Not in This House: Radical Responses to Containment in Higher Education

In the past decade or so educators, administrators, students, and community organizations have increased community-based learning initiatives in education. In higher education, these initiatives occur most frequently around issues of community development, regional planning, public health, and literacy. Composition programs have participated in these initiatives most predominantly from the perspective of literacy. Community-based learning from institutions of higher education often takes the form of "service learning," where community service is tied directly to course curriculum accompanied by activities promoting reflection on the civic and curricular connections of the service activities. Other forms of community-based learning include variations of service learning such as university conducted community-based research projects, or entire university "centers" for community partnerships around issues such as community development or literacy.

These community-based activities and the programs that have developed to support them might be understood as serving three significant functions in higher education. First, these activities are based in theories of experiential education and are claimed to enhance the educational mission of the university, providing students with experience relating to their specific courses as well as their future careers. Second, community-based service activities are a means by which universities can meet outreach missions, providing services and resources to the communities in which they are situated. Third, the creation of service learning and community partnership "centers" or programs create new professionalization opportunities and positions within the university, enabling

future professionals who might have entered the nonprofit or other alternative professions a "home" in the university to do alternative types of activities.

Community-based projects are not initiated or implemented in all cases for homogenous goals. In many cases, the assumptions of academics who pursue community-based initiatives are reflective of goals of inclusion and mainstreaming both students and the communities they serve. Such academics tend to work from a *liberal* tradition. Other academics approach community-based learning opportunities from a *radical* framework. Academics who work from a "radical" or "critical" perspective argue that incorporating community activism through community-based applications of research and learning has the potential of fundamentally transforming dominant systems, including the institution of higher education. Where the progressive-liberal academic attempts to make the resources and benefits of higher education more available and more relevant to a larger community, the radical academic attempts to appropriate institutional resources for community activism and to subvert the interests served by the resources of higher education. Additionally, the critical framework seeks to create a "home" for transformational activity and critical subjects within the institution. There is a considerable history of radical intellectual work in many of the disciplines that are current forerunners in community-based initiatives. For example, Sociology has a well documented Radical Sociology Movement (RSM).[1] There is a strong and growing Radical Geography movement.[2] Women's Studies has a history in radical feminism.[3] Attempts to define a "radical pedagogy" have also surfaced in departments of English through both Literature and Rhetoric and Composition[4].

Both the progressive and the critical academic are working for social change and social equity, but their definitions of social justice appear to be considerably different: the liberal seeks to reform the dominant socio-economic system for inclusivity; the radical, in this context, seeks to create the potential to transform the socio-economic system through the resources of existing institutions. Regardless of the goals of these projects, however, their implementation frequently depends upon funding and other means of institutional support which must be justified through the projects' or programs' documented "success."

Assessment of these initiatives tends to focus first on student experience and learning. Service learning, especially, is determined to be successful if student attitudes toward learning and/or civic participation is measurably enhanced by adding service to curricular content. After student experience, such programs are then measured in terms of "benefit" to the community. If community-based learning impacts a community in terms of some measurable benefit, it is likely to receive more support from funders and the institutions from which they originate. For example, if a literacy project can demonstrate that it has enhanced both college student learning through retention as well as impacted the standardized test scores of the students who received the tutoring, it is considered a "successful" project, often receiving program or center status and support, enabling the program to expand its services as well as its ability to assess outcomes. Given the rapid expansion of such programs, they appear to be meeting the stated goals of enhancing student experience and serving communities in some measurable fashion.

The "success" of these community-based initiatives, however, occur within discursive parameters. That is, community-based learning "outcomes" (and the rapid

expansion of the projects because of those outcomes) are based on complicated sets of values, motivations, and assumptions. As community-based initiatives expand and become institutionalized, the assumptions and values constructed into them and by them tend to more and more reflect institutional values, and measurements for continued support tend to reinforce those institutional values. Institutions, then, provide necessary resources to support projects undertaken for the "social good," but that institutional support also comes with the necessary reflection of institutional imperatives for "social good" to be defined within the dominant logic of the institution. Critical analyses such as John Eby's "Why Service Learning is Bad," Sam Marullo's "The Service Learning Movement in Higher Education: An Academic Response to Troubled Times," Randy Stoecker's "Are Academics Irrelevant," and others struggle with these contradictions and appropriate responses to them.

The awareness of these contradictions and limitations are critiques that are situated within a more general body of critiques of the contemporary university. There is significant analytical work critiquing the complex and problematic ways universities perform according to the dominant logic of capitalism. Examples that demonstrate the amount of attention and scholarship this subject receives include: Bill Readings' *The University in Ruins*, Cary Nelson and Stephen Watt's *Academic Keywords: A Devil's Dictionary for Higher Education*, Annette Kolodny's *Failing the Future: A Dean Looks at Higher Education in the Twenty-First Century*, Stanley Aranowitz's *The Knowledge Factory*, and *Chalk Lines: The Politics of Work in the Managed University* edited by Randy Martin; and a proliferation of articles in both academic journals such as *Antipode* ("Who Rules this Sausage Factory?"), *College English* ("Ivory Arches and Golden

Towers: Why We're All Consumer Researchers Now"), or *jac* ("Politics, Pedagogy, and Profession of Composition: Confronting Commodification and Contingencies of Power") and non-academic publications such as *Mother Jones* ("Digitial Diplomas"), *The Atlantic* ("The University, Inc.,"), and *The Harvard Magazine* ("The Market-Model Univeristy: Humanities in the Age of Money") to name only a few.

Such critiques of the university and other dominant institutions, while certainly not new, do seem to have notably increased. That increase in critique as well as the increase in attempts to respond to those critiques through such activities as expanded community-oriented projects would appear to be related to the specific historical moment our society is in. An even cursory survey of recent events and the current American socio-political climate reveals a precipitous economy, international conflict developing into war involving weapons of mass destruction, labor crises and workforce restructuring, and internal unrest and conflict which in the face of these other factors appear to threaten hegemonic structures to the extent that apparatuses to silence dissent have been evoked. There is identifiable in our current climate what Herbert Marcuse called an "affirmative character of culture," or what he described in 1960 as ". . . experience of a world in which the unreasonable becomes reasonable and, as such, determines the facts; in which unfreedom is the condition of freedom, and war the guarantor of peace. This world contradicts itself" (*Reason and Revolution*, Preface, vii). Within that context, institutions of higher education themselves are facing growing labor conflicts and crises as they more overtly respond to and function under the logic of capitalism. What do these and other characteristics of our current historical context mean for critical theory, community-based work, and the production of critical intellectuals?

Marcuse’s wrote many of his critiques of society and institutions that served the hegemonic function of creating that “affirmative character of culture” in the period just prior to and following World War II. The intersection of the expansion of community-based activities and activist rhetorics with a growing critique of hegemonic institutions might suggest a further analytical point of connection between contemporary trends and historical developments in 1930-1960’s America. For example, out of the articulations of critical and radical theories during this time period also came an increase of “popular education” movements such as the Highlander Folk School, an alternative education program located in Appalachia seeking radical social transformation. The Highlander Folk School case suggests that even as dominant institutions were responding to social pressures and critiques, radical responses developed outside of and in reaction to those institutions. While the Highlander Folk School Movement was not the first of its kind (The Modern School, for example, started in the early years of the century by anarchists such as Emma Goldman was similarly reactive to institutionalized hegemony), it does provide a direct connection to and foundation of many current *institutionalized* approaches to education and social inequity.

The question this study poses, then, is what do we learn from a situated historical analysis of the institutionalizing of higher education in America – its ideological functions as well as related resistance movements – as we reflect on the current state of higher education, specifically in terms of community-based initiatives? I will argue that such analysis, while confirming the tendencies of dominant institutions to perform hegemonic functions, including the containment of “radical” or “transformational” practices, also reveals that no system is an utterly closed system. Perhaps the critical

enactment of community-based activities in higher education may provide an opening for counter-hegemonic developments and responses not entirely delimited by institutional boundaries or logic. I will look specifically at how community-based activities may create potentials for exploiting the fact that hegemony is never a totality by revealing alternative sites and liminal spaces for intellectual work to be channeled out of dominant institutional structures.

Proposed Division of the Subject and Methodology

Introduction

The introduction will articulate the assumptions, overview, and goals of the dissertation. In this section, I will explain the orientation that I am working from and define the terms I will employ throughout the rest of the chapters. Additionally, the introduction will explain the significance of rhetoric for and in this study.

Drawing on theorists such as Terry Eagleton, Raymond Williams, Paulo Freire, Frederic Jameson, and James Merod, I will articulate what I understand to be the "responsibility of the critic" (Merod) in higher education. I will explain the working assumption behind this study as my belief that the current socio-economic system – American capitalism and the rapid expansion of that system through "globalization" – is a system of domination which imposes upon its subjects inhumane, inequitable, and unnatural conditions, both materially and psychologically. I will define the goals of critical pedagogy as seeking ways to challenge, disrupt, and form alternative responses to that dominant system.

I will introduce what I understand the role of higher education to be within that socio-economic system – both in terms of reproduction of that system and the potential to challenge it. In developing this introduction, I will explore how we might understand rhetoric, a field which often currently situates itself in terms of community literacy projects, as serving as an example of a field that is attempting to address and define its "responsibility" to communities. Further, I will suggest that rhetoric itself, concerned with the study of discourse and the implications of discourse, provides a methodology by which to understand the interrelationships of institutionalized work and the systems served by that work.

Having articulated what I understand Rhetoric to offer in terms of methodology, I will further articulate my own employment of that methodology for this study. I will explain why I have chosen to analyze the historical development of public higher education from the theoretical framework of hegemony and resistance, utilizing discourse analysis and historical materialism as complementary methods for doing so. I will identify the current trend in higher education of community-based activities as the site of analysis that I am most concerned with here. I will make preliminary connections between this current trend and the history of American higher education as well as to the social contexts and resistance in which that history developed. I will argue that if critical education seeks to find ways to challenge systems of domination, critical educators must engage in a historical, theoretical conversation with larger social contexts and carefully examine the implications of the work they do.

Chapter One

The Characteristics of Hegemony as Illustrated by an Analysis of the Development of American Public Higher Education

I have proposed that the purpose of this study will be to examine the relationship between the institutionalizing of American public higher education and that history's hegemonic function in service to systems of domination in order to determine appropriate and effective contemporary critical responses. The goal of this chapter, therefore, will be twofold: to define and explicate the theory of hegemony, and to identify the history of public higher education in order to better understand both the concept of hegemony and the specific nature of institutionalized higher education. I will argue that only when we understand that historical relationship, will we be able to respond or articulate our current work differently.

The chapter then, will explicate the concept of hegemony in general, and more specifically American liberal-capitalism as it has been developed by theorists such as Antonio Gramsci and Stuart Hall. With these theories I hope to explore the relationship of economic and cultural systems, explaining the complexities of that relationship and examining the ways in which that relationship is effaced (and to what ends). I am especially interested in providing a theoretical framework to explain the apparent responsiveness, flux, and accommodation of liberal-capitalism to contradictions and resistance.

In order to more concretely connect these theories to this study itself, I will utilize the methodology of discourse analysis defined by Michel Foucault along with these other theories of hegemony applied to the history of the formation of the land grant university movement in America. It is commonly assumed that public higher education in America

exemplified a democratizing moment in our history, seeking to provide equal access to a liberal education to the "industrial classes," expanding such opportunities which formerly were available only to the elite classes. This assumption is an important one for my study in that the land grant movement was the first explicit community outreach mechanism , and many of the programs for community-based activities in educational reform are premised on the rhetoric surrounding the land grant movement.

The theoretical methodologies I am employing here demand that we analyze that historical moment in order to better understand the implications of that history and our current activities. To that end, I will utilize those methodologies to examine the land grant movement and its broader socio-historical context to determine in whose interests the institutionalizing of American public higher education worked, what precipitated its formation, and how that institutionalization continues to function. In order to perform this analysis, I will look at historical documents such as Senator Morrill's Land Grant Act of 1862 itself, the memorials and public discourse preceding and in response to its passing, Morrill's journals, and historical accounts of the movement. I will also look at the broader historical context for the act, such as the Civil War, labor movements, and the formation of third parties. I will identify the possibility of a relationship to reaction to resistance as well as the active realization of dominant interests that may underpin the formation of American public education. Additionally, I believe there are some parallels to be drawn between that historical context and our own contemporary context. I believe that this analysis will both illustrate and complexify the concept of hegemony and at the same time provide the historical context from which we can begin to understand the implications of current institutional work.

Chapter two

A Case Study in Radical Alternatives: Popular Education and the Highlander Folk School

One of the major hypotheses of this study is that institutions of higher education tend to contain and redefine resistance in ways that ultimately perpetuate and serve the interests of dominant systems. However, an equally important concern of this study is to identify ways in which that institutionalized function is challenged and what alternatives are possible. The existence and development of alternative sites of education would further suggest that institutionalized higher education does not meet the needs or serve the interests off all it may claim to serve. In this chapter I would like to look at a case study of an alternative education movement in order to explore the questions of why and how such alternatives develop, what they achieve, and what responses they evoke from other hegemonic structures.

I have chosen to analyze the Highlander Folk School, started in 1932 in Monteagle, Tennessee by Myles Horton, for several reasons. By the time the Highlander Folk School began, American public higher education was a fairly well established tradition. We might ask what the development of an adult education program outside of institutionalized public higher education reveals about the limitations of that institution. What interests were excluded from public higher education that it was necessary for such an alternative to be created with the stated purpose: "to enable those who otherwise would have no educational advantages whatsoever to learn enough about themselves and society, to have something on which to base their decisions and actions whether in their

own community or in an industrial situation into which they may be thrown" (qtd. Loveland 12).

Another reason for my analysis of the Highlander Folk School is that the socio-political climate appears to share some similarities with our own current context. In the first chapter of the dissertation, I hope to explore some of the similarities between the historical context surrounding the land grand movement and contemporary events. In this chapter, I will explore how similar tensions reappear in the context of the history of the Highlander. I will ask what the characteristics of those repeated tensions are and examine whether they do not suggest something systemically flawed with the dominant structures in which public higher education is imbricated.

Additionally, I will focus on the Highlander Folk School because of its relevance to current trends in public higher education's community-based initiatives. The theories of "popular education" that Myles Horton employed in creating the Highlander Folk School are principles which are claimed in a significant number of contemporary institutionalized programs. Myles Horton, along with Paulo Freire, are increasingly cited as foundational thinkers for current activities. In examining the history of the Highlander Folk School and specifically Horton's motivations and approach to this alternative, I hope to problematize the use of Horton's theories within dominant instititutional contexts, such as within a public university center.

My methodology for the analysis in this chapter will be to analyze the discourse and historical context through primary documents and accounts of the Highlander's development such as interviews, letters, and brochures. I will look at the extensive FBI file on the Highlander Folk School created and maintained throughout its history (at least

until it was closed by court order in 1960). I will also consult the autobiographical and biographical material on Horton himself. I will place these materials in their related historical contexts, examining the labor movement that the Highlander was associated with, as well as later civil rights movement activities that the Highlander was instrumental in supporting. Additionally, as with the land grant materials, I will analyze the contemporary framing and evocations of the Highlander's mission (for example, I will analyze the institutionalizing of a Center for Popular Education at UC Berkeley[5]).

The goal of this chapter will be to analyze the possibilities for resistance and transformation in order to both understand more how hegemony functions and to identify possibilities for such work in relation to hegemonic institutions. I also hope to provide the history of a specific movement which has presently become "institutionalized" in order to better understand the implications of that relationship.

Chapter Three

Domesticating Alternative Work

Chapter three will move from the historical contexts established in the first chapters to analyze additional factors defining the current political-economy of universities. Specifically, this chapter will analyze the economic and cultural forces that ubiquitously inform the development of programs and "offerings" of a contemporary university. I will argue that the university's relationship to and imbrication in dominant economic structures is as directly evident as it has been since the formation of the land grant university. Consequently, universities can be understood as operating under the logic of the dominant economic system both in terms of consumption and labor. I will explore the

way in which community-based activities represent opportunities for universities to increase their ability to provide "services" to be consumed by various "markets." That is to say, I will examine the hypothesis that as institutions of public higher education are subjected to and expected to explicitly serve the logic of the current stage of capitalism, community-based activities are undertaken according to that logic. That logic includes marketing, expansion and monopolistic tendencies in services, and the extraction of surplus value from those activities. I will look at programs such as Arizona State University's Service Learning Program, where community-based service learning and research has achieved program status through fund-raising, partnerships with community service organizations and schools, and by connecting "internship" opportunities in volunteerism with course goals. This particular program extends the "services" offered by the university to a sort of community tutoring center and social service agency. As the university sends students into "disadvantaged" elementary schools to tutor students with the explicit goals of increasing standardized test scores and with implicit goals of constructing the value of institutionalized education through university student role models and mentoring, the activities also serve a complicated marketing strategy for the university itself. The university becomes a presence in the community, resulting in additional support, often directly in terms of funding as well as cultural capital. At the same time, the university's current "clients" actively recruit and shape future consumers of the university's services.

This trend in university services is by no means unique, but because it functions within the "public" and "nonprofit" sectors, it deserves specific analysis because it is somewhat different from (although ultimately entirely related to) the more often analyzed

activities of university's in service to the private sector. Therefore, this chapter will analyze specific programs through their mission statements, activities, and outcomes as well as draw on statements and discourse issued from representatives of public education to analyze that discourse in relation to the language of "market" and "consumption." Additionally, I will integrate interviews and observations of those groups served by such programs to gain insight into their expectations and reception of such services provided by university programs. By examining the consumption and service aspects of institutionalized community-based activities, this chapter seeks to point out the implications of such logic for perpetuating dominant economic structures and to explore if resistance to that logic is necessary or possible.

Chapter Four

Professionalizing Activism: Expanding Labor Opportunities

This chapter will examine the implications of increased community-based activities from the perspective of professionalizing both graduate and undergraduate students. The university itself, most specifically in departments of humanities, faces trying to make its professionals "relevant" in a more "corporatized" world, even as traditional professional positions within the university are shrinking. I will explore the ways in which the logic of capitalism exerts force in and on the university with familiar implications of deskilling and downsizing, increasing dependence on contract and contigent labor at the same time that that university is required to continue "producing" its major product (which is simultaneously its consumer)—the student. Commonly, in universities, graduate (and increasingly, undergraduate) students are used for labor at the same time that they

consume the commodity of education itself. In order to respond to the overproduction of would-be “professionals,” the university attempts to create more positions for those professionals to enter. This chapter asks if – in addition to the increased services and consumer opportunities that community-based activities create – the development of these programs and services also becomes a place to channel professionalized labor. If so, do these activities themselves, then also become “legitimized” by that professionalization and with what implications? These questions have special import for critical theory and critical pedagogy. What are the implications of legitimizing activist work through institutionalized positions in the university? If we understand the goals of critical pedagogy to be to create “radical subjects” who seek radical transformation, but those subjects are encouraged to remain within the institution through these “alternative” professional opportunities and institutionalized projects, are they are actually contained within the dominant structures those subjects might seek to transform? In what ways are the possibilities for transformation then delimited in terms of institutional responses?

This chapter will address these questions through an overview of the historical function of professionalization within the institution of higher education, making connections to the theories of hegemony throughout the study. Additionally, I will look at the professional positions being created within universities to accommodate and expand community-based activities, drawing out the nature of such labor, especially in relation to a larger labor context. For example, I will look at a range of job descriptions of positions created within universities to serve community-based programs. I will also look to the statistical growth and/or decline of such positions in relation to more traditional professorial lines. I will examine the forms of accountability such positions have,

analyzing the implications of such professional opportunities in relation to questions of academic freedom and "mission." In looking at qualifications and accountabilities of such professional activities, I hope to reveal what is being valued and in what interests such professionalization function, and reading out the way such professionalization shapes or perpetuates the hegemonic function of universities.

Chapter Five

Lessons Learned: Exploiting Hegemonic Structures

The concluding chapter of the dissertation will propose possible "critical theory" responses to the previous analyses. I will argue that our current historical context requires an invigorated commitment to critical theory, and that critical pedagogy enacted from within institutional sites is as necessary as ever. However, given what we have learned from history and theory along with the increasing challenges we face in the current political-economy, including the recently upped stakes of war and threats to every human's civil liberties, critical pedagogies must be ever vigilant in self-critique and interrogate how to challenge its own containment. I will argue that community-based activities may provide the opportunity to identify spaces and alternatives for non-institutionalized responses. In this chapter I will outline theoretical frameworks that enable such responses.

Utilizing the theories of Paolo Freire, Theodor Adorno, and Herbert Marcuse, for example, I will suggest that if community-based activities are approached through critical theory, actively resisting the logic of the institutions from which they originate, those activities may create the opportunity for participants to engage in negative dialectics and

critique. In this way, critical theory may reveal the necessity for radical transformation of dominant systems, and may reveal or even create the spaces that exist outside the institution where alternatives organically develop. Further I hope to demonstrate that by discovering both the need for non-institutionalized responses and the potential liminal spaces where those responses occur, critical theorists (students and instructors alike) have the potential to challenge the containment of theory, not by institutionalizing alternative spaces, but by recognizing the limitations of institutional work and identifying ways to work from the margins, and participating in external alternatives by channeling resources (both information and people) out of the institution to those alternative spaces. The final chapter then will detail critical theoretical approaches to community-based learning and research projects in higher education that acknowledge the limitations of institutional sites for "activism" while exploring the potentials available in those activities.

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[1] Sociology itself has a history of "radical" orientation because of its connection to the development of the Frankfurt School. See Rolf Wiggershaus' *The Frankfurt School: Its History, Theories, and Political Significance*, in which he describes the development of critical or radical theory in sociology in Germany with the development of institutes of social science research. For a brief overview of the history of the American Radical Sociology Movement, see Abigail Fuller's "Producing Radical Scholarship: The Radical Sociology Movement, 1967-1975," in which she explains:

> The radical sociology movement (RSM) began in 1967, at the height of "the Movement" (this term was used by activists in the civil rights, student, antiwar, and women's movements to denote their common political, cultural, and social worlds) (Teodori 1969). Since college campuses were centers of radical activity, many academics were drawn into the Movement, and in virtually all the academic disciplines they challenged the established academic paradigms as supportive of the repressive status quo. By one count, there were eighteen radical academic groups at that time (Perrucci 1973). Radical sociologists first came together at the 1967 meetings of the American Sociological Association (ASA) in San Francisco when several sociologists proposed a formal resolution condemning the Vietnam War. While most were already Movement activists, for the first time they were proposing the participation of sociologists in the Movement as sociologists. (Intro, Par 1)

Also see, Thomas B. Bottomore, *Sociology as Social Criticism* (New York: Random House, 1974); Carol Brown, "A History and Analysis of Radical Activism in Sociology" (*Sociological Inquiry* 40.1 (Winter): 27-34). Martin Oppenheimer, et al, *Radical Sociologists and the Movement* (Philadelphia: Temple University Press, 1991); and the journal, *The Insurgent Sociologist*.

[2] Radical trends in the discipline of geography are historicized, critiqued, and developed in journals such as *Antipode: A Radical Journal of Geography* (Blackwell Publishers), and in J. Richard Peet and Nigel Thrift's edited collection, *New Models of Geography* (in two volumes, New York, Unwin Hyman, 1991).

[3] For an overview of Radical Feminism, see Alice Echol's, *Daring to be Bad: Radical Feminism in America, 1967-1975* (Minneapolis: University of Minnesota Press, 1989).

[4] The journal *Radical Teacher* is identifies its founding in 1975 by a group of "dissident college English teachers" (see the Journal's website: http://www.wpunj.edu/radteach/). Terry Eagleton (*Literary Theory*, Minneapolis: University of Minnesota Press, 1983) and Raymond Williams (*Marxism and Literature*, Oxford: Oxford University Press, 1977) are perhaps the most notable radical influences in literary theory.

[5] The Center for Popular Education and Participatory Research, University of California, Berkeley: http://www-gse.berkeley.edu/research/pepr/ .

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Timeline for Writing:

December-January: Completed proposal as writing guide
Mid-January : Proposal defense
January: preliminary research completed, research continues in conjunction with writing
January: Chapter one drafted and submitted
February: second chapter drafted and submitted
February – March: revisions on chapters submitted begins
March: third chapter drafted and submitted
April: fourth chapter drafted and submitted
May: final chapter drafted and submitted
Revisions on preliminary drafts of all chapters taken up in earnest over the summer.

My goal in this timeline is to have completed DRAFTS of the dissertation chapters seen by all committee members by May. I will use the summer to revise the drafts of the chapters into a full document to submit for review. By Fall semester, I would like to have the dissertation ready for defense. I will be on the market that semester and therefore would like to be able to talk about a finished product. Additionally, I am submitting versions of the chapter for publication as I write them (I expect the first chapter to be in article form before the end of January).

The research on this project is for the most part completed. I have completed a substantial amount of theoretical research as well as case study and "practices" (primarily through my National Service Fellowship tenure). I will be doing additional reading throughout the process, and I will be doing additional research on specific elements:

- interviewing and observing service sites;
- collection of additional program materials as they develop;
- collection of professional positions as they are announced and created;
- identifying example "alternatives" that may be developing during this writing process.