

# “They Want to Tell Their Story”:

## What Folklorists and Sociologists Can Teach Compositionists about Linking Scholarly Research to Nonacademic Communities

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*This paper uses interviews with five publicly engaged, university-employed sociologists or folklorists in Houston to illuminate ways that rhetoric and composition scholars studying composition history can connect our research projects to nonacademic communities near our campuses. Drawing from covenantal ethics, it argues that we stand to re-see our work’s significance if, starting with general education classes like first-year composition, we share our research with members of nearby nonacademic communities and allow members of those communities to give our research new interpretations and uses.*

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Off and on since the 1980s, scholars and teachers in rhetoric and composition have explored the researcher’s role in relation to people whom he or she studies, whether college student writers, employees at specific businesses, or non-academic members of a community. Much of this exploration has centered on what compositionists have gleaned from an ethnographic research tradition acquired from anthropology, a tradition many compositionists know through

# Writing our own *América*: Latinx middle school students imagine their American Dreams through Photovoice

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*This study examines the intersection of the “bootstraps” American Dream<sup>1</sup> and the América envisioned by four first-generation U.S. Latinx sixth graders in an urban English Language Learners class. The students participated in a joint Photovoice writing and photography project about the American Dream with students from a liberal arts college and articulated the importance of the journey toward their dreams. Sharing their narratives and photographs in public forums, the students challenged the individualist American Dream discourse, underscoring a collective approach instead. The outcomes foreground previously-silenced voices and provide an example of culturally relevant pedagogy within a structured literacy curriculum.*

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*“Si el sueño de uno / es el sueño de todos / romper  
la cadena / y echarnos a andar. / [T]engamos  
confianza / pa’ lante mi raza / a salvar el tiempo  
/ por los que vendrán”*

*[If one’s dream / is everyone’s dream / to break  
free from the chains / and begin our journey. /  
Let’s be confident / let’s move forward my people /  
to save time / for those who are yet to come]*

*[our translation] (Blades, “Buscando  
América,” 1984)*

# Name It and Claim It: Cross-Campus Collaborations for Community-Based Learning

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*This article describes the value of cross-campus collaborations for community-based learning. We argue that community-based learning both provides unique opportunities for breaking academic silos and invites campus partnerships to make ambitious projects possible. To illustrate, we describe a course “Writing for Social Justice” that involved created videos for our local YWCA’s Racial Justice Program. We begin by discussing the shared value of collaboration across writing studies and librarianship (our disciplinary orientations). We identify four forms of cross-campus collaboration, which engaged us in working with each other, with our community partner, and with other partners across campus. From there, we visualize a timeline, turning from the why of cross-campus collaborations to the how. Finally, we underscore the need to name and claim—to value and cultivate—cross-campus collaborations for community-based learning.*

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**F**or those of us involved in public rhetoric, civic writing, and service learning, collaboration is what we do. Whether educators, community organizers, nonprofit leaders, writers, or activists, we recognize that *we need others*. We seek to build “bridges” (Peck,

# The Role of Narrative in Student Engagement

**Sarah Hardison  
O'Connor,**  
James Madison  
University

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*Since I began teaching a course titled *Writing in the Community*, I have been fascinated with how narratives deepen students' service-learning experiences. In their article "Narrative Learning in Adulthood," M. Carolyn Clark and Marsha Rossiter say that stories "draw us into an experience at more than a cognitive level; they engage our spirit, our imagination, our heart, and this engagement is complex and holistic." Narratives give broader context to students' service, foster critical consciousness, help students believe they can make a contribution in their own communities, and contribute to making service-learning a transformative experience, all outcomes that remind us of the importance of the humanities in forming active citizens.*

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**Y**ou could say my teaching career began in the leisurely nights spent as a child listening to my mother or father reading. The rise and fall of their voices as they read first nursery rhymes and Dr. Seuss, then much later *20,000 Leagues Under the Sea* and *The Mysterious Island*, instructed me in the rhythm of language and the love of story. Eventually, I followed those internalized voices

# Inception to Implementation: Feminist Community Engagement via Service-Learning

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Florida*

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*This article offers both a theoretical underpinning and a case study of practice as exhibits of a more democratic community engagement praxis for rhetoric and composition educators.*

*The case study featured in the article suggests re-positioning the importance of collaborative and democratic engagement as the cornerstone of successful community engagement work. While the case is situated in technical and professional communication, it affords an interdisciplinary representation of community engagement.*

*Keywords: community-campus partnerships, democratic engagement, feminist community engagement*

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This article<sup>1</sup> offers a model of feminist community engagement that suggests a reorientation of towards the implementation of service-learning in university-level writing courses. Heeding recent calls in community engagement literature, this article frames community engagement as a means of engaging *with* communities, rather than *for*

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# One Billion Rising: Theorizing Bodies, Resistance, and Engagement in a Campus Stop Violence Against Women Movement

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*“Walk out, dance, rise up, and demand an end to violence,” serves as a prompt for One Billion Rising, Eve Ensler’s Global V-Day: Stop Violence Against Women Movement. One Billion Rising asks women and those who love them to gather in dance, protest, and voice in a globally staged effort to demand an end to gender-based violence. This essay analyzes a One Billion Rising installation with particular focus on ways a campus community engages with and understands personal trauma as impacted by publicly staged trauma movements. Cvetkovich’s (2012) “public feelings” project and Berlant’s (2011) “cruel optimism” provide a theoretical framework to consider ways One Billion Rising constructs private bodies as representations of public opposition to violence and its aftermath. Closing thoughts consider how reproducers of civic engagement and resistance, and those most intimate with sexual violence and its trauma, interact with the One Billion Rising charge.*

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## INTRODUCTION

**W**alk out, dance, rise up, and demand an end to violence. This sentence served as a prompt for *One Billion Rising* (OBR), marking February 14, 2013

# Subalternity in Juvenile Justice:

## Gendered Oppression and the Rhetoric of Reform

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**Tasha Golden,**  
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*The proportion of young women in the juvenile justice system has increased substantially since the nineties, yet the rhetoric surrounding them remains under-studied and under-critiqued. The oppressive nature of this rhetoric thwarts the achievement of gender equity in juvenile justice, undermining the reforms that have been recommended over years of research. The following analysis examines this rhetoric for the ways in which it silences women and furthers gendered oppression in system; it also offers critical cautions regarding existing approaches to gender-responsive programming. By acknowledging the subalternity of young justice-involved women, further studies and community collaborations can be taken up to close the distance between the actual experiences and knowledges of young women and the rhetorical constructions of them that have long informed policy, programming, and daily interaction.*

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*“Who are you  
You now-grown teenager  
Who are you  
Who is afraid to look in the mirror  
because of what she might see”*

—N., an incarcerated teen woman whose writing appears in *Call Me Strong*

# Review:

## Thomas Ehrlich and Ernestine Fu. *Civic Work Civic Lessons: Two Generations Reflect on Public Service*

**Kathryn Yankura  
Swacha,**  
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**C***ivic Work Civic Lessons: Two Generations Reflect on Public Service* by Thomas Ehrlich and Ernestine Fu is a reflective, intergenerational examination of the key skills and attitudes necessary to engage actively and productively in civic work. The authors, Thomas Ehrlich and Ernestine Fu, are fifty-seven years apart in age. Throughout the book, they reflect on their unique experiences with civic engagement from two different generations and perspectives. A graduate of Harvard Law School, Ehrlich held public-service positions in the President John F. Kennedy and President Jimmy Carter administrations as well as worked in academic administration. At the time of the book's publication, Ernestine was an undergraduate at Stanford University and had recently started her own non-profit organization.

Ehrlich and Fu's main goal in co-authoring *Civic Work Civic Lessons* is to encourage young people to become more civically engaged, particularly in politics and public policy (in

## Review:

**Octavio Pimentel. *Historias de Éxito within Mexican Communities: Silenced Voices***

**Shane Teague,**  
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I n much traditional discourse on success, there is an undercurrent of objectivism. Pseudo-empirical conceptions of economic success, which grant economics an undue status as an objective metric by which to measure cultural superiority, tell the comfortable, the wealthy, and the privileged that some cultures are just better by virtue of their production. This false objectivity justifies the reification of White European American (WEA) values and only those values by reducing time-honored ideas about success in certain communities to excuses for those communities' poor performance and, as in the extremely regrettable case of the present day in the United States, using that incongruence between definitions of success to subjugate and demonize those communities' who do not share WEA values.

The ethnocentrism of the right, particularly that of the new, hardline rightwing—who are overwhelmingly unreceptive to frank, honest discussion of race and class—makes

# Review:

**Kevin A. Browne. *Tropic Tendencies: Rhetoric, Popular Culture, and the Anglophone Caribbean.***

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*Syracuse University*

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**I**n a departure from localism, disciplines such as rhetoric and composition have found themselves between abandoning a singular/totalistic universal story and rushing to instantaneous interconnections (Massey 14). What has been evidenced in recent scholarship on globalism, however, is that the rhetoric of scale is the globe and that descriptions of people are made within these claims rather than the *ideologies of scale* and politics of *scale-making* (Tsing 347-348). Scholars have re-imagined the common local and global distinction as a dialectical relationship (Pred 1077-1078). Still, there persist generalizations for talking about place and culture, risking the erosion of the local culture and the production of homogenized global spaces (Cresswell 8).

“We is people” reverberates throughout *Tropic Tendencies* as Kevin Browne illuminates how Caribbean people acknowledge the past but do not remain there. For those of us who are people of color and/or teach marginalized communities, this idea of acknowledging our

# Review:

Clare Oberon Garcia, Vershawn  
Ashanti Young, and Charise Pimentel  
(Eds.). *From Uncle Tom's Cabin to The  
Help: Critical Perspectives on White-  
Authored Narratives of Black Life*

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St. Edward's  
University

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When the film adaptation of Michael Lewis's *The Blind Side* premiered in November 2009, I was five months removed from high school, where I played a season of football. My attention was piqued by the story of athletic triumph, of racial triumph. But as I encountered more about the film, I became uneasy. Maybe it was Sandra Bullock's embellished southern accent. Probably, though, it was the film's poster, showing her silhouette walking alongside that of Quinton Aaron, who portrays Michael Oher, the black teen Bullock's character takes in and guides to football stardom. Even as the film won Oscars, there remained something untrustworthy about it, something in the way the poster depicted Bullock next to Aaron's lumbering, faceless body, evoking Lenny from *Of Mice and Men*. It all made *The Blind Side* seem like another film whose purpose was to make Americans feel absolved, via altruism, of the vast inequity of their country. Into such uneasiness steps *From Uncle Tom's Cabin to The Help: Critical Perspectives on White-*

## Review:

### Harry C. Boyte (Ed.). *Democracy's Education: Public Work, Citizenship, & The Future of Colleges and Universities*

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Reflections on the intricate relationships between labor and intellectualism, jobs and vocations, and institutions and communities are woven throughout Harry C. Boyte's edited collection, *Democracy's Education: Public Work, Citizenship, & The Future of Colleges and Universities*. This 27-chapter book is a product of the American Commonwealth Partnership, an intra-institutional project initiated to re-theorize the role of higher education in a contemporary democratic society. While the collection features a host of different arguments, it succeeds in placing these voices in vibrant conversation with another, encouraging readers to construct their own opinions on democracy's place at all levels of education.

In his introduction, Boyte positions citizenship in between labor and intellectual endeavors, which have historically been separated (9-10). He argues that this gap can be bridged by re-conceptualizing citizenship as work and provides three ways to aid this shift: