

Community approachment theory: Re-Composing whiteness, service-learning and the writing

classroom

Adam Webb

University of Texas at El Paso

Abstract

The notion of whiteness and its affects and influences within society has been explored by various scholars (Kubota & Lin, 2009; Taylor-Mendes, 2009; Liggett, 2009; Grant & Lee, 2009). For the most part, whiteness is considered invisible and not a race. In essence, whiteness has led to the development of a conformative gaze that is founded on Anglo values, beliefs and values and practiced by native English speakers, as well as a standard way in viewing economics, politics and cultures. While whiteness has been explored within various theoretical frameworks, such as Green's (2003) "telling difficult stories" within a service-learning curriculum, not many other service-learning educational models incorporate the concept of whiteness into their frameworks. Using Hall's theory of articulation, West's critical negotiation and Green's notion of telling difficult stories, this paper presents a new contextual and rhetorical framework in which to address whiteness within a service-learning curriculum. Community Approachment Theory (CAT) essentially examines and explores how whiteness is a visible race, as well as how students can address whiteness within the framework of a service-learning curriculum.

“Whiteness” seems to suggest the notion of something that is “outside” of race, something that is not classified within racial categories. In essence, because whiteness is invisible to many whites, whites tend to avoid helping in the elimination of racial categories and boundaries (Kubota & Lin, p. 10). In this case, whiteness is normative. There is also the notion that concepts of race are defined by individuals who are white for the purposes of controlling other nonwhites within society. Marshall (2000) claims that “whites, while making their own whiteness invisible, but not inconsequential, reproduce the values, culture, and language of the elite” (Marshall & Ryden, p. 241). Liggett presents an interesting study of how classroom teachers acknowledge or ignore whiteness. Liggett states, “Not seeing white as a race results from being in a position where other races and cultures are held up to the standard of whiteness” (Liggett, 2009, p. 35). Many scholars define racism as promoting “whiteness” as a standard (Kubota & Lin, 2009; Taylor-Mendes, 2009; Liggett, 2009; Grant & Lee, 2009). The notion of a “standard whiteness” is further complicated by what Cornel West (2002) calls a “normative gaze,” which involves a Western discourse that favors a “scientific” need to classify and categorize based on differences (West, pp. 97-99).

An important question to ask is how scholarship addresses whiteness in the classroom, specifically the writing classroom. Whiteness seems to be a lens or a gaze in which to view the world and a way to describe and define the world from only one perspective, from a white lens/perspective. If students learn how to write and make meaning from this perspective in viewing the world, they will continue to contribute to the lifework of the white elite. Minority students participate in constructing a world where the words, language, and discourse is never their own but that of the elite, and the actions produced benefits only the elite whites. Whiteness from a conceptual perspective carries other notions, such as those of political, social economic

differences that can be generalized making whiteness seem like a black and white issue.

However, whiteness is not simply a black and white issue, rather it is complex issue that involves multiple layers of control. This research examines how the notion of whiteness can be addressed critically in the writing classroom, specifically through certain educational methods such as service-learning.

What is whiteness? What does it do? Who does it affect?

Whiteness is an area of study, it informs the educational system in North America, it operates within language and discourse to encourage racial differences, and it acts as a form of currency on a global scale (Dyson, 2004; Liggett, 2009; Grant & Lee, 2009; Fairclough, 2010). Liggett (2009) states, “By not recognizing white as a race, it is easier to dismiss or minimize the importance of racial identity and members can rely on their privilege to choose whether to object to oppression or ignore it” (Liggett, p. 35). Liggett situates the notion of whiteness within a place outside of racial categorization and classification, a place of privilege. However, in doing this, she only offers those individuals who benefit from being “outside” of racial classification and categorization the binary of choosing to oppose or ignore the oppression that whiteness, as a hegemonic system, promotes within society. Native English speakers are associated with a notion of whiteness in North America, but the concept of an ideal English speaker extends beyond North American and Western cultures. Grant & Lee (2009) provide South Korea as an example of this desire to be an ideal English speaker because of their “dependence on U.S. economic and military aid as well as pursuit of global power drive the desire for English and Whiteness as currency for globalization” (Grant & Lee, p. 59). This idea of whiteness as “currency” suggests to some degree the commodification of English (Fairclough, 2010).

Fairclough (2010) argues that “ideology invests language” and that it acts to “structure” the “discoursal practice” and “privilege the perspective of reproduction rather than transformation” of “social conventions, norms, histories” (Fairclough, p. 57). Fairclough perceives discourse as a “social practice, discoursal practice, and text” (p. 59). Fairclough claims that hegemony provides a “model and a matrix” (p. 63). The model that Fairclough gives as an example is in education where the “dominant groups” form “alliances, integrating rather than merely dominating subordinate groups, winning their consent, achieving a precarious equilibrium” between the dominant and subordinate groups, and creating a complex vivisection within the social strata (p. 63). The matrix “requires a degree of integration of local and semi-autonomous institutions and power relations, so that the latter are partially shaped by hegemonic relations” (p. 63). Fairclough essentially claims that contemporary culture is a “consumer culture” where the “cultural consequences of marketisation and commodification – the incorporation of new domains into the commodity market (e.g., the ‘culture industries’) and the general reconstruction of social life on a market basis – and a of a relative shift in emphasis within the economy from production to consumption” (p. 99). The perspective of being a consumer rather than a producer of discourse suggests the “neutralizing” of English where there is no agency. Fairclough states, “standardisation is the generalisation of the persona and vocabulary of the ‘consumer’ (or ‘customer’) across institutions, including the reconstruction of students as consumers” (p. 542).

This perspective of students as consumers and the commodification of English help to perpetuate a white hegemonic discourse. Michael Eric Dyson (2004) offers another perspective of the commodification of English and notion of how whiteness acts as a currency. Dyson states, “Economies of representation highlight how whiteness has been embodied in films, visual arts,

and branches of culture where public myths of white beauty and intelligence have gained representative authority to rearticulate the superiority and especially the desirability of whiteness” (p. 119). In a way, news and popular forms of media acts as sponsors of literacy (Brandt, 2001) to perpetuate a white hegemonic discourse. Dyson adds:

Economics of representation also underscore the cultural deference paid to white identities, images, styles, and behaviors even as they cast light on the scorn helped on nonwhite identities in a key strategy of defensive whiteness: demonizing the racialized other as a means of sanctifying the white self; devaluing non-white identities through stereotypical representations as a means of idealizing white identities; and bestializing the expression of eroticism in nonwhite cultures while eroticizing racial others for white pleasure and consumption. (p. 119)

Some scholars have argued for establishing a discussion on white discourse and white racism within the academy. Scheurich (1993) states, “When people of color assert that the academy is racist, individual whites in the academy, who do not see themselves as racist, are offended or think the judgment does not apply to them” (Scheurich, p. 6). In her critique of how the academy privileges a white, male discourse, bell hooks argues that this adherence to Western, white male values and beliefs marginalizes nonwhite and minority academics and students (hooks, 1994).

Hooks states:

Standard English is not the speech of exile. It is the language of conquest and domination; in the United States, it is the mask which hides the loss of so many tongues, the speech of the Gullah, Yiddish, and so many other unremembered tongues. (hooks, p. 168)

Essentially, hooks fears losing her black vernacular because of her participation within a dominant white discourse academy that favors a Standard English. White values and beliefs are imbued in the language and discourse and thus help to promote white hegemonic practices in the classroom.

Featherston & Ishibashi claim, “Whiteness is a principal obstruction to the mutual transmission of knowledge inside and outside classroom settings. Embedded in the idea of white supremacy is the notion that the power to define rests with/within white culture. All the unwritten rules, presumed truths, and definitions of beauty in culture and the classroom exalt whiteness” (Featherston & Ishibashi, 2004, p. 98). However, viewing whiteness as a “principal obstruction” in teaching and learning how to use knowledge somewhat suggests the elimination of whiteness. Dyson (2004) warns, “If we don’t speak about the productive, transgressive, subversive, edifying meanings of whiteness, we’re being intellectually dishonest” (Dyson, 128). Acknowledging the larger social network of communities that define whiteness in and beyond its racial scope is important in understanding the actual process and work it performs within society. Whiteness can be associated with that which is desirable, good, or normal for a group of people. Whiteness is an act that involves adopting a certain gaze, a “conformative gaze,” where the emphasis is placed on the creation of a consumer/market-driven product. The conformative gaze is way of viewing others in a way that superimposes a consumer and user (economic/cultural) identity over a racial and ethnic (cultural/economic) one. An example of this can be seen when instructors incorporate an educational method such as service-learning in the writing classroom. For example, many instructors place extra emphasis on providing a service within the community rather than examining the racialized processes that are a part of service-learning. Scholarship on service-learning has provided different pedagogical approaches and success

narratives. However, these as well as other various approaches to incorporating service-learning as an educational method do not explore issues of race, racism, or whiteness.

Whiteness, service-learning and the writing classroom

Service-learning has been a trend in educational theories and practices since the early twentieth century and is closely associated with the Progressive Era (Gregory R. Zieren & Peter H. Stoddard, 2004, p. 30-31). As an educational methodology, service-learning has been influenced by social critics, democratic ideology, and “civic activism” in North America (Zieren & Stoddard, p. 31-35). Zieren & Stoddard’s research cite service-learning the German apprenticeship model, where the students receives hands-on learning for their future profession, and with the introduction of junior colleges at the beginning of the nineteenth in the North American (p. 31). Service-learning in North American education is also indebted to the educational philosophies of John Dewey, who “insisted that higher education must meet public needs and that the culture must adapt to” a challenging and dynamic urban landscape (p. 31). The rich history of service-learning in North American culture has roots in humanist philosophy, addressing the human condition by what humans can do for themselves to improve their condition.

What is service-learning? Service-learning is a method that connects teaching and learning goals with community service, usually in the form of volunteering. Service-learning helps students participate within local communities—promoting civic engagement and responsibility—thus building important connections and a greater understanding of those communities’ diverse needs. The educational component of service-learning comes in the form of having students reflect on their experiences. Service-learning’s connection to freshmen composition is relatively recent, starting in the mid-nineteen-eighties.

While much of the research and literature on service-learning focuses on its educational values and pedagogical practices (Sigmon, 1979; Adler-Kassner, Crooks, & Watters, 1997; Dorman & Dorman, 1997; Gere & Sinor, 1997; Ball & Goodburn, 2000; Deans, 2000; Tai-Seale, 2001; Dubinsky, 2001; Herzberg, 2001; Cushman, 2002; Sedlak, Doheny, Panthofer, & Anaya, 2003; Regan & Zuern, 2004; Hutchinson, 2005; Mathieu, 2005; Miklochak, 2006; Posey & Quinn, 2009; Brownell & Swaner, 2009), others have viewed service-learning as a way to empower students by having them construct a civic identity, as well as address the moral and ethical aspects of connecting education and community (Weigert, 1999; Rosenberger, 2000; Morgan & Streb, 2001; Dicklitch, 2005; Milofsky & Flack, Jr., 2005). Others have connected service-learning to social equality, equity, and justice (Crews, 1999; Merrill, 1999; Martin, Jr. & Wheeler, 2000; Munter, Tinajero, Peregrion, & Reyes III, 2009), as well as service-learning's connections to volunteerism and religion (Kraft, 1996; Cavanagh, 1999; Youniss, 1999; Gunst Heffner & DeVries Beversluis, 2002). Finally, others have focused on service-learning and teacher preparation (Wade, 1997; Guadarrama, 2000; Anderson, Daikos, Granados-Greenberg, & Rutherford, 2009).

While there has been a few scholars who have critiqued incorporating service-learning projects and approaches in the classroom (Butin's "Service-learning is dangerous"), there have also been many success narratives (Dicklitch, 2005; Mikolchak, 2006; Mizumoto-Posey & Quinn, 2009). Scholars such as Ellen Cushman and Paula Mathieu have shown the complexities of instructors and students engaging with individuals within local communities (Cushman, 1996, 2002; Mathieu 2005). Herzberg (1994) examines the pedagogical aspects of incorporating service-learning into his writing classroom. He describes how beneficial service-learning can be for students if the instructor structures the classroom, projects and reading materials

appropriately. Herzberg does address issues of class and race differences through the readings and discussions, but they seem to be secondary topics and points of reference. Deans (2000) also explores the theoretical and educational possibilities of incorporating service-learning approaches in the composition classroom. While many of the scholars look at the differences between communities (i.e. academic and public), very few have examined the notion race or whiteness within a service-learning curriculum.

The importance of exploring the relationship between issues of race, whiteness and service-learning is relevant since they are reoccurring topics in the writing classroom. Writing courses that incorporate service-learning pedagogies usually do not focus on analyzing how whiteness is a race. Studying whiteness in service-learning is important not only because of its invisibility, but also because of how instructors and students might readily accept the values and beliefs that are inherent within the culture of whiteness. In essence, the theory and practice in much of the literature on service-learning is either limited or not discussed. In many instances, it seems as if a theory of whiteness is missing and the practice of having students discuss complex issues such as race happens within only designated spaces, that being the classroom, with the focus of these discussions and reflections privileging an academic explanation and interpretation of individuals, situations and communities. Green (2003) discusses the academic invisibility of whiteness when students engage in service-learning projects. Green says:

If service-learning takes place, as it often does, when mostly white students at predominantly white institutions serve mostly poor people of color in urban settings, then teachers of service-learning need to reflect on how whiteness and class privilege function in the service-learning paradigm. By telling more explicit stories about race and class, it is possible to open a door for more complex theorizing about the relationship between

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

Green recommends that students “tell difficult stories” about their service-learning experiences. By telling “difficult stories,” instead of “encouraging students to tell the familiar of how service-learning feels good,” teachers and students get to explore some of the deep-rooted, underlying issues between different races and cultures (p. 277). The telling of difficult stories that Green suggests seeks not to reveal only whiteness as a race, but also the certain “privileges,” values and assumptions of what an educational method such as service-learning does within the community.

Depending on “the encounters with the ‘other’ that white students have at their sites [within the community],” Green claims that “students may resist the difficult stories because of the predominant ideology of American individualism *and* the implicit emphasis on ‘helping’ that brings students to the service-learning classroom” (p. 282). Perhaps complicating the notion that “helping” individuals within a community, and then discussing why serving a community might not always produce beneficial or expected results because of issues of race and whiteness for the students or for the individuals they serve could allow for the opportunity for the telling of difficult stories. However, by addressing the white hegemonic practices and structures within society might provide students with the opportunity to develop a critical lens in which to view or discuss issues of whiteness as a conformational gaze that wants to focus only on the service and product aspects of service-learning curriculums. While Green’s examples of her students engaging in the telling and sharing of difficult stories, as well as the intrinsic and educational value they possess, approaching whiteness in a writing classroom that incorporates a service-

learning project will have to include more than just cleverly designed activities, assignments and discussion sessions. How should issues of whiteness and race be included in the discussions, activities and assignments in the writing classroom that incorporates a service-learning curriculum? There is Herzberg's example of incorporating texts that discuss differences in the class structure of society and how those differences might help to produce a system where there are varying degrees of literacy. Then there is Green's approach of encouraging students to tell difficult stories about the experiences they have once they are participating within a community. By including readings and discussions to "uncover" or make whiteness visible and how it influences everyday actions and interactions within society there is potential for students to develop a critical lens of what whiteness is and how it works on societal, political, cultural, economic, racial and gender levels.

Another example of getting students to engage in critical discussions about whiteness and race is Thomas West's notion of "critical negotiation." West's critical negotiation "recognize[s] that emotion plays a vital role in the formation and transformation of social relations—as both an impetus for change and as a factor that influences political and rhetorical interaction along and across lines of nationality, sexuality, ethnicity, gender, class, race, and age" (West, pp.20-21). Essentially, West's consideration of emotion helps to problematize the conformative gaze within western culture. However, this notion of engaging in critical negotiation in the classroom is difficult. West (2002) claims, "When whites feel guilty about their involvement in racist structures, they often think that they have no role to play in the eradication of racism because they think they have nothing to contribute except more racism disguised by good intentions" (West, p. 88). West uses the analogy of "walking on eggshells" when students attempt to write about what it "feels" like to be black or white (p. 88). Citing Omi and Winant, West claims,

“race—and, thus, whiteness—is a concept that cannot be dissolved completely but that it must be rearticulated or critically negotiated hegemonically within culturally and politically” (43). West believes that “whiteness is not inherently a bad thing to be completely done away with, nor can the negative legacies of whiteness genuinely be disinherited and disowned” (p. 43). As mentioned before, approaching issues of whiteness and race in a writing classroom that incorporates service-learning will involve more than cleverly designed activities, assignments and structured classroom discussions, as well as developing new theories

Deans (2000) has outlined how western thought in North America stemming from Progressive Era educators such as John Dewey has influenced a sense of civic participation and learning by doing. Deans has also explained how Paulo Freire’s notion of praxis has influenced western educational theories and practices in North America. Unfortunately, Dewey and Freire do not explicitly address issues of race or of whiteness. While these theoretical approaches have promoted and influenced the development of service-learning methods and practices, they have done so only to a certain extent, because they are educational models that further promote the values and belief system of a white hegemonic discourse. However, the more traditional models that address certain elements in a service-learning curriculum are inadequate in addressing issues of whiteness and race. Many of the models of service-learning focus on the abstract notions of community, academy and reflection. While these models may serve a purpose in explaining or showing how the important elements in a service-learning curriculum operate, they do not specifically address issues of whiteness or race within situated contexts. Many service-learning educational models attempt to provide students with the necessary activity and assignment framework, vocabulary, reading material, environment and hands-on educational opportunities within various communities outside of the academic institution. However, many of these service-

learning educational models do not effectively provide students with a framework or with strategies to maneuver in and around the conceptual, operational and rhetorical situations that promote an unseen value and belief system that favors one race, the white race, within our society.

Community Approachment Theory

The concept of community is one of the most important elements in a service-learning pedagogy or curriculum. The word community infers a space and place where individuals share and create their lived experiences, stories, fears, desires, similarities, differences, cultural customs, languages, discourses and artifacts. Essentially, community is a neutral space where individuals come together as equals. All of these elements interact and overlap with one another within a community. Service-learning projects and curriculums “bring communities together” in a sense. Many service-learning educational models examine or explore the interactions between these various communities through readings, discussion or reflection. A common practice in a service-learning curriculum is to discuss how to enter into a community in order to perform a service as a volunteer. While some of these educational models address issues of class, race and culture within a situated context, not many of them use Green’s approach of “telling difficult stories” or in using a certain critical and theoretical framework in which to discuss or analyze issues of whiteness.

One possible theoretical framework to use in which to discuss issues of whiteness and race in a service-learning curriculum is Race Critical Theory. Race Critical Theory addresses issues of race within class, economic, political, social, and cultural frameworks. RCT also examines the ways in which scholars and theorists discuss racial issues within multiple contexts. Stuart Hall’s (2002) Theory of Articulation locates the interactions between races within a social,

political and economic framework. Hall claims that “articulation is a complex” word “remains the site of a significant theoretical rupture (*coupure*) and intervention” (Hall, p. 43). Trimbur (2006) further explains:

Hall’s theory of articulation conceptualizes the conjunctures at which people knit together disparate and apparently contradictory practices, beliefs, and discourses in order to give their world some semblance of meaning and coherence. Articulation theory, in other words, describes how people make a unity, which is neither necessary nor previously determined. (Trimbur, para. 23)

In essence, the application of articulation theory within a service-learning curriculum can provide another framework in which to view communities and how they operate and overlap with one another. This along with West’s notion of “critical negotiation,” which once employed can create an atmosphere in the classroom to engage in Green’s telling and writing difficult stories. However, using Hall’s articulation theory in order to provide a framework in which to engage students in West’s critical negotiation involve more than just discussing or writing difficult stories in a service-learning curriculum.

Hall’s articulation theory, West’s critical negotiation and Green’s approach to telling difficult stories within a service-learning curriculum all contribute to Community Approachment Theory. Community Approachment Theory (CAT) adds more of a focus on discussing, theorizing and posing whiteness and race in the center of a service-learning curriculum. CAT helps to address the conformational gaze within the academic institution’s development of service-learning educational theories, pedagogies and curriculums. Specifically, Community Approachment Theory:

- 1) uses West's description of critical negotiation to describe, define and articulate whiteness as a racial category within a service-learning curriculum, as well as examines and explores how elements of whiteness affects, interacts and is articulated within multiple contexts, languages, discourses and communities, as well as questions the influence whiteness has within racial, gender, class, economic, cultural, political and social contexts, not merely reflecting on own personal experiences or opinions on whiteness or race, but also critiquing and analyzing these issues within expressed within language and discourse
- 2) examines and explores how various texts, articles and writings discuss, contextualize, articulate (Hall) and present issues of whiteness and race within multiple communities,
- 3) examines and explores how language and discourse is used to negotiate various approaches when entering into a new community, as well as the how these assumptions and perspectives are developed through language and discourse within these communities, and
- 4) helps students develop multiple approaches through the readings, discussions and experiences on addressing and writing about issues of whiteness and race within and between various communities, before entering them, during their interaction with them and after leaving them

Community Approachment Theory does not only provide the theoretical framework for students to discuss and explore issues of whiteness and race within various contexts and communities, but also seeks to provide them with the ability to create a strategy for understanding how to approach issues of whiteness and race when entering new communities. Essentially, students can create new identities, as well as develop a way in which to articulate these identities, beyond those of volunteer as they enter new communities within the public sphere. CAT focuses on creating approaches to addressing issues of whiteness and race through language and discourse within a service-learning curriculum.

CAT helps to provide students with a framework in which to articulate and maneuver within and between multiple communities, physically, culturally and linguistically. However, CAT is beneficial for the field of rhetoric because it encourages students to develop creative approaches in understanding and articulating how whiteness and race functions within multiple

communities. In essence, since rhetoric is a part of multiple communities, CAT can be relevant beyond service-learning curriculums. The “creative approaches” includes providing students with a sequence of steps in which to develop their understanding of whiteness and race. One possible pedagogical approach within the classroom for a classroom discussion activity or a short assignment:

- 1) a topic or concept for discussion, preferably a topic that portrays/displays elements of whiteness or race,
- 2) allow and encourage questions and sharing of knowledge/ideas/perspectives on the topic or concept (how language and discourse has helped to form this knowledge/ideas/perspectives on whiteness and on race),
- 3) allow for more lines of inquiry or for more lines of questioning (i.e. into language and discursive formations of whiteness),
- 4) examine/explore multiple portrayals in various media (i.e. news media, advertisements, literature, movies, songs, etc., examining and exploring how the language and discourse is used within these various genres and/or documents to convey or display aspects or elements of whiteness),
- 5) then offer a series of questions on each media example, possibly from suggestions from the students themselves (how language and discourse is used, images/pictures)
- 6) help students develop various ways in which to articulate the relationships between multiple perspectives of whiteness
- 7) connect these articulated relationships between perspectives of whiteness to students’ own assumption of whiteness or their own observations or experiences within their communities or in the communities they are volunteering in or have volunteered in
- 8) help students develop questions over these observations and experiences of whiteness and race
- 9) then help students develop ways and strategies and tactics to approach or re-approach issues of whiteness and race within the various contexts of the communities that they are volunteering in or providing a service for

Students would still engage in reflecting in discussion and in their writing, but the reflections would not only center on their individual experiences within the communities they are

volunteering in, but also in reflecting and discussing how whiteness affects and is influenced by languages and discourses within those communities. The major goal for a discussion or short assignment such as this is to create an awareness of whiteness as a race. Another goal of such a discussion or short assignment is to define and describe various features and aspects of whiteness and how within multiple communities. CAT also provides students with a framework in which they can articulate complex concepts such as whiteness as a race as well as how it operates within society (macro scale) and the communities (micro scale) they volunteer in, and then develop multiple approaches on how to enter, communicate and interact with individuals within those communities.

In closing, a proposal

Scholars such as Kubota & Lin, Liggett, Dyson, Taylor-Mendes and Grant & Lee have problematized whiteness as an unseen force within North American society, influencing, promoting and privileging a native English speaker, as well as a set of values and beliefs. In many ways, this notion of whiteness has also influenced many educational methods and theories. Service-learning is one educational method and practice that has been influenced by a notion of whiteness, yet many traditional models of service-learning do not reflect how theories and pedagogies are affected/effectuated by it. Green encourages her students to share their difficult stories about their experiences from volunteering within communities.

Using Hall's articulation theory and West's critical negotiation to develop a framework for students to tell their difficult stories about their volunteering experiences, Community Approachment Theory seeks to help students define whiteness as a race and examine how it acts to shape perspectives and identities within society. In viewing the relationships between whiteness and the concept of race, as well as how students articulate and negotiate values,

beliefs, languages and discourse between multiple communities within a framework of whiteness, CAT offers instructors and students another context in which to view service-learning pedagogies and curriculums. By discussing and writing about issues of whiteness within a service-learning curriculum, instructors and students can examine and explore how language and discourse affects and influences relationships and interactions between individuals within academic and public communities.

Perhaps an educational approach to engage CAT in the classroom is a simple think, discuss and act sequence. This could allow students to start discussing complex topics such as race, class, gender, economics, politics and culture. In order for CAT to work effectively, three core elements need to be implemented into the classroom activities and assignments discussions in the classroom. The three core elements are articulations, approaches and actions, which focus on:

- In addressing and developing approaches to issues and needs within a variety of communities
- How do individuals within the community talk/not talk about notions of race, class, gender, economics, politics and cultures?
- Discuss and negotiate how race and whiteness plays a role in the construction of identities, class, gender, culture, economics and politics
- Of relationships between communities: Discuss and negotiate how is language and discourse used to create notions of race, class, gender, culture, economics, politics within a community
- What actions have already been taken, initiated or discussed by individuals or organizations within the community?
- In discussing what could be done (or could be done more) to address the issues and needs within a community
- In doing what needs to be done to address the issues and needs within a community
- In discussing what more could be done to address the issues and the needs within a community

This sequence is not meant to resolve the complex issues and topics it addresses, it is meant to articulate them, create specific approaches and then determine the various possible

actions. CAT's focus is on whiteness and race, however, issues of gender, class economics, politics and culture are still examined within its framework.

References

- Adler-Kassner, L., Crooks, & Watters. (1997). Serviced-learning and composition at the crossroads. In L. Adler-Kassner, R. Cooks, & A. Watters (Eds.), *Writing the community: Concepts and models for service-learning in composition* (pp.1-17). Washington, DC: American Association for Higher Education.
- Adler-Kassner, L. (2000). Service-Learning at a Glance. *COLLEGE CYBERBRIEF* (newsletter). Reprinted with permission of the *National Council of Teachers of English*. Retrieved online as a PDF file on 10 October 2009.
<<http://reflections.syr.edu/featured/KassnerLinda.pdf>>.
- Anderson, J. B., Daikos, C., Granados-Greenberg, J., & Rutherford, A. (2009). The student coalition for strengthening communities: A Service-learning partnership between P-12 schools and a preservice teacher education program. In T. Kelshaw, F. Lazarus, J. Minier, & associates (Eds.), *Partnerships for service-learning: Impacts on communities and students*. (pp. 3-36). San Francisco: Jossey-Bass.
- Ball, K. & Goodburn, A. M. (2000). Composition studies and service learning: Appealing to communities? *Composition Studies*, 28(1), 79-93.
- Brandt, D. (2001). *Literacy in American lives*. Cambridge, UK: Cambridge University Press.
- Brownell, J. E. & Swaner, L. E. (2009). High-impact practices: Applying the learning outcomes literature to the development of successful campus programs. *Peer Review/Association of American Colleges and Universities*, spring, 26-30.
- Cavanagh, G. F. (1999). Spirituality for managers: Critique and context. *Journal of Organizational Change Management*, 12(3), 186-99.
- Crews. R. J. (1999). Peace studies, pedagogy, and social change. In K. M. Weigert & R. J. Crews

- (Eds.), *Teaching for justice: Concepts and models for service-learning and peace studies* (pp. 23-32). Washington, DC: American Association for Higher Education.
- Cushman, E. (2002). Sustainable service-learning programs. *College Composition and Communication*, 54(1) (2002): 40-65.
- Deans, T. (2000). *Writing partnerships: Service-learning in composition*. Urbana, Illinois: National Council of Teachers of English.
- Dicklitch, S. (2005). Human rights-human wrongs: Making political science real through service-learning. In D. W. Butin (Ed.), *Service-learning in higher education: Critical issues and directions* (pp. 127-38). New York: Palgrave.
- Dorman, W. & Dorman, S. F. (1997). Service-learning: Bridging the gap between the real world and the composition classroom. In L. Adler-Kassner, R. Cooks, & A. Watters (Eds.), *Writing the community: Concepts and models for service-learning in composition* (pp. 119-32). Washington, DC: American Association for Higher Education.
- Dubinsky, J. M. (2001, March). *Service-learning and civic engagement: Bridging school and community through professional writing projects*. Meeting paper presented at the Annual Meeting of the Warwick Writing Program, Department of English and Comparative Literacy Studies, University of Warwick. ERIC Document Reproduction Service No. ED459462. Retrieved February, 12 2009, from ERIC database.
- Dyson, E. M. (2004). *The Michael Eric Dyson reader*. New York: Basic Civitas Books.
- Featherson, E. & Ishibashi, J. (2004). Oreos and bananas. In V. Lea & J. Helfand (Eds.), *Identifying race and transforming whiteness in the classroom* (pp. 87-108). New York: Peter Lang Publishing, Inc.
- Fairclough, N. (2010). *Critical discourse analysis The critical study of language* (2nd Edition).

New York: Pearson.

- Gere, A. R. and Sinor, J. (1997). Composing service learning. *The Writing Instructor*, 16(2), 53-63.
- Grant, R.A. & Lee, I. (2009). The ideal English speaker: A juxtaposition of globalization and language policy in South Korea and racialized language attitudes in the United States. In R. Kubota & A. Lin (Eds.), *Race, culture, and identities in second language education* (pp. 44-63). New York: Routledge.
- Green, A. E. (2003). Difficult stories: Service-learning, race, class, and whiteness. *College Composition and Communication*, 55(2), 206-301.
- Guadarrama, I. (2000). The empowering role of service-learning in the preparation of teachers. In C. R. O'Grady (Ed.), *Integrating service-learning and multicultural education in colleges and universities* (pp. 227-43). Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Hall, S. (2002). Race, articulation and societies structured in dominance. In P. Essed & D. T. Goldberg (Eds.), *Race critical theories: Text and context* (pp. 38-68). Malden, MA: Blackwell Publishers.
- Heffner, G. G., & DeVries Beversluis, C. (Eds.). (2002). *Commitment and Connection: Service-Learning and Christian Higher Education*. Lanham, MD: University Press of America.
- Herzberg, B. (1994). Community service and critical thinking. *College Composition and Communication*, 45(3), 307-19.
- Herzberg, B. (2000). Service learning and public discourse. In C. Glenn, M. A. Goldthwaite, & R. Connors (Eds.), *The St. Martin's Guide to Teaching Writing (5th ed.)* (pp. 462-73). Boston: Bedford/St. Martin's.

- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- Hutchinson, M. (2005). Living the rhetoric: Service learning and increased value of social responsibility. *Pedagogy: Critical Approaches to Teaching Literature, Language, Composition, and Culture*, 5(3), Duke University Press, 427-44.
- Kraft, R. J. (1996). Service-learning: An introduction to its theory, practice, and effects. *Education and Urban Society*, 28(2), 131-59.
- Kubota, R., & Lin, A. (2009). Race, culture, and identities in second language education: Introduction to research and practice. In R. Kubota & A. Lin (Eds.), *Race, culture, and identities in second language education* (pp. 1-23). New York: Routledge.
- Liggett, L. (2009). Unpacking white racial identity in English language teacher education. Kubota & A. Lin (Eds.), *Race, culture, and identities in second language education* (pp. 27-43). New York: Routledge.
- Marshall, I. & Ryden, W. (2000). Interrogating the monologue: Making whiteness visible. *College Composition and Communication*, 52(2) (Dec., 2000), 240-259.
- Martin, Jr., H. L. & Wheeler, T. A. (2000). Social justice, service-learning, and multiculturalism as inseparable companions. In C. R. O'Grady (Eds.), *Integrating service-learning and multicultural education in colleges and universities* (pp. 135-51). Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Mathieu, P. (2005). *Tactics of hope: The public turn in English composition*. Portsmouth, NH: Boynton/Cook.
- Merrill, M. C. (1999). Learning about peace: Five ways service-learning can strengthen

- curriculum. In K. M. Weigert & R. J. Crews (Eds.), *Teaching for justice: Concepts and models for service-learning and peace studies* (pp. 125-35). Washington, DC: American Association for Higher Education.
- Mikolchak, M. (2006). Service learning in English composition: A case study. *Journal of Scholarship of Teaching and Learning*, 6(2), 93-100.
- Milofsky, C., & Flack, Jr., W.F. (2005). Service learning as a source of identity change in Bucknell in Northern Ireland. In D. W. Butin (Ed.), *Service learning in higher education: Critical issues and directions* (pp. 157-71). NY: Palgrave.
- Morgan, W. & Streb, M. (2001). Building citizenship: How student voice in service-learning develops civic values. *Social Science Quarterly*, 82(1), 154-169, doi: 10.1111/0038-4941.00014 <<http://www.blackwell-synergy.com/links/doi/10.1111/0038-4941.00014>>.
- Munter, J. H., Tinajero, J. V., Peregrin, S. & Reyes III, R. (2009). Project Action for equity: Service-learning with a gender equity focus on the U.S.-Mexico border. In T. Kelshaw, F. Lazarus, J. Minier, & associates (Eds.). *Partnerships for service-learning: Impacts on communities and students* (pp. 129-62). San Francisco: Jossey-Bass.
- Posey, S. M. & Quinn, D. (2009). Engaging humanities: Interdisciplinary approaches to composition and service-learning. *Journal for Civic Commitment*, 13(1), 1-14.
- Regan, A. E. & Zuern, J. D. (2004). Community-service learning and computer-mediated advanced composition: The going to class, getting online, and giving back project. *Computers and Composition* 17, 177-95.
- Rosenberger, C. (2000). Beyond empathy: Developing a critical consciousness through service-

- learning. In C. R. O'Grady (Ed.), *Integrating service-learning and multicultural education in colleges and universities*, (pp. 23-43). Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Scheurich, J. J. (1993). Toward a white discourse on white racism. *Educational Researcher*, 22(8), 5-10.
- Sedlak, C. A., Doheny, M. O., Panthofer, N. & Anaya, E. (2003). Critical thinking in Students' service-learning experiences. *College Teaching*, 51(3), 99-103.
- Sigmon, R. (1979). Service-Learning: Three Principles. *Synergist*(9)1, 9-11.
- Stanton, T. K., Giles, Jr., D. E., & Cruz, N. I. (1999). *Service-learning: A movements' pioneers reflect on its origins, practice, and future*. San Francisco: Jossey-Bass.
- Tai-Seale, T. (2001). Liberating service learning and applying the new practice. *College Teaching*, 49(1), 14-18.
- Taylor-Mendes, C. (2009). Construction of racial stereotypes in English as a foreign language (EFL) textbooks: Images as discourse. In R. Kubota & A. Lin (Eds.), *Race, culture, and identities in second language education* (pp. 64-80). New York: Routledge.
- Trimbur, J. (2006). Articulation theory and the problem of determination: A reading of *Lives on the boundary*. *JAC*, 13(1).
- Wade, R. C. (1997). Teachers for service-learning. In Ed. A. S. Waterman (Ed.), *Service-learning: Applications from the research* (pp. 77-93). Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Weigert, K. M. (1999). Moral dimensions of peace studies: A case for service-learning. In K. M.

- Weigert & R. J. Crews (Eds.), *Teaching for justice: Concepts and models for service-learning and peace studies* (pp. 9-21). Washington, DC: American Association for Higher Education.
- West, C. (2002). A genealogy of modern racism. In P. Essed & D. T. Goldberg (Eds.), *Race critical theories: Text and context* (pp. 90-112). Malden, MA: Blackwell Publishers.
- West, T. (2002). *Signs of struggle: The rhetorical politics of cultural difference*. Albany, NY: State of University of New York Press.
- Youniss, J. & McLellan, J. A. (1999). Catholic schools in perspective: Religious identity, achievement, and citizenship. *Phi Delta Kappan*, 105-13.
- Zieren, G. R. & Stoddard, P. H. (2004). The historical origins of service-learning in the nineteenth and twentieth centuries: The transplanted and indigenous traditions. In B. W. Speck & S. L. Hoppe. *Service-learning: History, theory, and issues* (pp.23-42). Westport, Connecticut: Praegar.