features of institutional literacy, to understand situations in which this literacy is used, and to interpret the ideological implications of both institutional literacy and the situations that call for it. The study revealed a three-phased cycle through which community residents developed their linguistic repertories. During the acquisition phase, community residents learned linguistic moves for handling themselves in gatekeeping encounters. Then in the transfer phase, residents applied strategies from their repertoires to new situations. In the final evaluation phase, residents critically appraised how the encounter unfolded, including the politics that played out and the effectiveness of their linguistic moves—all with an eye toward next time.

   Attending to both oppressive daily politics and the rhetorical strategies that residents used to negotiate them—the struggle and the tools—Cushman critiques political theories that assume false consciousness

and assess agency in terms of measurable, sustained outcomes, and large-scale social movements. Cushman argues that gatekeeping encounters are sites of daily political struggle for respect, as well as resources. Moreover, she maintains that critical consciousness is not a fixed state of awareness but a stance that shifts and changes in light of one's age, experience, and gender.

Cushman, Ellen, Eugene R. Kintgen, Barry M. Kroll, and Mike Rose, eds. *Literacy: A Critical Sourcebook.* Boston: Bedford/St. Martin's P, 2001.

Literacy: A Critical Sourcebook offers thirty eight landmark selections in the study of literacy. Instrumental in staking the intellectual claim for the study of community literacy, its predecessor *Perspectives on Literacy,* published in 1988, identified "community" as one among four kinds of perspectives (along with theoretical, historical, and educational) for conceptualizing literacy. More comprehensive, the *Sourcebook* pulls together a larger number of works that have defined literacy studies as a distinct field of inquiry. In doing so, the *Sourcebook* both traces various disciplinary interests in literacy, and it documents the wide range of research methodologies that have informed how literacy is currently understood. The *Sourcebook* organizes the scholarship it surveys across seven interrelated categories: (1) technologies for literacy; (2) literacy, knowledge, and cognition; (3) histories of literacy in the United States; (4) literacy development; (5) culture and community; (6) power, privilege, and discourse; (7) mobilizing literacy: work and social change. The *Sourcebook* features many of the same theorists and key works featured in this volume (such as excerpts from Heath's *Ways with Words* and Brandt's *Literacy in American Lives*) and contextualizes them within the broader historical, interdisciplinary landscape.

Deans, Thomas. *Writing Partnerships: Service-Learning in Composition.* New York: NCTE, 2000.

Deans argues that community-university partnerships provide educators in English studies opportunities not only to contribute beyond their universities' walls, but also to test and to extend claims central to the discipline itself: that writing is socially relevant; that audience and purpose transform content knowledge; and that rhetoric is ultimately the art of intervention, not only interpretation. *Writing Partnerships* offers a pluralistic framework for understanding service-learning ini-

tiatives and for making informed curricular decisions. Deans's heuristic distinguishes service-leaning initiatives that ask college students to write *for, in,* or *with* the community, and he features exemplars of each approach.

In the writing-*for*-the-community model, students work for local community organizations, writing the kinds of documents (proposals, newsletters, brochures) that such agencies need to carry out their work. Featuring Laurie Guillon's course in Writing in Sports Management, Deans shows how students' writing projects (informational brochures and office memos, for example) positioned them in a web of social interactions. Deans underscores the value of critical reflection in such courses, particularly assignments that ask students to interrogate the power dynamics they observe and how the documents they write participate in those dynamics.

In the second approach, students write *about* the community. Here, students engage—typically as tutors—in community settings and then reflect on those experiences to write academic essays on a relevant topic. The chapter features Herzberg's service-learning course for which students served as writing tutors in the community and drew on their experience to interrogate the politics of schooling. Deans values the neo-Marxist critical stance that drives Herzberg's class. He also challenges educators to use critique to inform deliberate community engagement rather than stop short of rhetorical intervention.

The third approach, writing *with* the community, focuses on community literacy and the practice of intercultural inquiry. Featuring Pittsburgh's CLC and an interview with Flower, Deans describes college and graduate students' collaborative inquiry with teen writers, local activists, and community residents. Deans cautions that writing with the community can be so demanding and so unprecedented within students' lived experiences that cognitive dissonance can undercut students' engagement. Deans argues that at its best service learning brings together Dewey's model of reflective inquiry and Freire's critical praxis.

Faber, Brenton. *Community Action and Organizational Change: Image, Narrative, Identity.* Carbondale: Southern Illinois UP, 2002.

In *Community Action and Organizational Change: Image, Narrative, Identity,* Faber argues that an organization's identity is created through its internal stories. As long as an organization's internal stories are con-

sistent with its external story, the organization's identity is coherent and useful. However, when internal stories contradict the external stories that circulate, the organization's identity becomes conflicted and counterproductive. Organizational change, Faber argues, is the process of aligning an organization's conflicting narratives.

In part, *Community Action and Organizational Change* is itself the story of Faber constructing an interventionist method grounded in "[e]mpirical-yet-activist discourse about change and community action" (6). By focusing on narrative as the nexus of change, he worked as an "academic consultant" to facilitate responsive organizational change in a variety of locales—from a neighborhood bank to a community-owned cemetery to a local political campaign. Some attempts failed, and others succeeded. What Faber offers is not some sure-fire formula for success but a context-sensitive, critically astute, rhetorically robust probabilistic method for facilitating productive organizational change among diverse stakeholders. Faber demonstrates that if academics are to work effectively with community members to understand organizational problems and to effect progressive social change, they have to engage as team members, not as observing ethnographers, objective consultants, or professional facilitators.

For readers interested in the complex relationship among publics, the texts they circulate, and social change, the fourth chapter, "Narratives and Organizational Change: Stories from Academe," is especially instructive. The trade school where Faber served as a change-management consultant was a tough nut indeed. Despite the high-flown language of the school's mission that hung printed and framed on the president's wall, the administration, faculty, and students had braced themselves in a nasty set of antagonistic relationships. Faber listened attentively to their various perspectives. Drawing on a range of critical theories and rhetorical principles, he then composed a new policy handbook that offered a more generative narrative about the institution and community members' places within it. Faber explains the rhetorical judgments that shaped the content of the handbook. Even more significantly, he documents how the school's new leadership used the handbook to institute and to reinforce new policies and practices that reconstituted the working relationships of the people who participated in the life of the organization.

Flower, Linda. *Community Literacy and the Rhetoric of Engagement.* Carbondale: Southern Illinois UP, 2008.

In *Community Literacy and the Rhetoric of Engagement,* Flower argues that the promise of community literacy lies in its ability—as a cultural, discursive, and intellectual practice—to support people standing *with* others *for* something—as a powerful alternative to rhetorical traditions that emphasize speaking *up* or speaking *against.* This relational stance emphasizes not only the collaborative and relational quality of community literacy, but also the inseparable individual and social nature of literate action. Central to community literacy is the practice of intercultural inquiry that calls partners to interpret the conflicts and contradictions that inform their readings of a shared issue. Not limited to finding a voice, intercultural inquiry creates a space for dialogue and deliberation in which everyone who engages in this process is recognized as a legitimate partner in discovery and change.

Portraits of teen writers, community activists, and college writing mentors provide a richly complicated image of community literacy. Teen writers like Mark and Shirley featured in chapter 4 respond to problematic experiences by building negotiated understandings of the issue at hand and by going public in acts of dialogue and transformation.

Against these stories, Flower tests what a social cognitive can illuminate about rhetorical engagement. Dramatizing the approach's explanatory power, Flower shows in specific instances of intercultural inquiry the role of task representations, the presence of hidden logics, and the process of negotiated meaning making. Together, these features of a social cognitive theory of writing provide an observation-based account of *how* community literacy works to transform understanding.

Throughout, Flower reflects critically on what community literacy contributes to a new cultural politics of difference that affirms the agency, capacity, and ability of people who have been degraded, oppressed, and exploited by the status quo. Flower argues that community literacy makes manifest the rhetorical agency of everyday people in two ways: both in the capacity to construct a negotiated understanding and in the willingness and ability to go public in dialogue and deliberation. One of the critical roles for partners from places of privilege, Flower argues, is to become rhetorical agents who do not speak for others but rather affirm, nurture, document the rhetorical agency of marginalized people. This act of engagement supports the counter-public work of fostering participants' transformed understanding.

Flower, Linda "Talking Across Difference: Intercultural Rhetoric
    and the Search for Situated Knowledge." *College Composition and
    Communication* 55.1 (2003): 38–68.

In "Talking Across Difference: Intercultural Rhetoric and the Search
for Situated Knowledge," Flower shows how situated knowledge mo-
tivates the need for intercultural inquiry. Her inquiry rests on the so-
cio-cognitive assumption that people's knowledge of complex cultural
issues is largely experiential and operates tacitly unless people are com-
pelled to articulate it—thus the need for purposeful dialogue and for
rhetorical problem-solving strategies. "Talking Across Difference" tests
the capacity of this situated knowledge to provide rich frameworks
for interpreting the kinds of issues that bring together concerned city
residents—not in the stable and homogeneous context that Habermas
idealized as the bourgeois public sphere but across intercultural dif-
ferences that characterize community problem-solving dialogues at
Pittsburgh's CLC.

    Taking a newly instituted city curfew as a case in point, Flower
builds a case for intercultural rhetoric and its central outcome: trans-
formed understanding—the rhetorical capacity to actively negotiate
competing interpretations of a problem in order to build a more real-
istically complex and grounded representation of the issues involved.
For eight weeks, teens at the CLC had studied the city's decision to
institute a city-wide curfew. The project culminated in a community
conversation where teens dramatized in text and on stage what the
city's curfew could mean in the lives of its urban youth. An African
American named Andre, for instance, recalled being detained by the
police because his hair (an ordinary afro) bore resemblance to that of
a crime suspect. The dramatization elicited a series of responses from
the audience. A city council member argued that the curfew was in vi-
olation of established American civil rights. A father argued that over-
seeing the behavior of his child was his right—not the city's. A police
sergeant described plans for a curfew center that would offer teens a
safe alternative to the city's night-time streets. A single mother said she
welcomed support from the wider community to safeguard her son.

    Analyzing this dialogue, the teens' written document *Raising the
Curtain on Curfew,* and the final inquiries of college mentors' involved
in the CLC project, Flower contends that what circulated most pro-
ductively within and across these contexts were multiple situated rep-
resentations of curfew and its projected consequences in the city. The

study shows the need for an intercultural rhetoric that can put alternative readings of the world into purposeful dialogue.

Flower, Linda, and Julia Deems. "Conflict in Community Collaboration." *New Perspectives on Rhetorical Invention.* Ed. Janet M. Atwill and Janice M. Lauer. Knoxville: U Tennessee P, 2002. 96–130.

"Conflict and Community Collaboration" studies rhetorical invention in the context of an urban community group called together to address landlord/tenant disputes in the Pittsburgh neighborhood of Perry Hilltop. Based within an ARGUE project at the CLC, the study interrogates the bias toward consensus in community work, particularly how the drive for consensus can undercut the deliberative process that sustains inquiry. The group of four community leaders, representing a range of landlord and tenant perspectives, did not share the same vision of *the* problem, let alone agree upon a single process for addressing it. But that does not mean their work together was unproductive. Rather, Higgins, ARGUE's facilitator, structured the process through which the group used rhetorical strategies to invent, design, and compose a Memorandum of Understanding, a multi-vocal document representing multiple views and articulating legitimate, alternative courses of action. Organized as a series of problem scenarios, the document blended or realistically modified actual events from anecdotes and personal experience in order to illustrate four "typical" conflicts that could serve as cases against which the memorandum's authors tested their proposals for change.

As participants in the study knew first hand, talk at community-organizing meetings is often ephemeral, and divergent viewpoints can easily be dismissed or left out of the public record. As a result, difference gets lost or ignored as quickly as it is generated. As an antidote, the study emphasizes the value of rhetorical invention in community-literacy programs where participants come together as writers to develop a rhetorical plan that acknowledges their divergent perspectives while at the same time supports agreement—not over specific ideas, but rather about the decision to act.

Flower, Linda, Elenore Long, and Lorraine Higgins. *Learning to Rival: A Literate Practice for Intercultural Inquiry.* Mahwah: Lawrence Erlbaum Associates, 2000.

Focused on African-American college students and inner-city teenagers, this study shows how the interdisciplinary literate practice of "ri-

valing" (taking a rival-hypothesis stance) alters in relation to its context of use and how in learning to rival, in school and out, students must often encounter and negotiate conflicts the instructor never sees.

Learning to Rival: A Literate Practice for Intercultural Inquiry began as a study of the rival hypothesis stance—a powerful literate practice claimed by both humanities and science—that posed two questions:

- How does this stance define itself as a literate practice as we move across the boundaries of disciplines and genres, of school and community?
- How do learners (who will be crossing these boundaries) interpret and use this family of literate practices—especially in situations that pose problems of intercultural understanding?

Over the course of the project, the generative connection between the rival-hypothesis stance and the process of intercultural inquiry emerged as one of the most powerful and compelling results of the inquiry, posing in turn a new question:

- How can the practice of "rivaling" support the difficult and essential art of intercultural interpretation in education?

Learning to Rival describes a community-crossing practice that is at once deeply embedded in its contexts, owned by its distinctive communities, and still recognizable as a distinctive, interdisciplinary intellectual stance and practice.

Learning to Rival addresses the very difficult question of how people might negotiate and use difference to solve problems. Rivaling is a practice and set of strategies for thinking and writing that can enable this work. In taking this approach, Flower, Long, and Higgins define a new agenda for rhetorical education—what they call *interculturalism.* Unlike most accounts of multicultural classrooms or minority student programs, the study focuses on an intercultural inquiry which (instead of describing differences) invites people to use difference collaboratively to understand common problems. The rival-hypothesis stance provides a techne for such inquiry, and the book is an example of how to conduct research based on this same intercultural, multiperspectival analysis.

George, Diana. "The Word on the Street: Public Discourse in a Culture of Disconnect." *Reflections: A Journal of Writing, Community Literacy* 2.2 (2002): 5–18.

In "The Word on the Street: Public Discourse in a Culture of Disconnect," George studies the process not of *place*-making, but of *public*-making, particularly in local, everyday contexts. Providing a genealogy of literate social action dating back to Dorothy Day, founder of the Catholic Worker Movement, and the origins of *The Nations Magazine,* George interviews local activists who identify themselves at some level as writers within Day's rhetorical tradition. George studied how their publications were produced and circulated, on whose behalf, and toward what ends. Questioning Wells's claim that teachers and students often seek to engage the larger public but don't know how to access it, George argues that the problem may be with how we, as theorists, define public address. The activist writers whom George interviewed intentionally sought to call into being small, focused—and intensely energized—local publics. George argues that the "cheaply produced, often unprofessional looking" newsletters which she studied defy mainstream culture and, instead, offer ordinary people the opportunity to take significant rhetorical action (8).

Goldblatt, Eli. "Alinsky's Reveille: A Community-Organizing Model for Neighborhood-Based Literacy Projects." *College English* 67.3 (2005): 274–94.

"Alinsky's Reveille: A Community-Organizing Model for Neighborhood-Based Literacy Projects" asks what it would take for community-university partners to work together in a mutually beneficial relationship. To direct his steps toward such a partnership, Goldblatt looked to the legacy of Alinsky to find ways to support writing and discussion among community partners. Together, they constructed a shared vision for community-literacy consortium, a collaborative called Open Doors. The final outcome of their meetings was a written purpose statement uniting the partners around shared action plan which Goldblatt hopes will eventually improve the training of community educators in North Philadelphia, as well as the way that students at his university participate as writing tutors at neighboring community centers.

Grabill, Jeffery T. *Community Literacy Programs and the Politics of Change.* Albany: SUNY P, 2001.

Grabill's *Community Literacy Programs and the Politics of Change* is an extended argument for how to make institutional systems visible, how to locate spaces for change, and how to enact an alternative institutional design that actively involves program participants in the design of the community-literacy programs in which they enroll. Grabill's study is a response to the documented gap between adult literacy programs' offerings and learners' own senses of what they need such programs to deliver. Demonstrating the institutional case method, Grabill situates his study of community literacy in the context of Western Distinct, a state-funded Adult Basic Education program. He asks of this program: *What counts as literacy here? Who decides? In whose interests are such decisions made?* Central to his analysis are two adults, Seldon and Gertrude, who were more or less satisfied with the tutoring they received—thanks largely to the individual tutor providing instruction rather than to specific features of the state-funded institution supporting the program. Yet Grabill argues that to be even more liberatory, programs like the Western District Adult Basic Education Program should draw from the field of information design to incorporate users—in this case, adult tutees—into the process of designing the programs they seek.

Grabill documents the ways in which state legislation institutes a cycle of policy decisions, educational practices, placement methods, and assessment routines quite separate from learners' own needs and expectations. As a corrective that would, instead, deliver programs to correspond with the meaning and value of literacy in learners' daily lives, Grabill commends a participatory design method. Based on principles of human-centered design, such a process gives preference to the less powerful. Participatory institutional design structures a process not only for eliciting residents' local knowledge of their community's assets and needs, but also for integrating that knowledge into the form and function of future literacy programs.

Greene, Ronald Walter. "Rhetorical Pedagogy as a Postal System: Circulating Subjects through Michael Warner's 'Publics and Counterpublics.'" *Quarterly Journal of Speech* 88.1 (2002): 434–43.

In "Rhetorical Pedagogy as a Postal System" Ronald Greene considers the pedagogical implications that follow from Warner's argument

that a public exists not as a material body, but through the process of circulation—the flow, cycling, and transformation of discourse. Conceptualizing public discourse in this way challenges educators to prepare students not only to communicate with others but also to circulate their texts. Greene argues that conventional rhetorical education invokes an interactive model of communication highlighting the dynamic between the communicating Self and the listening/responding Other. In *Publics and Counterpublics,* Warner casts this dynamic in the public realm and refers to it as *stranger relationality.* Greene argues that while Warner's theory recognizes stranger relationality as one feature of public life, its contribution to rhetorical education is the emphasis it places on preparing students to circulate texts. This shift attends to a whole set of additional communication competencies and sensibilities for entering a discursive sphere not unlike a postal system. (See Trimbur, John. "Composition and the Circulation of Writing." *College Composition and Communication* 52.2 (2002): 188–219.)

Harris, Joyce L., Alan G. Kamhi, and Karen E. Pollock, eds. *Literacy in African American Communities.* Mahway: Lawrence Erlbaum Associates, 2001.

Literacy in African American Communities responds to the institutionalized racism in the United States that perpetuates an achievement gap among African American children and the associated restrictions of serious health conditions, low socioeconomic status, and limited life choices. The book is a thirty-year retrospective on literacy research since the 1970s when Dell Hymes launched the idea of the citizen scholar. The collection of essays celebrates work from this era, including William Labov's "Academic Ignorance and Black Intelligence" published in 1972 in the *Atlantic Monthly* and Smitherman's testimony later that decade on children's behalf in the case of Martin Luther King Junior Elementary School Children et al. v. Ann Arbor School District. However, researchers contributing to *Literacy in African American Lives* also concede that less progress has been made in the effort to improve the education of African American learners than Hymes and his colleagues had hoped.

Challenging readers to draw on research to inform classroom practices, community-literacy initiatives, and public opinion, the volume's contributors stress several claims. First, public intellectuals, linguists, language educators, and compositionists have a responsibility to honor

the linguistic integrity of local languages. Second, the more just the public policy, the more the language of the policy and the practices that follow from it take into account local values and practices. (For instance, in the book's foreword, Heath asserts that everyday people rightly hold an authority over how language is used in their communities; likewise, every community assigns authority to those who best master the activities and skills it values. Thus, educational policies should reflect the authority of this local knowledge.) Third, effective local literacy innovations should inform broad-based educational reforms. Finally, local literate social action relies on linguistic tools, but not necessarily in the form of standard correctness, the fetish of public opinion.

Heath, Shirley Brice. *Ways with Words: Language, Life, and Work in Communities and Classrooms.* New York: Cambridge UP, 1983.

A landmark study in the cultural dimensions of literacy, Heath details the various reading, writing, and speaking practices she observed while studying two rural communities in the Piedmont Carolinas in the 1970s. Central to her analysis are the interactions that socialize children into a community's ways with words. In the white community called Roadville, language instruction was a private endeavor, primarily the domain of a child's own mother and geared toward preparing the child for school. In contrast, in the African American community of Trackton, language learning was a social—even public—event that rewarded the most adept for their competitive word plays and stories. Using the literacy event as a primary unit of analysis, Heath documents the interdependent relationship between literacy and orality and shows that even practices not valued in the mainstream are culturally adaptive and operate in socially meaningful ways.

Heller, Caroline E. *Until We are Strong Together: Women Writers in the Tenderloin.* New York: Teachers College P, 1997.

In *Until We are Strong Together: Women Writers in the Tenderloin,* Heller chronicles the life cycle of the Tenderloin Women Writer's Workshop in one of San Francisco's roughest neighborhoods. Central to the ethnography are the workshop's participants who gathered weekly to find expression for their insights and life experiences—participants including the group's visionary, Mary TallMountain, a prolific writer whom Heller portrays in stunning color. Heller also documents the leader-

ship styles of workshop facilitators and contextualizes her own observations against a rich backdrop of fellow travelers, from Nathaniel Hawthorne and Emily Dickinson to bell hooks and Clifford Geertz. Heller conveys the dignity, strength, and voice that the workshop afforded women amidst their personal struggles for health, housing, and social stability. Heller analyzes the workshop for its social, political, spiritual, and educational implications and documents how the workshop's sponsor, Tenderloin Reflection and Education Center, combined Freirian emancipatory pedagogy and the expressivist tradition to support adult practices for social justice here in the United States.

Higgins, Lorraine, and Lisa D. Brush. "Personal Experience Narrative and Public Debate: Writing the Wrongs of Welfare." *College Composition and Communication*. 57.4 (2006): 694–729.

"Personal Experience Narrative and Public Debate: Writing the Wrongs of Welfare" reports findings from a community-literacy project that called together eight current and former welfare recipients to shift public discussion away from policy analysts talking among themselves or tax payers pitching insults at welfare recipients towards a local public that puts into conversation a range of perspectives and possibilities.

   Higgins and Brush argue for the generative role of narrative in public dialogue. They document narrative's persuasive power that can help unfamiliar audiences identify with the teller's perspective in a way that abstract and generalized positions or claims do not. However, the study shows that crafting narratives to interpret a problem in the service of joint inquiry is not something that necessarily comes naturally or easily. To interpret policies for welfare reform in the context of their own lives, the welfare recipients in the study had to avoid the default schema of popular hero or victim, handy narratives which threatened to erode the writers' credibility by masking the complexity of their lives and decisions. In the face of such rhetorical challenges, the participants benefited from explicit support, especially since their initial stories tended to be under-elaborated, making it hard for readers to understand the motivation behind a narrator or character's actions, her reasoning, or interpretation of the situation. Higgins and Brush report that visual organizers such as timelines helped writers remember and organize the chronology of their life events for unfamiliar readers. Likewise, collaborative-planning supporters provided incentives for

writers to explain the logic of their experiences to readers unfamiliar with their stories—and often ready to judge and condemn what they don't understand.

Higgins and Brush argue that the intellectually and emotionally demanding rhetorical work of transforming personal narratives for public inquiry can lift the level of public dialogue. For instance, on the basis of the reasoning the group had articulated over the project's sixteen sessions, its concluding document addressed the most egregious assumptions about welfare recipients that commonly circulate in the dominant discourse. The writers then used the document to talk back to these charges, complicating these claims with counterexamples and rival interpretations that had become shared over the course of the project.

In addition to reporting the results of their action research, Higgins and Brush also promote the role of the activist rhetorician and offer a fine-grained description of this practice. The activist rhetorician, whom Higgins and Brush describe, actively designs and explicitly teaches rhetorical strategies that writers can use to cross publics without being co-opted by the dominant discourse and its prevailing attitudes.

Higgins, Lorraine, Elenore Long, and Linda Flower. "A Rhetorical Model of Community Literacy." *Community Literacy Journal* 1.1 (2006): 9–42.

"A Rhetorical Model of Community Literacy" develops a rhetorically-centered model of community literacy in the theoretical and practical context of local publics—those spaces where ordinary people develop public voices to engage in intercultural inquiry and deliberation. Drawing on fifteen years of action research in the CLC and elsewhere, Higgins, Flower, and Long characterize the distinctive features of local publics, the deliberative intercultural discourses they circulate, and the literate practices that sustain them. The model uses writing to support collaborative inquiry into community problems, calls up local publics around the aims of democratic deliberation, and transforms personal and public knowledge by re-structuring deliberative dialogues among individuals and groups across lines of difference.

The article describes four critical practices at the heart of this model of community literacy. First, assessing the rhetorical situation involves configuring the problem space or object of deliberation, identifying

relevant stakeholders in the community, assessing existing venues for public problem solving, and analyzing literate practices used to represent and to address problems and the way these practices structure stakeholder participation. The authors stress that in an intercultural context, this practice is intensely collaborative, for when writing about community problems, all participants enter a discourse and address a situation they do not fully understand—including groups with direct experience, experts who have studied the problem, political leaders with the power to shape public policy, and literacy workers who are there to support change. What's required is genuine collaboration across groups to elicit the relevant cultural capital, material resources, and experience of all stakeholders—knowledge critical to assessing the rhetorical situation.

The second practice entails creating local publics. By this, the authors mean something more than the public meetings or think tanks they have supported in community centers, church basements, health clinics, and college auditoriums yet something less broad than the imaginary national "public" of the media or the demographic units targeted by marketers. Instead, they have in mind a rhetorical creation called into being by being addressed as a body (i.e., as a public) of interested participants. Third, the model identifies rhetorical capacities that help participants co-construct the alternative discourse needed in order to deliberate across lines of hierarchy and difference. The model defines these capacities as the ability to articulate, elaborate, and circulate situated knowledge—both one's own and one another's; the ability to engage difference in dialogue by predicting and engaging rival perspectives; and the ability to construct and reflect upon wise options by specifying the consequences that might reasonably ensue based on the knowledge they have gleaned from their work together.

The article offers theory-based strategies that participants have used to enact these capacities. Finally, the model supports social change by circulating alternative texts and practices. As a transformative counterpublic, this model of community literacy circulates a deliberative practice in which marginalized knowledge enters discussion as a sought out, valued (but not privileged) understanding or interpretation that a deliberative democracy needs to consider.

Howard, Ursula. "History of Writing in the Community." *Handbook of Research on Writing: History, Society, School, Individual, Text.*

Ed. Charles Bazerman. Mahwah: Lawrence Erlbaum Associates,
2008. 237-54.

Concerned primarily with England, Howard traces the historical roots
of community-based writing. Synthesizing insights from several hun-
dred empirical studies, as well as from cultural theories and primary
sources, Howard shows that from the outset community writing has
operated in tense relation to formal institutions, especially the church,
school, and workplace. Taking into account the problems of evidence
that thwart a conclusive historical account, Howard convincingly ar-
gues that the history of community writing is the story of the democ-
ratization of cultural practice.

While "History of Writing in the Community" focuses on the
nineteenth century and the complex socioeconomic developments that
circulated literacy to ordinary people, it does so in relation to signifi-
cant developments from the previous millennium. From sixth century
monastic transcriptions to tenth century English biblical translations,
religious writing spawned practical uses of literacy in ordinary house-
holds. During the two hundred years following the imposition of the
Doomsday Book in the eleventh century, literacy took hold as the
trusted medium for documenting commercial transactions and the
ownership of property. Over the next several hundred years, the print-
ing press circulated inexpensive reading material to a reading public.
Much of this material was political in content, generated in response
to the social changes brought about by the Industrial Revolution.
Throughout the seventeenth and eighteenth centuries, community-
based writing practices emerged for the purpose of political protest
and social movement.

In the nineteenth century, community literacy was pushed and
pulled in many directions. This era in British history saw an unprece-
dented growth in public institutions that formulated their own literate
practices. On the one hand, institutional practices sought to measure,
regulate, and control people and, thus were sites of resistance. On
the other hand, these practices circulated and provided incentives for
learning a host of literacies—legal, literary, scientific, among others.
While opportunities were never distributed evenly and were in espe-
cially short supply for laborers and women, these institutions planted
the seeds for alternative forms of self expression, political organiza-
tion, and practical application that continue to characterize commu-
nity writing.

Hull, Glynda A., and Mira-Lisa Katz. "Crafting an Agentive Self: Case Studies of Digital Storytelling." *Research in the Teaching of English* 41.1 (2006): 43–81.

"Crafting an Agentive Self: Case Studies of Digital Storytelling" provides a framework for understanding agency that extends beyond textual expressions of selfhood. Hull and Katz argue that theories that are sensitive to the ways social, political, and economic conditions constrain human activity often fail to convincingly illustrate what it might mean to exercise agency within highly constrained contexts. They seek an alternative framework, and West Oakland provides a provocative test case. Plagued with poverty and the trappings that come with it, West Oakland is not a place one might readily expect to find young people eager to share compelling personal narratives of what they are up to in life. Nor is it a place where one might readily identify acts of agency unless equipped with a robust interpretative framework for recognizing them. Hull and Katz's interpretative lens emerges from their action research, a framework that synthesizes recent scholarship on narrative, identity, and performance. They focus this framework on DUSTY, University of California at Berkeley's computer-based outreach project in West Oakland that offers youth the opportunity to communicate in multiple modalities.

The first case study features Randy, a multi-modal artist who extracted images and texts from their original contexts and repositioned them into his own digital stories, for his own purposes. In repositioning cultural images, Randy narrated pivotal movements in his life and a trajectory for the future. In a second case study, a teenager named Dara crafted digital stories to interpret her life and the life around her. In the process of scripting and configuring these digital stories, Dara engaged in social critique and participated as a valued expert among her peers and mentors from U. Cal. Berkeley. Hull and Katz argue that given the kind of community support and social scaffolding that characterize DUSTY, community-university partnerships can create public forums where young writers develop the capacity to perform multi-modal narratives that exemplify key features of an agentive self.

Kells, Michelle Hall, Valerie Balester, and Victor Villanueva, eds. *Latino/a Discourses: On Language, Identity and Literacy Education.* Portsmouth, NH: Boynton/Cook. 2004.

Latino/a Discourses: On Language, Identity and Literacy Education asks compositionists to re-imagine their classroom practices in order

to honor the linguistic diversity Latino/a students bring to writing classrooms and to challenge the linguistic racism that still permeates mainstream culture. Setting the collection's tone, Guerra's "Emerging Representations, Situated Literacies, and the Practice of Transcultural Repositioning" advocates *transcultural repositioning,* the deliberate process by which members of minority culture move among diverse dialects, social classes, and aesthetic forms. Exploring the ideological problems of naming an ethnic *community* and the almost equally daunting challenges of defining *literacy,* Guerra commends rhetorically attuned code-switching as a way for all students—especially the Latino/a students with whom the volume is concerned—to exercise greater degrees of self-determinism and personal freedom. Also critiquing institutional racism but through the lens of critical ethnography, in "Valerio's Walls and the Rhetorics of the Everyday" Cintron interrogates both the assumptions that underlie and the implications that follow from the psychosocial label *learning disabled.* Adapting "A Boy and His Wall" from *Angels' Town,* Cintron shows the disconnect between the performative and dialogic ways that a young man named Valerio used discourse at home, on the one hand, and the meta-discursive, fill-in-the-blank exercises that defined and measured literacy at his school, on the other.

The volume explores implications for public discourse. Viewing literacy learning as social engagement, in "Creating an Identity: Personal, Academic, and Civic Literacies" Cárdenas describes the course projects she designed for a technical writing class to engage students in local community issues. Especially for the Latino/a students with whom she identifies most strongly, Cárdenas argues such writing projects reinforce connections to the community, whereby revising an academic relationship that students otherwise often experience as agonistic to familial and communal ties. In "Keepin' It Real: Hop Hop and *El Barrio,*" Jon Yasin employs an alternative logic to curricular design. Importing hip hop music that circulates publicly, he asked students to help him adapt this musical genre to his course objectives focused on the writerly practices of brainstorming, drafting, revising, and editing.

Connections between linguistic diversity and public discourse are most explicitly addressed in the section that follows the eight essays, the section entitled "Tertulia," a site for public discussion similar to the French salon. Here, Beverly Moss and Flower contend that notions

of *identity* and *empowerment* are not as stable as readers might conclude from reading the previous eight essays. Rather, in various public discussions, competing interpretations of identity and empowerment circulate rather vigorously. Flower urges practitioners to consider the various outcomes that follow from these competing interpretations. In doing so, educators would likely encounter yet another view of linguistic empowerment—rhetorical social action. In this version, identity is less an interpretative label and more a rhetorical "action practiced in the world that lets students talk *across* differences" (131).

Victor Villanueva concludes the volume. He celebrates the capacity of discourse to bear witness to diverse cultural legacies. Recognizing the multiplicity of differences across Latino/a discourses, he urges readers not only to honor differences but also to bear witness to shared experiences of struggle, exile, displacement, and servitude. In coming together to understand their Latino/a discourses, Villanueva argues that he and other readers of *Latino/a Discourses* can receive the respect that is rightly theirs.

Long, Elenore. "The Rhetoric of Social Action: College Mentors Inventing the Discipline." *Inventing a Discipline: Rhetoric Scholarship in Honor of Richard E. Young.* Ed. Maureen Daly Goggin. Urbana: NCTE, 2000. 289–318.

Reporting on a study of college students mentoring teen writers at Pittsburgh's CLC, "The Rhetoric of Social Action: College Mentors Inventing the Discipline" argues that the act of mentoring positioned college students in the vortex of rhetorical activity: contingent choices among competing alternatives for purposeful action. The study reveals that the college students actively grappled with a question at the heart of rhetoric and composition: how to connect literacy to social justice. As part of the Community Literacy Seminar at CMU, students conducted and recorded structured self-interviews back in their dorms following each literacy session. Rhetorical analysis of these taped transcripts revealed that students arrived at the CLC with competing images for how literacy should support social justices. Over the course of their mentoring sessions, they actively wrestled with conflicting priorities, from teaching grammatical correctness to supporting emancipation to inviting free expression to encouraging action-oriented problem solving. Mentors drew from the disciplinary debate to make judgments in the face of often intensely conflicting alternatives—judgments not just

about what *to think* or *say* about literacy but also about what *to do* as literacy mentors.

McComisky, Bruce, and Cynthia Ryan, eds. *City Comp: Identities, Spaces, Practices.* Albany: SUNY P, 2003.

City Comp: Identities, Spaces, Practices contributes an emergent rhetoric of place-making, what Flower calls in the book's foreword "the rhetoric of real places" (xi). City comp is the discursive act of negotiating the myriad competing discourses that collide in urban spaces that support writing within and outside university walls. In "Speaking of the City and Literacies of Place Making," Marback offers an accessible, yet highly nuanced, explanation of how this place-making occurs in the histories, actions, objects, and words that shape what we know and experience as city life.

Increasingly, disciplinary histories trace the public turn in rhetoric and composition, as well as the field's interest in everyday rhetoric and attention to community literacy, to changing admissions policies at urban universities in light of the civil rights movement and the G. I. Bill. *City Comp* addresses what that history means today as urban universities realign and renew their institutional missions. The first section, "Negotiating Identities," addresses the identities urban students negotiate as writers, both their own identities and that of their cities. In "Not Your Mama's Tour Bus," Mathieu and her students construct a mobile local public to dramatize the stories of local homeless and low-income writers. Paving the way to her book-length *Tactics of Hope: The Public Turn in English Composition,* in *City Comp* Mathieu urges urban educators to embrace the radical insufficiency of community literacy. Likewise, Swan draws on community-literacy pedagogy to construct a local public within a composition classroom at CMU where college students engaged with food-service workers in Pittsburgh to consider their difficult socioeconomic realities.

The second section, "Composing Spaces," examines the material constraints and conditions that shape city comp. In "A Place in the City: Hull House and the Architecture of Civility," Van Hillard examines how the Hull House and the American settlement house tradition constructed a rhetoric of civic discourse that prepared working-class families—especially women and children—for public life. In "The Written City Urban Planning, Computer Networks, and Civic Liberties," Grabill teaches design practices to technical writers who, in turn,

use these practices to design a software interface that helps community residents access the data they need to participate in public discussions of a community planning project.

The final section, "Redefining Practices," urges educators to support urban writers as they negotiate the multiple identities of self, place, and purpose that circulate in contemporary urban life. This section extends the theory of place-making launched in the introduction and sustained throughout the previous sections. In "Composition by Immersion: Writing Your Way into a Mission-Driven University," David Jolliffe, for instance, describes a curriculum that takes students to the streets to investigate what the Jesuit tradition of tolerance and community outreach means to contemporary life in the city of Chicago and to students' lives as members of DePaul University. The curriculum models an alternative to other critical pedagogies that pit students in ardent tension with formal institutions. Along with the other four practitioners in this section, Jolliffe argues for and instantiates composition pedagogy as localized, situated practice.

McLaughlin, Milbrey W., Merita A. Irby, and Juliet Langman. *Urban Sanctuaries: Neighborhood Organizations in the Lives and Futures of Inner-City Youth.* San Francisco: Jossey-Bass, 2001.

Urban Sanctuaries reports the results of a five-year study of urban youth that features teenaged "hopefuls" and the neighborhood-based organizations that made a difference in their lives. These organizations include a gymnastics team, a Girl Scout troop, and TeenTalk—a youth-based actors guild addressing pressing urban issues. Following teens' own judgments of where they wanted to spend their time, McLaughlin, Irby, and Langman document how such sites were conceptualized, organized and sustained.

The core of the book is dedicated to six "wizards"—leaders of effective teen-centered community organizations. While these leaders approached their work differently—and from different social locations within and outside their communities—what distinguished them as wizards is their success capturing the imaginations, talents, commitments, and energy of the teens in their communities when other organizations had failed. The authors' document ways in which wizards set expectations for youth and involved teen members in holding each other accountable to these expectations. Wizards also tenaciously promoted neighborhood teens, often including gang members whom pub-

lic opinion had cast as irredeemable. The ethnography also documents a shared problem the wizards faced: recruiting and retaining capable and committed staff.

For readers concerned with institutional sustainability, chapters 9 and 10 are especially illuminating. These chapters document the circuits of resources—personnel, capital and commitment—that the wizards relentlessly marshaled toward their organizations. What transforms a neighborhood-based organization into an urban sanctuary is the wizard's intensive strategic knowledge of how the immediate community and the larger city operate.

Mathieu, Paula. *Tactics of Hope: The Public Turn in English Composition.* Portsmouth: Boynton/Cook, 2005.

Mathieu's sensitivity to academic hubris leads her to commend a tactical approach to community literacy over sustained, systematic—or strategic—approaches. What Mathieu has in mind are "clever uses of time" that erupt in the politically charged spirit of the moment and often influence public opinion in ways that not only defy easy prediction and measurement but are themselves "mysterious and unknowable" (48). *Tactics of Hope: The Public Turn in English Composition* offers a postmodern reading of rhetorical techne grounded in the work of de Certeau. Mathieu urges socially concerned academics to consider "questions of time, space, credibility, knowledge, and success" (21)—or "Who speaks? Who pays?" (66). These questions are designed to spark tactics of hope—rhetorically responsive actions grounded in moral humility, persistence, and courage.

Moss, Beverly J. *A Community Text Arises: A Literate Text and a Literacy Tradition in African-American Churches.* Cresskill: Hampton P, 2002.

A Community Text Arises: A Literate Text and a Literacy Tradition in African-American Churches circulates the results of Moss's five-year project studying literacy events at African American churches. Grounded in ethnographic analysis of three churches in Chicago and one in Columbus, Ohio, Moss demonstrates how a cultural institution shapes literate practices across locations. Three features characterize literacy in the African American church: the participation of multiple people within a literacy event; intertextual relationships that allow for the dynamic interplay between orality and literacy and fluidity among

participants' roles as speakers, writers, listeners and respondents; and the formative influence of cultural norms rooted in a shared belief system. Distinguishing among a manuscript minister who composed his sermons in their entirety, a non-manuscript minister who rarely relied on notes, and a partial-manuscript minister who composed about a quarter of any given sermon, Moss draws connections between preaching styles and composing practices, and she highlights the dynamic and interdependent relationship between written and oral discourse within African American churches.

The literacy events that surround the sermon provide another window into the interplay between written and oral discourse within the church. Focusing on the church bulletin, for instance, Moss argues that its design not only disseminates information about the worship service and concerns of the community, but it also endorses specific ways of interacting with text in the context of church. Expressed through an identifiable set of cultural practices, a collective identity circulates this shared knowledge. To sustain this collective identity, ministers in Moss's study deployed rhetorical strategies that let them participate as both leaders and fellow church members—strategies including code switching to intensify their identification with church members and call and response to encourage their active engagement in the co-construction of sermonic discourse.

The study identifies a number of implications for the composition classroom. Moss's analysis of shared knowledge and collaboration complicates more static, academic notions of plagiarism and ownership. She asks educators to support African American learners as they apply what they know about literacy from their participation in church to college writing. She argues that the burden should not be entirely on the students; rather, educators need to help students develop the tools to discern how literacy is configured across the two domains.

Nystrand, Martin, and John Duffy, eds. *Towards a Rhetoric of Everyday Life: New Directions in Research on Writing, Text, and Discourse.* Madison: U of Wisconsin P, 2003.

Towards a Rhetoric of Everyday Life: New Directions in Research on Writing, Text, and Discourse brings together nine essays investigating how ordinary people use language to construct their social realities. The collection begins with an historical account of the social and intellectual forces that made everyday discourse a prominent focus of

research and theory-building in rhetoric and composition studies. In "Introduction: The Sociocultural Context for the New Discourse about Writing," Martin Nystrand and John Duffy trace historical events that awakened the field to issues of cultural difference and the relevance of theorists such as Kenneth Burke and Mikhail Bakhtin. Of course, much of everyday discourse attends to issues not overtly public in orientation—as Caroline Miller shows in "Writing in a Culture of Simulation." In her study of rhetorical constructions of intimacy within computer simulations, Miller argues that concerns over ethos are intensified not lessened in cyberspace. Here as elsewhere, the rhetoric of the everyday is concerned with inventing alternatives: "alternate worlds, alternate selves, alternate modes of belief" (78).

Ralph Cintron, David Fleming, and John Ackerman directly explore rhetorical implications of everyday public life. In "Gates Locked and the Violence of Fixation," Cintron argues that the ideology of vengeance operated as much within statesmen's responses to Angelstown's "gang problem" as within the gang members' decisions to annihilate anyone who disrespected them, their cars, their iconography. Demonstrating the synergy between rhetoric and anthropology and the interplay between "presence" and "partiality" in everyday discourse (21), Cintron poses the possibility of an alternative public discourse that would have recognized gang members and authorized them to speak publicly. Cintron argues that the dialogue would have had to venture into territory that at the time of his study was decidedly off limits: serious consideration of how the economic conditions that marginalized Latinos in Angelstown also perpetuated the revenge cycle that undermined the quality of daily life for everyone in the city.

In "Subjects of the Inner City," Fleming likewise describes an alterative public rhetoric, one where the city serves as a school of public discourse. Fleming studied a campaign to revitalize Cabrini Green in downtown Chicago. In the more than 200 documents he analyzed, public discussions cast urban-housing residents as threats to social order, emphasizing pregnant or truant youth, unfit parents, and alcoholic adults. Fleming's point is not that residents of Cabrini Green were unaware of these representations or that they fell entirely victim to them, but that the discourses in which residents represented themselves were "marginal in the overall discussion" (238). Furthermore, these representations didn't reinforce the concept of resident as citizen. Fleming observes that the few times *citizen* did appear in discussions

of public housing in Chicago, it impugned the character of urban residents rather than engaging them in public deliberation on issues affecting their live.

In "The Space for Rhetoric in Everyday Life," Ackerman urges rhetoricians to turn their attention from text to social space. Drawing on Henri Lefebre's *The Critique of Everyday Life,* Ackerman describes a rhetorical techne that renews the vitality of public life and subverts the consumerism of mass culture. He finds evidence of such rhetorical ingenuity in the architectural sketches of a graduate student named Marty who proposes a homeless shelter in the space between a viaduct and a highway overpass—translating an urban landscape into a site of inquiry and reflection regarding the distribution of a city's resources and the possibility for local social reform.

Peck, Wayne, Linda Flower, and Lorraine Higgins. "Community Literacy." *College Composition and Communication* 46.2 (1995): 199–222.

Defining community literacy as a distinctive area of inquiry within rhetoric and composition studies, this article has invited others in the field to locate the profession's work more broadly in the public realm. The authors locate their own projects not in schools or workplaces (at the time, typical sites for composition scholarship and pedagogy), but in the CLC, a multicultural urban settlement house and place of community building where private lives and public agendas often merged during social gatherings, youth programs, and community meetings. Even more than an argument for new sites for research, however, Peck, Flower, and Higgins coined the phrase *community literacy* to refer to a new kind of rhetorical *activity* encompassing a unique set of goals, literate practices, resources, and relationships. Here, community literacy is "a search for an alternative discourse" (205), a way for people to acknowledge each other's multiple forms of expertise through talk and text and to draw on their differences as a resource for addressing shared problems. Foremost, Peck, Flower, and Higgins affirm the social knowledge and rhetorical expertise of community residents. They argue that literacy should be defined not merely as the receptive skill of reading, but as the public act of writing and taking social action. Toward this end, the authors test four principles of literate social action: a dedication to social change and action; support of intercultural inquiry and collaboration; a commitment to strategies for collabora-

tion, planning, argument, and reflection that are intentionally taught and deliberately negotiated; and a commitment to a mutually beneficial community-university partnership that supports joint inquiry.

Simmons, W. Michele, and Jeffery T. Grabill. "Toward a Civic Rhetoric for Technologically and Scientifically Complex Places: Invention, Performance, and Participation." *College Composition and Communication* 58.3 (2007): 419–48.

Here, Simmons and Grabill argue that the ability of ordinary citizens to go public in technologically and scientifically complex places hinges on their capacity for rhetorical invention—the ability to make and to circulate new, relevant knowledge. This is especially so, given the "indirect exclusions" and asymmetrical relationships that characterize contemporary public forums (420). Their argument centers on three examples. The first features a birth records database. Reflecting a trend to provide community residents with information about their communities, the database could provide community residents with valuable knowledge. However, the interface for this one dumps the user into a confusing cyberspace, populated with long tables and pressing choices about eliminating or selecting variables in order to generate more tables. Without meaningful interpretive cues, the user has no means for drawing useful conclusions. From this example, Simmons and Grabill argue that computer interfaces must construct a rhetorical space in which users can effectively "access, assemble, and analyze" information (419).

The second example is a database that uploaded thousands of documents that had previously lain unlabeled and disorganized in a couple dozen boxes in a town office. Again, the idea of a website is commendable. But this one had to be searched by date. That is, the design assumed that users would approach the website with knowledge of the dates of environmental incidents they wanted to research. This overarching search narrative eliminated the possibility of other search strategies. Simmons and Grabill argue for designing dynamic software interface to help citizens find relevant, useful information.

The third example shows a community organization successfully doing science. The organization's members research relevant problems, read extensively, and follow up with experts cited in the publications they have read. Members report to one another and summarize and distribute their findings to a larger constituency. The organization has

had some success halting an initiative to dredge a nearby harbor—a project that poses several environmental threats. From this example, Simmons and Grabill argue for a civic rhetoric that offers a techne for rhetorical invention in community contexts. Simmons and Grabill conclude their article with implications for research and teaching. They emphasize the need for more empirical work documenting the complex literacies required to participate in technologically and scientifically complex public forums. They also call for rhetorical pedagogies that teach information literacy.

Squires, Catherine. "Rethinking the Black Public Sphere: An Alternative Vocabulary for Multiple Public Spheres." *Communication Theory* 12.4 (2002): 446–68.

In "Rethinking the Black Public Sphere: An Alternative Vocabulary for Multiple Public Spheres," Squires argues that the standard vocabulary for describing counterpublics is inadequate for differentiating among alternative publics. She argues that historically black public spheres have configured themselves in different ways to respond to different kinds of social threats. Chief differences include how these alternative publics performed in wider publics (e.g., whether they employed public transcripts or exposed hidden ones) and the sanctions they risked in doing so (e.g., from dismissal from dominant publics to the threat of violence). Squires offers a flexible vocabulary for distinguishing *enclaves* (safe spaces deployed in conditions of intense oppression where interaction with dominant publics is highly scripted) from *counterpublics* (marginal publics that produce discourses that travel outside the enclaved safe space to promote group interest), and *satellites* (separatist entities marked by sporadic engagement with wider publics).

Swan, Susan. "Rhetoric, Service, and Social Justice." *Written Communication* 19.1 (2002): 76–108.

"Rhetoric, Service, and Social Justice" documents the disciplinary pressure that can thwart intercultural inquiry. Drawing on work at Pittsburgh's CLC, Swan advocates the community problem-solving dialogue as a forum for intercultural inquiry, and she adapts such a forum to the academic classroom, in this case a graduate course in public policy. Students used rhetorical strategies to investigate with urban residents pressing local issues, including a proposal for an urban

renewal project to revitalize a run-down inner-city neighborhood and the dearth of meaningful, available work for urban youth.

Students in Swan's study became adept at using rhetorical problem solving strategies to conduct their interviews—and, thus, accessed knowledge that would not have been available to them otherwise. But when it came to writing their results of their inquiries, students had difficulty figuring out how to use the community knowledge so they opted, instead, for discursive moves—from sentence structure to graphic organizers—that muted ordinary people's voices and overlooked local insights, in favor of discursive moves that complied with conventional, disciplinary standards of validity, rigor, and authority. For instance, when the graduate students did represent youth, they did so in the form of a graph, not in their own words, even though the interviews with teens had been extensive and insightful.

Swan considers ways to reconfigure classroom learning and to assign professional writing to help public-workers-in-training learn to document the expertise of community residents. She challenges socially-minded academics to move their research outside the university so that it can better address community issues. She also suggests that community residents need to be invited to serve as co-authors of assigned documents, and that the audiences need to include readers who matter to these co-authors.

Warner, Michael. *Publics and Counterpublics.* New York: Zone Books, 2005.

In *Publics and Counterpublics,* Warner argues that a public exists not as a material body, but through the process of circulation—the flow, cycling, and transformation of discourse. He identifies seven features that characterize a public:

> 1) A public is self organized; 2) a public is a relation among strangers; 3) the address of public speech is both personal and impersonal; 4) a public is constituted through mere attention; 5) a public is the social space created by the reflective circulation of discourse; 6) publics act historically according to the temporality of their circulation, and 7) a public is poetic world making (67–114).

Against this backdrop, Warner focuses attention on queer culture and the features that characterize counterpublics. In such critical spaces, he argues, subordinated people formulate oppositional identities, alternative discourse, and competing worldviews. Moreover, they do so through "poetic world making" (114), resisting the exclusionary norms of rational-critical discourse and creating a space for performative world making.

Weisser, Christian. *Moving Beyond Academic Discourse: Composition Studies and the Public Sphere.* Carbondale: Southern Illinois UP, 2002.

In *Moving Beyond Academic Discourse,* Weisser credits radical educationists with turning attention in rhetoric and composition to public writing. Weisser argues that over the past forty years, the discipline has shifted the focus of its attention, first from the individual writer to the social construction of facts, selves and writers; then to concerns for power and ideology in discourse, particularly ways in which discourse sanctions who is to speak and about what kinds of issues. Now that Freire and his followers have put the issue of public writing on the table, the challenge is to incorporate ideas from public-spheres theory into writing instruction in thoughtful and substantive ways. Weisser offers a way forward. He highlights a set of public-spheres scholars and their scholarly contributions. For instance, Richard Sennett's explanation of the complex social, historical, and cultural factors gave rise to the bourgeois public sphere and its consequent decline, forfeiting concern for public deliberation with a fascination for public personalities. Habermas's institutional criteria described an ideal bourgeois public sphere that valued open participation, addressed issues of shared concern, and was accessible. Oskar Negt and Alexander Kluge's image of a proletariat public sphere allowed everyday people to draw on the idioms of their discourse in order to address issues of shared interest. And finally, Fraser's rethinking of the public sphere exposed ways that deliberation can mask domination.

Weisser then applies these key issues to college writing instruction. First, he defines his goal for public writing: helping students develop voices as active citizens capable of engaging in public debate. He stresses that public writing instruction should help students understand the public sphere as a vortex of historically, social, and political forces. He urges compositionists to use public writing instruction to help students

attend to issues of difference and the ways that labels of difference are often used to justify dominance of certain groups in public settings. Finally, he challenges compositionists to revise the popular image that associates public writing instruction with the newspaper and its op-ed page. Letters-to-the-editor assignments can reinforce students' sense of the futility of public writing; better alternatives allow students to write for smaller, subaltern audiences in which students can witness first-hand the efficacy of their public voices. Weisser applies public-spheres principles to an advanced composition course he designed, Environmental Discourse and Public Writing. He concludes that tools of their trade equip compositionists to construct distinctive public orientations for their roles as teachers, scholars, and activists—roles that help catalyze broader public discussions and bring about social change.

Young, Amanda, and Linda Flower. "Patients as Partners: Patients as Problem-Solvers." *Health Communication* 14.1 (2001): 68–97.

"Patients as Partners: Patients as Problem-Solvers" intentionally re-invents community-literacy strategies in a medical setting to offer a rhetorical model for patient-provider communication that the authors call Collaborative Inquiry (CI). Observing the emergency department at an urban trauma-level hospital, Young and Flower note miscommunication between patients and health-care providers in three distinct areas: over the meaning of key words, in the framing of the immediate health issue, and over the perceived role of the emergency department. These missed opportunities are the byproduct of a default conversational routine that allows patients and health care providers to carry out the medical encounter without ever comparing and negotiating their competing expectations of one another. CI scaffolds their interaction to build a more comprehensive and coherent representation of the patient's health. CI situates the patient as a problem solver. Unlike the standard medical interview, CI employs heuristics for constructing new knowledge central to both patients' health and the medical providers' sense of satisfaction. In that medical discourse is at once hierarchical and mysterious, any medical encounter can be seen as an intercultural interaction. Used to elicit situated knowledge in the context of other intercultural dialogues, rhetorical problem-solving strategies in the medical setting strengthen the patient-provider working relationship and enhance the patient's sense of control over his or her own health.

Zentella, Ana Celía, ed. *Building on Strengths: Language and Literacy in Latino Families and Communities.* New York: Teachers College P, 2005.

This volume uses socially and politically astute ethnographic observation and discourse analysis to ask what it would take for educators to build on the discursive, emotional, and cultural resources that Latino/a learners bring with them to both formal educational classrooms and less formal educational arenas. If other work in community literacy features rhetorical interventions to support discursive border crossing in the form of community-literacy projects and programs, this work testifies to the many ways ordinary people invent and employ complex rhetorical choices to negotiate cultural borders in the course of their daily lives. Perhaps nowhere are the stakes higher than in the migration raids featured in Lavadenz's "*Como Hablar en Silencio* (Like Speaking in Silence): Issues of Language, Culture, and Identity of Central Americans in Los Angeles." Intensifying the gatekeeping encounter described in Cushman's *The Struggle and the Tools,* Lavadenz shows that in the immigration sweep, the rhetorical challenge is to adjust your vocabulary, pronunciation, and verb forms so that if migration officers notice you, your discourse cues will lead them to conclude you are from Mexico, rather than, say, Guatemala or El Salvador. That way, if you are deported, you'll be sent to Mexico where the living conditions are not quite as harsh as the ones you left in Central America.

Building on Strength is an argument for a transnational perspective on literacy. It demonstrates that there are multiple routes to literacy and education; moreover, it argues that Latino families of all types contribute to this goal. In "Mexicanos in Chicago: Language Ideology and Identity," Marcia Farr and Elías Domínguez Barajas analyze the discourse of Mexican rancheros in Chicago. Farr and Barajas argue that competence in this community means mastering a discourse that is at once direct and jocular. The volume models and advocates a participatory approach to literacy education that engages parents, community leaders, policy makers, and educators in inquiry-driven dialogue about the complexity and variation of language learning. In the afterword, Ana Celía Zantalla argues that given the competing cultural values and social agendas that circulate at sites of language learning, local participatory inquiry is crucial to engender the kind of shared wisdom that educators, parents, and policy makers need to effectively support Latino/a learners.