

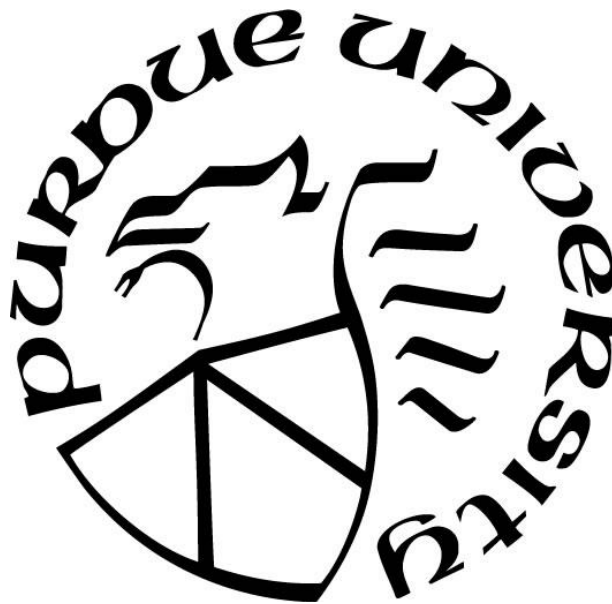
**METHODOLOGICAL GRAND NARRATIVES OF COMMUNITY
WRITING PROJECTS: ACCESSING SUSTAINABILITY AND
RECIPROCITY THROUGH QUALITATIVE META ANALYSIS**

by
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To my husband, Micah Chavin. Your love and support are immeasurable. Thank you for your pep talks on my office floor as I sorted through articles, for taking care of me when I struggled, and for feeding me the best pasta dinners I have ever had.

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ABSTRACT

Sustainability and reciprocity are critical and persistent obstacles in community-engaged projects. While deeply theorized at a local level, they are rarely compared in large-scale analysis—leaving sustainability and reciprocity as assumed staple points in community literacy work but difficult in transfer since written accounts are contextually and culturally specific to a local community. Methodology becomes an essential component to how researchers negotiate knowledge practices, the intent of their research, and their relational stake in the community contexts they work within.

In order to understand how researchers name and frame methodologies in community literacy work, I synthesize fifteen years of scholarship in *Community Literacy Journal (CLJ)*, accounting for 128 published pieces by employing qualitative meta analysis. Three questions are central to this dissertation: 1) What methodologies allow for sustainable and reciprocal work in the varied contextual circumstances of community literacy projects? 2) What might these methodological lessons mean for the larger field of Writing Studies and in turn, for writing centers? 3) How do scholars challenge academic boundaries and grand narratives so our methodological decisions in community literacy projects are grounded in cultural humility?

As most *CLJ* publications describe small-scale projects and case studies, I uncover methodological grand narratives, or lore, that become easily unseen without persistent large-scale comparisons. On the surface, grand narratives are useful for general conception. In practice, grand narratives overgeneralize the methodologies needed for working with location-specific and culturally-unique community members. What works in the wealthy suburbs of Chicago's Northside functions differently in the South Side of the city, but the grand narratives found in accessible scholarship blur those borders.

Through analysis, I discovered surround three dominant dilemmas that *CLJ* researchers face: 1) positionality—who we are as academics within non-academic communities; 2) approach—how academics work with communities outside of academia; and 3) representation—what academics do with that work and who takes credit.

CHAPTER ONE. EXPERIENCING METHODOLOGICAL DILEMMAS

“For many years, I actively resisted publishing on community engagement activities because I did not want to directly benefit from that relationship or from the needs of the community. I don’t want to give a narrative that could be perceived as a ‘white savior’ or one that provides me with even more privilege in an academy that denies entrance to so many others. But when it is grounded in a form of cultural humility (Tervalon and Murray-Garcia), research justice also calls on me to share my own experiential knowledge so that others can enact more just, equitable, and humane connections between universities and communities”
- Jennifer Bay, “Research Justice as Reciprocity”, 2019.

Not too long before Indiana’s COVID-19 stay-at-home order, I visited Lafayette Transitional Housing Center (LTHC), a resource center for those experiencing homelessness. I placed loose leaf paper and pencils on an open table, along with a sign that said, “Have ideas to share? Want a space to write? Join the Writing Space at LTHC.” Some silently grabbed materials, placed them in their backpacks, and walked away. Others sat across the table, asked who I was and why I was there. One guest said “writing won’t help me,” while another said they plan to write novels to secure income for housing. The most memorable comment was: “I know my life, my story—what it is like to live on the streets. So maybe you should listen and look around. Then you should do the writing.”

I was not surprised that guests did not want to sit down and write with a stranger, but I was surprised that nearly every verbal interaction, no matter how direct, resulted in a conversation. Those moments solidified the importance of relationship building that many community engagement scholars posit. Trust takes time to build, as does reciprocity where all involved parties understand the objective at hand, talk is natural and mutual, and together, create a foundation for sustainability through human and writerly interactions.

LTHC was my most recent attempt at engaging with community writing, but not the first. Through graduate courses I learned about community engagement and service-learning. I collaborated on an anonymous writing drop box at my local food pantry so guests waiting to use food vouchers could vent about how they feel without disclosing who they are. Through eight years of writing center consulting and administration, I learned that writing support can and should extend beyond academic walls. I attempted to build relationships with local libraries, volunteered at an adult literacy center, and started a mixed methods research project in hopes of collaborating with local businesses regarding writing and literacy training in their companies. Students in my service learning course took part in the grand opening of a local community center. They studied the centers effect within the community, how and why such a space benefits and potentially further damages community, and how they can take part in counteracting unfavorable political and social consequences. The center was funded, as both students and I learned, through a church that did not work with community members in the process of establishing and building resources for that very community. We worried that efforts to build the space were idealized and purely service-oriented. One student compared costs of a local gym membership, realizing that the centers gym is significantly more expensive—ironic for a space aimed to support healthy choices for the low-income area it is housed within. I coached students to think critically while being culturally vulnerable. My attempts at building community projects did not reach the sustainable and reciprocal relationships that I aimed for. Staff and volunteers were under-resourced, underpaid, and overcommitted. While the COVID-19 pandemic added fuel to the fire, my conscience is what stopped me from fighting what seemed to be a lost battle. As a graduate student pressured by timelines of a dissertation, graduation, and professional development, I questioned how to engage honestly, wholly, and responsibly with my community knowing very well that this “work” had to

count for academic gain if I was going to commit the time and energy such projects deserve. I wondered if it was actually possible to participate in community engagement work and have it ethically and responsibly count as academic work. If so, under what circumstances?

This dissertation starts on a note of cultural humility because as Bay (2019) argues, community engagement work needs such a foundation, where researchers “place community first and their role as research second” and through acknowledging “the intense power differential in the way our world values different kinds of knowledges” (p. 17). I first envisioned a project that merged community engagement and writing center scholarship, inspired by Rousculp (2014) and Wells and Brizee (2016). If writing center scholars argue that all writers can benefit from individualized writing support, then why not extend that effort to local communities? But as my relationships with LTHC guests, volunteers, and staff grew, my conversations quickly shifted to health care access, mental health, food access, and shelter as early days of COVID-19 rolled in. I focused on gathering pantry items and helping promote virtual fundraisers. Community engagement that is sustainable, reciprocal, and participant-focused cannot compete with institutional timelines. A division emerged between my identity as a community member and as a Purdue graduate student, even with sustainability and reciprocity at the forefront. Through trial and error, I wondered how I might engage honestly, wholly, and responsibly while expecting a dissertation to transpire as a result. I envisioned what a project grounded on cultural humility might look like, surrounded with compassion, which as Bay (2019) argues, “asks us to acknowledge the privilege inherent in the act of identification, to be open to behaviors, approaches, and experiences that we cannot understand, and to value those differences as forms of expertise” (p. 17).

Like many academics engaged in community writing projects, I see a critical tension between being a morally engaged community member and being academically in tune with the

theoretical and pedagogical lessons learned from academic institutions. Community writing partnerships are culturally, emotionally, institutionally, and politically dynamic. Community-engaged work that is sustainable and reciprocal cannot compete with academic timelines of tenure requirements, graduation and publication deadlines, and teaching- focused workloads. As someone who has struggled with sustaining writing projects in my local community, I understand that piecing together the field's lessons is a daunting process and near impossible without ample time or extensive experience of comparing and synthesizing existing methodologies for relatable projects. I experienced tension between my role as an academic needing to produce research under restrictive timelines, being very aware that sustainability and reciprocity are go-at-their-own-pace components of ethical, just, and culturally-attuned collaborations, and through my role as a community member, a resident, and a neighbor to the community members I seek to build relationships with. These experiences brought about lessons of humility, being an outsider, and embracing moments as they come. Reciprocal relationship building is not neat.

First-hand collaborations and failure/success narratives dominate existing community literacy scholarship but rarely envision the “full spectrum, too often recapitulating the field’s evolution through their own development and ignoring lessons already learned” (Deans et al., 2010, p. 5). Writing Studies scholars interested in community writing projects have limited access to how sustainable collaborations and reciprocal relationships prosper in their local communities as “methodological pluralism” becomes an unintentional grand narrative for fostering culturally-attuned, ethical, and responsible research. Chao et al. (2020) analyzes twenty years of *Reflections* journal articles and extends “the methodological egalitarianism identified by North in 1987 and exhibits a commitment to methodological pluralism (Kirsch, 1992), wherein all methodologies and methods are not simply tolerated—they’re welcome” (p. 158). Although pluralistic methodologies

suggests that researchers shift and adapt to the unique circumstances of their research, less attention is placed on naming and framing what those methodologies are. In my analysis of *Community Literacy Journal (CLJ)* articles, only 21% of publications clearly mark and describe their methodological choices. The other 79% are determined by surrounding contextual markers throughout (discussed further in Chapter Three). Just because scholars embrace an abundance of methodological approaches does not mean methodologies are not worthy of descriptive attention. Methodological pluralism is most notably defined and identified by Kirsch (1992) and seen again in Chao et al. (2020) in their mapped analysis of Reflections articles, where “all methodologies and methods are not simply tolerated—they’re welcome” (p. 158). Editors Moore & Warnock (2007) use similar language in *CLJ*—“rather than issue a call for an unlikely methodological coherence across community members work, academic disciplines, institutional needs, and legislative initiatives, we want to promote in these pages a lively discussion of productive methods that are—or can be—available to people who work in different contexts, often with different constraints and opportunities” (p. 9). I also see methodological pluralism as a meta grand-narrative—unintentional and caused from a hesitancy of overgeneralizing the methodological conceptions that community-engaged scholars create. According to Grutsch McKinney (2013), grand narratives are the collective stories of “certain desperate events, ideas, and actions in order to tell a coherent or totalizing story” (p. 11). Over time, community literacy scholars have privileged methodologic pluralism over assessing and analyzing those methodologies comparatively. Comparing methodological practices coherently, perhaps pushing the boundary of a grand narrative itself, is a necessary step in understanding how the stories compare and conflict. In other words, this dissertation both creates and disentangles community literacy grand narratives to see from a new perspective, how methodologies impact work in communities and in the field.

Throughout this dissertation, I understand literacy and community literacy as defined by *CLJ*. Literacy means “as the realm where attention is paid not just to content or to knowledge but to the symbolic means by which it is represented and used,” (“Aims & Scope”) which extends towards non-traditional forms of writing and communication and embraces multimodality. Community literacy then, “extends beyond mainstream educational and work institutions. It can be found in programs devoted to adult education, early childhood education, reading initiatives, or work with marginalized populations, but it can also be found in more informal, ad hoc projects, including creative writing, graffiti art, protest songwriting, and social media campaigns” (“Aims & Scope”). *CLJ* also understands community literacy as interdisciplinary “drawing from rhetoric and composition, communication, literacy studies, English studies, gender studies, race and ethnic studies, environmental studies, critical theory, linguistics, cultural studies, education, and more” (“Aims & Scope”). Writing centers are also part of that list and should have a more prominent presence in existing categorizations and definitions of community literacy.

In this chapter and others that follow, I discuss community literacy in relation to sustainability (i.e., the long-term existence and visibility of projects and relationships in communities) and reciprocity (i.e., the ability to form mutual, organic, and ground-up relationships with community members). To be clear, I do not intend for sustainability to solely surround fungible units of time where length of partnerships determine its success. Rather, I see sustainability as immersed and committed to ongoing development between ideas, people, the creations that emerge, and where we “allow our roles, and our forms of participations (from researcher, to consultant, to student to teacher), and our definitions of literacy to change,” (Comstock, 2006, p. 65); because after all, “it is the network itself, the ongoing dialogue on literacy and its significance to community that must be sustained, not our individual institutional identities

or any solid notion of literacy” (p. 65). The ability to sustain ongoing dialogue and embrace change, I argue, must begin from reciprocal relationship building, or what Cushman (1996) calls “networks of reciprocity” (p. 7) where give-and-take conversations happen, trust is built over time, and where decisions (about literacy projects in this case) are made between people who form mutual relationships.

1.1 Addressing the Problem Through Qualitative Meta Analysis

By analyzing, sitting with, and making meaning out of existing community writing projects in the field of Writing Studies, scholars see how these projects intertwine, what gaps they have yet to address, what efforts have allowed for sustainable and reciprocal work, and how researchers can continue to apply incoming frameworks for working with community writers. I explore, through qualitative meta analysis, how community literacy projects in Writing Studies are shaped through collective methodologies across one of the field’s most foundational journals for community literacy, *Community Literacy Journal (CLJ)*. Liggett et al.’s (2011) work on mapping methodologies, Driscoll and Perdue’s (2012) analysis of RAD research, and Lerner’s (2014) study of citation patterns have all located essential gaps in writing center scholarship, allowing collective research to prosper and develop across future generations of research. Meta analysis, through a broadened definition, one that “remove[s] the requirement for statistical analysis” (Price, 2019, p. 152), can be used to make knowledge in writing centers, as Price (2019) argues; I add, qualitative meta analysis can also expose the past, present, and future of community writing projects.

Before getting into the nuts and bolts of this qualitative meta analysis, this chapter provides an overview of the cross- and sub-disciplinary methodological focal areas surrounding community literacy scholarship, not of my particular findings, but of where the field stands pre-study. As I merge the theoretical and practical implications of various Writing Studies sub-disciplines, I

uncover the historical underpinnings that pave the way for such merging. This dissertation is centered around the following questions:

- What methodologies allow for sustainable and reciprocal work in the varied contextual circumstances of community literacy projects?
 - What might these methodological lessons mean for the larger field of Writing Studies and in turn, for writing centers?
 - How do scholars challenge the boundaries and grand narratives situated in academic bounds so that our methodological decisions in community literacy projects are grounded in cultural humility?

1.2 Literature Review

1.2.1 Community Writing Projects: What's Practiced

The spectrum of community literacy as a concept, a topic, an area of study, and as some may claim, a sub discipline, is wide to say the least. 826 National is a network of organizations in nine major cities supporting the writing wants and needs of under- resourced students between the ages of 6 and 18, through workshops, after-school programs, field-trips, tutoring, and other activities surrounding writing. The Moth Project is a non-profit group focused on the art of storytelling through podcasts, world-wide events, and community partnerships so writers have a platform to share experiences where their voice will be represented and heard. Creative writing centers support post-academics and other community members who seek space to share and enhance their writing skills (e.g., The Poetry Center, Tucson, Arizona; Writing Workshops, Los Angeles; Writer's Grotto, San Francisco; The Shocking Real-Life Writing Academy, Atlanta, Georgia; School of Poetics, Chicago, Illinois; The Bethesda Writer's Center, Bethesda, Maryland).

Community writing programs target students and adults. High Point University in North Carolina, for example, partnered with an elementary school, a middle school, and a church to create an after school literacy program to “improve student’s fundamental reading and writing skills through creative writing instruction, interactive and one-on-one reading exercises, and homework assistance” (highpoint.edu).

At the university level, Brizee and Wells (2016) partnered with their local Lafayette Adult Literacy Academy (LARA) to create resources housed on the Purdue OWL based on the needs of the students at LARA, a project called CWEST. Their goal was for other adult learners, similar to those at LARA, to have accessible materials outside of everyday classroom instruction. Aside from composing materials, Brizee and Wells (2016) created reciprocal relationships with students and staff. However, such relationships fizzled out over time. Throughout their book, *Partners in Literacy*, Brizee and Wells (2016) knew their project could not solve issues of sustainability between academic and non-academic relationships, nor could they fill the gap where public writing meets academic writing support. While many community writing center efforts are unpublished, Brizee and Wells (2016) speak towards a recurring concern for achieving sustainable and reciprocal partnerships that many community-engaged academics grapple with.

Other community literacy projects are grounded in ethnographic research. Coogan (2006a) and his students worked with community members in a neighborhood on the South Side of Chicago to share generational narratives. Coogan’s work highlights the need for attunement—something Tuck (2009) might call desire-based research. As Coogan (2006b) argues, “To travel the path from discovery to outcomes... we need to know how the materiality of discourse interacts with human agency at unique, historical moments and produces changes that communities can really see” (p. 669). Communities, as Coogan exemplifies, should not be sites for rhetorical interest; they are

spaces that hold important pieces of social, political, and economic narratives that academics just cannot reach alone.

Other studies focus on the rhetorical acts of language. Lindquist (2002) studied the social construction of language in a working-class bar in Chicago. She shows how “argument—as an expressive modality through which Smokehousers express class-based loyalties at the same time they define the limits of these loyalties—is central to this process of identity formation” (p. 3). Lindquist found her “in” to this community, as Cushman (1996; 1999) calls for. Lindquist’s study of language and culture at this site has much to do with her “own prior commitments to the group” (p. 3). Lindquist’s work highlights the need for community representation and how researcher-positionality matters. Lindquist (2002) paves way for researchers to think about their individual contributions and positionality while building reciprocal relationships. Language tells us something about our identities and so too does writing. A factory worker at a working class bar has insight on language that an academic researcher just cannot fully relate to, no matter their pre-academic experiences. Other ethnographic projects include studying the stereotypes of Black masculinity in a south side Chicago restaurant (Duneier, 1992) or the experiences of ageing of an American Indian tribe (Moss, 2000)—while not all of these projects focus on writing or literacy explicitly, they represent the vulnerability involved with studying *in* and *with* communities. Researchers must consider relatability and positionality—what constitutes an insider? An outsider?

1.2.2 Community Literacy History: What’s Known

Community literacy as an area of focus transpired out of a moral and ethical dilemma for literacy work to extend beyond the ivory tower of academia. Adler-Kassner (2000) positions writing *for*, *about*, and *with* communities (Deans, 2010) within the larger field of service-learning, which spearheaded proceeding service-learning literature. Starting in the early 1990’s, campus-

community service-learning projects increased, which as Adler-Kassner argues, “led to a certain amount of confusion about what service-learning is” (p. 28). This recognition of service-learning as an up-and-coming staple point in Writing Studies influenced the emergence of *Reflections* and *Community Literacy Journal*. Service-learning in the 1990’s was made possible in part because of John Dewey’s (1956; 1916) pedagogical and theoretical conceptions of student-engaged societal issues. Sigmon (1994; 1979), Stranton (1987), and Furco (1996) challenged service-learning efforts and called for more definitive and tangible characteristics for students and instructors to implement in and outside of the classroom. Sigmon also recognized that service-learning, as an educational model, was recognized by educational institutions as early as the 1960’s, when the Southern Regional Education Board implemented an internship program allowing students to engage with the public as part of their academic fulfillment.

Understandably, service-learning was, and often still is, entangled in issues of intent and sustainability. What happens when students pass the class? How will the next group of students mesh with a preconceived community partnership? Service-learning instructors have their own challenges. What happens when the PhD student composition instructor graduates? How will faculty or adjuncts sustain relationships amidst heavy workloads or tenure deadlines? Above all, what is the intent of these relationships? Who does this work serve and benefit? Ethically, scholars collectively worry about the intent of campus partnerships and the likelihood of long lasting, sustainable projects that foster reciprocal relationship building.

CLJ editors in 2006 recognized the institutional challenges that community-engaged scholars face and envisioned the journal as a platform, “a megaphone for workers in this field, a place where support can be sought and found, and a place where academic collaborations and increased attention and sensitivity to research methodologies will abound” (Moore & Warnock, p.

8). Twelve years later, newly appointed editors remind authors and readers alike that “development of practices and principles such as egalitarianism and reciprocity have emerged alongside the understanding that no matter how thoughtful we are about how we engage community partners, unintended negative consequences can—and at times will—occur” (Feigenbaum & House, 2018, p. 2). While the subject of engaging with community partners has not changed much, the approach has. Community literacy researchers in *CLJ* and beyond are more in tune with intentionality and power imbalance than ever before, while still aiming to amplify voices outside of academically-cushioned walls. Perhaps the biggest difference compared to early community literacy work is the abundance of methodological approaches used to address problems that now have added social and political layers. So, community literacy scholars still question what it means to relate to others “across chasms of difference” (Flower, 2008, p. 2), but more scholarship is working to address that question, and others like it. Theoretical approaches are further problematized and abundant in number; conversations around race, ethnicity, and class develop across politically-dense social climates; privilege and positionality shift from subject to ingrained components of methodology. As is more true now than ever, “community literacy now refers to this whole family of literate and social practices that draw their strength from different theoretical frameworks—from progressive pedagogy, to community organizing and action research, to discourse analysis, cultural critique, and theories of organizational change” (Higgins et al., 2006, p. 168). As research develops, methodologies inevitably increase, leading to more methodological choices that become harder to access without consistent large scale comparison of those methodologies. Researchers interested in building partnerships and working with communities outside of academia either piece together the plethora of pre-existing frameworks, re-adapt, or reinvent the wheel.

1.2.3 Community Literacy Perspectives: What's Problematic

As community literacy scholars theorize their individual collaborations, patterns emerge. In *CLJ* and the larger body of scholarship, researchers consistently grapple with three dominant dilemmas, which I discuss further in Chapter Five: first, positionality—who we are as academics within non-academic communities; second, approach—how academics work with communities outside of academia; and third, representation—what academics do with that work and who takes credit. Oftentimes, all three are in conflict. For example, Mathieu (2020) argues that researchers work with communities they identify with, and those personal connections are connected to complex webs of injustice and uneven power structures, making community engagement work personal and political. However, Flower (2008) reminds scholars that “to rest in the mere personal puts one on the slippery slope of philanthropy and charity that preserves the status of the giver and receiver, expert and client” (p. 2). Flower (2008) asks, “How does one fashion a rhetoric of making a difference within an intercultural community? Paradoxically, this hope of making a difference collaboratively begins in the inescapable dilemma of difference and the desire to bridge that troubled water” (p. 9). Writing Studies scholars who take up community-engaged projects often balance between their academic and non-academic identities, challenging their approach to community work. Who am I as a white woman from working-class Chicago suburbia to suggest a writing group at LTHC could help guests experiencing homelessness?

Doing research outside of academia means adapting to unfamiliar discourse and research practices (Teston, 2012). Gaining access to that discourse becomes one of the largest obstacles because discourse communities are based on shared language and mutual understanding. They are culture-specific, built within our cities and neighborhoods, and grown from generational practices tethered to religion, race, ethnicity, class, and gender, but also, intentionally learned. Academics have their disciplinary discourses, which conflict but also merge with their generational discourses.

If navigating these pluralistic discourses were easy, more families would be able to articulate what the Writing Studies scholar at the dinner table does for a living.

When we consider how nuanced language can be in the everyday, language differences in community partnerships seem inevitable. As Goldblatt et al. (2008) argue, “The language spoken by organizers and community educators is more unlike academic discourse than we might always recognize” (p. 60). The study of writing in various communities have been complicated in ways that urge researchers to carefully consider positionality, motive, and methodological choices that structure such projects. Community literacy scholarship questions academic positionality, as Bay (2019) does: “I actively resisted publishing on community engagement activities because I did not want to directly benefit from that relationship or from the needs of the community” (p. 18). In grappling with positionality, scholarship turns toward approach, or methodology for carrying out research, building reciprocal community relationships, and sustaining collaborative projects. For example, Bay (2019) argues that homegrown research, similar to hidden roots in a community garden, is an approach that emerges from “community knowledge,” which “empower and allow those same communities to thrive” (p. 8). This methodology, like many others, responds to critical and damaging issues. The concept of homegrown research exists because academic voices disproportionately represent the work being done *in* communities and *by* communities, and share often, work done *on* or *for* communities. Similarly, “action research” emerged as a model of local, or small-scale discourse that “fills the gap” between practical descriptions of community literacy collaborations and “more abstract theories of public discourse” (Higgins et al., 2006, p. 169).

To engage with communities means adopting situated learning and discourse practices unique and context-specific to each community. Inevitably, models build and expand as individualized projects and collaborations make their way into the scholarship, situating scholarly

and service-learning efforts in the field. What is cited often becomes a grand narrative for the field's beliefs and practices—a way of making difficult work tangible. But what happens when those accepted and well-spread models do not apply to all contextually specific circumstances? Action research—the act of merging theory to action- oriented change in communities—is not always possible with incarcerated populations, or a racialized minority conducting research in conservative America, or a Chicago northsider hoping to start a literacy project in the South Side. Action is possible only when trust and reciprocity have a foundation to stand on. As community literacy scholarship at large has articulated, researchers need an “in”—a sense of relatability and cultural vulnerability that varies with positionality. As Jacobi (2010) articulates, “movement toward a more ethical and just world requires engagement beyond the traditional and canonical classroom” (p. 486).

1.3 Synthesizing Scholarship: What's Next

Even through individualized accounts of community literacy work, sustainability and reciprocity are positioned as distinct, foundational concepts, which took shape in the early 90's and persists in recent scholarship. As Deans et al. (2010) acknowledged in their sourcebook Introduction in *Writing and Community Engagement*, there is much to connect between the rise of community engagement or rather, “the first wave of scholarship on community writing in composition studies” (p. 5) and the sub-disciplinary fields that allow community literacy in Writing Studies to be as methodologically pluralistic as it is. Unfortunately, “few people read across the full spectrum of the scholarship, too often recapitulating the field's evolution through their own development and ignoring lessons already learned” (p. 5). Our most useful lessons are not always obvious; they take critical, rhetorical, and analytical skills to piece together, like health care workers finding solutions for unknown and hidden health complications. As Coogan (2006a),

Cushman (1996), and Flower (2008) have argued, there needs to be mutually beneficial, collaborative, and participant-focused research that prioritizes reciprocity, a fluid framework that favors feminist methodology and understands the intersectional bodies that contribute to such research. Methodology becomes an essential component to how researchers negotiate knowledge practices, the intent of their research, and their relational stake in the community contexts they work within. Without large scale analysis, I argue, community writing scholarship risks prioritizing quantity over quality, where new methods, methodologies, and theories of praxis make their way into the field, leaving less time for comparing and synthesizing how they work. Qualitative meta analysis fosters large-scale comparison and analysis among the field's biggest accomplishments and limitations, showing how methodology directly contributes to or hinders sustainable and reciprocal partnerships.

I code, analyze, and synthesize 180 published pieces in *Community Literacy Journal (CLJ)* through qualitative meta analysis to understand how researchers name and frame methodologies in community literacy work. I question what such framing means for the larger field of Writing Studies and in turn, the sub-discipline of writing centers, where community writing collaborations increasingly persist. As my analysis uncovers, sustainable projects require cultural vulnerability, often de- centralizing academic knowledge attachments so new and historically grown community knowledge takes priority. Projects sustain only through reciprocal relationships built with time, patience, and willingness to adapt to unfamiliar contexts. Meanwhile, reciprocal relationships require trust and relatability between collaborators. These counterparts are difficult to achieve. *CLJ*, since its inception in 2006, invites scholars to write “with increased sensitivity to research methodologies,” (Moore & Warnock, 2006, p. 8) prioritizing voices in literacy centers, organizations, and programs distant from main-stream education. Those same scholars juggle

demanding workloads, time- and content-sensitive research requirements, and sustaining culturally-in-tune, non-hierarchical, and reciprocal relationships in communities; meanwhile, community partners deal with their own culturally, emotionally, institutionally, and politically dynamic structures. Reliability and community-reach are woven within intersecting webs of culture, language, class, race, agency, positionality, and institutional attachments.

In sum, this dissertation: 1) analyzes the contextual circumstances of *CLJ* methodologies through meta analysis, 2) both creates and disentangles community literacy grand narratives to see, from a new perspective, how our methodologies impact the work we do in communities in the field, and 3) uncovers three critical dilemmas—first, the positionality of academic within non-academic communities, second, the approach for how academic work with communities outside of academic, and third, the representation of what academics do with that work and who takes credit. In the preceding chapter, I outline my own theoretical and methodological decisions in order to study methodology in community literacy scholarship. I define and differentiate my theoretical influences, methodology, and methods. Chapters Three and Four focus on results and discussion. Through several rounds of initial, InVivo, magnitude, and descriptive coding, three methodological themes appear: Community Based Participatory Research (CBPR), Community Based Research (CBR), and Community Subject Research (CSR). However, results become methodologically pluralistic when placed in context with the authors influencing objective and purpose for research, the targeted community of subject, the time period in which this research was published, and how such research was conducted. Chapter Five addresses what these methodological lessons mean for the field and subdisciplines of Writing Studies, for writing centers, and also how scholars challenge boundaries and grand narratives situated in academic bounds so methodological decisions in community literacy projects are grounded in cultural

humility as projects continue and scholarship persists. Finally, I discuss project implications and limitations and describe future iterations of this project.

CHAPTER TWO. PROJECT METHODOLOGY

Community Literacy Journal (CLJ), since its inception in 2006, invites scholars to write “with increased sensitivity to research methodologies,” prioritizing voices in literacy centers, organizations, and programs distant from main-stream education. Those same scholars juggle demanding workloads, time and content sensitive research requirements, and sustaining culturally aware, non-hierarchical, and reciprocal relationships in communities; meanwhile, community partners deal with their own culturally, emotionally, institutionally, and politically dynamic structures. Sustainable projects require cultural vulnerability, often de-centralizing academic knowledge attachments so new and historically grown community knowledge takes priority. Reciprocal relationships require trust and relatability between collaborators; projects sustain only through reciprocal relationships built with time, patience, and willingness to adapt to unfamiliar contexts. Methodology becomes an essential component to how researchers negotiate knowledge practices, intent of their research, and relational stake in communities. Without large scale analysis, community writing scholarship risks prioritizing quantity over quality, where new methods, methodologies, and theories of praxis make their way into the field, leaving less time for comparing and synthesizing how they work.

Through qualitative meta analysis, I code, analyze, and synthesize 28 total issues in *CLJ*, accounting for 180 published articles to understand how researchers name and frame methodologies used for community writing projects. This chapter outlines my own methodological decisions of studying methodologies in *CLJ* publications. First, I discuss and define methodology according to relevant scholarship. I then situate qualitative meta analysis as a methodology in the field. Finally, I breakdown the sub-methods used for data organization and analysis. More specifically, I use qualitative meta analysis to analyze *CLJ* articles as a representative example of

methodological practices in community literacy scholarship. I take up Price's (2019) call for qualitative meta analysis in writing centers by extending that argument towards community literacy research. In doing so, I established three main methodological categories: Community Based Participatory Research (CBPR), Community Based Research (CBR), and Community Subject Research (CSR). I then create several context specific maps structured around the purpose of *CLJ* articles, inspired by Ren (2008). My overarching rationale for this project is represented in Figure 1.

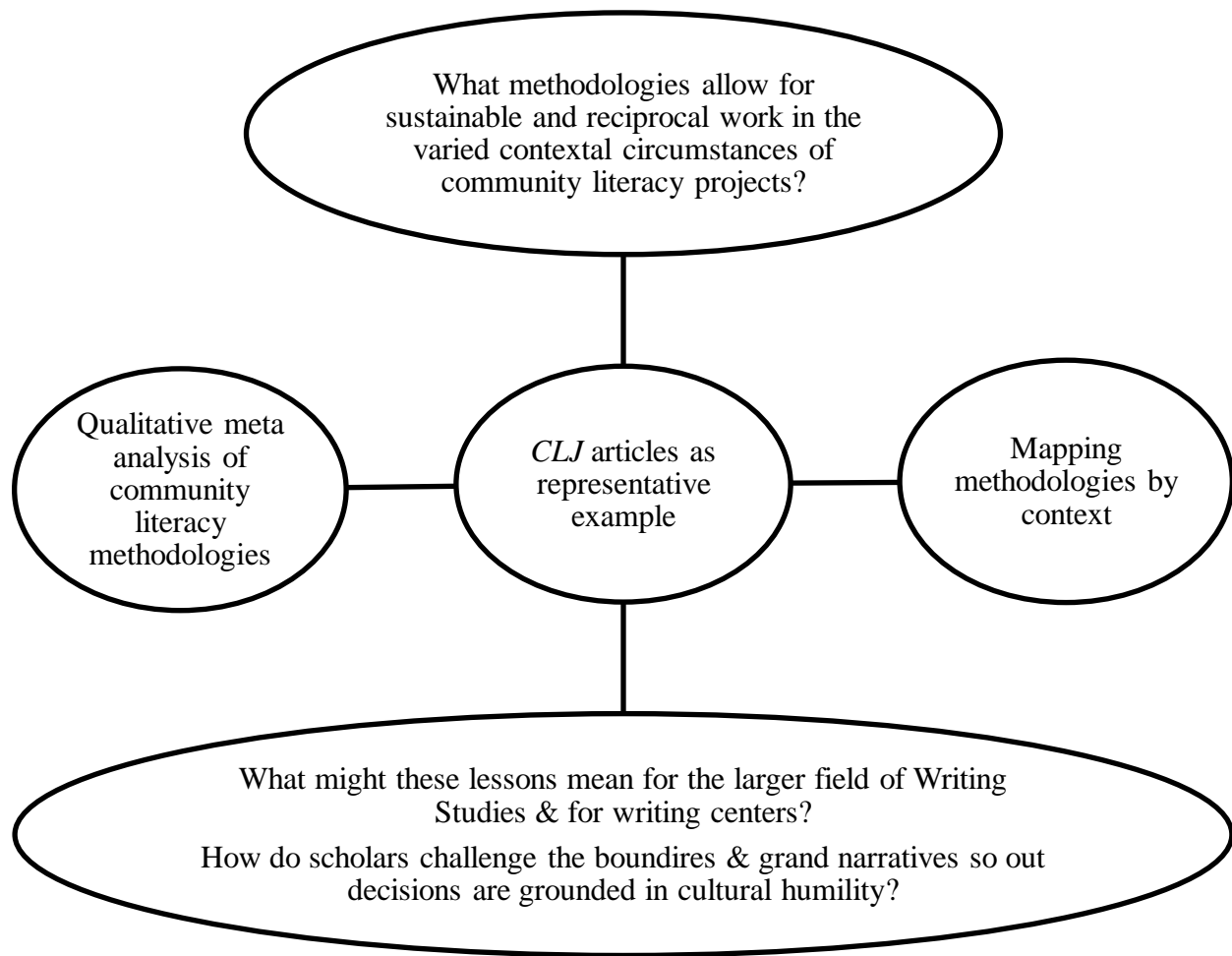


Figure 1. The figure describes the projects overall rationale. At the top is my main research question, followed by my methodology and methods in the middle, and sub-research questions at the bottom.

This methodological process, I argue, is important to name not only for the credibility of the study, but for replicability and taking an action-oriented approach to one of the main findings of this study—community literacy publications have an impressive abundance of pluralistic methodologies that inform community literacy scholarship, but those methodologies are not named, framed, and described tangibly for like-minded researchers to access; and because community literacy work is so culturally dependent on individualized and unique circumstances of

communities and stakeholders, that naming and framing might be one of few ways for researchers to avoid previous pitfalls.

2.1 Understanding Methodology

Methodology, as a conception for practicing research, has been extensively explored in Writing Studies, paving way for community literacy scholars to adapt those conceptions. Yet, scholars still have trouble positioning methodology within their own research contexts. The definition itself has not changed much over the past 40+ years—methodology is understood as, “a theory and analysis of how research does or should proceed” (Harding, 1987, p. 3). According to Grutsch McKinney (2016), methodology, the overarching theory or theoretical frame, differs from methods, the tools or strategies used to collect data (p. 30). Across several decades, Writing Studies scholars largely agree that methodology is composed of a larger umbrella, nestling the methods or tools used to carry out projects. Perhaps the most influential conceptions of methodological practices in Writing Studies to date are presented in Lauer and Asher’s (1998) *Composition Research: Empirical Designs* and Kirsch and Sullivan’s (1992) *Methods and Methodology in Composition Research*. Methodological discussion focused around “the social turn” when ethnographic research increased. Researchers more commonly conducted field research and worked in communities or sites with socially dynamic contexts to study writing “unavailable to researchers who worked from more distanced or objective perspectives” (Journet et al., 2012, p. 13).

Of course, methodological research practices have evolved over time, which Nickoson and Sheridan (2012) take up in *Writing Studies Research Practices: Methods and Methodologies*. Most named scholars focus on the larger field of Writing Studies and writing research and many focus on digital research practices. However, Nickoson and Sheridan’s (2012) collection still favor the

significant influences of Kirsch and Sullivan (1992), while updating the field's evolution of research methodologies, and by emphasizing community engagement and community literacy as areas worth our attention. While nearly ten years old, most if not all sentiments still ring true and relevant. Most notably, Kirsch (2012) names three new distinct challenges: researchers 1) account for methods in diverse settings and the current hybridity of genres; 2) sustain non hierarchical relationships with participants through collaboration and reciprocity; and 3) participate in the increased collaborative nature of research (Kirsch, xi-xiii). *CLJ* authors collectively work through these challenges, but emphasize ethics of academic participation, positionality, and mutually beneficial relationships, westernized and hierarchical systems of oppression, and the sustainability of projects and relationships grounded in reciprocity. Community based research is uniquely difficult compared to other forms of Writing Studies research because it relies on other systems, networks, and communities to reciprocate their involvement and dedication, to stay intact, and stay organized (Grabill, 2012).

Community literacy research specifically, “follows trends in Writing Studies outlined by North (1987)—a sort of ‘methodological pluralism’” (Kirsch & Sullivan, 1992; quoted in Chao et al., 2020) where all methodologies are welcome. Chao et al. (2020) often refer to methods in *Reflections* as “traditional” and “non traditional.” More traditional articles take up strategies such as “rhetorical analysis, hermeneutic and theory-building work, ethnography and autoethnography, institutional critique or review, and teaching narratives and reflections” (p. 158). Nontraditionally, *Reflections* publishes three genres uncommon in the larger field of Writing Studies: 1) narratives of first hand engagement; 2) poetry from participants; and 3) dialogues between several authors. *CLJ* also takes up like-minded nontraditional genres, further emphasizing the unique methodological position that community literacy scholars must consider. In addition to genre-

difference, community literacy collaborations often work within several institutional contexts at once (e.g., prisons, colleges/universities, non-for-profit organizations), several communities of difference between institutional and non-institutional affiliates, and the social, political, and economic contexts that encompass them all.

Methodological pluralism is understandably a popular concept in Writing Studies within the past ten years. Writing itself, how it is understood, defined, and studied has changed drastically over the past several decades. Community engagement and community literacy has also gained momentum—specifically in how, why, and in what contexts academics work with communities outside of academic walls. Collaborative, sustainable, and reciprocal research practices make up the majority of *CLJ*'s topics in the past ten years, because positionality and institutional politics are more exposed, forcing scholars to critically think about what their contributions and actions amount to. Methodology is harder to name and frame because “truly collaborative research might not involve research questions, collection of data, and interpretation but some other ways of behaving and working together” (Powell & Takayoshi, 2012, p. 12).

Keeping this roughly sketched trajectory in mind, understanding methodology across time-shifts and educational development is dynamic and arguably, complex, but methodology is not necessarily hard to define in the larger, theoretical sense of Writing Studies. Simply put, methodology is the overarching strategy and rationale for a project (i.e., the creation of something), research (i.e., an exploration of a thought or action, creatively or systematically), or research project (i.e., the creation of something based on an exploration of a thought or action). For example, every publication in *CLJ* has either an explicitly named or implicitly implied methodology. Even nontraditional genres such as poems or interview transcripts inevitably require a strategy or rationale for that work to take shape. So, a dilemma remains; if researchers value methodology,

why are methodologies so difficult to articulate clearly in community literacy scholarship? For starters, methodology is mostly understood in the academic research context, making the term deeply westernized within an educational and academic research context. In non-academic community spaces like prisons, adult literacy and resource centers, homeless shelters, after school programs, and community-led literacy organizations, westernized methodologies simply do not fit.

Through analysis, I realized, to truly answer my main research question—what methodologies all for sustainable and reciprocal work in the varied contextual circumstance of community literacy projects?—I had to think beyond traditional conceptual or empirical methodologies, which influences many previous categorizations (Kirsch & Sullivan, 1992; Creswell & Poth, 2018; Liggett et al., 2011). For community literacy and community engagement work, effective methodologies are better understood as approaches to community relationships, not just rationales for research studies. While methodologies such as ethnography, case studies, and theoretical inquiry are still present in *CLJ* publications, a mapping of those specific methodologies re-hash the same arguments made time and time again—e.g., our methodologies are pluralistic (Kirsch & Sullivan, 1992); empirical research is present, but we need to be better at naming the research process in order to create RAD research (Liggett et al., 2012); community literacy scholarship methodologies are similar to those already established Writing Studies, but they also include action-research (Grabill, 2012). At first, I located variations of empirical and conceptual methodologies, created a map, and then realized, the only unique difference compared to previous maps or taxonomies was the approach and rationale for relating to, approaching, and working with communities through relationship building. Really, all *CLJ* articles fit within three main methodological categories: Community Based Participatory Research (CBPR), Community Based Research (CBR), and Community Subject Research (CSR). All three categories position

community engagement approaches within community presence—professionally-trained researchers structure their work either *on*, *in*, or *with* communities. I define and discuss these categories further below, which I discovered through the process of qualitative meta analysis.

2.2 Understanding Qualitative Meta Analysis

In the humanities, meta analysis is a subset of empirical research that analyzes a large subset of related studies, or, put simply, an experiment that analyzes other experiments (Price, 2019; MacNealy, 1999). For example, Steensel et al. (2011) studied the effectiveness of childrens literacy development within family literacy programs in 30 studies and located a research gap among program curricula and participant effect. There was not enough tangible evidence to show how programs logistically work among active participants. Building from the 2011 findings, Fikrat-Wevers et al. (2021) examined 42 program studies, and located tangible evidence suggesting children need focused programs and activities that target specific skills. The authors provide curriculum suggestions and argue for more longitudinal research based on their experience.

In Writing Studies, meta analysis is new. Sub-disciplines such as writing centers lack the experimental and quantitative-based research accumulation that STEM disciplines prioritize. While graduate programs and publication platforms continue to prioritize both qualitative and quantitative research methods, meta analysis requires an abundance of research studies focused on empirically driven, statistical, and quantitative data methods such as true and quasi-experiments. In both methods, “the quality of the design and the results of the study are judged by standard of replicability, reliability, and validity” and meta analysis, “combines the results of experimental studies and statistically brings meaning to the collective body of data” (Price, 2019, p. 151).

To make traditional meta analysis work in the context of community literacy scholarship, as MacNealy (1999) suggests, “you probably need to find at least six studies which meet all your

criteria for inclusion” otherwise, “meta-analysis is really not feasible” in the discipline (p. 112). This study, however, removes the requirements for statistical and quantitative analysis, focusing purely on the component of large-scale analysis. Qualitative meta analysis is more appropriate for studying the qualitative nature of community literacy methodologies, and is more useful in understanding the political, social, and economic circumstances when engaging with communities of difference.

Like most large scale methodological analyses in Writing Studies, I draw inspiration from like-minded research methods such as meta-synthesis (Babcock, et al., 2012), mapping (Sullivan, 2015), and taxonomies (Liggett et al., 2011). I find the term “qualitative meta analysis” as a better fit in describing the extensive multi-layered analysis of 180 published articles. I see “mapping” and “taxonomies” more as methods for data representation, where “qualitative meta analysis” is a key component to my methodology. In what follows, I describe these methods along with the data collection process.

2.3 Sample Size & Data Collection

CLJ publishes biannual, with 14.2 as the most recent issue presented in this analysis, accounting for 28 total issues. My sample size in the initial coding stage included one of every three issues, or 10 out of 28 total issues (i.e., 1.1, 2.2, 4.1, 5.2, 7.1, 8.2, 10.1, 11.2, 13.1, 14.2). Because conducting meta analysis is a huge undertaking, requiring recursive practices for coding and analysis, sampling was the most productive approach to locate and flesh out themes before applying them to the full data set. By selecting one of every fourth issue, I account for changes across time, ranging from *CLJ*’s emergence in 2006 to the most recent issue in 2020—still a large but manageable sample size that does not privilege trends within a particular time period. In total, I code, analyze, and synthesize 28 total issues in *CLJ*, accounting for 180 articles.

2.4 Coding & Categorization Process

Initial coding is common in grounded theory, a methodology where theory is discovered and developed during the research process, not before (Strauss & Corbin, 1990). While grounded theory is not a primary methodology used in this study, similar methodological values were present during this initial stage. I simply sat with my data, highlighting phrases and sentences that might have meaning instead of pre-determining what coding schemes made sense for understanding the methodological practices in *CLJ* articles. I took note of recurring words and definitions for methodology and organized articles based on common genres or research practices.

Initial coding also commonly employs inVivo and process coding. InVivo coding entails a selection of exact words, also called “literal coding” where the selected text becomes the code; Process coding uses words or phrases to suggest an action, useful for community engagement research where author’s language patterns suggest action-oriented commonalities across genres or time-periods. Through this initial stage, I was able to understand *CLJ*’s organizational style, how articles are categorized over time, and how *CLJ* is different from flagship journals in the larger field of Writing Studies. For example, *CLJ*’s nontraditional genres or article types consist of poems, interview transcripts, community narratives and reflections, and community profile pieces. While most Writing Studies journals do not include these nontraditional genres, *Reflections*, another journal on community literacy scholarship, does. I decided to include all original publications, only excluding reviews and notes from the editors upon realizing that even non-traditional genres have methodological practices, named or not. In total, this analysis accounts for 180 *CLJ* articles.

Narrative coding made up the majority of second and third round analysis. Patterson (2008) describes the narrative coding structure as: 1) Abstract—what the story is about; 2) Orientation—who, when, where; 3) Complicating Action—what happened; 4) Evaluation—so what; 5) Result—outcome; 6) Coda—end of narrative (p. 25). Although my coding structure varies slightly (Table

1), all of Patterson's (2008) components are still present. Through narrativized coding, I realized that methodologies were hard to locate because they require rhetorical context—the purpose of the project, intended audience, and date of publication. I attempted to use NVivo as a platform for selecting and visualizing data but could not evaluate several categories at once in the way a spreadsheet allows for. What started as a recording of methodology, sustainability, method, and reciprocity became a larger context-specific heuristic for each article. Table 1 represents such data collection process, the early categories used for analysis, and an analyzed article example to showcase that process. The left categories influence the maps in Chapter Four. The descriptions on the right helped determine methodological categories discussed in Chapter Three.

Table 1. Early data collection process.

Article Info	5.2 Kesler Rumsey, Nihiser
Article Title	Expectation, Reality, and Rectification: The Merits of Failed Service Learning
What: Article Type	failure narrative; approach/model
What: Project & Purpose	"this article addresses the difficult question of 'what happens when service learning goes wrong.' Authors engaged in family history writing and service learning with a local historical group. When the project was unable to be sustained, authors theorized a three-part methodological continuum of expectation, reality, and rectification to articulate the merits of failed attempts at service learning" (p. 136).
What: Argument & Call-to-action	the type of research studied here is still important regardless of failure (the family as community); methodology is really important and in this case, expectation, reality, and rectification were in conflict (and by creating that methodology, they could see that); it's important to think through what happened when service learning goes wrong, why, how, etc so that future work takes a different path (p. 136).
Who: Stakeholders	those involved with the failed project: students who took the service-learning course and those involved in the service learning partnership, an organization called Cottage Lake History Project
Who: Intended Audience	community engagement scholars, academics
Where: Project Location	Indiana University—Purdue University Fort Wayne (IPFW)
When: Project Time Period	likely 2009 or 2010—they build off of Cushman and Grabill's work published in 2009 and this article was published in 2011.
How: Project Approach	disciplinary/theoretical: community engagement, public/civic rhetorics, methodologies for sustained collabs, service learning. methodology/method: the actual project was a service learning collab about "the lake's history and stories of its families, from the 19th century through the 1960s" in response to a threat of destruction to the lake, homes, landmarks, etc. by a building complex (p. 135); the approach for the article is to justify the importance of the subject (family as community), discuss the methodology used/established from this failed project, and to talk about why/how it didn't work.
How: Outcome	methodology is a way for understanding the relationships and stakes involved, which directly results in the failure/success of the project; documenting failures is important too because we need to acknowledge where we went wrong, what was missed, etc.

My goal was to use the author's exact words (i.e., InVivo/ literal coding) when possible. At times, a brief summary was more effective for recording. This process became difficult when articles clearly represented a certain article-type or methodology but did not name it as such. Therefore, I added a notes section to keep track of any inconsistencies or noteworthy findings. I also conflated any theoretical, disciplinary, methodological, or methods-based practices under the "How: Project Approach" column after discovering author's abstract, conflicting, and dynamic descriptions of each. In other words, locating methodology became a detective game. Each column above helped to describe the article's overarching methodology, based on the field's discovery/categorization (i.e., compared to other articles in *CLJ*). How authors name their research practices, uncovered the commonalities and inconsistencies amongst all 180 articles.

2.4.1 Mapping Methodologies

To answer my main research question (i.e., what methodologies allow for sustainable and reciprocal work in the varied contextual circumstances of community literacy project?), I first uncovered what those methodologies are. As mentioned previously, categorizing traditional conceptions of methodology proved to re-hash and oversimplify the community relations that governed how authors carry out their research. By analyzing those relations, I discovered three main methodological categories represented in Table 2.

Table 2. Three methodological categories

Community Based Participatory Research (CBPR)	Community Based Research (CBR)	Community Subject Research (CSR)
in/with community full involvement	in/with community partial involvement	about community indirect or no involvement

While these categories help locate what methodologies exist in community literacy scholarship, they do not breakdown the contextual circumstances in which those methodologies work. They do not, for example, breakdown the extent to which CBPR, CBR, and CSR is used for working with incarcerated populations, or what methodological practices help inner-city after school programs sustain literacy support. Building from Table 1, I create several context-based maps in Chapter Four. I analyze methodology from a different direction by focusing on the purpose of *CLJ* articles (i.e., the “what”) and trace the targeted population (i.e., the “who”), date of publication (i.e., the “when”), and the main methodological category according to CBPR, CBR, and CSR (i.e., the “how”).

Table 3. A sketch of context specific maps

Map (1-5)			
What (Purpose)→	Who (Targeted Population)→	When (Publication Date)→	How (Methodology)

My use of mapping is inspired by Ren’s (2008) dissertation that explores qualitative meta analysis in professional writing research from 1970-2006. Ren uses a “contextualized rhetorical approach” to locate research trends and practices over thirty-seven years of scholarship, which influenced my own analysis and data visualization. I discuss this influence in Chapter Four, along with detailed descriptions of each rhetorical map outlined above. The following chapter focuses specifically on CBPR, CBR, and CSR findings. I provide descriptions of each category and criteria for analysis.

CHAPTER THREE. METHODOLOGICAL CATEGORIES FOR COMMUNITY LITERACY WRITING PROJECTS

3.1 Locating Methodologies: CBPR, CBR, & CSR

This chapter begins to address my main research question: what methodologies allow for sustainable and reciprocal work in the varied contextual circumstances of community literacy projects? Through analysis of 180 *Community Literacy Journal (CLJ)* articles, three main methodological categories emerged: Community Based Participatory Research (CBPR), Community Based Research (CBR), and Community Subject Research (CSR). In what follows, I provide an overview of findings and a breakdown for each methodological category.

I initially noticed patterns similar to Liggett et al. (2011) taxonomy of writing center methodologies. Authors locate three main categories: Practitioner Inquiry, Conceptual Inquiry, and Empirical Inquiry, followed by three layers of sub-categories (p. 55). While Liggett et al. (2011) do caution readers that their taxonomy is not meant to “pigeonhole research or to privilege one methodology over another” (p. 51), their categorization cannot accurately represent the research practices within community-engaged scholarship. In *CLJ*, Practitioner, Conceptual, and Empirical Inquiry often constitute a single project. Other methodological categories in Writing Studies research are represented in Kirsch and Sullivan (1992) and Creswell et al. (2018). Among all categorical examples, research practices and traditions are primarily situated within academic contexts. *CLJ* scholarship includes non-traditional genres, several mixed methods research projects, and the methodological pluralism resulting from campus-community politics and social dynamics.

CBPR and CBR are considered subsets of Action Research. Participatory Research, according to Jacobs (2012), changes “subjects to participants and also changes the power relations”

(p. 336). CBPR asks community members to define community issues with the professional trained researcher where both parties are part of the entire study (Hacker, 2017), making decisions together, and where the college or university affiliate is, at most, an equal partner in all steps of the project. Grabill (2012) defines CBR as “citizens working with professionally trained researchers in a community-driven process to answer local questions or solve problems” (p. 212). Grabill characterizes CBR as research done *with* or *in* a community; however, many institutions often consider CBR to include research *on* or *about* communities.

I learned however, *CLJ* authors commonly conduct research *about* communities, never stepping *in* or working *with* them, but CBPR and CBR definitions do not account for that distanced research; terms such as “community based” or “participatory” are not entirely accurate for some. A third category emerged, which I call Community Subject Inquiry (CSR). I define CSR as professionally trained researchers inquiring *about* community, where research does not include being *in* or *with* communities but rather, research is conducted *on* communities. CSR is not a common methodological distinction in community engagement or community literacy research because that work is often conceived as a form of field work where community members participation, to some extent, is necessary.

CBPR is measured by the level of participatory action—from both the professional trained researcher and the community members involved. Most articles under CBPR provide a methodology section that clearly articulates research team dynamics, participation, and decision making, e.g., “Consistent with the principles of CBPR, the YAB was encouraged by DYP leadership to structure its own rules and regulations regarding participation” (Graham, et al., 2013). Sometimes, CBPR is explicitly implied—“the community determined if and how the archive would be constructed. They chose the texts. They approved the location. They chose the categories

for cataloguing” (Pauszek, 2019, p. 55). In other instances, CBPR distinctions are noted in author’s bios, indicating that the piece is co-written with community affiliates untied to university spaces, or in one case, a brief end-note states, “this is a co-authored piece in collaboration with community partners” (Ridzo, Carmody, & Byrnes, 2011). In other words, all *CLJ* articles that clearly represent an equal and full-involved community collaboration to solve community issues or conduct a project, are considered CBPR. If it is unclear whether or not community members were fully involved, the article does not fit the necessary criteria and is often labeled as CBR due to inconsistent mention of participatory components.

CBR articles must first indicate a relationship in or with the community and second, professionally trained researchers are primary investigator(s). CBR articles are often published by academic researchers and very rarely include community voices as equal partners or co-authors. Most simply name a community partner and specify, to some extent, working with that partner. CBR can be partially distinguished by how the author describes and writes themselves in to the project. For example, Wells (2014) writes—“I conducted case studies of four teachers who volunteered for the study after Brizee and I presented at a staff meeting of the program” (p. 54). The majority of the work or action conducted is in the hands of the author and academic research partner. Others are more specific on the extent of the community relationship:

I explore an experimental engagement project I participated in that networked three classes that...performed a complete communications makeover for a local nonprofit. In fifteen weeks, we collectively and collaboratively produced a new website and branding scheme, seven video public service announcements, two social media campaigns, and a variety of graphic and interactive content. (McCarthy, 2016, p. 107).

This example alone walks the fine line between CBPR and CBR due to the collaborative nature of the project and from first glance, mutual decision-making. However, McCarthy (2016) later states,

I propose a model of university-community partnerships called an engaged swarm... I then illustrate how a swarm embedded within a university operates,

and I conclude by articulating a techne for an engaged swarm, a pedagogical approach to adapting swarm-like tactics to class-based engagement project (p. 107).

The author indicates their individual contribution to theory-building, using the collaborative aspects as discussion points in this single-authored account of that community work. CBPR is no longer an appropriate category due to the author's solo venture of theory-building, which does not include community input within the scope of the article. Less often, authors use some version of CBR in their methodological descriptions, making CBR an even more obvious category—e.g., “Through their discussion of this community-based project, the authors argue...” (Hierro et al., 2019, p. 26). In this case, “authors” are assistant and associate professors.

CSR articles consist of research *on* or *about* communities. The researchers, all within higher education, do not indicate their relationship *with* community members nor do they indicate working *in* the community of subject. Rather, CSR publications prioritize theoretical, conceptual, and historical analysis, personal reflections, practioner or service-learning focused inquiry, or a non-traditional form of inquiry, interview transcripts, conducted between academic researchers.

3.2 Categorizing Methodologies

CLJ publications are split with 10% categorized as CBPR, 43% as CBR, and 47% as CSR (see Table 4). CBPR accounts for significantly less compared CBR and CSR.

Table 4. Definitions and numerical breakdown for the three methodological categories

Community Based Participatory Research (CBPR)	Community Based Research (CBR)	Community Subject Research (CSR)
in/with community full involvement	in/with community partial involvement	about community indirect or no involvement
18 articles (10%)	78 articles (43%)	84 articles (47%)

Community engagement scholarship within the past five years, both within and outside of *CLJ*, indicates participatory research as an essential methodology for working with communities reciprocally and sustainably (Powell & Takayoshi, 2012). In my analysis, however, CBPR is only present in 10% of *CLJ* articles, showcasing a disconnect between the fields ideal approach versus what currently represents real-time collaborations *with* community members. Both CBR and CSR have a significant presence among *CLJ* scholarship, indicating that researchers do prioritize involvement *in* and *with* communities, even if that involvement is partial (i.e., the professional trained researcher leads the project), but this presence also indicates the value of independent and theoretical research. In CSR, authors focus on learning, gaining knowledge and perspective from a bird's eye view, often through past experiences or comparison to like-minded research—a necessary component to all bodies of scholarship. However, the overwhelming percentage of academic representation and limited community input is concerning, especially because many CSR articles talk *about* community-engaged methodologies, participatory research, publishing *with* communities, and conducting ground-up research. These findings suggest that there is more discussion *about* methodologies compared to the action of carrying out those methodologies.

All CBPR, CBR, and CSR categories collectively indicate a need for participatory and action-oriented methodologies. In CBPR, authors act upon that need by co-publishing as

professionally trained researchers and community members. While academic affiliates do still publish individually in CBPR, there is a clear distinction in their research practices and methodologies—all involved participants work to break down power dynamics, make decisions together, and craft a study based on mutual understanding. CBR articles however, exist more on a continuum and talk *about* and attempt to address the need for participatory and action-oriented methodologies through action *in* or *with* communities. Some CBR articles have related CBPR elements and even name “participatory” methodologies or methods in their study design, but the academic researcher(s) indicates their own decision making, leaving community members out of the full project. For example, community members may be involved in the creation of a literacy center, but the academic establishes a pedagogical curriculum design with their academic co-author. Other times, the academic researcher builds on theoretical components of community engagement or community literacy work without including the communities opinions or insights, or does not specify such involvement in the article. CBR articles also include limited community engagement—one of the biggest downfalls of this research type. If an article is categorized as CBR, it’s because the authors state their involvement with or in a community to some extent (e.g., I conducted interviews with community members in X city). However, a large majority of these CBR articles do not detail the involvement with communities, often limiting methodological descriptions, and focusing on theoretical or conceptual lessons from their experience.

CSR makes up the majority of *CLJ* articles, where authors talk *about* the need of participatory and action-oriented research rather than address those claims in action. CSR articles make up a wide range of styles, genres, and types of inquiry. Most are practitioner focused or conceptual where authors reflect on course design, assignments, or theories for working with service-learning students. In more conceptual articles, authors theorize and conduct historical or

critical analyses. As I discuss further below, all CBPR, CBR, and CSR categories lack clear and accessible methodological descriptions. Methodologies are sometimes mislabeled or not described, making the intent and purpose harder to understand, and making other researcher in similar contexts a bit in-the-dark with lessons already learned.

The genres and forms of inquiry that make community engagement and community literacy research unique (i.e., non-traditional genres), are rarely contextualized. They often speak for themselves, intentionally. Although innovative, they are difficult to re-adapt due to limited descriptions of the larger goal, purpose, or process for the event that led to publication. Readers gain more from these unique forms of inquiry as they address the unique circumstances of community work and describe their purpose within the larger body of scholarship.

We gain more insight into the significance of CBPR, CBR, and CSR by breaking down how methodological categories are assigned. In all 180 articles, 21% of those articles directly state or imply CBPR, CBR, or CSR as an overarching methodology. In a CBPR article, for example, Pauszek (2019) says, “the community determined if and how the archive would be constructed. They chose the texts. They approved the location. They chose the categories for cataloging” (p. 55). In a CBR example, Hill (2020) names “community based action research” in the methodology section. CSR articles never directly state CSR as a main methodology mainly because this term is not used widely—instead, several CSR authors directly imply such methodology by indicating their individual, theoretical, and conceptual contributions away from any involvement in or with communities. House (2016) for example, describes a project at the University of Colorado Boulder—not as an example of engagement, but rather a “programmatic” example. House states, “I will suggest here in broad strokes a possible direction for community writing scholars, practioners, and administrators to explore further” (p. 54). Articles that explicitly imply CBPR,

CBR, or CSR do so through methodological descriptions of their respective projects. In CBPR, the name “participatory” is present; in CBR, the name “community-based” is common; in CSR, authors indicate conceptual forms of inquiry outside of communities (i.e., *about* communities, not *in* or *with*).

The other 79% of CBPR, CBR, and CSR articles are determined indirectly through context, through description of methods, through the nature of genre, or through author positionality. These articles require extensive analysis in determining their overarching methodological category as their methodological descriptions are sometimes buried, misnamed, or missing altogether. Rahe and Wuebben (2019), categorized as CBPR, write their article on a typewriter to make a statement about prison writing accessibility, and while doing so, they describe their relationship and identity one of them as incarcerated. Although CBPR isn’t explicitly named as a methodology, they describe their participatory relationship as equal partners and authors, make an argument together, as a university-affiliate and an at-the-time incarcerated researcher, and showcase that work in their publication. Other CBPR publications are published poems or short creative essays, which do not distinguish any methodology due to the nature of such genres and are considered CBPR because they are the most community-engaged, participatory examples available. Community members are either the sole author(s) or at the very least, the main content creators. College or university affiliates often take a back seat, minimizing their authorial duties in print. In a CBR example, Jacobi (2016) describes his role working with the “SpeakOut!” workshops facilitated in a prison. Clearly, there is community involvement, as Jacobi names the relationships between students and incarcerated folks, but he shares his lessons and experiences as an independent researcher and does indicate decision making with his project participants. Of course, any of kind of prison research is fundamentally complicated by institutional and political limitations, so CBR may be the only

option for this kind of project. Regardless, CBR is determined based on Jacobi’s lack of participant description and use of first-person language—“literacy work behind bard heightens the need for dialogue between the stretgic and tactical, one that I suggest can occur through curation” (p. 66). In another example, Jacobi (2016) directs his attention to academics in the field, further distinguishing his independent role in this article’s purpose—“As I have argued elsewhere, we have a responsibility to offer both writers and workshop facilitators concrete self-care tools” (p. 68). Last but not least, articles that indirectly imply CSR as a methodology often do not discuss methodology by name, but instead describe their theoretical rationale for analysis—which in turn, suggests their non-direct contribution to communities. These articles do not describe community partner relationships or indicate a physical presence in community settings.

Table 5. Direct and indirect categorizations for CBPR, CBR, and CSR

	CBPR 18 (10%)	CBR 78 (43%)	CSR 84 (47%)	Total 180 (100%)
Methodology Directly Implied	5 (3%)	23 (13%)	10 (6%)	38 (21%)
Methodology Indirectly Implied	14 (8%)	55 (31%)	74 (41%)	143 (79%)

Only 21% of *CLJ* methodologies are directly implied, suggesting a critical gap in *CLJ* scholarship. Methodology as a subject is popular, but authors less often describe and indicate what methodologies they aim to follow and how those methodologies influenced their projects. In turn, their methods, theoretical rationale, and implications are harder to access, which also limits the

adaptability of replicable, aggregable, and data-supported research (i.e., RAD research). Even for articles that are not empirical, named methodologies are essential for like-minded projects to build from previously supported research. Community literacy research is a fairly new sub-field of Writing Studies in relation to published research. *CLJ* emerged in 2006 and *Reflections: A Journal of Community-Engaged Writing and Rhetoric* emerged in 2000—the only journal publication venues housed within the Coalition for Community Writing. Over twenty years later, methodological descriptions and implications should be easier to parse through, and ideally, easier to adapt due to well-described and descriptive methodologies in-action. Instead, 79% of *CLJ* articles indirectly imply the methodological categories I assigned and do not tangibly describe or name their own methodological choices. I am not suggesting that all authors should subscribe and explicitly name CBPR, CBR, or CSR in their work, but rather, authors moving forward should name their overarching frameworks and rationale, however they envision naming them. My three methodological categories were created in response to the lack of methodological tangibility—and part of the reason my initial project with LTHC and starting a community writing center was hard to materialize. All community literacy researchers can benefit from thought-out methodologies recorded in past research, but new professors, graduate students, and unseasoned researchers rely on it.

The findings presented in Table 5 also suggest that the more distant community literacy researchers are *with* and *in* the communities they research (i.e., CBPR is most involved; CSR is least involved), the less tangible their methodologies are. CSR accounts for 41% and CBR accounts for 31% of indirectly implied methodologies. While CBPR, CBR, and CSR inquiries are all necessary, the distribution is disproportionate and so are well-described methodologies; together, they create a dual gap—too many community literacy articles conduct research *about*

communities without being *in* or *with* them and too many present ill-informed methodologies. In Chapter Four, I build on the methodological categories presented above through a layered analysis. I analyze *CLJ* articles based on purpose (i.e., what), the targeted population or community to whom that research benefits (i.e., who and where), the date of publication (i.e., when), and the approach to research based on CBPR, CBR, and CSR categories (i.e., how).

CHAPTER FOUR. MAPPING METHODOLOGICAL CONTEXTS

Methodology is an isolated structure without comparison to the contexts in which that methodology was used. Articles that conduct CBPR, for example, do so because they prioritize community interaction and opinion in circulated scholarship; While CBPR does resist power differences and hierarchical relationships, such a methodology is not always possible depending on the purpose of the work and the targeted population. For example, most research on incarcerated communities employs CBR, not because authors do not value the opinions of institutionalized writers but the surrounding politics of prison make co-publishing nearly impossible; writing workshops are forced to shut down at any time; unexpected lockdowns can prohibit weeks or months of work; communication is unreliable and unpredictable; and of course, others issue of funding and logistics are difficult to navigate. In this particular example, grand narratives, as discussed in Chapter One, begin to emerge (Grutsch McKinney, 2013). Grand narratives are the larger umbrella narratives or stories that summarize a multitude of experiences, perceptions, limitations, obstacles, and revelations in an often-oversimplified fashion that omits contextual detail and exceptions to the narrative. While CBPR seems to be the intended direction for community engagement research, the contextual circumstances of what makes methodology possible, important, relevant, and worthy of development is a more pressing subject. The grand narrative here is—participatory research is the best approach to community literacy work. Unfortunately, due to political, social, and economic factors of institutionally, participatory research is not always the best approach, as my findings below suggest.

The methodological categories discussed in Chapter Three (i.e., CBPR, CBR, and CSR) help locate the methodological conditions in which *CLJ* authors conduct their work, but they do not break down the contextual circumstances of what authors aim to accomplish, who those

accomplishments serve, where, and when, and how those conditions and accomplishments play out in action. Tracing methodologies requires more than locating the overarching frameworks for how authors structure their research. Chapter Three provided insight towards the overarching methodological categories. This chapter provides a layered analysis indicating the purpose of *CLJ* articles (i.e., what authors aim to accomplish), the date of publication (i.e., when research was available to readers), the community by location or population to whom this research benefits (i.e., who & where the subject of research is), and the overarching methodology that made such research possible (i.e., how projects approached communities). A summary of such process is outlined in Figure 2.

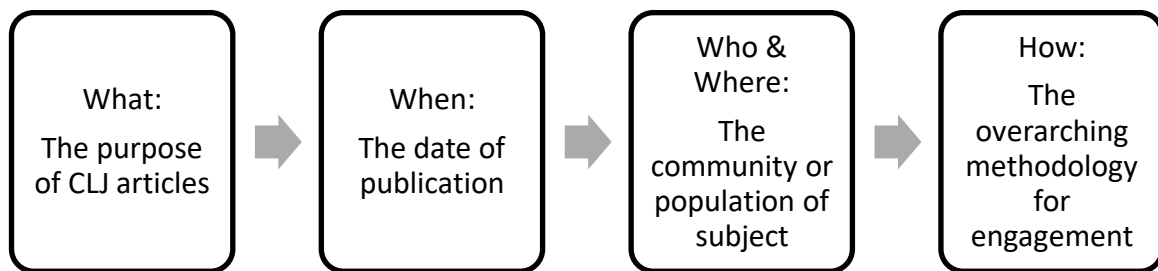


Figure 2. This figure represents the mapping process presented in this chapter.

Through analysis, I found that what authors aim to accomplish is the most essential component for categorizing other contexts—the when, who, where, and how of *CLJ* research. In this chapter, I work towards breaking down methodological grand narratives through contextual analysis. I first categorize the purpose of *CLJ* articles and then trace the when, who, where, and how for each purpose category. The main purpose categories are: 1) Building Knowledge of

Culture and Literacy; 2) Exploring Campus Pedagogy; 3) Exploring Community Pedagogy; 4) Presenting Creative Genres; 5) Building Frameworks for Community Literacy Research.

In organizing this chapter, I worried that my categories—which were configured, re-configured, compared to other forms of organized analysis, and tested through several rounds of coding—conformed to the very grand narratives that I seek to expose. Categorization always leads to simplification, leaving out other categories that might be useful to specific readers, and packages a narrative. However, I see this packaging as one large step within an even larger objective. Without simplifying, condensing, and summarizing what is known about *CLJ* scholarship and the approach to that research, there is no way to then unpack those lessons and see them from a new perspective. I think of a set of Lego's—the messy and unorganized ones without a guided image. In the package, Lego's are individual pieces, sometimes organized by color or size. When spread out, they are isolated without any cohesive purpose. Through creation, different shapes, figures, and designs emerge; there is a new perspective on variations of height, length, and width. When the design is disassembled, returning to isolated pieces, those past creations are now stored in memory. The creator over time, recognizes what shapes can be made, which pieces to use for certain designs, and so forth. Because large scale analysis is not common in community literacy research, *CLJ* articles exist as individual entities. By categorization and analysis, we see their impact from a different perspective. This chapter represents that creation process, like assembling Lego's. And through analysis, I set up a larger conversation about what community literacy scholarship prioritizes in action, versus the theoretical conceptions and grand narratives of what community literacy engagement should be. I uncover one particular grand narrative by sharing the proceeding findings—participatory research is the best approach for engaging with communities.

4.1 Building Knowledge of Culture and Literacy in Specific Communities

Authors who “Build Knowledge” primarily focus on listening; they educate themselves on their targeted community or population, focus less on interacting with communities, and position themselves mainly as observers. These authors are outsiders who inquire to learn. Fifty-five articles or 31% of *CLJ* articles focus on knowledge building within specific communities, populations, or individual people. All 55 articles work to understand a specific topic or area of focus in the communities they work or study within. Pennell (2007) investigates Labor Market Intermediaries in Lafayette Indiana; Oliver (2014) examines graffiti as a rhetorical and political act in response to the Senate Bill 1070 in Arizona; Shaw et al. (2017) studies virtual communities and works to understand who researches functional literacy; Rovito and Masucci (2009) interviewed twenty-one people in Philadelphia to gain insight about Chinese immigration; Graham et al. (2013) works with youth to study environmental degradation and violence in Detroit. These examples represent the importance of observation, rhetorical listening, and advocacy as authors gain insight about political, social, and economic issues that impact literacy. “Building Knowledge” is an important position of inquiry because such work suggests that as a field, we know it’s important to step back before interacting and working with communities that that we are not already apart of. Understandably, CSR is the majority category because this methodology studies communities instead of work directly *in* or *with* them. This research subject is largely preliminary. CSR aims to understand communities through analysis, synthesis, observations, or theoretical conceptions.

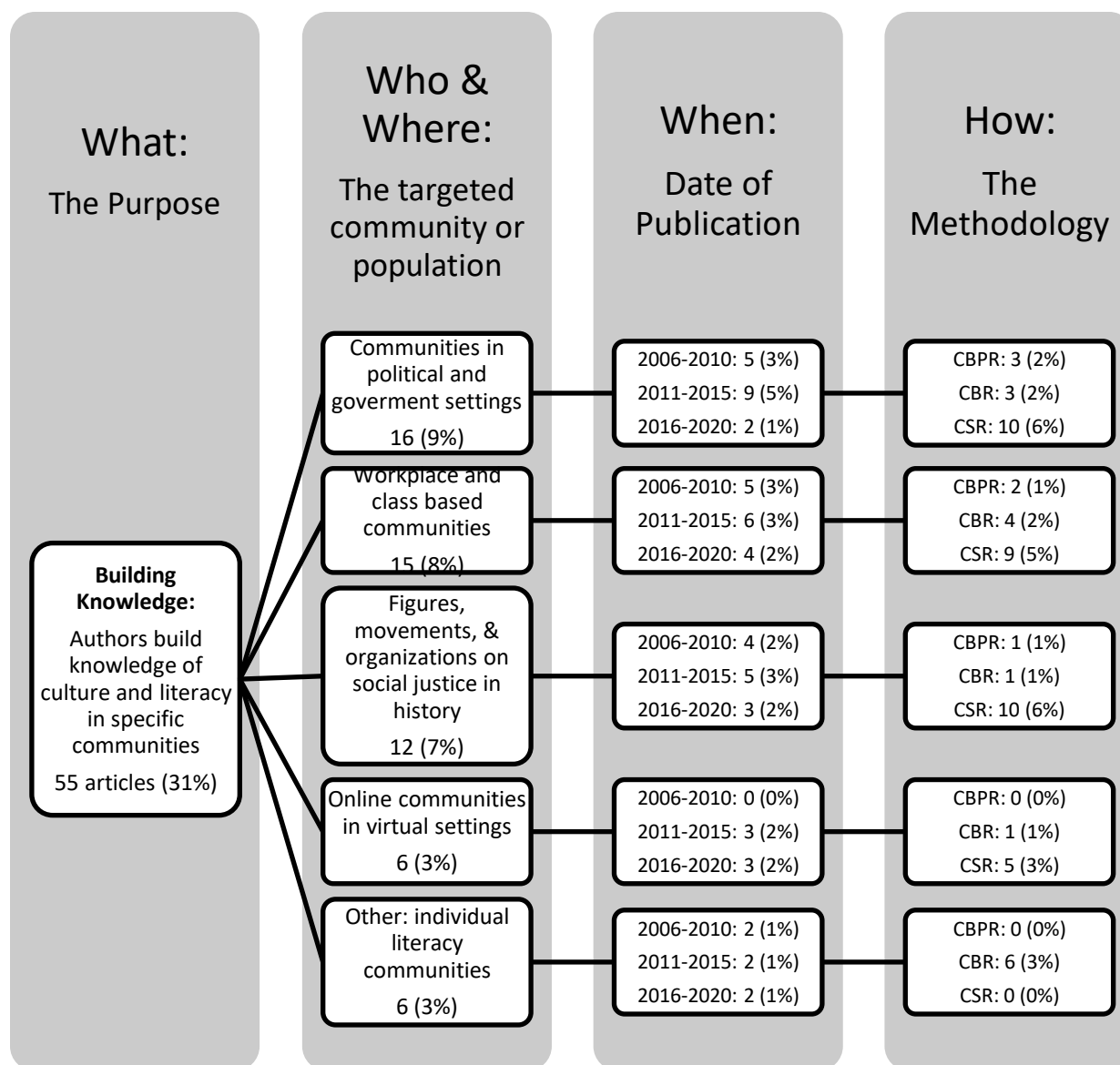


Figure 3. This figure provides a visual representation for how “Building Knowledge” connects to targeted populations, dates of publication, and methodology used to conduct that inquiry.

“Building Knowledge” is the most diverse category in terms of community populations (i.e., who and where). Authors focus on five main populations:

- 1) Communities in political and government settings accounts for 16 articles or 9%. Communities in this case primarily refer to community members and professional trained researchers working *with* and critiquing political figures—mostly at the local or state level as

Cooney (2014) exemplifies with the Hilton Head, South Carolina Runway Extension Debate and sometimes at the national level as Trauth (2015) exemplifies in her critique on misguided food labels in the United States. Political articles vary across the life-span of *CLJ* with 5 articles (i.e., 3%) published between 2006-2010, 9 articles (i.e., 5%) in 2011-2015, and only 2 articles (i.e., 1%) in 2016-2020. CSR makes up the majority of political articles (i.e., 10 articles or 6%), followed by CBR (i.e., 3 articles or 2%) and CBPR (i.e., 3 articles or 2%).

2) Workplace and class-based communities accounts for 15 articles or 8%. Communities in this case primarily refer to rural-setting communities such as an Amish community in southeast Ohio (Adkins, 2011), working-class city populations like Philadelphia where Rovito & Masucci (2009) study literacy and migration among “ethnic Chinese immigrants,” and various workplace communities such as Pennel’s (2007) study on labor market intermediaries in Lafayette, Indiana. Workplace and class-based communities also vary across *CLJ*’s 2006-2020 date range with 5 articles (i.e., 3%) in 2006-2010, 9 articles (i.e., 5%) in 2011-2015, and 2 articles (i.e., 1%) in 2016-2020. Like political and government communities, CSR makes up the majority of class-based and workplace communities (i.e., 9 articles or 5%) followed by CBR (i.e., 4 articles or 2%) and CBPR (i.e., 2 articles or 1%).

3) Figures, movements, and organizations on social justice in history accounts for 12 articles or 7%. This category has a diverse population with a collective mission on social justice such as indigenous cultural literacy activism (Richardson & Ragland 2018), stereotypes of Appalachian literacy (Locklear, 2007), Chicana feminist organizations (Leon, 2013), textual literacies in antebellum America (Jones, 2014), and adult literacy education in the Civil Rights Movement studied by Dimmick (2020). Publications dates include 2006-2010 (i.e., 4 articles or 2%), 2011-2015 (i.e., 5 articles or 3%), and 2016-2020 (i.e., 3 articles or 2%). Similar to the

preceeding knowledge-building sub-categories, CSR is most common (i.e., 10 articles or 6%) followed by CBR (i.e., 1 article or 1%) and CBPR (i.e., 1 article or 1%).

4) Online communities in virtual settings accounts for 6 articles or 3%. For example, Dadurka & Pig (2011) study the terrains social media and community literacy; Murdock (2017) examines online fan-fiction as platform for self-publication; Guinsatao Monberg (2017) discovers archival practices with publishing and circulating family histories. Online community articles were published in 2011-2015 (i.e., 3 articles or 2%) and 2016-2020 (i.e., 3 articles or 2%), none of which were published in the 2006-2010 time frame. CBPR research is not present in online community articles. Only 1 article (i.e., 1%) is CBR and the majority is CSR (i.e., 5 articles or 3%).

5) Other individual literacy communities, who do not fit within a larger category, accounts for 6 articles or 3%. For example, Snow et al. (2013) studies sexual literacies in an HIV/AIDS community; Kim & Deschambault (2012) conduct a case study on a South Korean family in Canada. Two articles or 1% are present within all time period categories, 2006-2010, 2011-2015, and 2016-2020. Only CBR articles are present.

Although politics, class, social justice history, virtual literacy, and isolated literacy topics do show up throughout many *CLJ* articles, only “Building Knowledge” articles position these topics as a targeted community and aim to directly benefit those communities. For example, virtual literacy is a consistent topic—it shows up in the “Campus Pedagogy” and “Community Pedagogy” categories as researchers work through service-learning models and approaches to adult literacy centers; only articles that aim to build knowledge of culture and literacy on their respective communities work to understand virtual communities to then benefit how that virtual community interacts, accesses literacy support, or is understood by outsiders. The objective is to build knowledge. The targeted community that “Building Knowledge” primarily benefits is online

communities. “Building Knowledge” articles interact with Coogan’s (2006b) argument discussed in Chapter One—that “we need to know how the materiality of discourse interacts with human agency at unique, historical moments and produces changes that communities can really see” (p. 669). Communities see change when they are the targeted community for whom that research benefits. Considering all five population categories individually make up such a minor percentage of *CLJ* articles, this finding suggests that political, workplace, social justice, virtual, and individual literacy communities are topics of conversation in all other *CLJ* instances—not primary subjects for whom researcher-inquiry primarily benefits.

I conduct another layer of analysis by recording publication dates that trace back to targeted community populations. While these dates do provide contextual perspective, most “Building Knowledge” articles are spread across *CLJ*’s fourteen-year life-span. Communities in political and government settings have the largest date-gap with 9 articles published between 2011 and 2015, followed by 5 articles published between 2006 and 2010. Surprisingly, all articles published in the 2011-2015 period do not deal with contemporary politics and instead deal with generalized politicized conceptions of literacy. For example, Wendler (2014) talks about Jane Addams, “a community literacy pedagogue” by explicating her “pedagogical theory through an analysis of her social thought” (p. 33). In a similar instance, Hirsch (2012) discusses the New Deal’s Federal Writers’ Project’s challenge and advocated for the re-emergence of such project through strategic changes based on lessons learned. In other words, political conversations are often based on historical moments, not present-day issues. The neutrality of publication dates across all “Building Knowledge” articles suggests that in periods of economic hardship, political chaos, and social justice, *CLJ* scholars do not increase their attention on the communities most involved. To be clear—I’m not suggesting that politics, the economy, and social justice aren’t topics of

conversation, because they most certainly are in *CLJ*; but the targeted communities within those topics do not indicate an increase in scholarly attention.

In terms of the main methodological categories (i.e., CBPR, CBR, CSR), “Building Knowledge” articles primarily conduct CSR, where research is focused on learning *about* communities from a distanced perspective. Authors in CSR do not directly work with community partners and instead inquire *about* their communities mainly through conceptual inquiry (i.e., historical and critical analysis). CSR makes up the majority of all “Building Knowledge” sub-categories (i.e., who & where), except for Individual Literacy Communities which consists of only CBR, as outlined in Figure 3.

All CSR articles within the entirety of *CLJ* account for 84 of 180 articles (i.e., 47% of *CLJ*); with all sub-categories combined, CSR “Building Knowledge” consists of 19% of *CLJ* articles; CBR is 8%; CBPR is 3%; within that number, CSR “Building Knowledge” articles account for 34 of 84 articles (i.e., 41% of CSR). Because “Building Knowledge” is focused on the informative aspects of communities, CSR is unsurprisingly the majority category of inquiry, which also means this body of scholarship only works *with* or *in* communities 14% of the time (i.e., 9% CBR + 4% CBPR = 14%).

“Building Knowledge” primarily addresses one of three dominant dilemma’s that *CLJ* authors grapple with (i.e., discussed further in Chapter Five); positionality—who we are academics within non-academic communities—structures authors intent for learning the culture and literacy practices of specific communities. Authors in this category are outsiders. They feel the need to understand a community by doing their own research, analyzing practices and historical moments that effect literacy, and listening to the voices who make up those communities. I think of Rousculp (2014) who discusses the importance of place; how people interact with literacy is dependent on

their comfort and familiarity with that space. Rousculp argues, “people relate differently to a public space (the Plaza, owned by the City of Salt Lake, and thus the community) and to an institutional space (a college campus, including an urban one” (p. 136). Rousculp reflects on her experience with establishing a community writing center, and how her awareness of how the community would internalize writing support was filtered through her academic perspective. Writing centers are highly politicized spaces because they emerged and continue to exist in colleges and universities. Creating a public writing center means adapting to the internalized perceptions of literacy outside of campus walls. A mistake, Rousculp admits “was how our intention to improve the lives of others upset what could have been productive and reciprocal relationships” (p. 100). In “Building Knowledge” articles, authors either reserve their in-community relationships and focus on learning the culture and history before in-person engagement (i.e., CSR), or authors do that same work while observing and interacting *in* and *with* communities (i.e., CBR and CBPR). Those who do work *in* and *with* communities within the “Building Knowledge” category work from a place of humility, often citing reflective narratives like Rousculp’s.

“Building Knowledge” is a unique category because the overarching mission is to understand communities, not to focus on building models or suggesting methodologies or frameworks; pedagogy in any capacity is rarely a topic of conversation. The categories presented in the remaining of this chapter have practical objectives, or at least practically-intended objectives. “Building Knowledge” cares about listening rhetorically (Ratcliffe, 2005) and internalizing community culture, perception, politics, and social practices to then share those insights and observations with the field. “Building Knowledge” is also the largest category where communities are the primary target of whom research benefits, consisting of 55 or 31% of *CLJ* articles. Within those 55 articles, 34 are CSR, where authors inquire *about* community, not *in* or

with those communities. More specifically, the act of building knowledge from a distance, is where culture, politics, and historical moments became delicate pieces deserving of attention, something that *CLJ* researchers begin to understand through their own investigation, individual study, and analysis. This work is very similar to my own dissertation project. I recognize the need to learn and take stock on the field and the communities already written into that body of scholarship. The methodology of CSR and the act and purpose of “Building Knowledge” of communities has a clear presence in *CLJ*, is valued by authors, and serves as a counter narrative to the favored action-oriented participatory research that surrounds call’s-to-action in the field. “Building Knowledge” deals with the dilemma of positionality—who we are as academics working with non-academic communities. Working through this dilemma, I argue, should not always be done *with* or *in* communities through CBR or CBPR. Our approach to research should always compare with the contextual circumstance of the communities we seek to understand or interact with. Our questions and dominant dilemmas become our own academic problems, our own misconceptions to community interaction. Researchers should never assume that community members need to work through those same dilemmas, nor that they want to. I have concerns and questions about methodology, reciprocity, and sustainability, not the LTHC guests I hoped to work with. Sometimes learning *about* specific communities, or larger conceptions of class and homelessness should be an individual venture.

4.2 Exploring Models or Structure for Campus Pedagogy or Programming

“Campus Pedagogy” accounts for 46 articles, or 26% of total *CLJ* articles, which is slightly above the represented percentage for “Community Pedagogy” (discussed in 4.3). Authors within this category explore assignments, methods and approaches for service-learning outreach, discuss models for service-learning curricula, conduct studies on student populations in order to inform

writing instruction, and reflect on practitioner experiences. For example, Schroeder (2006) presents results from the National Report Card in Writing surveying Latino students from Northeastern Illinois University suggesting that data indicates “the need for new literacy theories and research methods to ensure that these experiences and expectations are legitimized not as educational liabilities but as intellectual assets” (p. 67). Quite often, authors describe a community literacy project conducted with students. Grobman et al. (2015) describe an oral history project involving 14 undergraduates. Others inquire *about* teacher pedagogy. Homles (2015) draws on interviews with writing teachers and suggests a model built on feminist pedagogy for community literacy in the classroom. “Campus Pedagogy”, as shown from these examples, base their instructional lessons and research on the idea of working with communities. However, in all instances, the take-aways of such research are positioned to benefit campus-affiliates—students, faculty, or department programs. How can we better reach students? What models should instructors follow? How can departments engage students with their local communities? What methods, methodologies, approach, and theoretical positioning can help us reach sustainable relationships with communities? These questions, although simplified, structure most “Campus Pedagogy” articles. The community partners who take part in service learning projects are positioned as components of a larger objective, not focal subjects within the article. To be clear, these shared lessons, moments of synthesis and comparison are needed for service learning to grow and to work with communities sustainably and reciprocally. These findings show, however, that “Campus Pedagogy” is linked primarily to the opinions of those on-campus and less often include opinions from the community on how those pedagogical lessons can transpire in future service learning endeavors. If service learning is to truly engage with communities, there needs to be a shift in how pedagogy is published and circulated, and that includes providing community

perspective of how students, instructors, and departments should structure their courses, projects, and approaches to engagement. I discuss these insights at the end of the chapter in comparison to the other four categories analyzed above and in what follows.

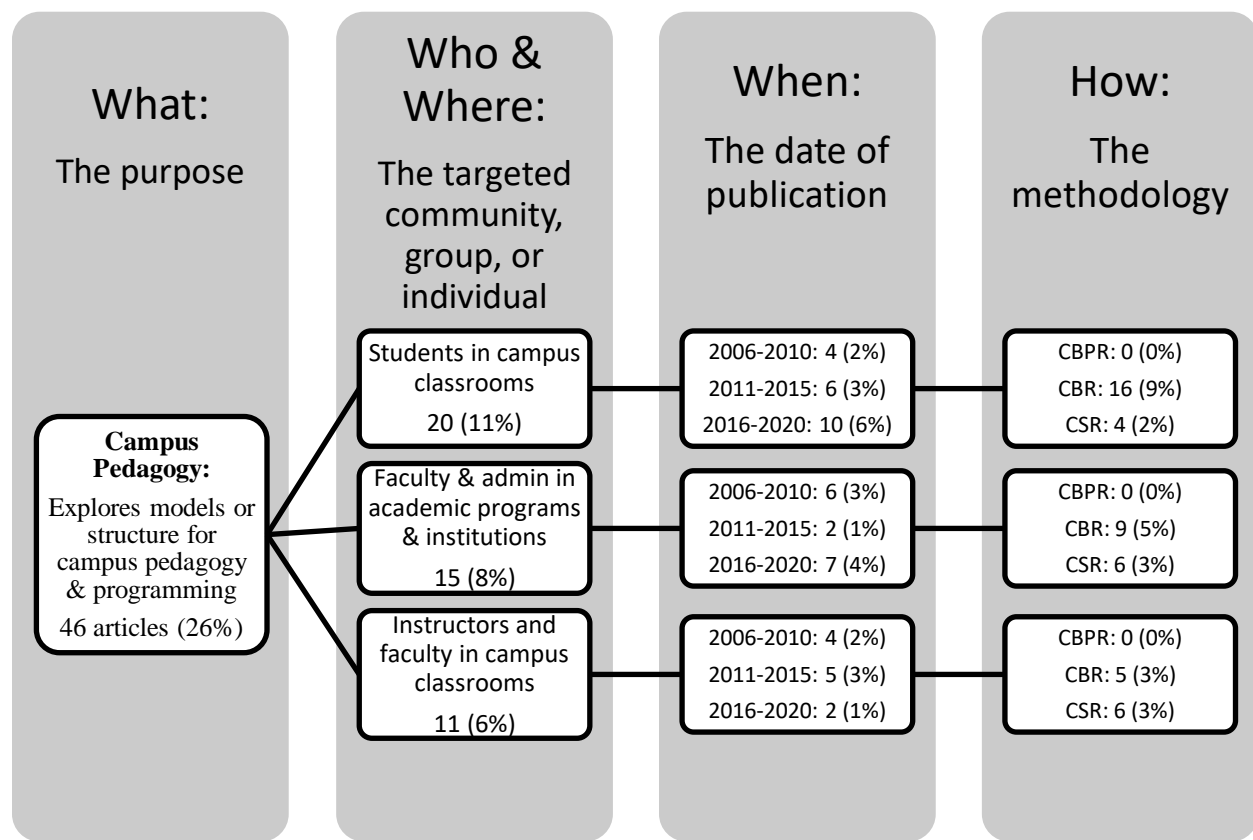


Figure 4. This figure provides a visual breakdown for “Campus Pedagogy” sub-categories.

“Campus Pedagogy” targets three main populations:

1) Students in campus classrooms account for 20 articles or 11%. Students in this category are primarily within service-learning classroom settings. Groban et al. (2015) conducts an oral history project with 14 undergraduate students; Bowen (2014) provides a case study analysis of a seminar involving graduate-level community engagement pedagogy; Parfitt & Shane (2016) describe community writing projects within a classroom-based partnership between Emerson

College and Boston Public Schools. Articles that are not classroom centered focus on models for larger service-learning curriculum, still focused on student take-aways, differentiating them from instructor or program takeaways. Here, students are the target population of inquiry. Student-centered articles were primarily published between 2016-2020 (i.e., 10 articles or 6%), followed by 2011-2015 (i.e., 6 articles or 3%), and 2006-2010 (i.e., 4 articles or 2%). CBR has a significant presence (i.e., 16 articles or 9%) and CSR is minimal (i.e., 4 articles or 2%); CBPR is not present in student-centered articles.

2) Faculty and administrators in larger academic programs and institutions account for 15 articles or 8%. Here, the focus is on structural components of curriculum within departments and programs. While students and instructors are involved, the targeted population is more abstract as the focus shifts away from people and more towards theoretical and practical formats. Doggart et al. (2007), for example, reflect on contributing factors that lead to the “growing success of [the] CWA program at the University of Wisconsin Madison” (p. 71); Nichols and Williams (2019) discuss the role of campus writing centers as sites for community engagement; Rumsey and Nihiser (2011) share lessons from a failed service learning attempt and theorize “a three-part methodological continuum of expectation, reality, and rectification to articulate the merits of failed attempts at service learning” (p. 135). Articles in this category were published between 2006-2010 (i.e., 6 articles or 3%), 2011-2015 (i.e., 2 articles or 1%) and 2016-2020 (i.e., 7 articles or 4%). Similar to student-centered articles, program-centered articles do not include CBPR; instead, they include only CBR (i.e., 9 articles or 5%) and CSR (i.e., 6 articles or 3%).

3) Instructors and faculty in campus classrooms account for 11 articles or 6%. Here, the focus is solely directed at what instructors and faculty can gain as practioners and researchers of writing in the classroom. Ryder (2016) considers “the difficulty of seeing systems of oppression”

and argues that “service-learning faculty and public writing scholars have relied on outdated ways of thinking about racism and oppression” (p. 94); Turner and Hicks (2012) examine digital writing as “an issue of social justice by sharing the perspectives of several novice teachers” (p. 55). All instructor and faculty centered articles intentionally provide strategies, frameworks, and critical lessons about teachers and for teachers in college and university settings. “Campus Pedagogy” articles represent how community engagement emerged—out of a moral and ethical dilemma for literacy work to extend beyond campus settings (see Chapter One, 1.2.2). Again, the focus here is on how campus affiliates can more effectively produce pedagogy that meets that moral and ethical goal. Similar to other “Campus Pedagogy” articles, publication dates vary for instructor and faculty centered inquiry—2006-2010 (i.e., 4 articles or 2%); 2011-2015 (i.e., 5 articles or 3%); 2016-2020 (i.e., 2 articles or 1%)—and CBPR articles are not present; five articles are CBR (i.e., 3%); six are CSR (i.e., 3%).

As indicated above, the date range for Campus Models and Structures are not specified to any particular time period. The largest gap is between 2011-2015 (i.e., 6 articles or 3%) and 2016-2020 (i.e., 10 articles or 6%) for student-centered articles. Although not explicitly significant in isolation, this finding does show a steady increase of student-centered articles across *CLJ*’s life-span. Comparatively, instructor and faculty centered articles decreased by 2% between the 2011-2015 and 2016-2020 time frames.

CBPR articles are not present in “Campus Pedagogy”. CBR is most common, with a collective 30 articles or 17%; CSR has 16 articles or 9%. Off campus communities are present (i.e., with CBR research) but overall, there is a clear focus of on-campus culture. There is no full-involvement with communities (i.e., CBPR), quite a bit of partial-involvement (i.e., CBR), and

some articles indicate no involvement at all (i.e., CSR). Thirty of 78 CBR articles are categorized as “Campus Pedagogy”, which is 38% of all CBR articles.

“Campus Pedagogy” deals with the dilemma of approach—how academics work with communities outside of academia. The targeted population for all “Campus Pedagogy” articles are within college and university spaces, primarily in relation to service learning. Most articles read as though they would fit in a service learning textbook. The examples and descriptions above do not look much different than Deans (2003) preface in *Writing and Community Action* which says: “This book is about engagement—engagement with learning, with texts, with local communities. It is also about writing—writing as a student, as a citizen, as a participant in local community organizations” (p. xiii). The field needs scholarship that tends to students and instructors, but 26% of *CLJ* focus solely on their benefit, without really incorporating community opinions as to what approaches, topics of inquiry, and research projects should exist. “Community Pedagogy” articles, much like service learning textbooks generally contend to three goals: 1) to use community engagement as a form of student literacy instruction; 2) to teach students ethical means for engaging with communities through existing scholarship; 3) to discuss administrator and faculty approaches for improving goal 1 and 2. Unfortunately, a major contradiction shows up in “Campus Pedagogy”—sustainability and reciprocity are main components, but are near impossible to reach. Students read about them in relevant scholarship, and they learn about ethical approaches to working with communities, but when the semester ends and new students follow, relationships are often halted and projects are difficult to sustain. *CLJ* articles often reflect on those hesitations, returning to the same questions I posed in Chapter One: What happens when students pass the class? How will the next group of students mesh with a preconceived community partnership? What happens when the PhD student composition instructor graduates? How will faculty or

adjuncts sustain relationships amidst heavy workloads or tenure deadlines? Above all, what is the intent of these relationships? Who does this work serve and benefit? Based on the above findings, “Campus Pedagogy” primarily benefits campus affiliates and rarely includes community opinions on service learning pedagogy. What does it mean to create pedagogy that considers community stake? Considering CBR is the majority methodological approach, *CLJ* researchers value community reaction. At the same time, I argue, researchers should value community opinion when deciding what and how to teach students about engagement with those actual communities. Unlike “Building Knowledge”, “Campus Pedagogy” involves professional trained researchers to understand stake, vulnerability, and potential damage of campus-community interaction and then, to teach that work to other campus affiliates (i.e., students). So, CSR seems appropriate for courses and programs that seek to build knowledge first and foremost. If community interaction is a goal, then communities should have a larger presence in published scholarship, because their perspective is essential for pedagogical lessons to be mindful towards the very communities they interact with. CBPR, I argue, should be more consistent across articles that inquire *about* pedagogical and programmatic structures. Again, context matters—the purpose of many service-learning course are layered with learning, understanding, and doing for students, instructors, and departments. Reciprocity and sustainability are harder to achieve if those layers are not carefully approached and include community perception.

4.3 Exploring Models or Structures for Community Pedagogy or Programming

“Community Pedagogy”, unlike “Campus Pedagogy”, focuses on how research inquiry, whether through analysis, community projects, or empirical studies can benefit the targeted community populations; service learning is rarely discussed and in the minimal instances it is, students nor instructors are the focus. “Community Pedagogy” accounts for 42 articles or 23% of

total *CLJ* articles. Most articles focus on education and literacy programs such as Plemons (2013) experiences with the Community Arts Program at California State Prison in Sacramento. Some target specific populations such as Bowen's (2007) experience with a woman-centered literacy program. Other populations include adults, families, and children. Popular topics include health and food literacy, prison writing, and literacy on social, political, and economic issues. Other "Community Pedagogy" articles focus on workshops, projects, and events. Jolliffe (2012) discusses a Shakespeare festival in rural Arkansas, an effort to build and merge community members of different ages and specifically improve students' literacy abilities; Hill (2020) shares practical and methodological lessons from working with homeless youth on a project focused on creating recipes and digital storytelling. Instead of working on models or structures for service learning, authors consider the literacy wants and needs of community members untied to the advantages of academic institutions. The literacy objectives are different in "Community Pedagogy"; communities have varied backgrounds with literacy support, formal education, access to technology, and trust towards educators. While the primary goal is to help and provide literacy structures, authors also deal with limited resources, state and city politics, and minimal prior research to build from.

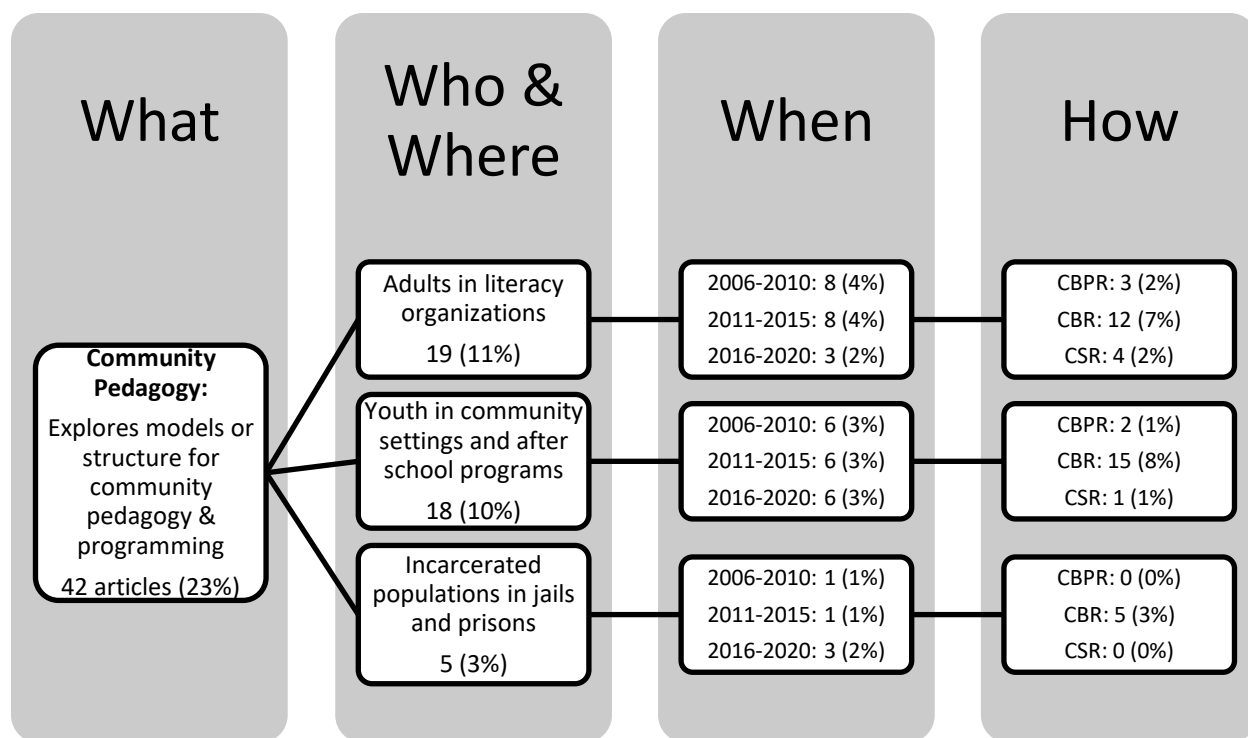


Figure 5. This figure provides a visual breakdown for “Community Pedagogy” sub-categories.

“Community Pedagogy” targets three main populations:

1) Adults in literacy organizations account for 19 articles or 11%. Here, the focus has shifted from traditional student-learners to adults in non-academic settings. Literacy events and workshops are held in various community organizations for adults 18+ years of age with a specified sub-focus on adults 65+ years of age. Trimble et al. (2020) interviewed older adults who wrote “personal narratives of their firsthand experiences during the rebellion” (p. 154); Long et al. (2012) works with a group of “Gambian-American college writers creating an alternative public to challenge the patronizing norms operating in prevailing ‘aid-to-Africa’ rhetorics” (p. 53); Roderick (2013) studies training models for a tutor-training adult literacy program.

2) The second population is youth in community settings and after school programs. Dura et al. (2015) used “food pedagogy to tap into funds of knowledge, bridging home and school literacies. In doing so, the program challenged deficit thinking and enhanced K-6 students’

curiosity and engagement around traditional subjects” (p. 21). Matthisen (2014) works with youth experiencing homelessness and examined “if, and to what extent, student-driven imitation has the potential to engage marginalized learners in reading and writing” (p. 1). All “Community Pedagogy” articles that focus on youth in after school programs work on approaches to best reach their unique population. CBR articles take up the majority of this work, accounting for 15 articles; CBPR has 2 articles; CSR has 1.

3) Incarcerated populations in jails and prisons, briefly described above, account for 5 articles (i.e., 3%). Only CBR articles show up in this category, suggesting the community-engaged efforts that such work needs, but also highlighting the limitations that prison literacy work often entails. In other words, CBPR is not always possible in prisons because it requires full participation from community member(s) (i.e., inmates) and professional trained researchers (i.e., college or university affiliates), which is not typically possible.

Authors in “Community Pedagogy” articles manage many levels of institutionalism; academics work in communities because of their campus affiliation and academic background. At the same time, they cannot disseminate academic lessons in literacy centers, prisons, and after school programs—to children, adults, and incarcerated populations that have previously rejected or been denied access to those lessons in the first place.

Overall, the date range for “Community Pedagogy” represent a steady persistence, with a slight decrease over time for adult population (i.e., 2006-2010 at 4%; 2011-2015 at 4%; 2016-2020 at 2%) and a slight increase for incarcerated populations (i.e., 2006-2010 at 1%; 2011-2015 at 1%; 2016-2020 at 2%). Youth populations have a steady 3% across all time periods.

While most “Community Pedagogy” articles discuss work done in or with communities (i.e., CBPR or CBR articles), some explore models or structures theoretically or through reflective

means without pulling from direct experiences (i.e., CSR articles). CBPR represents 5 articles or 3%; CBR represents 32 articles or 18%; CSR represents 5 articles or 3%. When compared to the methodological categories outlined in Chapter Three, 5 of 18 articles are CBPR or 28% of total CBPR articles. Thirty-two of 78 articles are CBR, or 41% of total CBR articles. Five of 84 articles are CSR or 12% of total CSR articles. Unsurprisingly, all three of these methodological categories explore “Community Pedagogy” and programming to some extent, which is not only expected for community literacy research, but essential for continual growth within community-focused education that is not necessarily reliant on college and university structures for teaching, learning, and literacy. CBR, though, is the overwhelming majority, even more so than in “Campus Pedagogy” articles. So, academics are representing the models and structures produced, and how that information is circulated through publication (i.e., off-campus communities are partial collaborators).

“Community Pedagogy” is an important category for me personally; it is the closest connection of projects and narratives that speak towards the work I sought to accomplish at the Lafayette Transitional Housing Center (LTHC). What I aimed for however, is CBPR. When I couldn’t accomplish that participatory focused approach, I chose to step away. *CLJ* authors instead push forward, largely taking the lead on literacy programs. Community Pedagogy deals with the dilemma of positionality, approach, and representation—all three dilemmas mentioned in Chapter One (i.e., who we are as academics within non-academic communities; how academics work with communities outside of academia; and what academics do with that work and how takes credit). Overall, “Community Pedagogy” primarily benefits off-campus communities, but like “Campus Pedagogy”, employs CBR or partial community involvement. Academics, or professional trained researchers make the final decisions of how pedagogical lessons and calls-to-action are represented

and circulated in the field. Again, CBPR seems more manageable and appropriate for making decisions on how communities are actually supported through education and literacy. “Building Knowledge” has a different purpose, allowing CSR to assist in impact, but pedagogical inquiry, “Community Pedagogy” in particular, requires community interaction and cooperation to meet corresponding objectives.

4.4 Presents Interpretive & Creative Genres

Twenty-four articles are creative pieces such as poems and short stories, interview transcripts, or conference talks transcribed for publication, representing 13% of *CLJ* articles. This category is unique to *CLJ*—a journal that intentionally pushes the boundaries of research and publication to best meet community engagement and community literacy inquiry. The purpose of such publications is not explicitly stated and usually do not include an abstract or preamble, indicating the interpretative and creative nature of this category. Methodological categories are more distinct here compared to “Building Knowledge”, “Campus Pedagogy”, and “Community Pedagogy”. Populations categorized as academic researchers (in Figure 5), correspond to CSR; community member populations correspond to CBPR. Here, we really see the separation between academic and community pedagogies. In all previous categories, the targeted populations corresponded to either off-campus or on-campus communities. “Presenting Creative Genres” is split. I should also note that these articles do not explicitly distinguish a methodology due to the nature of genre. CBPR and CSR are implicitly implied (as discussed in Chapter Three).

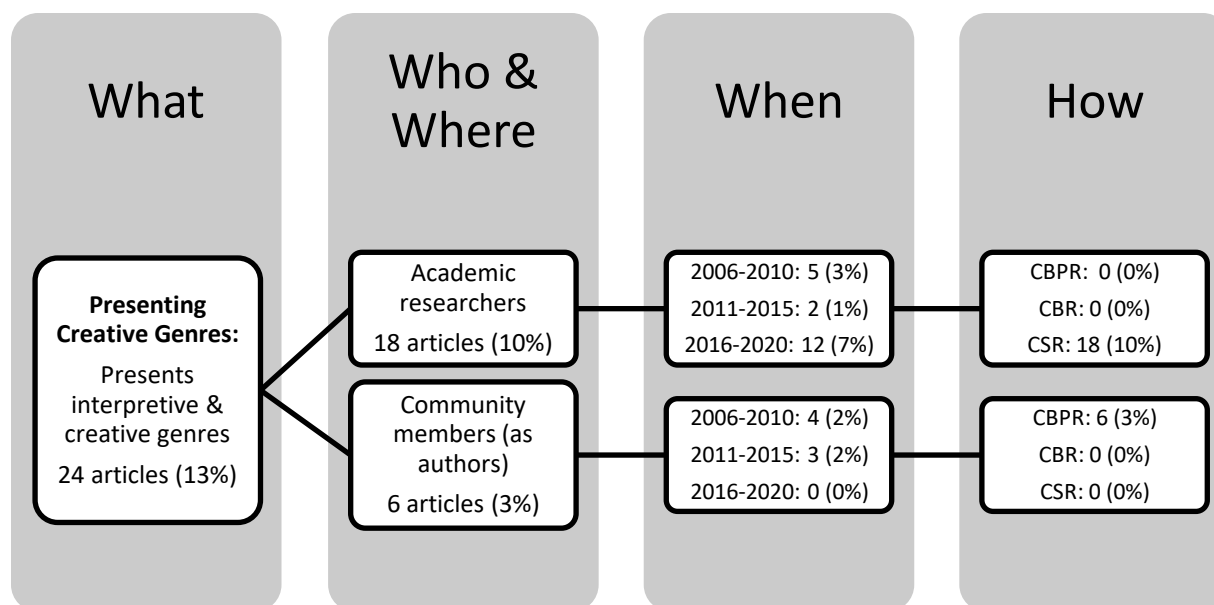


Figure 6. This figure provides a visual breakdown for the sub-categories of “Presenting Creative Genres”.

The “Presenting Creative Genres” category targets two populations:

1) Academic researchers are the primary focus in 18 articles or 10%. McCool (2020) argues that graduate students need better approaches, resources, and support from faculty members in order to conduct community-engaged literacy research; Cella et al. (2016) revisit themes raised in a previous edited collection, *Unsustainable*, and reflect on programmatic relationships that effect community partnerships; Other articles within this category are recycled conference talks, which have the direct and intentional audience of other academics in campus settings (e.g., Mathieu, 2020; Kynard, 2020; Cushman, 2018).

2) Six articles or 3% are community members as authors. All articles within this category are poems, zines, or short stories. They do provide an author’s name, but do not have an author-bio as all other *CLJ* articles do. The authors are community members, often suggested through the content of the creative piece or directly stated in the editor’s introduction.

I would not be able to categorize these articles within traditional maps or taxonomies of Writing Studies methodologies. “Presenting Creative Genres” do not take the form of a traditional journal publication nor do they include a named methodology, method, or project description section. But because I look at the social components of methodology (the approach for working with communities), both CBPR and CBR became implicitly evident. The intended audience through contextual analysis also became evident (i.e., conference talk transcripts directly providing insight for conference goers; poems that describe community members experiences living in their community).

Between the 2011-2015 and 2016-2020 time frames, Academic Researchers had a 6% increase. Conference genres (mostly transcribed presentations) make up the content of that 6%, in addition to the attached CSR methodology—a way for *CLJ* editors to extend their call for non-traditional publications. Poems, zines, and short stories are not present in the 2016-2020 time frame, all of which fall under the Community Members (as authors) category and correspond only to CBPR. So, in the most recent 4-year collection of *CLJ* scholarship, academic audiences became subjects of focus, as did CSR.

CBPR represents 6 articles or 3%. Here, community members are the authors. In other CBPR articles, academics work equally with community members on the respective project, idea, community event, and often co-publish with those community members. In “Presenting Creative Genres”, CBPR articles are strictly poems, zines, and short stories published by local community members and do not include academic credentials. CSR represents 18 articles or 10% in which authors are conference presenters. Their talks were transcribed and published with the simple purpose of providing an extended conversation of community literacy efforts happening in the field. CBR is not represented at all.

In conference talks, the academic researcher often addresses all three dilemmas outlined in Chapter One: 1) positionality—who we are as academics within non-academic communities; 2) approach—how academics work with communities outside of academia; and 3) representation—what academics do with that work and who takes credit. With poems, zines, and short stories, community members work through personal dilemmas of the self or the social and political influences surrounding their motive to write and publish. Overall, population benefits are split in “Presenting Creative Genres”. CSR focuses on academics. CBPR focuses on the community. Poems, short stories, and zines benefit the self in a creative and emotional sense. This finding supports my earlier claim surrounding context. Creative means for exploring community literacy is an in-flux objective—what counts as research? How we better involve community voices? How do we better represent conversations on community literacy in the field? This creative category is preliminary in a sense, which means their attached methodological categories are also preliminary. As non-traditional publications emerge over time, perhaps an entirely new methodological category would better fit the named purpose and objectives of those creative forms of inquiry and community interaction. I believe my categorical decision is most appropriate for current contexts surrounding these publications, and I also envision a re-analysis in future iterations of this research and as creative inquiry develops.

4.5 Building Frameworks for Community Literacy Research and Engagement

Only 13 articles or 7% of total *CLJ* articles build frameworks for community literacy research and engagement. Although this category takes up the least amount of space in *CLJ* scholarship, the authors within build on essential theoretical and methodological positions for which community literacy research is possible. Most articles do not involve a direct community partner and instead of focus on lessons learned from experience. Hubrig (2020), for example, offers

a theoretical framework for resisting ableism and “the interlocking systems of oppression which support it” (p. 144). Some however, do include participatory means of inquiry—DeVasto et al. (2019) conducted an “adapted Systems Ethnography/ Qualitative Modeling (SEQM) study” which offers “an alternative ethical framework for community-engaged research” (p. 44); Douglas (2017) makes a case for archival research as a community literacy practice which “creates conditions for a communal form of literacy sponsorship and offer[s] a framework for approaching the archives” (p. 30).

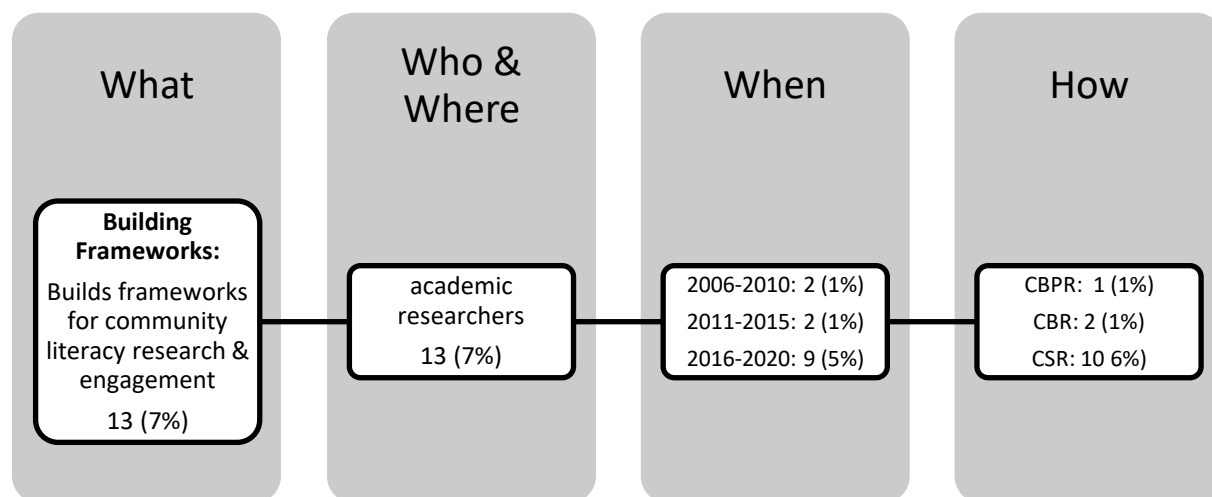


Figure 7. This figure provides a visual breakdown for “Building Frameworks” sub-categories.

Authors who build frameworks for community literacy research and engagement all focus on academic researchers in college and university campuses. Higgins et al. (2006) draw on fifteen years of experience and identify “four critical practices at the heart of community literacy: assessing the rhetorical situation, creating local publics, developing citizens’ rhetorical capacities, and supporting change through the circulation of alternative texts and practices” (p. 9). All “Building Frameworks” articles draw on experience and scholarship to find better ways for

practicing research on community literacy. Authors are typically seasoned professors building tangible practices for community literacy work based on experience in the field; they reference past projects but as Bay (2019) argues, sometimes contributing to the long-term commitment of improving community literacy work means sharing your “own experiential knowledge so that others can enact more just, equitable, and humane connections” (p. 18).

Most “Building Frameworks” articles were published between 2016-2020 (i.e., 9 articles or 5%), leaving only 2 articles both within 2006-2010 and 2011-2015 (i.e., 1% for each). This time period is consistent with other journals (e.g., *Reflections*), conference talks, and other forms of informal networking (e.g., listservs), about the need for better methodologies, frameworks, and approaches to working with communities (hence my focus on social methodological rationales for engaging, not just carrying out a research study). In the “Presenting Creative Genres” category, I mentioned an increase of academic audiences as primary populations of inquiry; the same is true for “Building Frameworks”. *CLJ* articles in 2016-2020 turn to the field, to other professionally trained researchers as they develop and work through pressing questions and approaches for engaging communities. On the other hand, community input is limited, as is CBR and CBPR. CSR is the primary methodologic category (i.e., 10 articles or 6%), followed by CBR (i.e., 2 articles or 1%) and CBPR (i.e., 1 article or 1%). Because the aim of “Building Frameworks” for research involves careful analysis of past experience and scholarship, CSR is an ideal methodology for this work.

“Building Frameworks” primarily deals with the dilemma of approach—how academics work with communities outside of academia. The contextual circumstances, including the experiential, informative, and reflective arguments and positions authors provide, indicate an important lesson to me and the field—methodologies for publishing (e.g., CSR) can allow for

careful and thoughtful methodologies for engaging with communities that is ultimately grounded in humility. I touch on this point above and return to it in the proceeding section.

4.6 Summary of Implications

In comparison, my analysis suggests several implications for *CLJ* methodologies based on authors purpose of inquiry (i.e., what), the targeted population (i.e., who and where), the date of publication (i.e., when), and the overarching methodology according to CBPR, CBR, and CSR (i.e., how). The findings presented in this chapter suggests that *CLJ* and the corresponding authors: 1) prioritizes pedagogical inquiry, 2) inquire *about* communities more than inquire *in* or *with* communities, 3) conceptualizes participatory research more than implementing it, and 4) focuses on local implications of literacy not global implications.

4.6.1 *CLJ* Prioritizes Pedagogical Inquiry

Pedagogical inquiry with “Campus Pedagogy” and “Community Pedagogy” combined, represents 49% of *CLJ* articles (represented above as 26% “Campus Pedagogy” and 23% “Community Pedagogy”). Although they have different motives, audiences, etc., they commonly work to find models or structures. Also, both commonly work within institutionalized structures (e.g., academia, state or city programs, prisons). The distinction between “Community Pedagogy” and “Campus Pedagogy” is unique to community engagement and community literacy scholarship, most academic journals within the field of Writing Studies focus on academic classrooms or programs. In *CLJ*, authors conduct writing workshops and develop literacy programs in a variety of community spaces. While still pedagogical or programmatic, *CLJ* authors who work in community spaces navigate unique cultural, political, and social dynamics that are unlike “Campus Pedagogy”. Nearly half of *CLJ* authors deal with pedagogy as their primary motive for inquiry—

not entirely surprising considering *CLJ* scholarship is housed within Writing Studies, a field that prioritizes writing instruction.

CBR is by far the most common methodology in pedagogical circumstances (i.e., 62 articles or 34%), which involves partial involvement with communities; this methodology can still be action-oriented and include community input and participatory methods. The main difference between CBR and CBPR is that presence of participatory research. In CBPR, community members are involved in the entire project, in determining the project, in carrying out the project, in decision making, and often times in publishing. Due to the lack of CBPR (i.e., 5 articles or 3%), pedagogical inquiry whether community and campus focused, prioritizes academic voices; authors make the final decisions and carry out the majority of research. Pedagogical inquiry favors academic voices, especially with CSR accounting for 12% (i.e., 21 articles) among community and campus pedagogical inquiry. In CBR, community voices are left out entirely and research stays within academic walls; authors conduct research *about* communities, not *in* or *with* communities.

These findings indicate that 1) pedagogical and programmatic structures are a priority for community literacy research; 2) communities are not involved in research projects nearly as much as academic affiliates; 3) communities outside of campus are more often subjects of research, not who the research intends to directly benefit; 4) targeted populations are always housed within an institution, including community-focused populations (e.g., prisons; after school programs).

4.6.2 *CLJ* Authors Inquire *About* Communities More Than Inquire *in* or *with*

Authors build knowledge of communities more than they produce well described frameworks for academics to work with communities (i.e., “Building Knowledge” is 31%; “Building Frameworks” is 7%). Authors who build knowledge focus on the specific contexts of the communities they work within (e.g., how history and culture is represented in local literacy

practices, how political and social issues might affect local residents, and the literacy opportunities available to those communities). In other words, authors publish more on beginning stages of projects or inquiry *in*, *with*, and *on* communities than they do on sharing their lessons learned and build frameworks based on lived experience. Correspondingly, CSR is the primary methodology for “Building Knowledge”, “Building Frameworks”, and “Presenting Creative Genres”. CSR within all subject categories, accounts for 47% of all *CLJ* articles (i.e., 84 articles). As mentioned previously, CSR studies communities from a distance, producing conceptual analysis and occasionally analysis-based empirical research.

Comparatively, these findings indicate that 1) authors gain knowledge by inquiring *about* the cultural and literacy practice of communities most often by producing scholarship on those communities rather than working *in* or *with* them; and 2) CSR is a more valuable methodology in *CLJ*’s current collection of scholarship than scholars like to admit.

4.6.3 *CLJ* Conceptualizes Participatory Research More than Implementing it

CBPR is not a common methodology in *CLJ* research, although it is idealized within many conceptual arguments. The minimal presence of CBPR suggests that we are aware participatory methods and methodologies limit power balances, fairly distributes ownership of literacy practices and conceptions, and more accurately meets the sustainable and reciprocal relationship necessary for persistent and long-term change in communities. But these findings also suggest that we spend more time conceptualizing and theorizing how participatory methodologies should look and less time proving that they do.

4.6.4 *CLJ* Focuses on Local Implications of Literacy not Global Implications

CLJ publication dates also do not have an immediate and significant presence in the Maps 1-5. I decided to include dates of publication (i.e., the When category) in case particular methodologies or topics of research occurred during specific time periods. I found that overall, categories are spaced evenly across time, indicating no obvious gap or inconsistency. This finding suggests that authors collectively do not favor scholarship that deals with pedagogy, “Building Knowledge”, “Building Frameworks”, or exploring creative means of publication, in any particular time period. On a global scale, I imagined the political culture of the US in the 2016-2020 date category to have a more direct impact on articles published on “Building Knowledge” populations (i.e., Communities in political and government settings; Workplace and class-based communities). I realized however, that *CLJ* authors overwhelmingly focus on local issues, which vary across time in unique and individual ways. Authors focus on location and community specific literacy, not global or national impacts of literacy nearly as much. These findings suggest that community literacy projects are often isolated accounts and are not in unison to national and global literacy circumstances—something scholars might consider as we continue to adapt the scope of what community literacy work means, what it does, and to whom it benefits.

4.7 Assumptions & Grand Narratives of Community Literacy Work

These implications challenge two specific grand narratives about what community literacy work does and how it is carried through methodologies. First, methodological pluralism is needed for community literacy work. Like any grand narrative, there is truth to this collectively assumed reality. The project, built relationships, and approach for engaging communities is culturally and politically unique in nearly every individual context. Community literacy scholars manage dominant dilemmas of positionality, approach, and representation. Restrictive methodologies

would limit researchers ability to produce sustainable projects and build reciprocal relationships with community members. However, methodological pluralism holds value only when methodologies are vivid, descriptive, specific, and approachable to others. I worry that collectively, researchers mistake “pluralism” for optional quality. Community literacy researchers should value new and innovative approaches for engagement but we need to be better at defining and describing what those approaches look like, even in extremely unique and isolated circumstances. There is no need to conform to methodologies that may further damage a community members relationship with education and literacy, but instead, authors need to describe what does work, what is new, and how others might find that methodology useful in other community contexts. Over time, methodological pluralism becomes an asset, not a limitation.

The second grand narrative is: participatory research is the best methodological approach. While participatory research does resist power imbalances, hierarchical relationships, and academic-disseminated knowledge, not all community members can or want to take part in research. In Chapter One, I shared my experience with LTHC in trying to start a writing support space. Guests experiencing homelessness were resistant to sit down with a stranger and write. I could not force a participatory research project when my participants were hesitant to participate in the first place. When COVID-19 happened, LTHC shut down all activities that did not focus on guests safety and access to basic resources. To privilege participatory research means to assume that community members can and want to participate. Sometimes partial participation (i.e., CBR) or no participation at all (i.e., CSR) is more appropriate for the objective at hand. I argue, the most important component of all community engagement work is the ability to embrace humility, to participate only when invited, and focus on building reciprocal relationships.

In the final proceeding chapter, I discuss these insights in more detail by returning to my initial research questions and addressing the three dominant researcher-dilemmas presented earlier: 1) the positionality of who we are as academics within non-academic communities, 2) the approach to how academics work with communities outside of academia, and 3) the representation of what academics do with that work and who takes credit.

CHAPTER FIVE. ADDRESSING METHODOLOGICAL DILEMMAS

This methodological undertaking began from my own failed community literacy project in part because I enacted the very grand narratives of community engagement and community literacy research that my current project uncovers. Participatory action-oriented research, I thought, was my only option in producing honest and sustainable work. I think back to what would have happened at LTHC if COVID-19 did not limit interaction. Would I have eventually gained trust? Would LTHC guests shift their language from “writing won’t help me” to collaborating with me on a writing support space? Would I have found a colleague to sustain this work after I graduate? Maybe. But those questions would take much longer than the two years I had left to answer. I started my dissertation journey chasing a romanticized version of what the scholarship told me. Opel and Sackey (2019) summarize this idolized conception in their Guest Editors Introduction in *CLJ*:

For more than two decades, scholars in rhetoric and composition, and community literacy studies have consistently argued that reciprocity is key to successful and equitable university-community partnerships (e.g., Cushman; Cushman and Monberg; Grabill; Simmons and Grabill; Takayoshi and Powell; Remley). Their scholarship asks us to establish networks of reciprocity via self-reflexive rhetoric that includes:

- 1) a reconsideration of how we define and categorize oppression before we enter communities;
- 2) a recognition of how we gain access to the lives of people outside universities;
- 3) a commitment to reciprocity, which necessitates the involvement of community partners in the interpretation of data and in how we tell stories that are not our own; and

- 4) an emphasis on scholarly activism, or commitment to effectuating change. (p. 1)

I did consider my perceptions of oppression before entering LTHC and listened to guests when they self-disclosed what oppression means for them. I thought long and hard about access—what it means to sit down at a table that someone else uses as a bedroom. When I realized I could not actually build reciprocal relationships that lead to sustainable engagement, I truly felt that a forced project could do more damage than simply stepping away. What began as a romanticized conception became an analysis of disconnect, the same disconnect I experienced in my unsustained project. I learned through my qualitative meta analysis of *CLJ* articles that authors grapple with similar dilemmas that correspond to what I experienced, what Opel and Sackey (2019) name as essential researcher considerations. *CLJ* authors question their positionality—who they are as academics within non-academic communities, their approach—how academics work with communities outside of academia, and representation—what academics do with that work and who takes credit. In working through those dominant dilemmas, as my analysis uncovered, authors work within two specific grand narratives—1) methodological pluralism is needed for community literacy work and 2) participatory research is the best approach for engaging with communities (discussed in Chapter Four). As I return to my initial research questions, I build on these dilemmas and grand narratives.

5.1 Methodological Connections to Sustainability and Reciprocity

Sustainability is measured by reciprocity—the ability and commitment to building relationships with people from the most organic, honest, and natural position possible. Methodologies themselves, in the traditional sense within Writing Studies, do not allow for reciprocity or sustainability. Rather, our approach to community based on natural and organic

ground allows for reciprocity and sustainability. So, if we accept that methodologies are more than an overarching rationale for research and that instead, community engagement methodologies require that socialistic component, then CBPR, by its definition, can aid a researchers ability to produce reciprocal relationships. However, CBPR and the participatory action-oriented language that comes with it is an idolized conception that few researchers are able to truthfully abide by (again, by definition). As a field, we have convinced ourselves, myself included, that methodologies themselves can determine the success of a project, relationships with participants, and the impact that inquiry has in the field and off-campus communities.

The question itself assumes that methodologies can allow reciprocity and sustainability, a valid position pre-analysis. Now, I think what might come of a re-framed version—what does the contextual circumstances of published scholarship say about methodology? What does the scholarship say about sustainability and reciprocity? I argue that building relationships with people naturally and mutually makes methodology more apparent; through reciprocity-building, all participants start off with participatory research (i.e., CBPR). Together, they locate other components of methodology—should we study the archives? Should we interview folks? Should we reflect on our different perspectives? Should we combine what we know and create a workshop? If relationship building is not possible at a natural and mutual level, that position too makes methodology more apparent. LTHC guests hesitated to write, but maybe, if COVID-19 did not affect our ability to keep meeting one another, we would have figured out a way to build something else. Even with good intentions, I was the one who decided to create a space for writing, not LTHC guests. With the given circumstances, COVID-19 included, CSR became more apparent. I needed to learn more about my concerns and hesitations with creating a writing space, what that all meant for the people I attempted to work with and what that all meant for me as the professionally trained

researcher. This entire process, including my analysis and findings, suggests that community literacy and community engagement researchers should lean into what relationships tell us about our work. I see a need for more CBPR inquiry and a persistence with CSR; I am not concerned with CBR itself, but rather the amount of CBR present. I worry that CBR is too-partially-involved with communities, omitting community input, decisions making, and positionality within published and circulated scholarship. How is research determined and who determines it? What decisions are professional trained researchers making on their own? To what extent are communities involved? When are community voices left out? Should they be? When we consider human connection and relationship building as part of our larger methodological approach, then our ability to work with others should inform everything else. The everyday in-the-moment actions of being with people, learning with and through them, and acting on problems organically with people of varied perspectives—that is where innovative work comes from.

5.2 Methodological Lessons For Writing Studies and Writing Centers

No matter what research is at hand, authors can always be better at listening and including the voices of our participants and of our communities, wherever they may be. The appreciation for methodological pluralism is not solely unique to community engagement work. Writing Studies too has embraced this term (Kirsch & Sullivan, 1992). As stated in Chapter Four, scholars cannot mistake pluralism for optional quality. Researchers need to name approaches and methodological decisions for carrying out projects and working with others, and do so descriptively and tangibly. Methodological pluralism, I argue, is only an asset when those methodologies are adaptable and replicable for other like-minded projects.

My findings also suggest that pedagogical lessons on community engagement and literacy are valued. At the same time, most “Campus Pedagogy” articles inquire *about*, *with*, and *in*

communities to ultimately inform and benefit campus-populations. Communities can and should take part in how our projects are structured, what we teach students, and how, when, and if community engagement can sustain. Service-learning courses are not intended to only benefit students, at least in today's age. When we write ourselves, our students, and our communities in print, we need to be conscious of who that work benefits. In Chapter Four, I named a few questions that surround pedagogical inquiry—How can we better reach students? What models should instructors follow? How can departments engage students with their local communities? What methods, methodologies, approach, and theoretical positioning can help us reach sustainable relationships with communities? Three out of four questions focus on either students or instructors. Now, I pose a new question: how can communities, students, and instructors work together to solve problems and enact change? If we answer that question while also considering the what, who, where, when, and how of our engagement, research, and pedagogy, we consider the contextual circumstances of our situation and make informed decisions built on humility.

I have referred to communities as off-campus populations, but such a reference is not intended to limit or diminish what “community” means. In *Writing Across the Curriculum* or *Writing in the Disciplines*, scholars envision various on-campus community outreach. Creating a culture of writing on campus means understanding the disciplinary communities, campus demographics, and how students value writing. How might dilemmas of positionality, approach, and representation show up in that work? What might it mean to foster on-campus participatory work or to evaluate current collaborations with departments on campus?

Just like community engagement work, campus writing centers are context-specific, share similar values, and rely on those values to operate—through collaboration in one-to-one sessions, in consulting faculty across the disciplines, and in everyday conversations between staff. Tutors

work hard to make sure the student has agency in their own writing—that they take ownership of their work. The tutor is a partner, someone to help problem solve and work through what the writer cannot see. In turn, the writer provides insight for the tutor based on their own unique expertise. Ideally, they rely on one another. Writing center administrators need to build reciprocal relationships with units on campus in order to sustain their support for students and faculty.

Liggett et al. (2011) created a taxonomy for writing center research methodologies, which Price (2019), in a later article, admitted was a qualitative meta analysis study. They found writing center research to be methodologically pluralistic—necessary for the development of research practices, and not limiting the extent of what that research can do for the field. Liggett et al. (2011) also say: “what becomes clear as we consider methodological pluralism is how critical it is when designing a study to articulate one’s research agenda—the purpose, motivating questions, and the nature of the study’s outcomes... What is important is that the researchers and the readers of research understand how and why a study was conducted as reported” (p. 78). The same is true for my analysis—what is talked about, where, and when—all of that is vast and varied. The problem is how it is all presented, how researchers name and frame their work, and share how it was done. So, writing centers too need and benefit from research that is methodologically sound so individualized and unique experiences are accessible to the next tutor or writing center researcher who find themselves in a comparable situation.

At the same time, writing centers are unique spaces on campus, just like community literacy research is unique in its own way; the methodologies that work in writing centers have to be descriptively pluralistic, stretched, and challenged when building from traditional research practices. As a writing center administrator and scholar, I see these methodological lessons showing up in research, teaching, and tutor training. What would it mean to tailor tutor training to

consider community literacy? Approaches to research, like approaches to writing center sessions should always be dependent on in-the-moment circumstances—who students are, their history with writing support, how they understand and value writing in their education, and how writing is situated in their academic field. What might prospective tutors gain from reading a linguistic ethnography of a working-class bar (Lindquist, 2002) or about creating a “rhetoric of respect” at a community writing center (Rousculp, 2014)? All writers are affected socially and politically through their communities of discourse, inside and outside of academia. Community Literacy scholarship includes the most vivid accounts of those social and political influences of literacy because successful community engagement relies on acknowledging and working through them. Campus writing centers might gain perspective for how administrators, faculty, tutors, and students interact with one another, reciprocally and sustainably.

Community writing centers, on the other hand, are directly connected to the lessons found in this analysis and rely on both writing center and community literacy scholarship to operate. I envision a tethering of Rousculp’s (2014) lessons from creating a community writing center, those of Liggett et al.’s (2011) taxonomy of writing center research methodologies, and of my own findings. Community writing centers must exist from a place of humility where academic affiliates place close attention to power, resistance, and partnership sustainability; logistic battles of funding and stakeholder commitment further challenge the centers ability to sustain (Rousculp, 2014). For these obstacles to improve, community writing centers need a place in the scholarship. Do community writing center directors and researchers work within writing centers? Within community literacy? Or should there be a third space? Liggett et al. (2011) find writing center scholarship to be methodologically pluralistic but does not reference any form of community research. All methodological descriptions and categories are framed within academic questions,

problems, and interests. The body of scholarship in writing centers has not considered writing community literacy into the conceptions of what accounts for writing center work. If community writing centers are to develop, they need a space to do so practically and theoretically. Based on my analysis, community writing centers need to be cautious of over-doing CBR, where academic knowledge and interpretation can marginalize community voices. Rousculp (2014) in a similar stance, argues, “we seek to change discourses that maintain or promote oppression—from the luxurious standpoint of not being directly subjected to them. In doing so, we can overlook the perspectives of those we are advocating for” (p. 105). At the same time, community writing centers should also be aware of over-doing CSR considering the abundance of theoretical work already present in writing center scholarship (as learned from Liggett et al., 2011). CSR inquires *about* community, where empirical research is limited. There needs to be a balance of theoretical analysis and inquiry and participatory research where community voices are heard and represented.

5.3 Challenging Grand Narratives and Embracing Cultural Humility

To be direct, *CLJ* authors mainly conceptualize and theorize the limitations and potential of methodology through CSR. I realized through analysis that questioning community literacy practices is common. Authors often consider what it means to be vulnerable in communities and in reflecting on experiences. As I considered this question throughout my project, I uncovered three dominant dilemmas referenced throughout this dissertation. These dilemmas are also how authors challenge methodological boundaries and grand narratives. Authors consider: 1) positionality (i.e., who we are as academics within non-academic communities); 2) approach (i.e., how academics work with communities outside of academia); and 3) representation (i.e., what academics do with that work and who takes credit). While *CLJ* scholars do consistently challenge the boundaries and grand narratives of methodologies and indicate an awareness and need for

humility, they collectively do so through theoretical and conceptional analysis and argumentation, not so much through action-oriented descriptions. In other words, there is more talk than action.

An abundance of community efforts goes unpublished or simply do not detail the extent to which boundaries are pushed. We need to be better at naming our position within community, the extent to which participants and community members are part of the research, and to whom it all serves. What is the purpose? How does this research feed into the larger body of scholarship and how does it not? We need to name patterns and specify differences.

5.4 Final Thoughts

At the start of this project, I had a somewhat narrow view of methodology and spent a lot of time locating ethnographies, case studies, empirical studies, and theoretical analyses. Through analysis, I realized those methodologies were layered within the authors approach to working with communities, a more socialistic rationale for inquiry. CBPR, CBR, and CSR emerged naturally after several rounds of analysis, which was not the case for my original idea of mapping methodology. Most articles used mixed methods and a combination of ethnographic research, case studies, and theoretical analysis. By mapping those methodologies, I was distracted from my actual research questions and ultimately found little significance for addressing those questions. I realized that I was always more interested in how communities were written into methodologies, not the actual methodology itself. Because of this, previous works on methodological mapping did not quite work—*CLJ* authors mostly use the same methodologies that other Writing Studies researchers use, because those authors are often housed within Writing Studies departments. CBPR, CBR, and CSR categories more accurately address my research questions and my objective to understand methodological approaches for working with off-campus communities. While I can envision the benefits of re-creating a methodological taxonomy tailored for community literacy

work (Liggett et al., 2011), doing so is better suited for a project that focuses solely on that objective, which was ultimately beyond the scope of this dissertation.

In future iterations of this research, I envision mapping citation patterns as another way of exposing grand narratives. Building off Lerner (2014), what might it look like to map writing center citations within community engagement work? Because community writing centers are new and rarely recorded in scholarship, recognizing writing center scholarship within community literacy may be one way to jump starting such effort. I can also imagine an extended study on sustainability that measures how long community literacy projects persisted across time. By reaching out to authors and conducting interviews, perhaps sustainability-tracing can provide insight towards methodology. What patterns emerge with projects that sustain across five, ten, or twenty years? What are the methodological approaches used for sustained and unstained projects? What lessons do researchers have several years later? While sub-sets of my analysis are needed in order to truly uncover the methodological circumstances of sustainability and reciprocity, I also see a need for more qualitative meta analysis in community engagement, in writing centers, and in Writing Studies. I detail my analysis process in Chapter Two, including early coding stages, with the intention of replicability. Appendix A-E provides a list of *CLJ* articles by author and date within purpose-categories discussed in Chapter Four, corresponding to CBPR, CBR, and CSR. With any large-scale analysis and categorization process, details can be overlooked and oversimplified. While my intention was never to re-create grand narratives while unraveling other grand narratives, I recognize how such boundaries are easily blurred. My hope is that other researchers will challenge this work, re-categorize, re-analyze, and use my analytical process as inspiration.

Our research choices, the questions we grapple with, and our interactions with community members expose more than methodological implications or limitations. Perhaps CSR is the majority methodology because researchers feel a need to work through their dilemmas instead of exposing communities to added obstacles; the abundance of CBR and minimal presence of CBPR is likely a reflection on the politics of academic institutions. CBPR asks all participants to fully collaborate, co-construct and co-author. How does CBPR fit within tenure requirements, with the expectation of producing single-authored scholarship, and with narrowed definitions of what counts as research? There needs to be a balance between theory and action, between CBPR and CSR, and a re-analysis of what CBR tell us about our research practices, our authorship, and positions of power.

As I look back to my experience with LTHC, I stand by my decision of forgoing my goal of creating a community writing space, and I am even more certain about re-shifting my dissertation away from LTHC guests. My concerns with sustainability and reciprocity were and still are valid; my analysis further justified that credibility. I did not want to create a writing space based on my assumptions of what others wanted or needed, and I quickly sensed that happening. LTHC guests shared traumatic, sensitive, and personal experiences with me and I was not (still am not) in a position to write *about* them. I was also not willing to create an extended failure narrative about what I learned, knowing very well that LTHC guests could not be a part of it. The CBR version of that dissertation would result in a written account of my interpretations of the failed writing space and aftereffects. As with most CBR, I worked *in* and *with* my focused community. I would have been the main decision maker and individual author. LTHC guests are already marginalized, and I am cautious of contributing any further damage. In this context, CBPR was the only way I was willing to create (rather, co-create) a writing space and turn it into a dissertation. However, we

needed time to build trust with one another; we were far from any form of reciprocal relationship; sustainability was a long-distanced vision; COVID-19 shortened our ability to interact; my dissertation is on a timeline; I am expected to publish as a single author; and finally, I had too many questions and hesitations to keep pushing. My qualitative meta analysis became a CSR version of my original idea. Like CSR authors in *CLJ*, I grappled with my dilemmas through analysis and conceptualization and invite others to continue to this work.

As I look ahead as an academic scholar, a writing center administrator, and a community member, I do believe community writing centers can emerge from a foundation of cultural humility, reciprocity, sustainability, and participatory engagement. I also believe that all odds of creating that foundation are against those very spaces—due to funding, resources, support, and competing definitions of what a writing center is and should be (discussed above and in Rousculp, 2014). Community writing centers also require deep acknowledgment of academic positionality and westernized attachments of education and literacy. How writing centers are built, what they learn and teach, and their theoretical positions are deeply rooted in institutionalized education. These odds, however, are not very different from community engagement work in Writing Studies or any other academic discipline. Regardless of our objective—to establish a community writing center, to conduct ethnographic research in Appalachia, to establish a writing program in prison—we must always question our intent and approach communities with humility.

APPENDIX A. BUILDING KNOWLEDGE ARTICLES

Builds Knowledge of Culture and Literacy on Specific Communities		
CBPR	CBR	CSR
Graham et al. (2013) Jackson (2018) Ortiz (2020) Pauszek (2019) Rahe & Wuebben (2019) Santana et al. (2015)	Adkins (2011) Dryer (2010) Kim & Deschambault (2012) Lesh (2017) Marzluf (2010) McCracken (2010) Miller (2009) Moss (2010) Ness (2010) Ortoleva (2009) Rovito & Masucci (2009) Snow et al. (2013) Vaughn et al. (2015) Vieira (2019) White-Farnham (2012)	Adkins (2011) Barros (2012) Briseño-Garzón et al. (2014) Carrick (2007) Carter (2012) Cooney (2014) Dadurka & Pigg (2011) Dimmick (2020) Dubisar (2016) Flynn & Wolf (2008) Galbreath (2015) Giddens (2009) Hart (2011) Hirsch (2012) Horning (2010) Jones (2014) Kaunonen (2011) Kells (2012) Leon (2013) Locklear (2007) Mastrangelo (2015) Monberg (2017) Mutnick (2016) Murdock (2017) Oliver (2014) Pennell (2007) Ragland & Richardson (2018) Reddy (2019) Remley (2009) Richardson & Shaw et al. (2017) Snyder (2007) Trauth (2015) Welch (2012) Wendler (2014)

APPENDIX B. CAMPUS PEDAGOGY ARTICLES

Explores Models of Structures for Campus Pedagogy & Programming		
CBPR	CBR	CSR
N/A	Bowen et al (2014) Comstock (2006) Coogan (2006) Coogan (2014) Doggart et al. (2007) Godbee (2009) Graybeal & Spickard (2018) Hessler (2011) Hinshaw (2018) Jacobi (2008) Juergensmeyer (2011) Langdon (2020) Lohr & Lariscy (2016) Lindenman (2018) Mathis et al. (2016) McCarthy (2016) Nichols & Williams (2019) Parfitt & Shane (2016) Remley (2012) Remley (2012) Rumsey & Nihiser (2011) Rosenberg (2017) Ryder (2016) Scott (2010) Shah (2020) Smith-Sitton (2019) Stone (2018) Turner & Hicks (2011) Walker (2016) Webb-Sunderhaus (2007) Wells (2014)	Fero et al. (2007) Grobman et al. (2015) Holmes (2015) Hatry & Morley (2008) House (2016) House (2014) Kannan et al. (2016) Kimball (2015) Mason (2009) Otaiba & Foorman (2008) Savini (2016) Schroeder (2006) Shanahan (2008) Wade (2015) Weinstein et al. (2016) Zwerling (2010)

APPENDIX C. COMMUNITY PEDAGOGY ARTICLES

Explores Models or Structures for Community Pedagogy & Programming		
CBPR	CBR	CSR
Durá et al. (2015) Ridzi et al. (2011) Spraulding-Kruse (2019) Trimble et al. (2020) Villaseñor et al. (2013)	Alvarez (2017) Anderson et al. (2012) Bradbury (2012) Bowen (2007) Carter (2008) Curry & Jacobi (2017) Concannon & Foster (2020) Friedman et al. (2010) Gindlesparger (2010) Gring-Pemble & Garner (2010) Hansen (2010) Hierro et al. (2019) Hill (2020) Hunter-Adams (2019) Horn et al. (2013) Jacobi (2016) Jolliffe (2012) Licon & Gonzales (2013) Long et al. (2012) MacDonlad (2017) Matthiesen (2014) McKee & Blair (2007) Meyers (2009) Opperman (2018) Perry (2013) Plemons (2013) Preston (2007) Roderick (2013) Rosenberg (2008) Teske (2010) Tomlinson (2011) Toso (2016)	Cline (2006) Goggin & Long (2009) Greenberg (2008) Lenters (2008) Mackert & Poag (2011)

APPENDIX D. PRESENTING CREATIVE GENRES ARTICLES

Presents Interpretive and Creative Genres		
CBPR	CBR	CSR
Dominguez & Taylor (2013) Coray (2009) Herd (2013) Montgomery (2009) Obando et al. (2008) Taylor (2013)	N/A	Barany (2009) Bernardo & Carter (2012) CCCC (2016) Cella et al. (2016) Cushman (2018) Dayton-Wood (2010) Feigenbaum (2019) Goldblatt et al. (2008) Hitchcock (2016) House et al. (2017) House (2019) Kynard (2020) Mathieu (2017) Mathieu (2020) Monberg (2019) McCool (2020) Parks & Pollard (2009) Ribble (2007)

APPENDIX E. BUILDING FRAMEWORKS ARTICLES

Builds Frameworks for Community Literacy Research and Engagement		
CBPR	CBR	CSR
DeVasto et al. (2019)	Douglas (2017) Rowan & Cavallaro (2018)	Bay (2019) Burg (2020) Clifton et al. (2016) Davis (2013) Deans (2009) Feigenbaum (2011) Feigenbaum (2016) Garcia (2018) Higgins et al. (2006) Hubrig (2020)

APPENDIX F. LIST OF CODES

CBPR: Community Based Participatory Research (in/with community; full involvement)

CBR: Community Based Research (in/with community; partial involvement)

CSR: Community Subject Research (about community; indirect or no involvement)

Methodology Directly Implied

Methodology Indirectly Implied

What (purpose of articles)

Who & Where (the community or population of subject)

When (date of publication)

How (the overarching methodology for engagement)

Building Knowledge: Building knowledge of culture and literacy in specific communities (What)

Communities in political and government settings (Who & Where)

Workplace and class based communities (Who & Where)

Figures, movements, and organizations on social justice in history (Who & Where)

Online communities in virtual settings (Who & Where)

Other: individual literacy communities (Who & Where)

Campus Pedagogy: Explores models or structures of campus pedagogy and programming (What)

Students in campus classrooms (Who & Where)

Faculty and administration in academic programs and institutions (Who & Where)

Instructors and faculty in campus classrooms (Who & Where)

Community Pedagogy: Explores models or structures of community pedagogy and programming
(What)

Adults in literacy organizations (Who & Where)

Youth in community settings and after school programs (Who & Where)

Incarcerated populations in jails and prisons (Who & Where)

Presenting Creative Genres: Presents interpretive and creative genres (What)

Academic researchers (Who & Where)

Community members as authors (Who & Where)

Building Frameworks: Builds frameworks for community literacy research and engagement
(What)

Academic researchers (Who & Where)

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<https://doi-org.ezproxy.lib.purdue.edu/10.25148/CLJ.4.2.009441>

VITA

Education

May 2022

Ph.D. Rhetoric and Composition, Purdue University, West Lafayette, IN.
Specializations: Writing Center Theory & Administration; Public Rhetorics

Appointments:

2020-Present

Assistant Director of WAC & Workshops, Writing Lab

- Collaborate with faculty on writing across the disciplines; coordinate tutor workshop development; maintain sustainable relationships with departments/ organizations across campus.

Assistant Director of WAC & Workshops, Writing Lab

2018-2020

- Taught tutor education course; mentored new tutors; developed ongoing training; supported undergrad research & conference facilitation; coordinated observations & orientation.

Graduate Instructor, Introductory Composition at Purdue

2015-2019

- Taught First-Year Composition; taught Accelerated First-Year Composition with a service-learning focus

Dissertation: Methodological Grand Narrative of Community Writing Projects: Accessing Sustainability Through Qualitative Analysis

Committee: Harry Denny (Chair), Jennifer Bay, Bradley Dilger, Patricia Sullivan

M.A. In English, Purdue University, West Lafayette, IN.

May 2017

Thesis: Writing Centers, Postmodernity, and Intersectionality: A Study of Tutor-Training Guides

Committee: Harry Denny (Chair), Bradley Dilger, Thomas Rickert

B.A. In English Literature, Western Illinois University, Macomb, IL
Minor: Creative Writing

May 2014

Publications

Book Chapter

Geib, Elizabeth, & Towle, Beth. (Upcoming– 2022). Who Mentors the Mentors?: How Writing Pedagogy, Labor, and Administration Status Impact Methodologies. In *Mentorship and Methodology: Reflections, Praxis, and Futures*. Leigh Gruwell and Charles Lesh (Eds).

Web Based

Denny, Harry, & Geib, Elizabeth. (2019). “Writing Centers as Intersections of Controversy and Change,” University Press of Colorado & Utah State University Press.

Book Review

Geib, Elizabeth, Denny, Harry, & Wang, Isaac. (2020). "Book Review: The Work of Teaching Writing: Learning Fiction, Film, and Drama." *Journal of Teaching Writing*, 35.2, 121-130.

Grants & Funding

Service Learning Sustaining Fellows Grant

Office of Engagement, Purdue University. With Carrie Grant & Adam Murphy in partnership with the City of West Lafayette.

(\$1,000)

Spring 2019

Purdue Writing Lab Travel Grant

Writing Lab/College of Liberal Arts, Purdue University

(\$250)

Spring 2019

(\$500)

Fall 2019

(\$400)

Fall 2017

(\$400)

Fall 2016

Purdue English Promise Travel Grant

English Department, Purdue University

(\$750)

Fall 2017

(\$750)

Fall 2019

IWCA Travel Grant

International Writing Center Association

(\$250)

Fall 2016

Awards

Excellence in Teaching Award

Department of English, Purdue University

2017 & 2019

Graduate Tutor Leadership Award

Writing Lab/ College of Liberal Arts

Department of English

2017, 18, 19
2017

Conference Presentations

Geib, Elizabeth, & Allison Wade. (November 2021). "Literacy in Hard to-reach Populations: Community Engagement Beyond the Writing Center." National Conference on Peer Tutoring in Writing. Virtual.

Geib, Elizabeth, Curtis Jewell, & Victoria Ruiz. (October 2020).

"Problematizing Paradox: Institutionalized Barriers Across, Within, & Outside the Center." National Conference on Peer Tutoring in Writing. Virtual.

Geib, Elizabeth. (March 2020). "Across the Bridge: Studying Writing Practices of Women in Non-Academic Communities." College of Composition and Communication Conference. Milwaukee, WI. Canceled due to COVID

- Ambadipudi, Sravya, Natalie Ciresi, Elizabeth Geib, & Victoria Ruiz. (March 2020). "Meeting Students Where They Are: Engaging with Pedagogical Praxis." East Central Writing Center Association Conference. Indianapolis, IN.
- Atherton, Rachel, Erin Brock Carlson, Megan Faver Hartline, Elizabeth Geib, Liz Lane, & Heather Murton. (November 2019). "The (in)Visible Work of Mentoring: A Feminist Approach to Making It." Feminisms and Rhetoric Conference. Harrisonburg, VA.
- Brember, Rachel, Harry Denny, Elizabeth Geib, & Mitch Hobza. (October 2018). "Innovating Engagement: Strategies for Collaboration Inside and Outside the Center." International Writing Center Association Conference. Atlanta, GA.
- Geib, Elizabeth, Carrie Kancilia, Victoria Ruiz, & Beth Towle. (November 2017). "Institutional(ized) Identities: Graduate Students, Writing Centers, and Advocacy." International Writing Center Association Conference. Chicago, IL.
- Conard-Salvo, Tammy, Harry Denny, Elizabeth Geib, & Talisha Haltiwanger Morrison. (March 2017). "Coding, DeCoding, and ReCoding: Content Analysis of Alumni Tutor Survey for Program Development." International Writing Center Association Collaboration @ College of Composition and Communication Conference. Portland, OR.
- Conard-Salvo, Tammy, Harry Denny, Elizabeth Geib, Talisha Haltiwanger Morrison, Priya Sirohi, & Beth Towle. (October 2016). "Boiler up!/Drilling Down: Replicating the Peer Writing Tutor Alumni Project." International Writing Center Association Collaborative. Denver, CO.
- Geib, Elizabeth. (March 2016). "The Appropriation and Uses of Time: Shifting Through Identity in Writing Center Sessions." NEXUS Interdisciplinary Conference. Knoxville, TN.

Teaching

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| Undergraduate Writing Lab Tutor Education (390), Purdue University | 2018-2020 |
| <ul style="list-style-type: none"> • Taught two sections independently; co-taught two sections with the Director, Harry Denny. All sections focused on writing center praxis: historical and theoretical underpinnings of writing center work, practical components of tutoring writers across disciplines, writer-identity, and connections to race, class, positionality, and power hierarchies in mentoring writers. | |
| Accelerated First-Year Composition (108S), Purdue University | 2018-2019 |
| <ul style="list-style-type: none"> • Focused on community engagement through partnerships with local community centers, libraries, literacy centers, or city center; students learn primary and secondary research methods, rhetorical conceptions of audience, context, and situation, and theories of service learning. | |
| | 2015-2018 |

First-Year Composition (106), Purdue University

- Focused on rhetorical concepts for contextual and place-based writing across students' discourse communities. Students learn analytical, research, technical, and reflective writing genres across low and high stakes projects.

Writing Centers

Graduate Writing Tutor, Purdue University

- Consulted staff. Faculty, graduates, and undergraduates on academic, professional, and person writing, participated in workshops and self-paced L@ training. 2016- Present

Annual Report Developer, Purdue University

- Organized and composed content for the Writing Lab's annual report for the Dean of Liberal Arts; collected and analyzed data from Purdue Online Writing Lab and gathered yearly updates from Writing Lab administrators. Summer 2018

ESL/L2 Conversation Group Leader, Purdue University

- Lead weekly topic-based discussions for English language learners to converse with others about cultural practices, language barriers, and grammatical components of the English language. 2017-2019

Content Developer, Faculty Guide for Dissertation Writers, Purdue University

- Developed instructional content and gathered data on writing across science and engineering disciplines for graduate advisors seeking to mentor students with dissertation writing. 2017-2018

Community Engagement

Service Learning Partnerships

"Secret Box" Project, Food Finders Food Bank, Purdue University

- Designed anonymous drop-box for guests to share experiences, goals, and struggles in collaboration with colleagues in a graduate service-learning course 2020

City of Lafayette Housing Project, Campus-Community Collaboration, Purdue University

- Conducted digital research and archive projects on housing access in collaboration with City of Lafayette representatives, departmental colleagues, and Office of Engagement at Purdue 2018-2019

Volunteer Work

Content & Digital Support, Lafayette Transitional Housing Center, Lafayette, IN

- Create flyers, newsletters, videos, and social media content for fundraising events to help guests locate housing, secure employment, and access immediate necessities 2020-Present

<u>Voices of Homelessness Writing Support, Lafayette transitional Housing Center, Lafayette, IN</u>	2021
<ul style="list-style-type: none"> • Support guests in crafting short stories, essays, and poems for the annual art show where residents can view and purchase art, talk with artists, and donate to LTHC 	
<u>“Writing Space” Facilitator, Lafayette Transitional Housing Center, Lafayette IN</u>	2020-2021
<ul style="list-style-type: none"> • Facilitate writing space for guests to share writing and receive support in collaboration with the Director of LTHC, Jennifer Shook and Purdue English faculty member, Jennifer Bay 	
<u>Stocker, Food Finders Food Bank, Lafayette, IN</u>	2020-2021
<ul style="list-style-type: none"> • Assisted staff with stocking food items and assisted guests in the pantry 	
<u>ESL Tutor, Lafayette Adult Resource Academy, Lafayette, IN</u>	2018
<ul style="list-style-type: none"> • Supported advanced adult learned through language and grammar instruction during weekly ESL classes; assisted lead course instructors with course set up and lesson plans. 	

Service

Peer Reviewer, Community Literacy Journal

Committee Member, Rhetoric Society of American, Purdue University

Document Coordinator, UR@ Syllabus Approach, ICaP, Purdue University

Professional Affiliations

College of Composition and Communication

National Conference in Peer Tutoring in Writing

International Writing Center Association

Consortium on Graduate Communication

National Council of Teachers of English

East Central Writing Center Association