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While the civic side of service-learning is easily recognizable, the academic portion of service-learning remains somewhat unclear; however, we do know that service-learning can effectively facilitate the acquisition of knowledge. But the big question remains—HOW? How does service-learning effectively facilitate the acquisition of knowledge? In looking at the composition classroom, we must look deeper into this question and ask: How does service-learning effectively facilitate the acquisition of stronger writing skills? My dissertation will explicitly explore these two problematic areas as well as give practitioners and scholars valuable information and pedagogical techniques for implementing service-learning in their composition classrooms. Methods of evaluation for this study will include research and theory on service-learning and composition.

COMPOSING PASSIONATE SELVES: USING SERVICE-

LEARNING TO MOVE STUDENTS FROM

A PLACE OF CONFLICT

TO A PLACE OF

RESOLUTION

by

Michelle Antonitte Jackson

A Dissertation Submitted to
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Approved by

_____
Committee Chair

To the memory of my dear friend Jabril "Franco" Copeland—without you

This project would not have been possible.

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of

The Graduate School at The University of North Carolina at Greensboro.

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Date of Acceptance by Committee

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Date of Final Oral Examination

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CHAPTER I

INTRODUCTION

*"The greatest tragedy is not to live and die, as we all must. The greatest
tragedy is for a person to live and die without knowing the
satisfaction of giving life to others."*
Cesar E. Chavez

Today, I said good-bye to a near and dear friend. I am tempted to say that "a part

of me died," but the more I think about today's events, I realize that I cannot accurately

use those clichéd words to describe my present state of being.

You see a very dear friend of mine was buried today. His name—Jabril

Mohammad. His age—27. My friendship with Jabril began during my junior year at

Pfeiffer University—he came in as a freshman. While it was very "uncool" for

upperclassmen to hangout with underclassmen, especially freshman, my friends and I

saw something special in this kid. He seemed mature beyond his years. Jabril also had a

natural gift for writing poetry, and he possessed an undying thirst for knowledge.

Above all, Jabril possessed a great passion for helping humankind. For instance

during his high school years, Jabril did not agree with the county wide reading list. While

he saw no fault in reading *Huckleberry Finn* or *Tom Sawyer*, he wanted African

Americans to be presented in a more positive light. In other words, he wanted "us to be

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something other than niggers, pickaninnies, and wenches." So in an effort to make a change, Jabril—the high school student—called a meeting with officials from the NAACP and asked for their support in attempting to place works of literature that represented African Americans in a positive light on the reading list.

Jabril also recognized the need for mentors in the African American communities of Salisbury, NC. In response to this need, Jabril formed an activist group called "The Brotherhood". During the summer of 1997, "The Brotherhood" went from community to community talking with young African American children and their parents asking if they had major needs that would prevent them from "properly" raising their children and strengthening their family base. After hearing their answers, members of the group would then give them contact information for the correct organizations that could help them.

Jabril, to me, was a model servant leader. He worked to better a group of people because it was the right thing to do. He did not care that he was spending his hard earned money that he earned from working at a grocery store. He only cared that his money and time went to help those who needed it. It was his unyielding passion to change that drove Jabril to be the "perfect" servant leader –at least for the time being.

As Jabril worked and worked in the community, he began to meet with various community leaders and officials. The more he talked to these officials, the more he noticed that many of them were not interested in supporting his cause. This great sense of apathy essentially broke his heart. You see Jabril also possessed an unbelievable sense of innocence and faith in humankind. He believed that others possessed his same undying passion to help those less fortunate. He thought that change happened instantly and that

people would automatically jump at the chance to help people. So to have doors repeatedly slammed in his face was a deafening blow to him as well as a harsh reality check. As a result of these actions, Jabril's faith and hope in mankind died a horrible death. At this point, Jabril abandoned his life of service and embodied all the entities that he detested as a social activist. Jabril became a drug dealin', gun slingin' gang bangin' thug.

In August 2005, the newspapers stated that Jabril died from a gunshot wound to the stomach, but those close to him know that the true Jabril died five years earlier from a broken heart—humankind failed this,now, former servant leader.

Jabril's story gives us an extreme example of what can happen to a person if their passions are not recognized and cultivated. Jabril's story also represents all to well the plight of the African American male in both society and education. Fewer African American males complete high school and even fewer go on to college. Unemployment rates among African American males with little education are the highest; Erik Eckholm reports that

> In 2000, 65 percent of black male high school dropouts in their 20's were jobless — that is, unable to find work, not seeking it or incarcerated. By 2004, the share had grown to 72 percent, compared with 34 percent of white and 19 percent of Hispanic dropouts. Even when high school graduates were included, half of black men in their 20's were jobless in 2004, up from 46 percent in 2000 ("Plight Deepens…").

According to Jenel Few, the outlook of the future of the African American male is grim for three key reasons:

- By the time they reach high school, Census statistics show that 42 percent of all African-American boys have failed an entire grade at least once.
- Just 18 percent of black men ages 20-21 are enrolled in college, according to the Census.
- And, the U.S. Department of Education reports that only 34 percent of the black students who earn bachelor's degrees are male. ("The Odds Are Against Them…")

So now you may ask just what does this story have to do with service-learning? While for some generations, the classroom is a place of discovery and adventure, currently students view the classroom as a place of make believe and story telling. Several students see many classroom assignments in composition as being inauthentic. For instance, when writing a letter to an individual, students recognize that the true audience is not the individual they are writing the letter to but the teacher. So in essence, students are inventing a fictional audience. Because students view the classroom as being inauthentic, they have a tendancy to take assignments lightly. Service-learning aids in eradicating this mindset by offering experiences through which students can authenticate and develop topics. According to various studies from leaders in the fields of composition and service-learning such as Anne Ruggles Gere, Dwight Giles, Jr., and Janet Eyler, service-learning engages students in meaningful activities. These activities then prompt students to

become passionate about a cause; thus thinking critically and writing about a particular topic or related topic. For underrepresented groups, especially African American males, service-learning does one very important thing that Jabril never got a chance to experience—it gives them a clear voice, a clear identity and a clear sense of "worldly truth". In other words it brings them into existence. In some cases, it was Jabril's lack of a clear voice that aided in his disappointment in humankind and, in some respects, in himself. Kathleen Blake Yancey and Michael Spooner (1994) contends that "voice testifies that self exists, just as self gives voice a body of content to express"(302). Because Jabril did not have a clear voice in society, he did not exists; therefore, he was unable to adequately develop a meaningful body of content to express. By merging service-learning with composition, students, specifically African American males are able to validate their experiences and write themselves into being.

Jabril's story also suggests the dichotomous role that service-learning might play in a first year composition class and part of that role is to situate one foot of the African American male in academia and to situate the other foot in the community. As demonstrated in previous statistics, African American males are more prone to be involved in violence, live in poverty, go to jail, drop out of high school, never attend college and be the missing parent in the household. Part of this is caused by the fact, that African American males were not raised with patriarchal role models to teach them how to parent (Eckholm). One other part(of many) to this debacle rests in the notion that the African American male voice has not been legitimized and does not exists in academia.

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According to Jenel Few who quotes research findings from Richard Majors and Janet Mancini Billsion,

> black men focus on entertainment and sports because those are areas where they are known for outperforming everyone else. Many young black men devote themselves to writing complex rhymes and developing beats that they hope will attract attention and make them rich, famous rap musicians ("The Odds are Against Them…").

The merger of service-learning and composition studies has firm capabilities to strengthen the African American male in both areas---social and educational—by first, exposing them to systems that represent the whole of society such as homeless shelters, substance abuse clinics, low achieving schools and so forth; and second allowing them to acknowledge their contributions to the "big picture" of society by actively contributing to the solution. He can then validate his position through his reflection and writing. In this instance, the dichotomous relationship of service-learning and composition bridge the community and education aspects together allowing the African American male to see his role in both. Jabril's story also communicates a vital need for colleges to form critical connections with the community. This connection is especially critical to the academic and social success of African American males since there is little representation of them in higher education.

My main contention for this study seeks to articulate the premise that service-learning can be used in composition courses as an invention strategy because it helps students to create topics that they are not aware of because of their limited experiences.

My Theory Behind the Madness

While the civic side of service-learning is easily recognizable, the academic portion of service-learning remains somewhat unclear; however, even though scholars and educators do know that service-learning can effectively facilitate the acquisition of knowledge, the big question still remains—HOW?— How does service-learning effectively facilitate effective writing through the acquisition of knowledge? Research shows that service-learning enhances knowledge and can improve writing skills. Studies, such as those done by Paul Collins, Anne Ruggles Gere, Janet Eyler, and Linda Adler-Kassner show a direct link between service-learning and effective writing skills. With this said, I believe that service-learning acts as a conduit to self-realization and growth for students by offering them unlimited opportunities to experience learning in a more connected and engaged way. And most importantly, service-learning offers various media through which students can express themselves and share their voices. Therefore my dissertation will investigate the big question---HOW?—How does service-learning work to foster greater skill and confidence among college writers.

Now What?: Explaining My Contention

Chapter II of this study is based on the belief that a successful service-learning experience should lead students to become active, reflective critical thinkers and writers. It should also lead students from a place of individualistic thinking to a place of global thinking. Secondly, my question is based on the belief that if students actively participate in a meaningful experience, then that experience should prompt them to write about topics that are important to them; thus enabling them to become effective writers

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and thinkers. Chapter II will also provide a survey of literature on how service-learning works to produce critical thinking. This survey of literature will examine research that has been conducted on students who have written about meaningful topics while actively participating in service projects. The following chapters, III-VI, will examine service-learning and its impact on students' writings and the fields of composition and rhetoric.

Chapter III will trace the history of the concept of service-learning to show that service-learning holds a justifiable position in the composition classroom. The true roots of service learning can be traced back to Plato and Aristotle when they asserted that knowledge should be used for the good of mankind. We even see some evidences of service-learning in the philosophy of Thomas Jefferson who favored a "basic universal education for males on the grounds that this would prepare them for the necessary conditions of citizenship" (Rocheleau 3). More specifically, we credit the birth of service-learning to John Dewey who argued for experiential education. Dewey believed that "knowledge is always an active attempt to respond to one's situation in the world" (Rocheleau 4). While the concept of learning through service is not a new one, the term "service-learning" first appeared around 1967 at the Southern Regional Education Board through the work of Sigmon and William Ramsey (Jacoby 12). In 1969, the term "service-learning" appeared in a printed source from the board that linked community service to the classroom (Stanton, Giles, and Cruz 2). During the 1970's service-learning programs and organizations such as the National Center for Service-Learning, ACTION, and the National Society for Internships and Experiential Education began to form (Jacoby 12). In 1985 advocates of service-learning concentrated their efforts on reaching

the "halls" of academia. During this time, Campus Compact an organization made up of universities and colleges that prized service-learning formed. Also during the 1990's, under the Clinton administration, Americorps began sending thousands of young people into communities to perform service. The students are paid minimum wage for their services and at the completion of their service, receive an educational stipend.

Invention proves to be a vital component of composition classes—chapter IV will demonstrate this vitality as wells as illustrate service-learning's significance to the field of composition. It is the first of the five canons of rhetoric, and, without it, much—no all—of the knowledge that exists today would be null. Invention, as important as it seems, carries with it an evolving history of fluid identities. From a classical standpoint, invention equips speakers and writers with a blueprint of how to choose specific arguments suitable for various rhetorical situations. From the classical explanation of Aristotle's view of invention, I will move on to discuss invention's place in seventeenth century thought, medieval thought, modern thought, and what we now term as current-traditional thought. The impetus for my argument lies in Scott Lloyd DeWitt's current-traditional concept of invention that contends that invention does not occur in a linear fashion. It does not become linear or orderly until the writer puts his/her thoughts to paper. Before the thoughts make it to paper, they are chaotic forms in the writer's minds—sort of like a dot-to-dot puzzle before the numbers or letters are added.

Because invention and the acquisition of knowledge are closely related, I will also discuss the major thought behind knowledge acquisition from the same time periods of classical, seventeenth century, medieval, modern and current-traditional. With this

analysis, I will demonstrate the dependency of these two concepts (invention and knowledge) on each other. For instance with Aristotle's notion of invention, knowledge is understood to be "contained in the collected wisdom of the community" (Crowley 2). This collected wisdom is based in orality. For classical rhetoricians and scholars, knowledge only exists with language, so if one does not speak the chosen language, s/he does not possess knowledge. Today, we look at the content and shape of texts. If a text is put together well, we assume that the rhetor (speaker or writer) possesses an adequate amount of knowledge. This chapter will illustrate service-learning's significance to writing by establishing its complementary relationship with invention which is because we do not learn, think, or experience in a linear fashion and service-learning is a substantial experience that is carried out in nonlinear fashion, the two entities complement each other. Therefore students are able to write and communicate freely about their experiences in an unrestricted manner.

Chapter V has been co-written and presented at the Conference on College Composition and Communication in March of 2005 with my colleague Adrienne Phillips. In this chapter we have applied composition's re-accessed notion as we traced the history, importance, and sustainability of oral tradition and rap in the African American community. In doing so, we demonstrate how rap has been a legitimate voice for African American males in the community but has not been accepted as such in Academia. This chapter also focuses on service-learning's valuable contribution to the development of voice—particularly amongst people of color. As Anne Gere and Jennifer Sinor highlight in "Composing Service-learning," "Students' expectations about service-learning are

grounded in highly personal terms… [therefore] students in service-learning courses usually start from a highly individualistic and self focused perspective" (1). This stage of writing development for the student goes along with the general emphasis in composition theory of moving students away from the personal and to the social. In looking at how service-learning and rap can initiate the entrance of the African American male's voice into academia, we have to re-access and add to composition's general emphasis of moving from the individualistic to the social. Instead of performing a two-part operation for the "average" composition student, we must add another part and bring the theory full circle. That third part represents the social collective. It is during this stage that students are able to reflect, inquire and investigate as well as invent. The social collective stage allows students to recognize their roles within the larger picture. Therefore, composition's new emphasis must move the student from individualistic to social and back to individual.

Finally, Chapter VI will solidify the relationship of service-learning, invention, and composition theory as it demonstrates how service-learning can be effectively incorporated into a composition classroom. This chapter will include valuable lesson plans, pre-class questionnaires, as well as placement suggestions for composition courses of various learning levels. This chapter will also illustrate how I turned theory into practice in my own first year writing classroom. I will analyze what theories work and what theories failed and more importantly---answer the questions WHY and HOW a particular approach did or did not work well with a group of students.

Through the completion of this project, I hope to answer many of the questions that I now ask myself as I walk into my first year composition classroom: How many young "Jabrils" do I have in this class? How will they develop their passions? How can I help them develop their passions? How will they inspire change? How will they process it? Or better yet how will they capture their true experiences on paper?

CHAPTER II

SITUATION SERVICE-LEARNING AND COMPOSITION

In an effort to understand the relationship between service-learning and composition studies, it is important to understand the history and meaning of the term service-learning as well as its principles. In looking at the history and principles of the term service-learning, one can see that service-learning was developed and grown out of a tradition that stems from passion for the individual and society and actively making a society the best it can be by volunteering and taking action. This tradition is especially important to the development and readjustment of the African American male in society. The service-learning tradition complements the composition studies tradition in that they both concentrate on moving the individual as well as society to a higher plain. Also they both validate experiences that are not usually legitimized in larger society. Therefore this chapter will:

- Define service-learning

- Discuss the three principles of service-learning employed by Robert Sigmon

- Discuss Thomas Deans three paradigms of service-learning

- Discuss the principles and main goals of composition studies

- Discuss how service-learning fits in with the principles of composition studies

- Explore the concept of combining the two to lead students to become reflective, critical thinkers and writers.

What is Service-Learning?

Over the years, the term "service-learning" has undergone several transformations. In 1990, Jane Kendall wrote that there were 147 definitions for service-learning in print (18). Since then the field of service-learning has grown immensely. Looking back at the history of the various definitions for service-learning, Robert Sigmon's definition must be at the forefront. In 1977 Robert Sigmon defined service-learning in "Service-Learning: Three Principles" as representing "the coming together of many hearts and minds seeking to express the compassion for others and to enable a learning style to grow out of service" (56). Sigmon derived his definition of service-learning from Robert Greenleaf's definition of service:

> One who serves takes care to make sure that other people's highest priority needs are being served. The best test, and difficult to administer is: do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?(quoted in Sigmon 1977).

Proceeding this definition Sigmon analyzes the learning piece of the term service-learning. He contends that "learning flows from the service task(s) (59). Sigmon then goes on to list and explain three very important principles that should be considered by service-learning practitioners:

Principle one: Those being served control the service(s) provided.

Principle two: Those being served become better able to serve and be served by their own actions.

Principle three: Those who serve are also learners and have significant control over what is expected to be learned. (57)

From Sigmon's definition and three principles sprang a host of other definitions and principles regarding service-learning. For instance, in 1987, Timothy Stanton defined service-learning as,

an approach to experiential learning, an expression of values,--service to others, community development and empowerment, reciprocal learning—which determines the purpose, nature and process of social and educational change between learners(students) and the people they serve, and between experiential education programs and the community organizations with which they work (67).

Thomas Jeavons goes on to define service-learning as "a form of active pedagogy that involves students in activities that both provide service to a community and engage students in an experience where they acquire knowledge, skills, or perspectives that broaden and deepen their understanding of a particular concept of subject matter"(135).

While the various definitions of service-learning have evolved through the years, they all contain common characteristics—experiential learning/active pedagogy, purpose, community, and education. Because service-learning is a field that is still growing and evolving, a shared vocabulary and common set of ideas and theories have not been

established. In various scholarship published on the subject of service-learning, the term "service-learning" itself has been substituted with terms such as "community-service learning", "community-service writing", or "academic service learning". Edward Zlotkowski argues that scholars should use terminology that is consistent with most of the service-learning literature, "Given the fact that one of the most serious misconceptions service-learning advocates have to deal with is the academic public's tendency to conflate service-learning with community service, it is remarkable how effortlessly most have adopted the hybrid 'community-service learning'"("Does Service Learning Have a Future" 131). The existence of varying definitions may prove to be problematic in some fields, but this variation seems to be working in the field of service-learning. Because of this dynamic, educators, scholars and practitioners are able to limitlessly experiment with and adapt service-learning to their various programs in an effort to reach that unified definition. For instance some colleges and universities offer a service component in conjunction with their fall orientation activities consisting of one day of service and label this activity service-learning while other colleges and universities offer a comprehensive series of courses that concentrate heavily on service-learning.

While, today, a plethora of definitions of service-learning still exists, strides have been made to reach a unified definition. With the establishment of the National Community Service Act of 1993, the Commission on National and Community Service defines service-learning as a method of teaching that:

(a) provides educational experiences under which students learn and develop through active participation in thoughtfully organized service experiences that meet community needs that are coordinated in collaboration with school land community;

(b) is integrated into the students' academic curriculum or provides structured time for a student to think, talk, or write about what the student did and saw during the service;

(c) provides a student with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and

(d) enhances what is taught in school by extending student learning beyond the classroom and into the community, thus helping students to develop a sense of caring for others.

Thus, service-learning is not:

(a) An episodic volunteer program.
(b) An add-on to an existing school or college curriculum.
(c) Logging a set number of community service hours in order to graduate.
(d) Compensatory service assigned as a form of punishment by the courts or by school administrators.
(e) Only for high school or college students.
(f) One-sided benefiting only students or only the community (National Service-Learning Clearing House).

Just as any other academic movement, service-learning seeks to become a sustainable part of academia. Steadily this movement has assumed vital positions within the walls of various colleges and universities that has had substantial impact on the lives of students faculty, staff, administrators, and community members.

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As scholars and practitioners move toward establishing a unified definition of service-learning, the National Service-Learning Clearing House lists this most current definition for service-learning, "Service-learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" ("Service-Learning is…"). Because this definition represents a clear balance of academia and society and the focus of this project is on African American males functioning effective in both academia and society, this is the definition that will be used for the purpose of this project.

Sigmon's Typology of Service-Learning

In order to understand the dynamic of service-learning, a closer look at Sigmon's typology of the term is needed. Sigmon looks at the diverse nature of service-learning by observing that many programs may employ service-learning but concentrate on different parts of the concept. Idealistically, service-learning should include a balance between service given and the academic learning that takes place. However, many service-learning programs do not fit this balanced model. Sigmon recognizes this and offers the following figure:

Figure 1 Sigmon's Service Chart

Service-LEARNING	Learning goals primary; service outcomes secondary
SERVICE-learning	Service outcomes primary; learning goals secondary
Service learning	Service and learning goals separate
SERVICE-LEARNING	Service and learning goals of equal weight; each enhances the other for all participants

(cited in Eyler and Giles 1999)

The first line of the figure demonstrates a program in which learning outweighs service. This concept may include a course in which students are asked to participate in limited service. The course may be a gerontology course that requires students to visit a nursing home and write up their observations. While students learn from their observations, the service experience is not a significant part of the course. In SERVICE-learning, service outcomes are most important. With SERVICE-learning of this nature, volunteer service programs may be set up with occasional time for reflection (Eyler and Giles 5). The primary goal of this concept is to perform the service and meet the needs of the community. Many projects of this nature occur during the time of natural disasters because of their heavily service nature and the immediate need for services. This service learning concept allows both service and learning to be two separate entities. This model occurs when colleges and universities may have a service center that offers various service projects for students to participate in, but the projects are not directly related to an academic course or program. The students participate in the projects they deem worthwhile and are left to reflect and draw from their own experiences independently.

The final SERVICE-LEARNING model places equal weight on service and learning. According to Janet Eyler, "this term applies to programs where the two foci are in balance, and study and action are explicitly integrated"(4). While SERVICE-LEARNING is the ideal model for academia, the other three cannot be dismissed because in their own right they serve the purpose and address the principles of service=learning as outline by Sigmon. Each model, (a) allows those being served to control or request the services being provided, (b) allows those being served to become better equipped to serve, and (c) allows those who are serving to also be learners.

Each model also represents the diverse nature of service-learning by allowing the teacher the option to choose the depth of service, commitment of time and resources rendered during the project. The first model (Service-LEARNING) includes minimal time commitment from both the student and the teacher. It also uses limited resources such as transportation to and from the site. The second model (SERVICE-Learning) becomes a little more time consuming because it is service concentrated. The type of service requires less commitment from the teacher but more commitment from the students or participants. Less class time is applied to discussing the service project; however students or participants spend a large amount of time completing the service project. The third type of service (service learning) may not involve any commitment from the teacher and all commitment from the student. Because this type of service separates service from learning, students are not required to do service for a certain class. Students may go to a service center and sign up for certain service projects such as Habitat for Humanity or the area soup kitchen. The fourth type of service (SERVICE-

LEARNING) requires a substantial time commitment and resources. Special attention

must be paid to the type of services rendered as well as the lectures and class discussions

to enhance the experience.

As stated previously, an ideal service-learning class includes a balance between

the services rendered and the learning outcomes; however, it is not ideal to dismiss the

other areas of Sigmon's typology because these areas may be just as effective in meeting

a particular set of academic goals.

Dean's Service-Learning Paradigm

Similarly to Sigmon's work on the typology of service-learning, Thomas Deans

(2000) initiates his concept of the three service-learning paradigms of writing **for** the

community, writing **about** the community, and writing **with** the community. Each

paradigm represents a culmination of service-learning related questions such as:

> What is a service-learning course supposed to do? Which literacy outcomes
> does each service-learning initiative privilege? What kind(s) of texts does each
> initiative generate? How does each define 'social action'? What are the
> ideological assumptions embedded in each course or curriculum? How are
> relationships arranged among student, teacher, and community partner? Which
> audiences are being addressed? How is student writing assessed? (16)

The answers to these questions (among others) grew to represent the categories of:

primary site for learning, privileged literacies, most highly valued discourse, primary

learning relationship, institutional relationship, goals and assessment. Each of these

categories is addressed in each paradigm. Just as Sigmon's typology explains the types of

service-learning programs offered in academia, Deans's "chart is intended as a hypothesis, a schema that outlines how different types of service-learning initiatives foreground discernibly different literacies and learning outcomes" (16). From viewing this chart, educators as well as administrators can gain a clear understanding of the type of service they want their students to be involved in as well as the assessments that will need to be in place.

Figure 2 Deans' Service-Learning Paradigm

	Writing *for* the Community	Writing *about* the Community	Writing *with* the Community
Primary Site for Learning	Nonprofit Agency	Classroom	Community Center
Privileged Literacies	Academic and Workplace Literacies	Academic and Critical Literacies	Academic, community, and hybrid literacies
Most Highly Valued Discourse	Workplace discourse	Academic discourse	Hybrid discourse
Primary Learning Relationship	Student-agency contact (instructor as facilitator)	Student-Instructor (service as facilitator)	Student-community member (instructor as facilitator)
Institutional Relationship	Instructor-agency contact person	Instructor-community site contact	Instructor/department-community center
Goals	(1) Students learn nonacademic writing practices and reflect on differences between academic and workplace rhetorics. (2) Students reflect on service experience to attain critical awareness of community needs. (3) Students provide needed writing products for agencies.	(1) Students serve at schools or community sites and reflect on their experiences. (2) Students develop critical consciousness and habits of intellectual inquiry and societal critique. (3) Students write journals and compose academic-style essays on community issues and/or pressing social concerns.	(1) Students, faculty, and community use writing as a part of a social action effort to collaboratively identify and address local problems. (2) Students and community members negotiate cultural differences and forge shared discourses. (3) University and community share inquiry and research.
Assessment	Can the students move ably between academic and workplace discourses? Have students critically reflected on the writing and service processes? Did students produce documents that will be of real use to the agencies?	Have students provided adequate service to the community site? How sophisticated a critique of social concerns can students demonstrate in academic discussion and writing? Has student academic writing improved?	Have local and academic community members engaged in collaborative writing or research? Can students reflect critically on issues such as cultural difference? Has the local problem been effectively solved, addressed, or researched?

(Deans 17)

For instance, the writing **for** the community paradigm lists the primary site for optimal learning as a nonprofit agency such as Second Harvest Foodbank or Planned Parenthood. The privilege or primary literacies involved includes academic and workplace literacies. In other words, while students are teamed up with the nonprofit

agency, they may create workplace documents such as brochures, newsletters, manuals or grants. The workplace documents act in two ways for the students: first the documents answer a need for the agency and places the student in a "real-world" rhetorical situation, and secondly, the workplace writings become academic as they are built into the curriculum—hence workplace and academic literacies. The primary learning relationship category is pivotal in this paradigm as well. This category places the student in direct relation to the agency contact and places the teacher as the facilitator. This relationship already moves away from the traditional classroom dynamic in which the teacher has total control. Here the teacher is not the only place of authority. The teacher must share this authority with the agency contact person. This relationship is very viable to the assessment portion of the project. Deans credits his writing **for** the community paradigm with changing the traditional composition classroom in three major ways,

> It adds workplace and public genres to traditional essay genres; it shifts the exigency and motivation for writing from meeting teacher and grading expectations to meeting the standards articulated by the community partner; and it changes the teacher-student relationship because the teacher is no longer the sole authority in creating or assessing assignments. (18).

Courses that fall under the writing **for** the community paradigm place more value on workplace literacies which differ from the traditional course that places more emphasis on writing for the teacher.

The writing **about** the community paradigm lists the primary site for optimal learning as the classroom. Here most of the learning and writing takes place within the walls of the classroom. Students engage in traditional service projects such as tutoring, working at a homeless shelter, or Habitat for Humanity; and in turn, write about these experiences and the knowledge gained from them in their essays or academic writing. According to Deans the "emphasis [here] is generally on personal reflection, social analysis, and/ or cultural critique" (18). The writing **about** the community paradigm is different from the writing for the community paradigm in that the teacher is the sole authority. While the act of service removes the course from the traditional classroom setting, the manner in which the students write about their experiences adhere to the traditional methods of journaling, reflective essays, or research papers. And in grading these documents, the teacher relies on traditional methods of assessment. Because of the methods of assessment and writing involved, this paradigm emphasizes academic and critical literacies.

The writing **with** the community paradigm lists the community center as the primary site for optimal learning. In this paradigm students and faculty work directly with the community. They do not go through a community agency or organization. This initiative takes more of a grassroots approach. For instance, students and faculty may join with a group of citizens to address problems or issues within the community. This type of service may involve various tasks such as problem solving, researching, proposal writing and literacy work. Because it involves such a variety of tasks, several literacies are

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addressed and several discourse forms are valued. Here this teacher once again does not possess full authority. This authority is shared with the community.

While Deans's paradigm offers a comprehensive analysis of the types of service-learning programs, he is quick to admit that these paradigms do not represent every type of service, "With the chart of service-learning categories, I do not mean to imply that programs do not cross fences"(19). Deans's, chart along with Sigmon's, represent the diverse nature of service-learning in academia. Both charts [Sigmon and Deans] illustrate the multiple exigencies that service-learning can create.

A Brief History of Composition Studies

The history of composition studies began for similar reasons as service-learning. Both fields began in response to a societal need. Service-learning theoretically began as a way to educate young men to become productive citizens in society and evolved into Dewey's notion of helping society to prosper by helping students make the connection between society and them.

It wasn't until the onset of the industrial revolution that composition studies began to form. Until this time, higher education was designed for the elite. However, as the industrial revolution began to dominate America and Europe, companies and corporations began to create jobs that required their workers to be able to read and write effectively. This need caused schools to rethink their curricula. The need also caused more and more people to enter high school and college. More public institutions began to open and in direct relation to this college boom, land grant colleges opened in the mid 1860s.

As education became more accessible to larger numbers of people, college professors noticed that the elite standards that applied to a select few were not applicable to this new crowd of students. The writing skills of these students were not up to par. They blamed these poor writing skills on high schools. College professors felt that the high schools were not doing a good job of teaching these students correct writing skills. Harvard responded to this cry and instituted the first freshman composition course in 1890. This course acted as a remediation course in writing. In this course, students wrote papers and the papers were evaluated by graduate teaching assistants. Professors felt that they should not have to bother with evaluating the papers because they were remedial.

Since that first composition course at Harvard, the field of composition studies has seen a host of transitions and transformations. In the mid to late nineteenth century, literary criticism overtook the writing instruction class. Instead of focusing on writing, these classes focused on literary works from the canon. Students were required to read these works and respond to them in like manner. While this strengthened students' cognitive abilities, it did little to improve their writing skills. Fred Scott and John Dewey attempted to change this format with the progressive movement which saw the value and importance of writing instruction.

Progressive education attempted to separate writing instruction from literary study. Correctness remained a big part of writing instruction because of its value outside of academia in the real world. Under the guidance of John Dewey, progressives "stressed the communicative function of writing to help draw diverse groups together and integrate them into mainstream society"(Bedford). An example of a writing assignment would

include a class project that recognizes a social problem, collect information about the problem, write a report; and send the report to the correct officials. Unfortunately the progressive movement was not successful in making the separation between writing and literature. Still freshman composition courses devoted very little time to writing instruction.

After the progressive movement, the 1960s ushered in a new look for composition studies. This decade began to focus on the writing process. Writing process interest prompted Modern Language Association and NCTE to sponsor the Dartmouth Conference on writing. This conference emphasized "self-expressive uses of language" among students. The Dartmouth model writing course "encouraged more interaction among teacher and students, more dramatic and collaborative activities"(Bedford). James Moffett's *Teaching the University Discourse (1968)* models the Dartmouth method. During this time composition studies also sought to help students find their own personal writing voice. The concept of finding one's authentic voice was demonstrated in Peter Elbow's *Freewriting*.

During the 1970s the "writing" process became the "composing" process in response to Janet Emig's work. Emig pointed out that thoughts that are in the writer's mind are then recorded in writing. Therefore, writing is the result of cognitive processes in the brain. Writing Across the Curriculum was implemented in a response that students seemed to need "extra help in mastering college-level writing"(Bedford).

From the 1980's to now composition studies have focused on diversity and social constructs. The 1980's focused on the social nature of writing. Mike Rose showed that

bad writing is not only a sign of cognitive disabilities, but can also be a sign of bad writing instruction. The 1990s focused on diversity issues such as race and how this played out in composition studies. Keith Gilyard edits a collection of essays on the subject titled *Race, Rhetoric, and Composition.* To date, composition studies deals with race, sexuality, and class. Throughout the history of composition studies, there remains one constant—the aim of composition studies is movement. This field specializes in moving individuals from a highly individualistic space to a social one.

<u>Service-Learning and Composition</u>

To date, several studies have examined and reported the benefits of service-learning in academia. For instance, *Learn and Serve America* reported that "service-learning programs improve students academic performance and increase their sense of personal and social responsibility"(Young et.al 346). Janet Eyler and Dwight Giles(1999) concluded that service-learning with adequate reflection moves students toward civic responsibility. Gray, Ondaatje, and Zakaras(1999) also found that service-learning enhances other skills "such as critical thinking, communication, teamwork, problem solving, time management, leadership, as well as research and analytic skills"(346). Young et. Al also found that service-learning can assist students in the job market because "volunteer programs have been shown to help attract and retain good employees, build morale, develop employees' team skills, and positively impact profitability measures"(McCarthy & Tucker, 1999).

There is no doubt that service-learning has a positive academic impact on the whole person and organization. But how is this positive impact achieved? It is achieved

through individual courses, placements and assignments. In other words this impact is achieved collectively through individual entities, and in most cases, these entities include content area courses. Robert Bringle and Julie Hatcher(1996) contend that service-learning enables students to get a deeper understanding of course content while Michelle Dunlap(2000) contends that service-learning helps to "enhance a student's understanding of the relationship among readings, course content, and site experiences"(qtd. in Davi 74).

The composition classroom is another entity that adds to the positive impact of service-learning. In the introduction to *Service-Learning and Composition at the Crossroads*(1997), Linda Adler- Kassner, Robert Crooks, and Ann Watters praise the alliance of composition with service-learning, "Though the evidence is largely anecdotal, it points to a source in the sense that service-learning makes communication—the heart of composition—matter, in all its manifestations"(2). These writers go on to state that through service-learning students and teachers feel a greater sense of purpose and meaning through their work.

A survey of the literature involving the alliance of service-learning and composition reveals one fundamental pattern: MOVEMENT. The literature establishes that the alliance of service-learning and composition works to move students to higher ground (critical thinking, social consciousness, civic responsibility, improved writing styles). In "Community Service and Critical Thinking"(1994), Bruce Herzberg demonstrates such movement by describing the development of community service-learning in the Bently College curriculum. The program at Bently began with students

volunteering in soup kitchens and writing about it and slowly evolved into students

performing audit and bookkeeping for nonprofit agencies. Through these service-learning

opportunities, Herzberg noted that students were not making the critical connections or

developing a "social imagination" as he termed it. It is this social imagination that gives

students the "capacity to understand that responsibility for social justice extends beyond

individual acts of charity to comprehending the ways that social institutions affect our

lives"(Gere & Sinor). In this essay Herzberg supports a move from a highly

individualistic place to a place not only of social conscious but of social justice. He views

service-learning in the composition classroom as a way to allow students to explore

through their writing, and, in turn, the writing will prompt them to action.

Similarly in 1997, Anne Ruggles Gere and Jennifer Sinor demonstrate this sense

of movement in "Composing Service Learning." In this piece Gere and Sinor chronicles

the service-learning experience of Renee. Through observing Renee, Gere and Sinor note

that "Like students in composition classes who find it easiest to write personal narratives

about their own life experiences, students in service-learning courses usually start from a

highly individualistic and self-focused perspective"(np). Renee's reflective account

demonstrates her movement from "having no sense of place in the room to authoring a

contingent position for herself"(Gere & Sinor). The goal of composition is to move

students from a highly individualistic and self-focused perspective to a more socially

directed on. Gere and Sinor employs service-learning as a pedagogical strategy to aid

Renee and other students into making this movement. The two observes that "both

service-learning and composition engage students in action"(np). They both differ

"because of the position occupied by the student writer"(np). During the service-learning project, Renee was neither a student nor a teacher. Therefore, because Renee did not belong to a defined group, she was able to compose a position for herself; Thus propelling her into motion or movement.

Nora Bacon also demonstrates this movement in "Community Service Writing: Problems, Challenges, Questions"(1997). Bacon's main objective is "to show, first, how community service writing advances the conventional goals of writing instruction, and, more important, what difficulties we have faced in the effort to integrate community-based writing tasks into courses at Stanford and San Francisco State"(39). However, Bacon's work also demonstrates one very vital goal of composition. Through her chronicles of her service-learning ventures, Bacon recounts how some students worked at places where they did not agree with the politics, but they had to do the work for the organization. This demonstrates movement in the students to be able to move their personal political beliefs aside to help a community organization. This action then moved into their writing. Bacon's work deals with composition instruction being able to move students from functioning or writing in one rhetorical situation to functioning or writing in several or varied rhetorical situations. It is these varied rhetorical situations that are more representative of real-life situations.

While Bacon praises the merits of service-learning, she also identifies possible problems that faculty and students face as they participate in service-learning projects. One particular problem is the paradox between a student writing for a community agency and the teacher. In the classroom dynamic, the teacher is the person in authority and the

audience; however, if a student is writing for a community agency, the agency is that student's audience as well as the teacher. This becomes problematic when the student's personal opinions are at odds with the agency. To demonstrate this situation, Bacon discusses the students who worked with the Peace Center during Operation Desert Shield(soon to be Desert Storm). The students were required to write fact sheets on Kuwait in protest of Desert Shield. The conflict occurred because all three students who worked at this organization were in favor of Operation Desert Shield. Upon learning of this, Bacon suggested that the students choose another agency to write for. The students declined and continued to work at the Peace Center. The students did produce the needed documents but they were not happy with them. While this project presented them with an authentic rhetorical situation, the students were denied the right to use their own voices. The project had a positive affect in that it allowed the students to distinguish between writing for themselves and writing for someone else. Bacon concludes that this issue of conflicting views and quelling one's authentic voice could have been avoided by allowing the students to choose their placements and better guidance from their teacher (45).

By way of problem areas, Bacon also observes that "a more common problem is that students do want to assume the voice of the agency but are unsuccessful"(46). Students are unsuccessful at such as task because oftentimes they are not knowledgeable enough about the organization and the genre of writing required by the organization. The problem of unsuccessfully assuming the voice of the agency can be solved in one of two ways, "one is to extend students' relationships with the community organizations beyond

the limits of the academic quarter or semester[…] Another approach is simply to choose

writing tasks carefully, avoiding assignments that require a great deal of expert

knowledge about genre or about the agency's work…"(47).

Janet Kaufman(2004) further demonstrates this movement in "Language, Inquiry,

and the Heart of Learning: Reflection in an English Methods Course." In this piece

Kaufman describes a very balanced service-learning initiative in the Family Literacy

Center Project. She describes the goals of the center and the project as:

To keep students in high school and help them graduate; to provide opportunities for
preservice English teachers to engage pedagogical approaches they learn about in
Methods class in an academic but formal setting where they can get to know high school
students; to provide opportunities for parents and other adults in the community to learn
to read, write, and speak English and become more involved in their children's education;
and to create extra-curricular opportunities for adolescents on the entire academic
spectrum to develop the meaningful and powerful practice of written, spoken, and visual
communication(177).

Kaufman's descriptions of the goals of the class and project firmly align with Sigmon's
three principles of service-learning:

1. Those being served control the service(s) provided.
2. Those being served become better able to serve and be served by their own actions.
3. Those who serve are also learners and have signifigant control over what is expected to be learned. (57)

Within this dynamic it is obvious that the English students (those performing the service) do have control over what is being learned while the students and parents receiving the services have a choice in which services they receive. Through educating the parents as well as the students, Kaufman and her English students are enabling them to better serve other members of the population who would be in need of such services.

Kaufman also points out one important notion of service-learning and that is for the teacher to let the students learn, "I must allow them to learn—not only useful information but also, as Parker Palmer (1998) puts it, 'a relational way of knowing' that becomes part of them and thus, in turn, will ultimately enable them to let their students learn"(178). One way in which Kaufmen allows her students to learn is through reflection. Kaufman employs Welche's(1999) "ABCs of Reflection." In using the letters as used by Welch A for affect, B for behavior and C for cognition, Kaufman asks her students to consider these three major areas of reflection as they write about their experiences,

1. Their feelings that emerge in relation to the incident;
2. Their perspective on the pedagogical actions or approaches they take in the incident; and
3. Intellectual or cognitive connections they can draw between our course content and their service-learning experience (179).

Reflection remains a key component in service-learning. Kaufman views reflection as "a skill to be used to consider the future in relation to the past, to develop rationality in response to feeling, and to recognize feeling where one may otherwise attend to rational

or objective thinking"(179). Kaufman's definition of reflection is also tightly aligned with the argument of this project. This project views reflection as the stage in which solutions are invented and connections are made. It is during the reflection process that students are able to find possible resolutions to some problems and connect situations and solutions to others.

In each of the sources discussed in this chapter lies one commonality---rhetorical variation. The goal of composition includes producing students who are able to write in various rhetorical situations. Bacon, Herzberg, Gere &Sinor discuss this rhetorical variation as they discuss the subject of writing into being, creating positions, the social imagination and authentic voices.

Chapter Review

The alliance of service-learning and composition proves to be a very viable one. Both fields complement the goals that each aspires to achieve. Service-learning aids composition into producing strong critical writers who are able to function in various rhetorical situations while composition lends the art of writing to service-learning. Through both entities students are able to write themselves and their communities into being.

The field of service-learning continues to prove its viability and staying power with each academic success story. Service-learning is a field with a rich history and conception. Chapter III traces that history from Plato to John Dewey. Chapter III also explores in detail the inception of service-learning into higher education.

CHAPTER III

FROM PLATO TO THE PRESENT: TRACING THE HISTORY AND CONCEPT

OF SERVICE-LEARNING

Chapter Abstract

Service-learning possesses a rich theoretical history that spans from Plato and Aristotle to John Dewey. From this theoretical history sprang the contemporary movement of service-learning that has not only garnered attention from academia, but has also managed to capture the attention of local, state and federal levels of government, churches, and corporate America. This chapter traces the history and concepts of service-learning. It begins by explaining the theoretical concepts of service-learning based on the conceptual theories of scholars ranging from Plato to John Dewey. Chapter III goes on to explain and explore the significance of Dewey's laboratory schools to the fields of education and service-learning. Chapter III also enters into a discussion and analysis of the relation of Thomas Dean's synthesis of Dewey's "knowledge to action and individual to society" two-pronged approaches to Dewey's laboratory school. The chapter concludes by tracing the inception of service-learning into higher education and composition.

Theoretical Roots of Service-Learning

As with most pedagogical movements, the history and theoretical roots of service-learning can be traced as far back as Plato and Aristotle. In *The Republic,* Plato advocates an education that educates the whole person. In his view, it is highly imperative for an individual to be mentally, physically, and spiritually prepared to handle matters of the community. Plato ideally believes that education should be used as a form of good, "You see, you have often heard it said that the form of the good is the most important thing to learn about, and that is by their relation to it that just things and the others become useful and beneficial" (199; 505a). Along the same lines of thought, in *The Nicomachean Ethics*, Aristotle believes that the whole person must be educated in order to make effective decisions regarding the good of the people (6; 1095a). Both Plato and Aristotle share the common contention that education should produce good people who in turn work for the good of their communities.

Plato and Aristotle's notions are echoed in the voices of contemporary educational philosophy where the main goal of education is to produce dutiful citizens with morally just value systems. John Locke and Immanuel Kant both argue that education should produce citizens of good moral character. In "The Epistle Dedicatory," Locke believes that the purpose of education is not to produce scholars but to produce virtuous men who will in turn be productive citizens. He writes to Edward Clark:

> But my Business is not to recommend this Treatise to you, whose
> Opinion of it I know already; nor it to the World, either by your

Opinion or Patronage. The well Educating of their Children is so much the Duty and Concern of Parents, and the Welfare and Prosperity of the Nation so much depends on it, that I would have every one lay it seriously to Heart; and after having well examined and distinguished what Fancy, Custom or Reason advises in the Case, set his helping hand to promote every where that Way of training up Youth, with regard to their several Conditions, which is the easiest, shortest, and likeliest to produce virtuous, useful, and able Men in their distinct Callings: Though that most to be taken Care of, is the Gentleman's Calling. For if those of that Rank are by their Education once set right, they will quickly bring all the rest into Order (80-81).

In this passage, it is evident that Locke views the purpose of education to be that of producing virtuous citizens who will be able to effectively run and maintain society.

Just as Locke has this civil notion of education's purpose in society, Kant contends that the purpose of education is to educate children not only for the present but for the future:

One principle of education which those men especially who form educational schemes should keep before their eyes is this—children out to be educated, not for the present, but for a possibly improved condition of man in the future; that is, in a manner which is adapted to the idea of humanity and the whole destiny of man(14).

While both Locke and Kant support an educational system that produces moral citizens, Thomas Jefferson takes the ideals of Locke and Kant a step further in his *Notes on the State of Virginia* when he argues for an education[for men only] that will produce good citizens, suggesting that a more advanced form of education should be offered to

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those who would become civic leaders or civil servants. This advanced form of education

would allow these future civic leaders and civil servants opportunities to better serve the

state. Jefferson's educational plan involves all students attending the first three years of

grammar school for free. During these three years, students will learn the basics—

reading, writing and math. These schools will also have an official who will annually

choose the smartest student whose parents cannot afford to send him to school. From

there the student will enroll in a higher grammar school for two years. A total of twenty

boys will be sent on to this secondary grammar school. At the end of six years of

instruction, the number will be cut in half. From there, the remaining ten will "continue

three years in the study of such sciences as they shall chuse"(146). Jefferson describes

the result of this program as being

> The ultimate result of the whole scheme of education would be the
> teaching all children of the state reading, writing and common arithmetic:
> turning out ten annually of superior genius, well taught in Greek, Latin,
> geography, and the higher branches of arithmetic: turning out ten others
> annually, of still superior parts, who, to those branches of learning, shall
> have added such of the sciences at their genius shave have led them to…
> (146).

Jefferson goes on to call these superior future civil leaders "guardians of their own

liberty" (148). In looking at Jefferson's selective educational plan, it becomes obvious

that Jefferson feels that while an education is important for all citizens, not all citizens are

capable of working in civil service. However, he does feel that the "influence of

government should be shared among all the people" (148-149). And that the leaders

working for the people must work for the good of the people and the government.

The various theories of education from Plato to Jefferson, demonstrate that all of

these theorists believe that education is not all about facts and figures--instead it is about

possessing knowledge of moral principles and developing character to use these

principles in society. Aristotle demonstrates this ideal as such, "Hence the importance (as

Plato says) of having been trained in some way from infancy to feel joy and grief at the

right thing: true education is precisely this" (35; 11-13.) Their view of higher education is

not to merely graduate great numbers of people. Their view of higher education is to

produce graduates who are prepared to alleviate many of the societal ills that weaken the

human condition.

While these educational models make community service a vital part of an ideal

education, they do not require engaging the student while in school—this is what makes

the model of service-learning unique to this equation. The models for Plato, Aristotle,

Kant, and Jefferson call for action after graduation. Models such as those of Plato,

Aristotle, Kant and Jefferson remain in universities today. But service-learning, as it is

envisioned and practiced in universities across the country makes service part of the

curriculum, preparing students still in school to fill their role as community servants.

The notion that service-learning should be a part of the educational curriculum

can be traced to John Dewey. Dewey's notion of engaged learning challenged the

prevalent educational theories of the time that involved objective learning or learning that

occurred as a result of information being fed straight from the educator to the student in a

passive manner. Dewey's view of knowledge is that it is one's response to events or actions happening in society. Knowledge is gained as one tries to alleviate or respond to a situation. Dewey further supports the notion that one does not truly use reasoning skills or knowledge unless they are placed outside of their comfort zone. While humans are in their comfort zones, they do not feel the need to reflect, analyze or examine. They only feel this need when a problem or uncomfortable situation arises. It is during this time that they must consciously reflect upon, analyze and examine the situation (Rocheleau 4).

This move from a place of comfort to a place of discomfort represents concrete situations whereas the place of comfort represents passive classroom practices while the place of discomfort represents experiential learning or immersing the student into the situation. Dewey recommends that knowledge acquisition should be related to "concrete situations and the challenges they present" whereas the traditional model of education believes in equipping students with basic skills through memorization, note-taking and so forth so that they can then apply these skills once they have completed a program of study (Rocheleau 5). To Dewey this is an antiquated notion. He favors abandoning passive education for the more effective active education. Through active education, students are able to learn theories, facts and ideas as they relate to a real-life situation. According to Rocheleau, Dewey argues against the "prevelant epistemological theories from early modern rationalism and empiricism to the twentieth-century analytic philosophy"(4). Dewey argues against these theories because they basically look at knowledge as being objective and categorize knowledge into two general types: a) empirical knowledge which is based on information gathered from the senses and b)

knowledge provided by "the inherent workings of the mind, in areas such as math, logic, and ethics"(4). Dewey's argument in response to these types of objective knowledge is that "knowledge is always an active attempt to respond to one's situation in the world. Knowledge does not mirror the world but is rather a tool for getting around in it" (Rocheleau 4).

Dewey supports an experiential education. He states that "as livelihood and leisure are opposed, so are theory and practice, intelligence and execution, knowledge and activity" (262). Dewey goes on to advocate an education based on knowledge gained through experience. The idea of knowledge gained through experience resonates with Dewey's notion of experiential education. His model calls for individuals to immerse themselves in the experience in order to become knowledgeable about the subject. This immersion will then lead the individual to move towards a resolution for the issue. It is this model that support's Dewey's inception of the Laboratory School.

Dewey's Laboratory School and Service

During Dewey's day, he recognized several trends affecting society. Many of these trends dealt with the familial structure. One particular trend Dewey noted was that parents were not teaching their children as his parents had taught him. Dewey also noted various trends such as a rise in crime caused by young people, a rise in the homeless rate as well as a rise in the unemployment rate. These societal ills observed by Dewey represent much of what society sees today. Ryan parallels Dewey's time to our own:

The 1990s are turning out to be astonishingly like the 1890s. Not in the sense that exactly the same anxieties strike us on exactly the same occasions. But Dewey was moved to write about individual unease and social and political failures in a context that resembles our own in crucial ways. Dewey's America was one in which the problems of the inner city were appalling. In the early 1890s homelessness in Chicago sometimes reached 20 percent; unemployment frequently hit one in four of the working population…social conflict was everywhere: Strikes were physically fought out with a violence we have not seen for sixty years. The upper classes were apparently indifferent to the fate of the poor and even to the fate of the working near poor. In the cities the response of the better-offs was to remove themselves to the suburbs…and in the courts it was to make it impossible for unions to strike…Nor was it clear what any individual person should or could do about all this.(24).

Dewey designed his laboratory school with these four hypotheses in mind:

1. What can be done, and how can it be done, to bring the school into closer relation with the home and neighborhood life.

2. What can be done in the way of introducing subject-matter in history and science and art, that shall have a positive value and real significance in the child's own life; that shall represent, event to the youngest children, something worthy of attainment in skill or knowledge; as much so to the little pupil as are the studies of the high-school or college student to him?

3. How can instruction in these formal, symbolic branches—the mastering of the ability to read, write, and use figures intelligently—be carried on with everyday experience and occupation as their background and in definite relations to other studies of more inherent content, and be carried on in such a way that the child shall feel their necessity through their connection with subjects which appeal to him on their own account?

4. Individual attention. (*The School and Society*, 166-169)

Dewey set out to answer his four questions by doing rather than theorizing the best

solutions to such pressing problems. Dewey contends that the purpose of his school is to

"create new standards and ideals" and "lead to a gradual change in conditions" Dewey,

1896c. p.417).

Dewey observes that society is an ever-changing entity and that we must adapt to

such changes. For Dewey, school is the place to train our children to adapt to society and

tackle the issues that plague society. Dewey asserts:

> When the school introduces and trains each child of society into
> membership within such a little community, saturating him with the spirit
> of service, and providing him with the instruments of effective self-
> direction, we shall have the deepest and best guaranty of a larger society
> which is worthy, lovely, and harmonious (Dewey –School and Society,
> 29).

From this assertion, it is evident that Dewey believes that the place to teach societal

responsibility and service is the school. For Dewey, the school should be more than a

place where children memorize abstract concepts and follow stiff regiments. School

should be a place of discovery, experiment, and social responsibility. Based on these

principles, Dewey introduced the concept of the Laboratory School.

The theory behind the laboratory school is the classroom is a "cooperative society

where children at any stage of development can solve problems and where 'the

systematic knowledge of adult consciousness is gradually and systematically worked

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out'" (Tanner XI). In the same breath, Dewey's school allowed children to solve problems through experience. "Educational institutions", to Dewey, "should be equipped so as to give students an opportunity for acquiring and testing ideas and information in active pursuits typifying important social situations"(Dewey, MW 9:169).

In looking at the model of the laboratory school, teachers hold the key positions as facilitators for knowledge. Dewey places the onus on them to create a learning environment conducive to service-oriented and experiential thought. Dewey maintains that "Every recitation in every subject gives an opportunity for establishing cross connections between the subject matter of the lesson and the wider and more direct experiences of everyday life" (Dewey, MW 9:170). And how should the teacher approach such an undertaking? Dewey answers this question by stating that the best teachers understand the desirability to interconnect points of knowledge. Therefore the best teachers place their students "in the habitual attitude of finding points of contact and mutual bearings"(MW 9:171). Dewey goes on to offer this type of guide for teachers to follow:

> They are first that the pupil have a genuine situation of experience—that there be a continuous activity in which he is interested for its own sake; secondly, that a genuine problem develop within this situation as a stimulus to thought; third, that he possess the information and make the observations needed   to deal with it; fourth, that suggested solutions occur to him which he shall be responsible for developing in an orderly way; fifth, that he have opportunity and occasion to test his ideas by application, to make their meaning clear and to discover himself for their validity (MW 9: 170).

Reconciling Dualisms According to Thomas Deans

Dewey's laboratory school represents a compilation of his lifelong scholarship on education. Much of the theory and organization placed into the laboratory school mirrors some of Dewey's pivotal works such as *Democracy and Education* and *School and Society*. Thomas Deans bases his synthesis of Dewey on two basic relationships: knowledge to action and the individual to society. According to Deans Dewey "reconciles the knowledge/action dualism by articulating a theory of experimentalism, and he reconciles the individual/society dualism by ever returning to principles of civic participation and democracy"(30). Deans believes that these "two strains of thought…provide scaffolding for theory building in service-learning"(30).

When looking at the individual strain of the action/reflection phase of Dewey's dichotomy, Deans reveals that Dewey places experience, experimentalism and the "recursive relation of knowledge" to action. In the following passage from Dewey's *Middle Works*, the doing and reflecting relationship becomes evident as Deans points out in his own work:

> The nature of experience can be understood only by noting that it includes an active and a passive element particularly combined. On the active hand, experience is trying—a meaning which is made explicit in the connected term experiment. On the passive, it is undergoing. When we experience something we act upon it, we do something with it; then we suffer or undergo the consequences…The connection of these two phases of experience measures the fruitfulness or value of the experience…Two conclusions important for education follow. (1) Experience is primarily an active-passive affair; it is not primarily cognitive. But (2) the measure of

value of an experience lies in the perception of relationships or continuities to which it leads up (9:147).

From reading Dewey's passage, it becomes evident that reflection and doing must form a certain type of codependent relationship. For Dewey, true education cannot be mastered without the two key components of experimentation and reflection; The aim of reflective thought is "to transform a situation in which there is experienced obscurity, doubt, conflict, disturbance of some sort, into a situation that is clear, coherent, settled, harmonious" (*How We Think*, 100-101). Janet Eyler and Dwight Giles(1999) echo Dewey's observation in *Where's the Learning in Service-Learning*. Eyler and Giles contend that students who participated in a type of volunteer program without a formal reflective process described their experiences in terms of personal growth and tolerance. They expressed a "greater gratitude for their own good fortune, greater tolerance, greater appreciation of other cultures, or learning to work with others" (172). On the other hand, students who engaged in service-learning that included structured reflection talked about the same things as the first group of students did; but they also talked about "what they learned and how they could apply it to the real world" (172). This research solidifies Dewey's notion of reflection and action. It demonstrates how students, through reflection, were able to "link the personal and academic"(Eyler & Giles 172). In Dewey's mind, these students have truly been educated.

In looking at Dean's assessment of Dewey's action/reflection two-pronged approach, it becomes evident that a defined relationship exists between the two. The relationship reveals that knowing is recognized through action, "Knowledge is born of

inquiry, a recursive relation to experience through which thought is intertwined with action"(Deans 32). While Dewey's theory is that knowledge is formed through action or experience, he distinguishes that not all experiences are equally just in obtaining knowledge, "the belief that all genuine education comes about through experiences does not mean that all experiences are genuinely or equally educative" (Dewey, Experience 25). Dewey defines a quality experience as being one that "live[s] fruitfully and creatively in future experiences" (MW 28).

In exploring the action/reflection stage of Dewey's two pronged approach, Deans drives home Dewey's assertion that knowledge is gained through "fruitful" experiences. These fruitful experiences usually lie within the natural confines of society—which translates into how the individual relates to his/her society. Deans examines this relationship through synthesizing Dewey's scholarship involving his individual/society two-pronged approach.

In his Later Works, Dewey establishes that, for him, education has a social aim or goal, "Unless education has some frame of reference it is bound to be aimless, lacking a unified objective" (LW 11; 145). Dewey later refers to this "unified aim" as a democracy. In his discussion of Dewey's view of a democratic educational system, Deans quickly interjects that for Dewey the idea of democracy in education is not one of a political nature—rather it is one that is "emphasizes cultural factors—civic participation, open communication, and social interaction"(33).

Dewey contends that for him democracy "is the very idea of community itself"(The Public and Its problems 148). With this concept in mind, Deans settles on the

observation that Dewey's idea of democracy is community-like in nature. His concept

emphasizes "the possibilities of cooperative life rather than the dangers of unchecked

power or conflicting interests"(Deans 34). Since education has a social aim and much

knowledge can be gained from experiencing these social aims, Dewey's connection

between knowledge and democracy becomes explicit. In reference to this connection,

Dewey notes that "since democracy stands in principle for free exchange, for social

continuity, it must develop a theory of knowledge which sees in knowledge the method

by which one experience is made available in giving direction and meaning to

another"(MW 9:355). From this model, it is clear that Dewey favors a service-oriented

curriculum rather than an individualistic one. And the only way to grasp this service-

oriented curriculum is to engage in society.

In looking at Dean's synthesis of Dewey's two-pronged approach of knowledge

to action and individual to society, one main observation that must be recognized is that

for a service-oriented curriculum to be successful, it must contain all elements from both

two-pronged approaches. These approaches undergird the model for service-learning

pedagogy and theory. Eyler and Giles employ these two two-pronged approaches as they

describe what they term the "Five C's"(connection, continuity, context, challenge and

coaching) for effective service-learning reflection:

> [connection]Connection is a central concept of effective service-learning.
> At its heart, service-learning rests on the assumption that learning cannot
> be compartmentalized between the classroom and the use of what is
> learned later, in the community, or between affective and cognitive
> learning…[continuity]The principle of continuity was central to Dewey's

thinking; learning is never finished but is a lifelong process of understanding. Reflection must be continuous…[context] People do not become good problem solvers or experts in the abstract…The messiness of the community setting is not just noise; it is integral to learning. Knowledge and skills are contextual…[challenge] Growth rests on puzzlement, on challenge to current perspectives, and on the challenge to resolve the conflict. Students develop more complex and adequate ways of viewing the world when they are challenged but not overwhelmed by new experiences…[coaching] Challenge is central to growth, but without adequate support it is likely either to discourage the student or lead to the rejection of new insights and information so that the student falls back on previous ways of viewing the world. (183-184).

Eyler and Giles employ both the knowledge to action and the individual to society two-pronged approaches in their mention of connection, continuity, context challenge and coaching. During this process of growth and change, students acquire knowledge as they make connections while they are doing the action. They are also obtaining knowledge and practicing reflection as they are situated in society (context). During the challenge phase, the student's knowledge base begins to grow and expand on various levels. And it is during the coaching phase that with the support of the facilitator or educator the student is able to move from an individualistic nature to a more global one. Each of these phases entails the individual moving from a place of isolation to a place of community hence individual to society.

In practicing service-learning, a form of democratic education, like Dewey before them, Eyler and Giles make innovative action by faculty the key component to successful learning.. For Dewey, educators must play a pivotal role in facilitating students with service-oriented opportunities. Eyler and Giles insist that educators play central roles in

facilitating the reflection process of their students. At any rate, Eyler and Giles, like Dewey before them, are clear on the fact that the aim of education is a social one, and that knowledge is gained through meaningful experiences that are reflected upon.

<u>The Inception of Service-Learning into Higher Education and English Studies</u>

The 1960s and the 1970s brought with them a great social awareness. Lyndon B. Johnson's War on Poverty campaign and the Watts Riots loomed in the hearts of socially conscious suburbanites and educators. In reaction to these social uprisings and changes, educators and students began analyzing and questioning their monolithic education system that failed to serve various populations and take the greater good of the surrounding community into consideration. Many groups such as Students For a Democratic Society and the Student Nonviolent Coordinating Committee worked to create an academic system that would serve diverse populations and make education a more meaningful, life-changing experience.

While the 1960s and 1970s appear to be the foundational grounding for service-learning, the roots of service-learning go as deep as the 1800s beginning with the inception of the Land-Grant Act of 1862. Concentrating mainly on agriculture and industry, this act explicitly linked service to higher education. In response to this linkage, Woodrow Wilson, who would go on to become President of Princeton University in 1902, stated, "It is not learning but the spirit of service that will give a college a lace in the annals of the nation"(cited by Boyer1994, 48).

While Dewey is credited with the grassroots of service-learning and engaged learning, according to Wutzdorff and Giles, "The term service-learning first arose in 1964

in connection with community service programs developed by the Oak Ridge Associated

Universities in Tennessee" (Wutzdorff 107). However the term first appeared in 1967

through work done by Robert Sigmon and William Ramsey at the Southern Regional

Education Board (Jacoby 12). Since the inception of these two extremely important dates,

there have been several service-learning milestones in higher education, for instance in

1972, a federal program called the University Year for Action was formed. The program

involved students from college campuses country wide serving their communities. A

number of colleges and universities credit their campus-based service programs' origins

to the year 1972. Also during the early 1970's the National Center for Service Learning

was founded within the national government.

The service-learning movement that garnered momentum during the 1960s and

1970s did not last for several reasons. J.C. Kendall identifies three substantial reasons for

the movement's failure during this time:

1. Most of the programs were not integrated into the central mission and goals of the schools and agencies where they were based.

2. those in the community service movement learned several important programmatic lessons about the balance of power and the pitfalls of "helping others" or "doing good"…Parternalism, unequal relationships between the parties involved, and a tendency to focus only on charity— "doing for" or "helping" others—rather than on supporting others to meet their own needs all become gaping pitfalls for program after well-intentioned program.

3. We learned that while it sounds great to help young people learn through service experiences in the community, the

service experience does not ensure that either signifigant learning or effective service will occur (8-10).

The service-learning movement popular in the 1960s did not service in universities as it was first developed. However, because of a reconsideration of efforts from members of academia, the year 1985 marked a resurgence of the movement. In 1985 advocates of service-learning concentrated their efforts on reaching the "halls" of academia. During this time, Campus Compact, an organization made up of universities and colleges that prized service-learning formed. The forming of campus compact made a significant impact on service-learning in higher education. The board of Campus Compact is made up of college and university presidents who "support the educational value of service and make a commitment to foster public service on their campuses" (Wutzdorff and Giles 107). While early in its formation, Campus Compact's membership roster included a very limited number of types of colleges and universities, it did expand and today "has become a major catalyst for postsecondary service and the development of service-learning programs" (Wutzdorff and Giles 107). Other programs both federal and local engage students in service and community involvement through areas such as sponsorship and awareness.

In 1989, the US Department of Education initiated Student Literacy Corps (SLC). SLC encouraged colleges and universities to become involved in efforts to increase literacy in their local communities by offering them grants to set up literacy programs. One requirement of the grant was that the literacy program formed had to be tied to

academic courses so that students could receive academic credit for their efforts. Unfortunately, in 1994 SLC was discontinued and most of the programs that originated from this organization were not able to sustain themselves beyond the two years if funding that were allotted by the grants (Wutzdorff and Giles 108).

Also during the 1990's, under the Clinton administration, Americorps, began sending thousands of young people into communities to perform service. The students are paid minimum wage for their services and at the completion of their service, receive an educational stipend.

In 1995 at its annual conference, the American Association for Higher Education (AAHE) chose the theme "The Engaged Campus." Choosing this theme reflected the "growing interest shown by educators in establishing or strengthening connections with their surrounding communities" (Wutzdorff and Giles 108).

Since 1995, integrating college writing instruction and service-learning has gained significant momentum in higher education. The Conference on College Composition and Communication (CCCC) placed service-learning in its 1997 conference program. At the conference, in the name of service-learning, thirty-three papers were presented, two startup workshops were given, two special interest groups met and most importantly, "one keynote speaker lauded service-learning as a particularly apt response to major institutional changes in higher education" (Deans 12). In 1998, CCCC went on to profile many more service-learning papers and presentations. The organization also "added a symposium and a number of local community site visits during the conference"(Deans

12). CCCC continued this surge in 1999 with more paper and presentations on service-learning.

Also several networks and special interest groups formed by and for teachers and scholars of rhetoric and composition have sprung up and continue to develop. For example, CCCC launched the CCCC Service-learning and Community Literacy Special Interest Group. On the national level, several organizations such as Campus Compact, the American Association for Higher Education, the National Society for Experiential Education, the National Information Center for Service Learning, The American Association of Community Colleges and The National Council of Teachers of English all work to support the mission and goals of service-learning. Also service-learning is now supported by various administrative offices on the campuses of several colleges and universities.

In conjunction with the various networks and special interest groups formed, scholarly publications have been formed to further legitimize the service-leaning movement. In 1995, *The Michigan Journal of Community Service-Learning* was launched. The landmark publication is the first peer-reviewed journal devoted solely to the field of service-learning. Soon after the launching of *The Michigan Journal of Community Service-Learning,* in 1997 the field of rhetoric and composition welcomed its first publication dedicated to service-learning in composition studies, *Writing the Community: Concepts and Models for Service-Learning in Composition.* Articles then begin to appear in journals such as *College English, Composition Studies, The Writing Instructor* and *College Composition and Communication.* To date countless graduate

students have written dissertations and thesis papers that add to the pedagogical and theoretical roots of service-learning. As scholars and students continue to study the total affects of service-learning in academia, the field will continue to grow.

Since, the field of composition welcomed *Writing the Community: Concepts and Models for Service-Learning in Composition,* great strides have been made with integrating service-learning into the composition curriculum.

Chapter Review

Plato believes that education should be used for the good while Aristotle believes that one should be educated in order to take care of his community. From Plato to Thomas Jefferson, education is viewed as a means of producing civic minded citizens. John Dewey, the father of experiential education, believes that it is up to the educational system to produce socially minded and compassionate individuals. The commonality between these great thinkers is civic responsibility. The conception of service-learning lies in the realms of civic responsibility and experiential learning.

As John Dewey further developed the theory of service-learning, reflection became a key component. Eyler and Giles, like Dewey, agree that the aim of education is a social one, and that knowledge is gained through meaningful experiences that are reflected upon. It is reflection that prompts students to invent solutions to the problems.

Chapter IV will discuss the aim and definitions of rhetorical invention as well as the role it plays in composition studies and in the alliance of service-learning and composition.

CHAPTER IV

THE ALLIANCE OF SERVICE-LEARNING AND COMPOSITION STUDIES THROUGH INVENTION

<u>Overview of Invention Terminology</u>

Throughout rhetorical history, several terms have been coined to represent and relate to invention. Aristotle believed invention to be a technique used by the speaker when responding to or creating arguments. Aristotle listed invention among the five parts of the rhetorical process (arrangement, memory, style, and delivery are the other four). Janice Lauer(2004) views Aristotle's notion of invention as a way to engage the speaker or writer into looking at and examining alternative solutions,

> inherent in the notion of invention is the concept of a process that engages a rhetor (speaker or writer) in examining alternatives: different ways to begin writing and to explore writing situations; diverse ideas, arguments, appeals, and subject matters for reaching new understandings and/or for developing and supporting judgments, theses, and insights; and different ways of framing and verifying these judgments (6-7).

Kairos, a term employed by the sophists to represent invention means "the right or opportune time to do something, or the right measure in doing something"(Kinneavy 221). This definition of kairos implies that there is a "right" time for rhetoric to occur or

effectively occur. This concept is very vital to rhetoric because rhetorical discourse is always associated with a specific time, place, or event; therefore, it is important for the initiation of rhetoric to be appropriate. Kinneavy(1986) uses this example from the *Seven Sages of Greece* in demonstrating this point, "Seal your word with silence and your silence with the right time"(222).

During the Roman period, the term stasis began to show in rhetorical practice. Similar to kairos, stasis is used as a strategy to "determine the starting point of discourse"(Lauer 7). The two terms are different in the sense that kairos represents the "right" time. Stasis represents the "right" point. Rhetors use stasis to decide the placement of a certain issue whether it's "a question of fact, definition, or value" (Lauer 7). Once this is decided, the rhetor then begins a discoursive process to resolve the issue or conflict. The resolution then becomes the thesis or main contingent for the argument; whereas, with kairos, the thesis is identified. The rhetor then has to find the appropriate time to address it.

The 1960s ushered in more new terms in relation to invention. One common term is epistemic which means "making knowledge" (Bizzell and Herzberg 1990). While the term epistemic began to appear in the 1960s John Locke made it a prominent concept in his *Essay Concerning Human Understanding* (1690). In this piece, Locke juxtaposes the Greek notion that rhetoric transmits knowledge. From the ideas of John Locke, sprang scholarly material by Robert Scott who echoes the notions of Locke by contending that "rhetoric creates knowledge, not just transmits it and gives it effectiveness"(Lauer 8).

Heuristics is another term added to the field of rhetoric and the body of invention during the 1960s. Janice Lauer defines heuristics as

> Modifiable strategies or plans that serve as guides in creative processes. Writing heuristics try to prompt thinking, intuition, memory, inquiry, and imagination without controlling the writer's writing process. Heuristics are based on expert writer's strategies, which can be taught (154)

Heuristic strategies may involve questions or other prompts used to guide inquiry. They prompt writers to look at and form alternative relationships in order to gain new insights or understandings.

One prominent heuristic strategy devised during this time is the pentad. Kenneth Burke developed the pentad to help students identify the language of the agents and actions of a text. Burke believes that "statements about motives can be studied and compared by examining the ways in which they treat the dramatic elements of human relations: act, scene, agent, agency and purpose"(Bizzell and Herzberg 990). While Burke intended for his pentad to aid students in one way, compositionists began to look at the pentad and its ability to help writers produce subjects. The pentad produces five areas (act, scene, purpose, agent and agency) that writers can use as guides for topics.

The modern era brought with it three main terms that relate to invention: intertextuality, signifying practices, and subjectivity. Intertextuality concentrates on one looking within the text to find the source of that particular text's meaning. Signifying phrases refer to one describing the "characteristic means by which a community produces and analyzes meaning"(Lauer 10). Subjectivity characterizes the means of self-knowledge as well as the amount of agency or control writers have over their positions.

Invention From a Classical Standpoint

Invention from a classical standpoint, equips speakers and writers with a blueprint of how to choose specific arguments suitable for various rhetorical situations. Because this time period deals mainly with various types of oratory, "knowledge did not exist outside of language "(Crowley 3). Because of this belief, knowledge was thought to be a communal entity—it was thought to be shared by all members of the community. With this in mind, the job of the rhetor was to look at what is known and compare and apply it to the argument. The rhetor had to arrange his information in such a way that the language of the argument would "affect listeners in the desired fashion" (Crowley 3). This "desired fashion" created by the rhetor depended heavily on invention. The importance of invention can be seen in the classical works of Plato and Aristotle. It can also be seen in Cicero and Quintilian; however, Plato and Aristotle's works are representative of Cicero and Quintilian in that Plato and Aristotle both view rhetoric as a systematic process. Therefore, for the purpose of this particular chapter, only the ideals of Plato and Aristotle will be discussed.

According to Janice Lauer(2004), Plato gives his interpretation of invention in *Phaedrus* as he discusses main areas of initiating discourse, "inspiration of the muses (13,16, 17, 54), dissonance between the two speeches that prompts the third speech, adaptation to the situation(kairos) by knowing the souls of the audience(58, 67, 70), and love itself"(17). The inspiration of the muses occurs during Socrates' challenge to Lysias. In this speech, Phaedrus demonstrates that a good speech must inspire or act as a muse for its audience:

> PH. You are absolutely wrong, Socrates. That is in fact the best thing about the speech: He has omitted nothing worth mentioning about the

subject, so that no one will ever be able to add anything of value to complete what he has already said himself (235B).

Because Phaedrus expresses the idea that in order for the opposing rhetor to make a rebuttal the previous speaker has to leave him something to rebut, Plato clearly demonstrates that invention is dependent on other sources. The second area of discussion is dissonance between the two speeches that prompts the third speech. This area is demonstrated in the Discussion of Rhetoric:

> SO.   We can therefore find the practice of speaking on opposite sides not only in the lawcourts and in the Assembly. Rather, it seems that one single art—if, of course, it is an art in the first place—governs all speaking. By means of it one can make out as similar anything that can be so assimilated, to everything to which it can be made similar, and expose anyone who tries to hide the fact that that is what he is doing (57-58).

The third area of discussion, adaptation to the situation (kairos) by knowing the souls of the audience is demonstrated in the Discussion of Rhetoric:

> SO.   Since the nature of speech is in fact to direct the soul, whoever intends to be a rhetorician must know how many kinds of soul there are(73).

In looking at the three of the four areas mentioned, one can see that for Plato invention is steeped in an oral tradition and is used to locate support for an argument. Donald Bryant contends that "for Plato the art of persuasion was needed to communicate truths mastered

and understood else where"(qtd in Lauer 18). In other words, invention, for Plato, is not

epistemic. It does not act as an originator of knowledge. Instead it acts as a conduit for

dispersing knowledge that is already known.

While Plato pays little attention to invention as a creative source, Aristotle's

rhetoric is based on the idea of creativity. Richard Hughes (1965) refers to Aristotle's

rhetoric as a "creative rhetoric"(38). Hughes goes on to support that it is the sense of

creativity that makes up Aristotle's doctrine on argument. In this instance Hughes

contends that when Aristotle's argument means discovered judgment. It is the rhetor who

discovers the judgment and shapes it in a way that it can be passed along to the people in

a clear and concise manner. This observation makes an argument a generative process

that moves a judgment from a place of isolation to a place of acceptance by the audience.

Hughes dissects the parts of Aristotle's concept of argument as such:

> The essential items in Aristotle's concept of argument are the gradual
> evolution of a judgment out of disparate and embryonic evidence, the
> formulation of the realized judgment in the rhetor's own mind, and the
> propagating of that realized judgment in whatever structures will lead to a
> duplication of his discovery in the mind of his audience. The proper
> symbol of the Aristotelian judgment is a lamp which first directs and then
> reveals and then directs again (38).

Here Hughes emphasizes the creative nature of Aristotle's rhetoric. It is evident that for

Aristotle, invention is the main instrument for discovery. Aristotle's topics aid in this

invention by supplying headings under which arguments may be stored.

Both Plato and Aristotle demonstrate the importance of invention during the

classical periods. While Plato looks at invention as not being epistemic and acting more

of an agent for finding support, there still remains a sense of creativity in his notion. Aristotle's notion of invention involves a sense of creativity from the very beginning of the argument to the end. Aristotle views invention as the main instrument for discovery.

Invention From a Medieval Standpoint

Medievalists assumed that "whatever could be known was enshrined in authoritative books and commentaries or in God's law made manifest in the nature of things"(Crowley 5). Because of this view of knowledge, invention experienced a shift in purpose. Invention became not a method or instrument of creativity, instead it became a method of understanding—it aided in understanding what is already known. Richard McKeon describes the three lines of intellectual development influenced by invention: rhetorical theory, theology, and logic. Works on rhetorical theory presented shortened forms of the theory, sometimes reducing the theories to one to two sentence descriptions. The arts of letter writing, poetry and preaching were formed during this time. However, instead of becoming basis for creations, they became means for remembering this shortened form of invention. Preaching and religious studies thrived during this time. In The Form of Preaching Robert Basevorn "advocated the invention of themes in the use of topics for preaching"(Crowley 32). Basevorn described effective invention as occurring with "a feast, begetting full understanding, based on an unchanged Bible text, containing only three statements or less, having sufficient concordances with these statement, and having a theme that could serve as an antetheme or protheme" (Murphy, *Rhetoric in the Middle Ages*, 348- qtd in Lauer 32-33). Rhetorical invention also offered methods for analyzing scriptures. Logic changed in that the old logic was used to provide topics for

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discovery while the new logic came to be used as the "inspiration for the scientific method—to discover things, not arguments."(Lauer 33)

Invention from the Renaissance Standpoint

The Renaissance is credited with reviving classical rhetoric and waking up the debates and theory surrounding invention. In The Arte of Rhetorike, the first full rhetoric written in English, Thomas Wilson adapts classical and medieval invention practices to his time. For instance, "he included topics for pathos (100-3) and special topics for ethos in the introduction of a text, especially for the establishment of good will(133-39)"(Lauer 34). Francis Bacon delivered a blow to the field of rhetoric by contending that rhetoric is not epistemic. Bacon claims that rhetorical invention only retrieves what is known; it does not produce knowledge:

> The invention of speech or argument is not properly an invention: for to invent is to discover that we know not, and not to recover or resummon that which we already know: and the use of the invention is not other but out of the knowledge whereof our mind is already possessed, to draw forth or call before us that which may be pertinent to the purpose which we take into our consideration. So as to speak truly, it is no invention, but a remembrance or suggestion, with an application; […] that it hath already obtained the name, let it be called invention (qtd. in Lauer 36)

Invention From the Modern and Current Traditional Standpoints

John Locke's *Essay Concerning Human Understanding* is credited with ushering in the modern and current traditional time periods. It is Locke's work that demonstrates that knowledge occurs in a human's individual mind. Through this observation Locke established that the acquisition of knowledge is influenced by a human's perception and relation to ideas and concepts occurring in his/her mind. Scientific knowledge gave way to allowing humans to understand that through a systematic method, he/she could obtain

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knowledge about the earth. The idea that humans can now obtain knowledge individually and depend on science for knowledge about the earth causes problem for invention during the modern and current traditional times. "For one thing the location of the speaker or writer's invention within the individual mind problematized the authority of any thinker's discourse insofar as the only authority he could cite for the validity of his analysis was the process of his private ruminations"(Crowley 9). This school of thought places invention back into a space of isolation and confusion.

Exploring Scott Lloyd DeWitt's Current Traditional Notion of Invention

Ask any composition instructor what they spend most of their time teaching and the answer is bound to be invention. Within this current-traditional time period invention remains a difficult concept for students to grasp. Part of its difficulty rests in the idea that many first year writers lack the type of world views and experiences that higher education value as legitimate views and experiences. The other part rests in the idea that composition curriculums bombard students with stilted one size fits all heuristics. Wherever the responsibility lies, invention is still a challenging concept for students to grasp and teachers to teach.

Scott Lloyd DeWitt echoes this notion in *Writing Inventions: Identities, Technologies, Pedagogies.* DeWitt offers a series of recursive events that describe the process of invention:

> o Invention in writing occurs when a writer makes a connection between two or more initial discoveries. At least one of these initial discoveries is external (what the writer encounters), and at least one is internal (what the writer recalls from within). Even if the writer sees a new connection between two internal discoveries,

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both of which were recalled from within, he or she was able to do so because of an encounter with something external—however small, sometimes not even discernible—that allowed that connection to be made. Likewise, if the writer makes a connection between two external discoveries, something internal—possibly nothing more than basic interpretation—pushes the connection.

o The connection itself is formed into and becomes something new to the writer—an invented discovery. However, this invented discovery is still just that—a discovery—and belongs only to the writer; it exists in a rather chaotic and scrambled form—thought—in the writer's mind.

o As the writer commits the invented discovery to writing, external and internal discoveries continue to be made. He or she is confronted with rhetorical consideration or role, purpose, audience, additional information and insight, and the use of a language system. This written invention forms and re-forms along the way, a process of maturation. (23)

DeWitt's description of invention separates itself from traditional composition teachings in that it does not concentrate on a linear process. For example, most composition courses teach a unified process of prewriting, writing, and rewriting. Invention strategies such as brainstorming and clustering are taught, but they are not taught as being a part of the writing process. This becomes problematic for this model because it alienates invention from the writing process. DeWitt's descriptions take invention into account with the writing process and make no mention of a linear process. DeWitt sees invention as being more of a layering experience. It begins as the student notice something and makes a mental note and makes connections. Then they have another experience and try to pull the two experiences together. DeWitt contends that the goal of writing instruction is to "teach our students to seek out multiple and diverse moments of invention in order to see productive connections that will result in rich, elaborate, and plentiful written inventions" (24).

DeWitt's notion of invention also separates invention from being a linear process. Knowledge acquisition is not a linear. For instance, the human mind does not acquire knowledge in a certain order. Knowledge is acquired through observation and noticing. Invention, in this instance, can better be explained as a connect- the- dots game. In connect –the- dots, each dot (information) is lined up on a grid (environment). Students begin at one dot (information), experience something (line) and incorporate more information (dot). Therefore, the acquisition of knowledge involves a process of connecting the pieces of information through experience to other pieces of information. And the pattern that is formed at the end of the connection process represents the newly created knowledge.

DeWitt employs the act of noticing as a way to move students toward invention. Ann Berthoff (1984) offers a near description of noticing in the following quotation:

> Any composition course should begin, I believe, with exercises in observation…The reason for a writer to have a lot of practice in looking is not to gain skill in amassing detail to be deployed in descriptive writing...The real reason for beginning with observation is that looking— and looking again—engages the mind, and until that happens, no authentic composing is going to take place (3).

Berthoff contends that students need to be taught to observe and look at objects or situations in more detail. DeWitt defines noticing as "allowing one's eye to be caught"(33). To DeWitt, this is an active process of becoming passive enough to allow some object or situation to catch one's attention. Noticing is one's way of letting his/her guard down. The contention is is that as long as a person has their guard up about what they will or will not allow into their psyche, it is difficult to let thoughts and images

freely flow. Keeping one's guard up disrupts invention. Noticing is also the beginning

step to invention. Once someone notices or makes a discovery about something, he or she

can begin to notice other situations or objects and make connections Noticing allows

students to make connections. When students are able to make connections they are able

to make meaning. When they are able to make meaning, they begin making discoveries—

hence invention.

Disorder is another concept that DeWitt believes to be valuable in invention. As

described earlier, thoughts are chaotic forms of information until they are placed onto

paper. This is the same way disorder works. Disorder allows students to assess situations

and invent a place for themselves as writers, observers and so on among the chaos.

Once they have chosen their positions, they are then able to "make sense" of the situation

and make connections and contentions which leads to making meaning DeWitt contends

that "writers' connections can only be as rich as the opportunities that make them

possible"(35). Therefore, through rich opportunities, students have ample opportunity to

make connections and recognize relationships. Through their work with children writers,

Bereiter and Scardamalia(1987) found that "children who had difficulty generating text

were typically having difficulty inventing"(62). They also found that the children's main

problem with content lies in their inabilities to obtain knowledge as well as place it in

some type of order (64).

Disorder plays a vital role in this knowledge finding because writers will often

place themselves in a space of disorder so that they may make connections and meaning.

An example of a disorderly situation is collaborative writing. During the act of

collaborative writing, students gain more perspectives and world views on a particular

topic. Through this exchange, missed details and information are revealed to them, and they have a medium through which to organize their information. Collaborative also provides writers with the opportunity to be responsible for their own learning and knowledge acquisition. The English Coalition report echoes this principle:

> The principal of critical inquiry suggests that students are in active control of their learning—using, analyzing, and evaluating language within different contexts. The collaborative model suggests that the teacher acts as an informed and challenging coach, offering multiple perspectives, while students practice and experience the kind of cooperation all citizens increasingly need. The concept of conscious theorizing about their learning and about how language works… allows students to understand the principles they follow and so enables them to transfer what they learn(Lloyd-Jones and Lunsford, 1989, 28).

Lloyd-Jones and Lunsford advocate a sense of educational ownership as they recommend that students take responsibility for their own learning. The teacher is also looked to as the "learning" coach or facilitator in this dynamic.

Service-Learning and Invention

As demonstrated through DeWitt's notion, invention represents a series of recursive events that aid in the acquisition of knowledge. The responsibility of obtaining and organizing this knowledge lies in the hands of the writers. Service-learning and invention are complementary to each other in several ways. Service-learning allows students to take responsibility for their knowledge acquisition and provides disorder so that they can make connections and meaning. In service-learning the teacher, oftentimes, is the facilitator or coach.

As Anne Ruggles Gere and Jennifer Sinor (1997) point out students when placed in certain service-learning situation must create a position for themselves because they are no longer a student in a classroom situation nor are they a client or genuine member of the organization in which they are serving, "although the setting is school-like, she is not a teacher, but neither is she a student as she would be in her university class. Students who volunteer in other settings inhabit similarly complicated spaces"(np). So while performing the service, the act of invention is taking place in the student's mind. As the student, creates this space for themselves, they are inventing in the sense that they are making connections and building relationships. They are also creating order out of disorder just as Gere and Sinor's student Renee did. From this metaphysical space of creation, students arrange and transfer this knowledge to paper, "as Renee's reflective account shows, she moves from having no sense of place in the room to authoring a contingent position for herself […]"(np).

In Renee's situation, it is the service-learning experience that supplied her with the disorder so that she may make order. During the experience she is able to connect-the-dots with new experiences thus creating new discoveries.

Chapter Review

While invention proves to be a vital part of writing instruction, it is still a difficult concept for students to master. Part of this difficulty may lie in the fact that scholars cannot agree on the total function and process of invention to present to the students. The other part may lie in the fact that for years, invention has been taught as a linear process not included in the "true" writing process. Chapter three proves that invention is not a linear process nor can it be taught that way. Invention in this chapter is viewed as a

connect-the-dot game with each dot representing information and each line representing

new experiences that connect the information. With this interpretation of invention,

chapter three merged the concept with the concept of service learning and demonstrated

the complementary nature between the two. This complementary nature between

invention and service-learning will go a step further in chapter four as the merger or hip

hop and service-learning is explored. The chapter demonstrates how service-learning aids

in validating experiences that are not legitimized in academia and gives voice to the

underrepresented.

CHAPTER V

GIVING VOICE TO AFRICAN AMERICAN MALES THROUGH THE MERGER OR RAP AND SERVICE-LEARNING: A LESSON IN SUSTAINABILTIY

As Anne Gere and Jennifer Sinor highlight in "Composing Service-learning," "Students' expectations about service-learning are grounded in highly personal terms… [therefore] students in service-learning courses usually start from a highly individualistic and self focused perspective"(np). This stage of writing development for the student goes along with the general emphasis in composition theory of moving students away from the personal and to the social. In looking at how service-learning and rap can initiate the entrance of the African American male's voice into academia, composition theorists and practioners have to re-access and add to composition's general emphasis of moving from the individualistic to the social. Instead of performing a two-part operation for the "average" composition student, another part must be added to bring the theory full circle. Therefore, composition's new emphasis must move the student from individualistic to social and back to individual. So how does this move happen with rap and service-learning? This chapter, co-written by Michelle Jackson and Adrienne Phillips, will apply composition's re-accessed notion as an analysis of tracing the history, importance, and sustainability of oral tradition and rap in the African American community.

<u>Introduction</u>

This particular chapter is co-written by my colleague Adrienne Phillips and myself. This chapter was also presented as a talk to the Conference on College Composition and Communication in March of 2005. Being that Adrienne and I both teach in colleges and universities where there are disproportionately low populations of African American males and higher populations of females and other ethnicities, we consistently find ourselves asking, "O brotha! WHERE art thou?" Adrienne currently teaches in the Adult High School Program at Central Piedmont Community College in Charlotte, NC. In this particular program, Adrienne has a disproportionately higher number of black males; however, when she teaches curriculum based college courses, the numbers of African males drop substantially. I currently teach at Pfeiffer University, a small private liberal arts university that awards bachelors and masters degrees. Most of my students consist of first generation college students with a larger percentage of them from North Carolina. In my classes, I have a disproportionately lower number of black males. . In both of our teaching experiences, there are disproportionately low populations of African American males and higher populations of females and other ethnicities. We then find ourselves feverishly trying to sustain the interests of the few African American males that we do have. Of the strategies tried, we observed that when we use rap music, we are able to help African American males connect what they already know to learning new concepts or information. This chapter situates rap and the oral tradition in the African American community, and demonstrates how the merger of rap and service-learning work in harmony to produce strong voices in the composition classroom.

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The Importance of the African American Male's Voice

Like many educators such as Michael Eric Dyson, Lisa Delpit, and bell hooks, educators are concerned with the success rate of African American males in education. Educators must find a way not only to capture the minds and interests of African American male students at the college level, but they must also maintain and encourage their enthusiasm toward a righteous end. It is still difficult for different cultures that suffer within America to give presence to their own voice in America in a culture that is wholly based on the European-American influence although there has been a strong movement to incorporate and honor the recorded experiences of many cultures. It is doubly difficult for African American males-- who for centuries were deemed animals, were designated endangered species and are to this day labeled boys in the eyes of racist Americans --to become a political economical force. This lack of achieved manhood in the face of common society means African American males must follow a conjured structure of success, which forces urban African American males to create a space for their expression that to most who consider themselves morally upstanding American citizens is violent, sexual, and misogynistic. We do not deny the violent, drug submerged, overly sexualized, female objectifying content of many of the urban African American males' expression of his experience, particularly in rap. Yet, it is as Gandhi (2005) stated, "my life is my message." Rappers speak through their lyrics about the life they live.

In order to encourage perseverance amongst African American male students in higher education, educators must assist them in legitimizing their experiences and

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perspectives as not divested from the hegemonic culture but as a vital part of American culture. By encouraging African American male students to express their experience of the world, educators will validate a desire to name the world and improve a feeling of entitlement, thus resulting in more educational degrees and higher economic control for African American males. This directly lessens the constant rise of the undereducated, lower-economic African American males' presence in the prison system.

Acknowledging the modern African American male voice in curriculum classrooms will encourage African American males to succeed in higher education. Academia would have everyone believe that the only African American male voices worth acknowledging are all of the past. Now academia is faced with a historical moment: the opportunity to examine the manifestation of an oral tradition that has profound implications for the positive progression of young African American men in African American culture. In American culture, African American males and their voices hold negative connotations. The racist and supremacist behavior of many white Americans renders images and expectations of African American males as inferior and antithetical to social acceptance. African American males' presence, thoughts and political decisions are muted in American society. Yet African American male voices recently manifest as rap are authentically their own. Not all African American males possess the same voice, but we do believe that the urban African American or lower socio-economic male voices are the most difficult to locate in our culture other than in the court rooms, and the least heard and acknowledged, other than in the jails. Our proposal to remedy the lack of validation, hence the lack of African American males in

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higher education, is to recognize and acknowledge the history and importance of oral tradition in African American culture, and to recognize its extension as the creative voices of urban African American males that are ever-so-present, so honorable, brutally honest about the lives of many urban African American males in America--Rap. When academia rejects the voices of rappers who initially emerged in 1985 from the concrete jungles of the northeastern states of America to tell the stories of the shadows that lurk in the housing projects, to tell the stories of the fatherless households with the single-cracked-out mother, to tell the stories of a too-young African American boy in a gang selling drugs to help his single mom pay the light bill, to tell the stories of an integrated school system that portends to offer the surrounding poor community the wealth of their poor amenities, to tell the stories of a changed America after the Civil Rights Movement, young African American men are silenced, academia "puts them on lock-down;" they are locked in an "academic penitentiary." When academia silences those African American male voices, academia also silences African American women; they silence their culture, their communities, and their identities.

Oral Tradition in the African American Community

For centuries, the oral tradition in the African American community has followed what academics consider the rules of rhetoric. Rap shares some of the same tenets as Aristotle's methods of persuasion: logic-- the way that the issue is laid out; ethos—the honor or truthfulness of the conveyed message and of the speaker; and pathos-- the emotions with which the issue is conveyed. All of these structures are dependent upon the relation of the speaker to the audience, and in African American culture, the speaker

has always had a connection to the community. For example, the African storyteller, the *Griot*, would continue the oral tradition of story telling throughout the community. The Griot's success is contingent on his continual positive connection with the audience. In Africa, the Griot holds great status and is often honored as the wisest person in the community.

Africans transported to America as slaves "brought with them their individual cultures, languages and customs. However, their white slaveholders suppressed this part of their heritage in them. Thus, they had to find other ways of expression, mainly story telling and songs" to maintain and perpetuate their culture (Papa, Gerber & Mohamed, 1). Through songs and storytelling, these captured Africans could tell of their experiences as slaves and of their memories from their homelands. Storytelling became an art form through varying techniques of gesturing, acting, and singing. "The story itself is a primary form of the oral tradition, primary as a mode of conveying culture, experience, and values and as a means of transmitting knowledge, wisdom, feelings, and attitudes in oral societies" (Obiechina, 124). Using these methods, slaves could teach their children about their African heritage and customs. Oral tradition was the only method of knowledge transmission amongst the slaves; literacy was not valued by slave owners nor allowed for slaves. A well-read slave, believed the slave master, would cause trouble by creating an insurrection. Fortunately, the slave master overlooked the wealth and benefit of the oral tradition,

Most slave owners forbade their slaves from speaking their own language, and forced them to speak English. They were forbidden from learning to read or write. In this manner slaveholders believed that they were keeping their slaves in ignorance so that they could neither rebel nor escape. They were greatly mistaken for many slaves would make use of their songs and stories to educate their people, and enlighten their minds and free their souls. For example the slave spirituals which they sang were a means with which they could communicate feelings of discontent and of homelessness and exile. However, not all their songs were of disparity and loss. They also sang songs expressing love, joy, and hope. Other than making use of lyrics as a form of expression, African slaves used their stories and spirituals to outsmart their owners. This clever tactic involved the passing of vital information concerning meeting places, plans, or dangers through the actual hymns and stories. They were able to accomplish this by the use of hidden meaning in their words and the ultimate result was that they outwitted their masters and proved that they were not, after all an inferior race. (Papa, Gerber & Mohamed,1)

Although illiterate, African Americans were able to transcend the slave master's label as the inferior race and unintelligent through the use of songs and stories. In traditional African culture storytelling was a way to instruct and entertain. The children of the community learned of their past and the adults learned of the issues of the time. As a means of communication, storytelling makes knowledge easier to remember "as a series of events instead of a set of facts" and "gives more emphasis to the rhythm of the language, with repetition and short phrases making the stories easier to understand" (Papa, Gerber & Mohamed, 3).

Rappers carry on this African American oral tradition, conveying information in their lyrics just as the Griot conveyed information in his folktales. "Folktales accomplished many purposes; they preserved and transmitted culture, as well as provided a means of escape, symbolically and for a short while, from the burden of slavery. The

practice of the story-telling tradition acted somewhat as a means of empowerment for slaves: it was something that their white masters could not entirely control, and it encouraged slave solidarity" [sic] (Papa, Gerber & Mohamed, 4).   Story telling allowed slaves the hope of freedom and the feeling of empowerment over their own words and thoughts, free of some master's control. Rappers, like slaves, use story telling to express a desire to escape their every-day burdens and to pass on cultural knowledge. The rapper NAS (2002) in his song "I Can," for example, tells African American children that they can accomplish anything because they come from a great culture. In his rap, NAS lists many historical victories leading back to Africa, the beginnings of his own oral tradition, his own storytelling.

The lyrics of rappers empower many teenagers and young men, particularly young African American men. Storytelling and rapping empowers the underdog, those that are cast aside by society. Rappers, like the storyteller, develop phrasings and words that may have no known definition but receive a cultural connotation from the rap community while not being controlled by mainstream white society.   Words such as "phat," which means nice, beautiful, and plentiful and phrases such as "off the hook," which means crazy and wild are designed and created to elude the appropriating hand of the white culture. This movement away from or around the white cultural structure serves to strengthen and unify the language and community of the African American culture.

Historians, politicians, educators, and other well-studied professionals should be able to unzip the breadth of the message found in the compact form of a five-minute rap

lyric. Instead many seek to resist any meaning or significance in rap. Some people insist

that society, for the sake of a virtuous future, should not propagate this music, for it is

vulgar and has no positive meaning. People who do not understand rap are considered,

based on their lack of situated knowledge of the rapper, outsiders, those outside of the

rappers' knowledge. However, if one seeks to understand the life experiences of many

rappers, he will understand that perhaps the message is not the problem but the life that

some rappers live.

> Anyone who makes comparisons from different languages or cultures faces the difficulty that audiences may need a lot of background knowledge if they are to appreciate why an example is significant. Insiders have this knowledge; it's the outsiders who have to make explicit what insiders take for *granted*. And it's a common paradox that the more knowledge you bring to data the richer your interpretation, the more new information you can elicit (Tonkin, 18).

The experience and knowledge portrayed in rap lyrics are shared by the rapper and the

community. The rapper lives or once lived amongst the community he speaks of in his

rap. In order for outsiders to understand the rap lyrics, he or she must learn the history,

customs, beliefs, experiences and the lifestyles of the community. The rapper and the

African Griot live amongst their people. The rapper understands police brutality and the

crack-cocaine infestation plaguing poor neighborhoods struggling to survive, the

fatherless son who joins a gang and sells drugs to help his mother pay bills. That rapper

speaks the lives, fears, joys, hopes and dysfunction of the 'hood. The rapper captures his

audience with his sincerity of words and emotions. The issues and events portrayed in

the rap lyrics express the experiences of his audience, his community. His voice is strong in the community because he paints a true picture of the emotions, events and hardships of the neighborhood. To connect the rapper's voice to learning, academic courses can begin to discourse on some of the truths, such as poverty, misogyny, drugs and violence, of the inner-city black male.

In the tradition of Dewey, true learning occurs when students are connected to society. Rap is an art form that has grown out of society. By following Dewey's dualisms of knowledge to action and individual to society, educators can use rap to create an ideal experiential democratic learning environment. Through service-learning, the community is brought into the classroom and students will be able to use rap to relay their understanding of the world. Rap has opened a new venue of cultural expression and awareness that entices many young African American men to enter the music industry as a career. Not only is rap an educational lure as an industry but also an educational lure as a form of self-expression. Situated knowledge is a focus in education with the many courses that require journaling. If male students, particularly African American male students are allowed to use rap as a catalyst for their own academic journaling, the honoring of their voice will encourage their academic success. This sharing of experiences in the classroom will pass understanding between the insiders and the outsiders, creating a space for communication. This transference of knowledge will fill in the gap of misunderstanding and non-acceptance of the insiders and outsiders. Through service-learning African American male students might get a chance to

understand the vigor required to enter the business. Thus, they may see the value of their expression and culture in any business.

While rap lyrics can be used to instill voice into African American men, it can also instill a prominent voice in African Amercian females or other marginal populations. Because the lyrics in most rap songs are negatively geared toward African American women, incorporating rap into collaborative activites involving African American women students can also give them a sense of voice. African American female students can call to question why they are portrayed so negatively in certain songs. They may also look at ways to alleviate some of the ills faced by African American women and men.

<u>Development of Voice</u>

Through profound lyrics, lyrics that are in the language of the community, the rapper gains strength and honor as a rapper; his voice refines. Development of voice has been the topic of debate for centuries. It is the power of language that causes such uproar. The Ancient Greeks believed differently; they understood language as having a defining power. Africans believed the best storyteller was the wisest and smartest man in the village. Language is that which calls an individual to fame. An individual who possesses logic is the talk of the community. The community sings or tells stories about his life and experiences, thus constructing an identity for the individual, giving him confidence in his voice. So, language becomes a source of great knowledge and transforming power. Everything comes into existence through language by virtue of the speaker's perspective, through the rapper's voice. The stronger the rapper's voice the more the community respects the rapper's message, the more the rapper's voice paints a

clear picture of the events and emotions of the community. Speaking with a confident

voice stems from audience acceptance and audience acceptance stems from the rappers

ability to strategically and charismatically use language to portray the truth of community

life and issues.

Surely not every African American person or every poor person has as Tupac

(1995) raps, "a crack fiend mama, [who] always was [a] African American queen mama."

Not every urban African American, urban white or poor person in the city can attribute

their experience to a mother on drugs, but we all know that drugs are pervasive in the

cities and specifically in the projects. We all know the urban stereotypes about the

African American family headed by a single mother living in an impoverished, violent

neighborhood. Jay-Z (2003) voices the experience of social neglect, racial profiling and

violence in the 'hood when he says, "I got 99 problems but a Bitch ain't one." Although

the language used may be considered vulgar by many people, the words capture the true

emotion and value of the community. His message clearly states to the community that

in the 'hood my problem is not an aggravating female but racism and violence. In their

own words, KRS1 (1993) addresses African American cops who are responsible for

police brutality of African American victims; Public Enemy's "By the Time I Get to

Arizona" (1991) speaks to the state of Arizona regarding their racism and refusal to

celebrate Martin Luther King Jr.'s Holiday; and LL Cool J's "Around the Way Girl"

(1990) celebrates the beauty and style of African American girls in the projects who must

redefine feminine beauty in a mono-Anglo-aesthetic culture of America. These

aforementioned rappers are some of the most prominent voices of the rap culture; they

are original and unique. Imitation is not honored in rap culture. Imitation is considered weak or "lifting" (stealing) another rapper's style. Academia might easily honor the rap culture by studying the message and styles of rap as opposed to replicating its style as a tool for teaching. This action would reinforce the rappers' concept of white establishments making a commodity from the very thing that they despise.

According to Plato's allegory of the cave some people will emerge from the dark cave of slavery to society as philosophers.   They will emerge from darkness to the surface to finally see the light of truth and when they reenter the cave, they will know the truth from the shadows. Many of our rappers tell us they have sold drugs, were in gangs and lived a life of crime, and then they emerge from this type of slavery to the system. They realized that they are killing their own communities and they rap about their lives and then invite other urban slaves to join them in their newly found knowledge. It is a far stretch for us to state that all rappers see the so-called light and realize their wrongs but just for arguments sake let's say they do. Rappers tell the world their stories, and like the Platonian philosopher, they are rejected and denied a space, a voice in society. Instead of allowing the language and message to "jolt [us] out of [our] everyday awareness into a new awareness from which [we can] see things differently," (Crowley & Hawhee, 14), no one believes nor wishes to hear the rapper/philosopher because he knows the truth of slavery.   Many rappers report the issues of life. Opposed to what some people have reported there is no gansta rap, only strong voices who chronicle the occasional violence in the lives of those not heard. Rap is the champion voice and expression of the 'hood.

Merging Service-Learning and Rap Into the African American Culture: Our Lesson in Sustainability

Oral traditions: myths, Negro Spirituals, Stories—these entities have been engrained in the African American culture. Through the years, the African American church has been a place of hope, motivation, determination, and activism. When African Americans could not get help from government organizations such as social services, the Salvation Army, or the Red Cross, they could have their needs met at the African American church. When young men or women needed a self-esteem boost, they got it from the African American church. The oral traditions, community stories, and Negro Spirituals that have risen out of the African American church have been sustainable entities in the African American community. In addition, rap is one of many music forms that has grown out of the traditions of these entities.

To date, service and rap must be added to this list of sustainable traditions. It is quite obvious that service is a part of the African American community. As a matter of fact, through the philanthropic commitment of the African American church, the African American community has housed the homeless, fed the hungry, and served as the "Mecca" for political activism. While statistics (Leach, 2001; Hampton, Oliver, & Magarian, 2003) report disproportional incidences of destruction and disarray within African American communities, the fact of the matter is that through historically African American educational institutions as well as various organizations such as fraternities, sororities, churches, the NAACP, and The 100 Black Men (Johnson ,2005; Skocpol& Oser, 2004) African Americans are serving their greater communities. But, when we look

at the level of service coming from African American males on non-historically African American college campuses, we see a disproportionately small number participating. The obvious solution to this issue would be to state that the amount of participation from African American males is synonymous with the number of African American males attending that particular college, and this is a legitimate answer; but the main question here is how do we enhance the learning experience of African American males on non historically African American colleges' and universities' campuses so that they may project a stronger more defined voice in academia? According to Eyler &Giles (1999), the answer lies in a diverse service-learning curriculum. Eyler &Giles (1999) contend that "[t]he appreciation of different cultures and the reduction of stereotyping is perhaps the first step in the process by which service-learning brings about personal and interpersonal development"(p.26). This is also the first step into giving voice to African American males. As an advantage for the African American males, introducing the merger of rap and service-learning allows them to, through analyzing the music, address the negative stereotypes that society has placed on them. As an advantage for their audience (i.e. other students and educators), other students are able to understand and appreciate cultures that are different from theirs. An African American male student who participated in a service project as a reading buddy to students at an area elementary school in Stanly County, NC commented about his authority: "My experience at the middle school was great! When I first started going, I was a little nervous. I didn't think the kids would look to me as an expert. One little boy would pay attention to every word that I said. But as the semester passed, I noticed that they looked up to me. That felt good.

It became my top priority to help these kids become better readers." This semester long exchange with the third grader initially instilled a sense of voice and authority in the first-year-composition student. The student was able to recognize that he, in fact, did possess a clear coherent voice worth listening to.

The Theory Behind The Merger Of Service –Learning And Rap

As we have demonstrated, orality is the very substance that under girds the African American culture. Not only does it validate the speaker to the audience and the audience to the speaker—it legitimizes the overall "experience." When this experience is legitimized, the speaker is able to take ownership of this experience. With this new found level of ownership or expertise, the speaker is able to project a clear coherent voice.

Through the oral media of poetry and rap, African American males are able to validate or legitimize their life experiences by using the call and response mechanism carried down through generations and generations of African American families, churches, and communities. Because this voice is not widely accepted in academia and readily accepted in the entertainment and sports industries, unfortunately there is a great number of African American males missing in action from institutions of higher learning. This could be due in part to the idea that the college or academic curriculum holds no direct relevance to African American males' lives or communities. Because they are able to see or recognize this irrelevancy, they do not project an academic voice.

Service-learning courses, especially in composition, lend themselves to cultivating this "lost voice" by bridging the gap between academia and rap. By integrating service-learning into composition courses, we are able to bridge the

academia/rap gap by analyzing the language and culture of this particular segment of society. As a matter of fact, language is the very premise on which we define ourselves. Michael Dyson asserts, "Language is crucial to understanding the questions of identity that blacks and all Americans wrestle with…because language reminds us that we exist at all" (qtd. in Spivey, 1995). Therefore, if one's language is not accepted into a certain medium, then they are not validated, which means that they, in essence, do not exist, which in turn brings us to our conundrum: the lack of African American male voice in academia.

As Anne Gere and Jennifer Sinor (1997) point out, "Students' expectations about service-learning are grounded in highly personal terms." Therefore, "students in service-learning courses usually start from a highly individualistic and self focused perspective" (np). This differs from the general emphasis of composition theory to move students from the personal to the social. In looking at how service-learning and rap can initiate the merger of the African American male voice into academia, we have to reconstruct or add to composition's notion of moving students from the individualistic to the social. In looking at the African American male, we have to begin the individualistic move to the social and from the social move to a collective social and then back to individualistic, so that they can acknowledge their relevancy in society (see figure 1.4). As the figure demonstrates, simply moving from individual to social works for some people while for the African American male, the theory must include an additional step. They must be able to connect themselves to their greater community or social collective. By merely moving them to the social, they can formulate the misconception created by the media that

oftentimes African American males are the impetus behind several problems or negative

issues in the African American community. By moving them through the social

collective, we are empowering them to be an aid to the solution rather than to the

problem.

Figure 3 Individual-Social-Collective
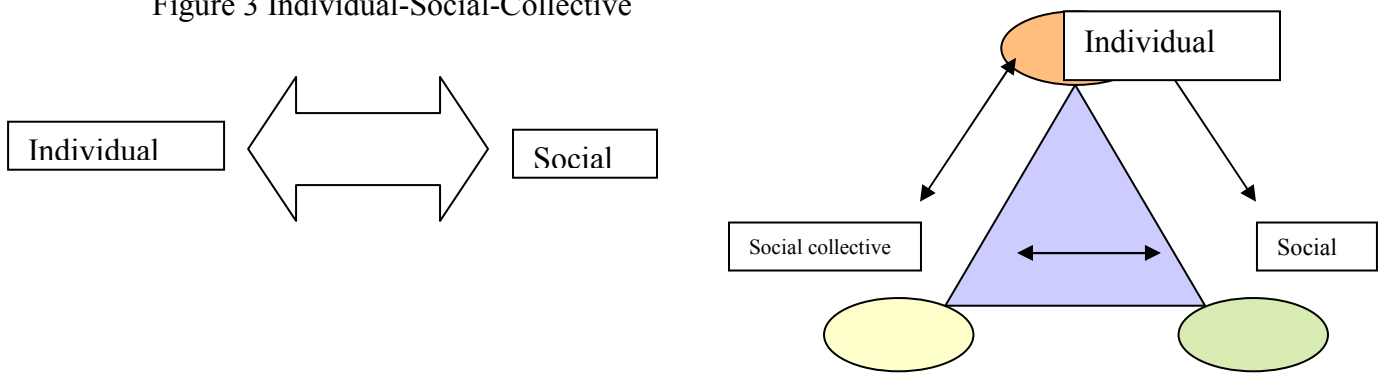
So how does this happen with rap? As Adrienne and I have said, rap represents a

"truth." It explodes the fallacy of a just social and socio-economic society for African

American men and the marginalized. Through reading and analyzing various rap lyrics,

we are able to point these issues out. This type of recognition is validating the African

American male's experience and expressive medium. Once we have discussed these

various issues, we can then transport them to a service-learning opportunity.

It is in this next level that our amended theory of moving from individualistic to

social collective becomes recognized. When looking at the writing of the students we can

see a progression. We first see, as Gere & Sinor (1997) stated, the highly individualistic

writings. Evidence of this can be seen in the writings of the following student. One

particular assignment in the Writing II class was "to write a research paper on the topic of

your choice." In the excerpt displayed below, which was written earlier in the semester,

you can see by reading the title of the topic, that this paper is highly individualistic. This

student chose to write about his possible career choice and interest:

Figure 4 Sports Agent: An In Depth Look
<div style="text-align:center">Sports Agents: An In Depth Look</div>

       A sports agent is an advisor of and agent for professional athletes in a
wide variety of matters ranging from contract negotiations, public relations, pre
and post career preparation, and marketing in an attempt to put the athlete in the
best position on a personal and financial level.

       Becoming a sports agent is a tedious venture in dealing with the
three major professional U.S. sports (football, basketball, and baseball). In each of
these sports they must be a graduate from a four-year college or university, or
have a vast amount of negotiation experience. (Student Paper1, 2004)

By taking a closer look at the student's paper, we can infer that his choice in paper topics

may have stemmed from his limited background in life experience. Because he has not

yet developed his true voice nor experienced much other than sports, it is obvious that his

topic would match his current experiences and interest. This student's paper was written

before he began his placement as a reading buddy at an area elementary school.

As students get more in depth with their placements, they gradually move to the

social (making connections between causes, effects, and possible solutions). So we now

have these two parts—the individual and the social—and to a certain degree, we can or

should be able to stop here, but we can't. We have to take this a step further. The third

part of the notion is to add a social collective piece. At this level, African American

males, through reflective writings and dialogues have to review the first two levels of

individualistic and social and synthesize how or where they and their communities fit into

the larger scale of things. Evidence of this theory can be seen in a piece of Student A's

writing that was done later in the semester. This particular assignment instructed them to

choose a reading from the text *Beyond Border: A Cultural Reader* (Bass and Young,

2002) that they felt affected them directly. The assignment was given after the class was

about half way through completing their service projects at an area middle school.

Figure 5 Writing Assignment

> In America, racism has been a problem since the Pilgrims landed on
> Plymouth Rock (and probably before then). The lynching of fourteen-year-old
> Emmett Till, assassination of Martin Luther King, Jr., and the beating of motorist
> Rodney King by white police officers (and their subsequent acquittal) have all
> been unambiguous acts of racism. Unfortunately many white Americans can only
> see such overt acts of racism, but African American Americans see the overt as
> well as the covert acts of racism. Bob Blauner explained, "African Americans and
> whites differ on their interpretations of social change from the 1960's through the
> 1990's because their racial languages define the central terms, especially
> "racism," differently" (304).
> …Though the American culture has made great strides in the process of
> the elimination of racism, it is still apparent that more work is needed. If everyone
> could come to a common view, the goal could be reached indefinitely. (Student
> Paper2, 2004)

In looking closely at this second piece of writing by the same student, we can see that

while he did not choose to write about literacy, he did choose a topic that affected him.

Based on his choice of topic and the manner in which he wrote about this topic, we can

see evidence of reflection, voice, and authority beginning to appear. The student is able to make assertions in a clear and concise manner.

Once students are able to make the connection, as did the student above, they are then able to add themselves to this step—hence social collective. It is during this phase that African American males are able to adequately conceptualize the origins of the problems within their communities, the ones who are affected by the problems, and the ways in which they can be solutions to the problems.

Idealistically Speaking: How Might This Merger Work?

In an ideal service-learning composition class, the notion of moving the student from the highly individualistic to the social collective and back to the individualistic should work for all students. When working with true first-year composition students (students who are straight out of high school), it would be beneficial to choose a rap song for the students to listen to and discuss. Prior to choosing a rap song, the professor would want to get to know the students' backgrounds by offering them a short survey (5-10 questions) that requires them to analyze their backgrounds and peers. When choosing rap songs, professors will also need to choose supplemental readings and activities that may accompany that particular song. If a professor is not familiar with any rap songs, polling the class would be one way to aid in becoming familiar with a song. For instance, one could ask the class to write down three rap songs that represent his/her background, neighborhood or life. From there, the professor can then research the songs using his/her favorite search engine on the internet.

The readings will also need to be related to your service project. The service project that is chosen will of course spring from the rap song. Also remember the most important component of all: reflection. Make sure reflection mechanisms are thorough and effective. A brief lesson plan outline for merging rap and service learning is as follows:

Lesson Plan Title: A Note From A Thug: Reading is Fundamental

Chosen Rap Song: "Thug Holiday" by Trick Daddy (2002)

Reading Supplements:

    Gaines, Ernest (1993). *A Lesson Before Dying.*

    Stripling, Barbara K. (2003,   September). Dispelling the Myths.

Background Questions:

1. What is your ethnic background?

2. What is your gender?

3. What city and state did your grow up in?

4. Describe your neighborhood?

5. What other ethnic groups lived in your neighborhood?

6. What was your first experience with feeling different?

7. Do you see any positive and negative factors that may be associated with your ethnic makeup?

8. Describe the first moment when you realized that you saw a difference of color, ability, and sex.

Emphasized song lyric: "and how come the judges make more than the teachers is making when they the ones raising all the taxes and got us fighting for education life is crazy aint it" (Trick Daddy, 2002)

<u>Lesson Rationale</u>

In using this particular song, one can go with many themes such as black on black violence, political inequality, religious inequality and inequitable education. With such a variety of themes, there are several places to choose for a service project. For example, one could choose to look at black on black violence and do a placement at a battered women's shelter. For this particular composition class the theme of literacy in education was chosen. Based on the chosen theme, a placement was decided. The placement was for the students in the composition course to become reading buddies to third graders in an area elementary school. The focus of the service project was to aid in improving the reading level of each student so that they could pass the end of grade reading test. Therefore the task was to assign each student a reading buddy and have him/her read with that student and walk the student through mini critical thinking exercises that would accompany the reading.

<u>Projecting Voice from the Students</u>

To allow the students' expertise to shine, the professor can allow them to analyze the lyrics. The professor can then ask them to "break the song down" to him or her. At this point, the professor will need to play the song to them and also handout a copy of the lyrics. Students should be given about 5-10 minutes to analyze the song lyrics. Once they

have analyzed the lyrics, the professor may ask them such questions as how does the song mirror society? What are some lessons that we can learn from the song? What is the sole purpose of this song? Who is affected by the message of this song?

The professor may also write these questions out and break the class up into groups assigning those with a vast background in rap as group leaders..

Work In Placement and Readings

Before every placement, there should be adequate training for your students. This is the time that supplemental readings and materials can be used. These readings may also be used to accompany journal entries as well as informative papers.

Putting It All Together

Remember that effective service-learning occurs with effective reflection. It is through students' reflections that you will be able to see the difference. Reflection exercises may occur in the form of journals, surveys, papers, etc. When applied effectively, this lesson plan will not only give African American males a distinct voice, it will also enable them to become very productive, conscious citizens in their larger societies.

What Sustains Us?

In looking at the contributions of the African American oral tradition to our greater society, we immediately recognize the sustaining power. Our churches and schools continue to study the rhetorical strategies of phenomenal speakers such as Martin Luther King, Jr., Malcom X, Frederick Douglas and Sojourner Truth. The impetuous behind their sustainability is voice. Each one of these speakers possessed a strong,

coherent, distinct voice that they projected on to their audiences. It is their voice that defined their existence. Without this voice they would not have existed, similar to today's African American male not existing in college classrooms.

For service-learning administration, incorporating rap and service-learning into academic programs will strengthen the student's overall service experience. This merger will strengthen the student's interpersonal development as well as bring a new sense of awareness of multiculturalism to the program.

Incorporating rap and service-learning into composition classes leads to one extremely vital state for the African American male—existence. By giving them a voice, academia is allowing African American males to exist. By allowing them to exist, we are able to hear their clear, coherent voices. When they realize that we are listening to them and that their experiences are validated, they will then be able to become a vital part of academic life, thus contributing positively and frequently to their academic communities. Then we will no longer have to ask the question "O Brotha WHERE art thou?

Chapter Review

While the main goal of composition studies is to move students from highly individualistic perspective to a social one, this dynamic needs to be redrawn for minorities. The dynamic needs to entail a third step labeled the social collective. The social collective allows students to place themselves in the equation and see how they fit in. By applying this dynamic to the fields of service-learning and composition and adding in the art of hip hop, academia is able to validate the voice of the silent African American male as well as other underrepresented populations.

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Chapter VI demonstrates another merger—the merger of invention with the alliance of service-learning and composition. Chapter VI will bring this project together and discuss implications for the field.

BRINGING IT ALL TOGETHER: THE ALLIANCE OF SERVICE-LEARNING

AND COMPOSITION

Chapter Abstract

This chapter will bridge together the theories of invention, composition, and service-learning pedagogy. In doing so, this chapter will review key points of information presented in chapters I-IV. Also this chapter will present a narrative of a service-learning experience from myself as well as an analysis of the experience. This chapter will conclude with a sample lesson plan and implications for the field.

Bringing It All Together

The term service-learning brings with it several characteristics that strive to make one unified meaning. But because of its diverse nature, to date, a unified definition does not exist. The closest that the field has come to a unified definition is the National service-Learning Clearing House's definition, "Service-learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" ("Service-Learning is…"). In order to understand the diverse nature of service-learning, Robert Sigmon(1996) created a typology for the two words that make up the term service-learning. Through this typology, the various degrees of service-learning appeared. Similarly to Sigmon's work on the typology of service-learning,

Thomas Deans(2000) initiates his concept of the three service-learning paradigms: writing for the community, writing about the community and writing with the community. Deans intend for his chart to be "a hypothesis, a schema, that outlines how different types of service-learning initiatives foreground discernibly different literacies and learning outcomes"(16). Dean's chart provides educators and administrators with a clear understanding of the type of service they want their students to be involved in as well as the assessments that will need to be in place.

Service-learning and composition studies both share some of the same goals. Both fields seek to move students from places of high individualistic thinking to places of social consciousness and action. Both call for action. Service-learning calls for action within the community or environment while composition calls for student to act as they reflect and analyze their experiences—for composition writing is the action. As students write, it is the hope of compositionists that their writing prompts them to action.

Service-learning proves to be a viable component of composition courses in that it provides an invention strategy for writing. The theory of invention used in this dissertation represents the theory employed by Scott Lloyed DeWitt. DeWitt's notion contends that invention is not a linear process. Instead it acts as a connect-the-dots game. Each dot on the grid represents pockets of knowledge waiting to be discovered or rediscovered and each line drawn to connect the dots or pockets of knowledge represents experiences that bridge the knowledge together. This process is similar to a service-learning experience. During a service project, many students "make it up" as they go along. According to Gere & Sinor (1997), students constantly have to create positions for

themselves in the placement as well as their writing. Therefore during the service-project, students are constantly inventing. As they invent themselves and the situation, they then transfer these inventions to paper in the form of reflections, journals, research papers and so forth.

Service-Learning and Composition at Pfeiffer University

The mission statement of Pfeiffer University is "Preparing servants for lifelong learning." This mission statement represents Pfeiffer's niche as a university and that niche happens to be servant-leadership and service-learning. Being a small liberal arts college Pfeiffer strives to, as most universities do, set itself apart from the other universities in its peer group. So in 2002, when faculty was approached with the idea of including a service-learning component in their courses, I was excited at the opportunity to be a part of such an undertaking.

In the fall of 2003 service-learning formed an alliance with my English 202 or Writing II course. My goal for the class was to strengthen their writing skills by supplying them with enriching experiences that can be added to what I termed their "limited" experience and world view base. The major theme of my course for that semester was literacy in the community. Their placement was at Central Elementary School in Albemarle, NC. Central Elementary School is considered an "urban" school. It is located in downtown Albemarle about five minutes from the housing projects. Over 60% of the students receive free or reduced lunch and many of the students are being raised by a grandparent, aunt, uncle or someone else other than their biological parents for various reasons. Because of these factors, many of these kids were labeled "at risk."

Therefore, the administrators at Central Elementary School phoned Pfeiffer's Francis Center for Servant Leadership and requested reading buddies for their third grade classes who had to take the End of Grade tests.

Prior to going into the placement, the Francis Center offered training sessions in how students are supposed to conduct themselves in the elementary school environment, dress codes, and the make up of the school. From my standpoint, I incorporated Ernest Gaines Jr.'s *A Lesson Before Dying* as a major reading piece and required them to read several pieces on literacy in the United States.

During this semester, I was lucky to have a diverse group of students in my writing class. The class was made up of 25 students—15 females; 13 males; 2 Asians (2 males), 2 African Americans (1 male/1female) and 21 Caucasian Americans. While these diversity figures look low, Pfeiffer is a small liberal arts college that is predominantly white. In many classes there is no minority representation at all. The service-learning component was optional to the students and because of that 13 students chose to participate. This group was made up of 1 African American female, 1 African American male, 6 Caucasian females and 5 Caucasian males.

This group of 13 students proved to be my best service-learning group. Each student made a commitment to the project and honored that commitment up until the last day. At Central Elementary School, each student was paired up with 1-2 third graders in a class. The students were required to assist the third graders in reading and helping them to prepare for the End of Course tests given by the state of North Carolina. Each week

students were to write reflections about their experience in their journals and meet with me to discuss the project.

Getting Past the Pity

Prior to sending the students in the elementary school, I required them to complete a three question survey on their background. The questions included:

1. What city were you raised in? How would you describe the area in which you were raised?

2. What economic class do you fall under?

3. How many people of other cultures have you had direct contact with?

I took the answers from these questions and paired the students up accordingly. As they began tutoring at the school, many of their journal entries demonstrated Ann Ruggles Gere and Jennifer Sinor's(1997) observation that they were in a place of high individualistic perspectives. One excerpt from one Caucasian female student whom I will call Mary, reads as follows:

Figure 6 Journal

Going into the elementary school, I felt so bad for my two little students. I can't imagine not having my parents there to raise me. I can't imagine having a parent in jail. These kids are strong…

Mary's first journal is steeped in pity and individualism. In this passage, she has not invented her position in the classroom neither has she invented herself in her writing. She

concentrates on the fact that the two children do not have their biological parents raising them. Mary can't fathom such an arrangement because she comes from a two parent household and both parents took an active part in her education.

As Mary began tutoring more and more, she began to establish a position and a place for herself:

Figure7 Journal 2

> Today was a good day, *Josh and *Jill are doing good. I think they're going to be ready for the test. That is if Josh can sit still long enough.

While Mary's writing is not full of philosophical social conscious information, it does show a progression of her leaving her pity behind and moving on to the task at hand.

A Motive for Invention: Attacking the Social Issues

Perhaps I saw the most obvious move from personal to social in *Darren, my one African American male. Like Mary, Darren entered into the project with a highly personal perspective. In his journals, he recalls growing up in a single parent household and having his older sister help him with his homework. He states that "if it hadn't been for my sister, I would not be sitting here." Darren demonstrates a clear moment of movement as he was writing his proposal for his research paper:

Figure 8 Reflection

> When I first started thinking about becoming a reading buddy, I kept thinking of all the little black kids who go unnoticed and fall through the cracks. I felt that racism was to blame. No one cared for these little black kids from the hood. When I actually went into the school, I saw kids of all races needing help and lacking the resources to get help. I'm beginning to think it's a class thing. In my research paper, I plan to write about money and education. I want to look at how some schools have a lot and some don't. I also want write about education programs that can help needy kids.

This excerpt from Darren's proposal shows a clear evolution of his thinking skills. This excerpt also shows that the service-learning project helped Darren to create a topic for his term paper. Darren began with the notion of literacy and a feeling of pity and constantly created a position for himself and connected each experience to a different knowledge base and formed a topic.

From this service-learning experience, both Mary and Darren walked away with a greater sense of social justice. Because they reached the plateau of social understanding, it is safe to infer that invention was at work with them. Each student placed themselves in a space of constant invention. They invented positions for themselves, through their experiences, they reinvented world views; and these inventions made it to paper in their composition courses.

Why Was This Class Successful?

While English 202 did not turn out any Stanley Fishes or William Faulkners, it did produce a group of students who were successful in reaching Herzberg's "social imagination." Both Mary and Darren were able to understand that "responsibility for

social justice extends beyond individual acts of charity" (Gere &Sinor, np). They also demonstrated the movement from a highly individual perspective to a social one.

The most important part of the service project is the reflection sessions. According to Eyler and Giles (1999), knowledge is gained through reflection. The reflection sessions give students the time to analyze what they are experiencing and position these feelings in accordance to their experience. The reflection process is the process in which students decide whether or not they want to take action to secure social justice. The reflection assignments given in this class fell along the lines of journals, group discussions, and impromptu activities such as role playing and show and tell.

Where is Invention?

As Scott Lloyd DeWitt (2001) contends invention in writing occurs when a writer makes a connection between two or more discoveries—one external discovery; one internal discovery. Once the connection is formed, it becomes a discovery. The discovery is then put to paper and re-invented until it reaches maturation. This process did occur with Darren. Darren's external connection occurred at the elementary school. This external connection formed a relationship with his internal thoughts. The only difference is is that Darren's process of invention began to occur before he brought it to paper. The process of invention was taking place mentally for Darren, as with most students, during the placement.

Where DeWitt contends that invention matriculates onto to paper, I contend that invention truly matriculates in the mind. Once it makes it to paper through writing, it is no longer invention in the Aristotelian sense:

inherent in the notion of invention is the concept of a process that engages a rhetor (speaker or writer) in examining alternatives: different ways to begin writing and to explore writing situations; diverse ideas, arguments, appeals, and subject matters for reaching new understandings and/or for developing and supporting judgments, theses, and insights; and different ways of framing and verifying these judgments (6-7).

Invention for Darren began as he created a position for himself in the classroom and recreated this position with the changing temperaments of the students. As a writer he had to create his position and present it to his audience.

Therefore, invention is not a linear concept. It occurs with twists and turns just like the service-project. It is created out of disorder and noticing. Darren made order out of the chaotic thoughts and perceptions in his mind and noticed the alternative solutions as he worked through the project.

Kolb's Learning Cycle

Many service-learning curriculums employ the leadership of David Kolb's learning cycle. Kolb's learning cycle is principle in experiential teaching. The cycle includes four stages of learning: concrete experience, reflective observation, abstract conceptualization, and active experimentation. Learning begins with a concrete experience as students are experiencing this concrete action or phase, they are being provided with information on which to reflect and observe. These reflections and observations then become abstract concepts that can be later tested as the student moves into active experimentation. This learning cycle can occur in any amount of time. It may

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occur instantly, over a short period of time or over a period of months. Kolb's learning

theory complements service-learning in that the goal of service-learning is to move

students to a place of consciousness.

Figure 9
Kolb's Learning Cycle

Concrete
Experience

Reflective
Observation

Abstract
Conceptualization

Active
Experimentation
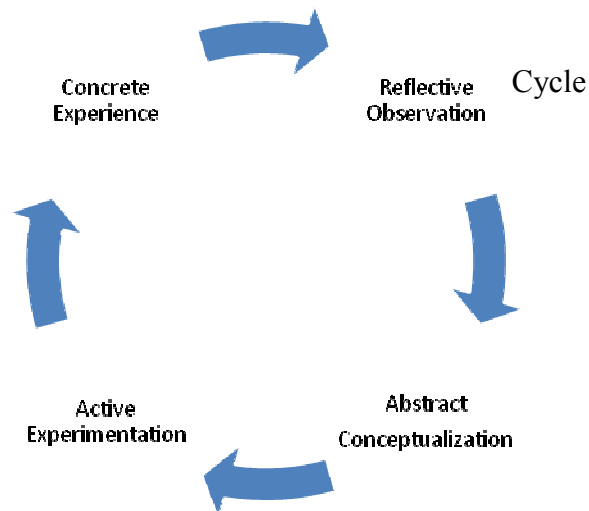
A Lesson of One's Own

The lesson plan in this section will adhere to Thomas Deans' Writing *about* the

Community paradigm (see entire figure in chapter 1). This specific paradigm is chosen

because it presents less start up work for the teacher (that's not to say that it is easier).

The teacher can work with the service-learning center at the school and obtain sites and

students can pursue the projects on their own time. The teacher is responsible for all

classroom work and contacting the site supervisor for student attendance.

Figure 10

Thomas Deans' Writing About the Community Paradigm

	Writing About the Community
Primary Site for Learning	Classroom
Privileged Literacies	Academic and Critical
Most Highly Valued Discourse	Academic Discourse
Primary Learning Relationship	Student-Instructor (service as facilitator)
Institutional Relationship	Instructor-Community site contact
Goals	(1) Students serve at schools or community sites and reflect on their experiences. (2) Students develop critical consciousness and habits of intellectual inquiry and societal critique.
Assessment	Have students provided adequate service to the community site? How sophisticated a critique of social concerns can students demonstrate in academic discussion and writing? Has student academic writing improved?

Dean's writing about the community paradigm uses the classroom as the primary site for learning. The most highly valued discourse is academic discourse. Therefore, this course will concentrate on pieces of academic writing and the academic course objectives will be implemented. Service-learning in this paradigm aids in developing academic and critical literacies. While it is a very vital component to the class, little academic work is actually done at the site. Most, if not all, of the academic work takes place in the classroom. The outline for this type of service-learning course may be as follows:

Course Theme: Poverty

I. Placement site or agency: Crisis Ministries or Harvest Food Banks

II. Supplemental Reading List: "What is Poverty?" By Jo Goodwin Parker; "Helping and Hating the Homeless: The Struggle at the Margins of America" by Peter Marin; "A Loaf of Bread" by James Alan McPherson.

III.   Pre-Service Questionnaire

IV.   Pre-Service Writing exercise

V.   Writing Prompts

VI.   Reflective Exercises

At the beginning of this lesson, giving out the pre-service questionnaire and requiring the pre-service writing exercise are very vital in establishing the outcome of the course as well as assessing the students. The pre-service questionnaire (figure 6.5) may consists of 3-5 questions that asks the student about his or her background. Information gathered from the questionnaire can be used to place the student within the agency or aid the student in his or her reflective exercises. The pre-service writing exercise may consists of any writing prompt deemed necessary to give. It may complement the service or it may be a topic that is comfortable for the student to write about. This is important when studying student writing improvement.

Since this course does draw on academic discourse, providing a list of writing prompts or types of writing assignments is necessary. The types of writing assignments may be used in conjunction with the syllabus.

Reflective exercises (see figure 12) are key to the outcome of service-learning courses. According to John Dewey,

> The aim of reflective thought is "to transform a situation in which there is experienced obscurity, doubt, conflict, disturbance of some sort, into a situation that is clear, coherent, settled, harmonious" (*How We Think*, 100-101).

It is the reflective phase of the project that prompts students to action or consciousness and form knowledge.

Figure 11Pre-Service Questionnaire   Figure 12 Sample Reflective Exercises

Pre-Service Questionnaire
1. What city were you raised in? 2. Do you consider your self to be socially conscious? 3. What economic class do you place yourself in? 4. In your own words, describe poverty.

Sample Reflective Exercises
1. Create a classroom journal. 2. Classroom discussions (may be led by agency directors, students etc). 3. Base discussions and journal entries on class readings.

Explaining the Lesson Plan

As previously stated this lesson plan adheres to Thomas Deans' writing *about* the community paradigm. The course theme of poverty is chosen because it gives a unified theme to the course and placements. This is important in a first time service-learning

class. As Nora Bacon explains, teaching a service-learning course is a "very good idea but by no means a simple one"(52). By giving a unified theme to the course, the teacher can concentrate on that them and limit the number of different placements chosen, if the students are allowed to choose their placements. In this course, students may choose between the Crisis Ministry or Food Bank.

The supplemental readings were carefully chosen from the service-learning textbook of Waters and ford. These readings helps the students make key connections to their placements by offering various experiences and definitions of poverty. As students read these supplements, the "dots" of knowledge begin to form. Once they reach the placement and enter into their experience. Their experience will then become the line that connects the dots of knowledge.

The incorporation of writing prompts in this lesson plan may entail any academic/nonacademic writing assignments given throughout the course of the lesson. Some examples of writing assignments may be research papers, speeches, letters, expository essays or memos. The assignments must be chosen carefully to fit the placement and the goals and objectives of the class.

While this lesson plan is a simplistic one, it does address the main issues (reading supplements, placements, and assignments) encountered when setting up a service-learning course. As each teacher finds out as they repeatedly teach the course, it takes more than a couple of times to get it right. Re-invention is the key to a successful class.

The Future of Service-Learning and Composition

There is no doubt that service-learning has a positive impact on a student's writing abilities in the composition classroom. Robert Bringle and Julie Hatcher(1996) maintains that service learning enables students to get a greater understanding of content area courses while Michelle Dunlap (2000) contends that service learning enables students to make connections between readings, course content and the site experience(qtd in Davi 74).

As demonstrated in this project, service-learning and composition work together to present movement among students. The main goal of this alliance is to move students from a place of individualism to a place of social consciousness. In initiating this movement, the two forge a relationship that develops critical thinking skills, communication skills, workplace skills and a passion for civic duty.

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