UNIVERSITY OF CALIFORNIA,
IRVINE

Campus Life: Rhetorical Education and College Writing amidst an Evolving Geography

DISSERTATION

submitted in partial satisfaction of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

in English

by

Jens Lloyd

Dissertation Committee:
Chancellor's Professor Jonathan Alexander, Chair
Professor Daniel M. Gross
Professor Susan C. Jarratt

2018

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DEDICATION

To

the curious place I've called home for the last few years

Behind him Orange County pulsed green and amber, jumping with his heart, glossy, intense, vibrant, awake, alive. His world and the wind pouring through it.

. . .

And at that thought (thinking about it) he began to laugh.

Kim Stanley Robinson
Pacific Edge

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ACKNOWLEDGMENTS

I start with my family. To my mother, for her strength and humanity and for having Paulo Freire on her bookshelf. To my dad, for his determination and for his eagerness to always reaffirm the importance of written communication. To my sister, for her friendship and for her commitment to being a damn good teacher. To my brother, for his friendship and for being the only person I know who would care about the allusions to prog rock that I have surreptitiously inserted into the pages of my dissertation. Also, to my brother (again) and his wife for providing me with the unrivaled joy in recent years of getting to know two nieces and a nephew.

Next, I heap thanks upon my dissertation committee. Jonathan Alexander, my advisor and dissertation chair, has been there at every major point in this project to provide just the right amount of encouragement and critique. His generosity as a mentor and his willingness to be an intellectual in public are two traits I aspire to take up and practice in the years ahead. Daniel M. Gross was an early interlocutor for many of the ideas that percolate within this dissertation. He took me seriously when I said I was interested in rhetoric, composition, and geography. Susan C. Jarratt and her seminars on rhetoric and history helped me find my footing as a scholar. The fact that I cite her scholarship and the scholarship of some of her former students in "Campus Life" is, no doubt, further testament to her influence. I have also benefitted greatly from working with Jonathan and Susan, respectively, as an editorial assistant for *CCC* and *RSQ*.

In addition to my committee, I appreciate the feedback I have received at various professional conferences and through various professional networks. The trips to present my dissertation research to receptive audiences across the country would not have been possible without generous funding from the Composition Program at UC Irvine. Speaking of receptive audiences, I thank Jerry Won Lee and students in his English 105 class at UCI for inviting me to give a presentation in the spring of 2016 based on my research into the Nixon Library debate. Finally, I am indebted to Chris Warnick and the entire *Literacy in Composition Studies* editorial team for publishing a version of Chapter Three and, just as importantly, for operating an open-access journal that allows authors to retain the copyright to their work.

I close with major kudos to my grad school companions. I am indebted most of all to the UCI Rhet/Comp Grad Collective (RCGC). Specifically, I want to thank Jasmine Lee and Maureen A. J. Fitzsimmons. In them both, I am lucky to have people who, with kindhearted intensity, have challenged me to be a better teacher, a better scholar, and a better friend. Lance Langdon has been a steadfast colleague and, also, a steadfast resource for key aspects of this project. Allison Dziuba appeared on the scene as I started to work on "Campus Life" in earnest, and her interest in archival research has been especially encouraging. I extend my gratitude also to Abraham Romney and Libby Catchings, members of the RCGC who, although departed from UCI's rhet/comp scene, have left their mark on the place and on me. Thanks, too, to members of my grad school cohort in the English department—Jessie Wirkus, Chris Dearner, Sharon Kunde, and Elizabeth Matthews—for being good people and for being nothing like the vicious, backbiting grad school cohorts that you hear so much about.

CURRICULUM VITAE

Jens Lloyd

2018	PhD in English, University of California, Irvine
2017	Graduate Tutor, Golden West College
2016-2018	Editorial Assistant, *College Composition and Communication*
2016-2018	Editorial Assistant, *Rhetoric Society Quarterly*
2015-2016	Campus Writing Fellow, University of California, Irvine
2012	M.A. in English, University of California, Irvine
2012-2017	Teaching Associate/Graduate Student Instructor, University of California, Irvine
2009-2010	Literacy*AmeriCorps, Pacoima, CA
2009	B.A. in English, Minor in Geography, University of Washington
2007-2009	Writing Tutor, Odegaard Writing and Research Center, University of Washington

SCHOLARLY PUBLICATIONS

"'One Foot on the Bridge and One Foot off the Bridge': Navigating the Geographies of Access and Rhetorical Education at an HSI." *Bordered Writers: Latinx Identities and Literacy Practices at Hispanic Serving Institutions*. Eds. Isabel Baca, Yndalecio Isaac Hinojosa, and Susan Wolff Murphy. Under consideration with publisher.

"College Writing and Campus Values: The Nixon Library Debate at UC Irvine." *Literacy in Composition Studies*, 6.1 (2018).

"LeBron's Essay and the Circulation of Regional Rhetoric," *Present Tense: A Journal of Rhetoric in Society*, 6.2 (2017).

SELECTED PRESENTATIONS

"Insufficient? A Dialogue on Rhetorical Education's Civic Promises" (Conference on College Composition and Communication, Kansas City, 2018)

"Campus Connections: Rewriting Pedagogical Environments with Campus-Based Pedagogy" (Conference on College Composition and Communication, Portland, 2017)

"Campus Values: The Nixon Library Debate at UC Irvine" (Rhetoric Society of America 17th Biennial Conference, Atlanta, 2016)

"Campus Encounters: The Experience of Access for Bridge Program Students" (Conference on College Composition and Communication, Houston, 2016)

"Space, Genre, and Awareness in the FYC Classroom" (Conference on College Composition and Communication, Tampa, 2015)

"Dared to Travel: International Students and the Composition Classroom" (University of California Writing Conference, UC San Diego, 2014)

"Sustainable Spaces? The Deliberative Discourse of Planning a College Campus" (Rhetoric Society of America 16th Biennial Conference, San Antonio, 2014)

FELLOWSHIPS AND AWARDS

Regent's Fellowship, University of California, Irvine
Graduate Student Travel Grant, Modern Language Association
Conference Travel Grant, School of Humanities, University of California, Irvine
Rhet/Comp Travel Fund, Composition Program, University of California, Irvine
Thorpe Scholarship, English Department, University of Washington

ABSTRACT OF THE DISSERTATION

Campus Life: Rhetorical Education and College Writing amidst an Evolving Geography

By

Jens Lloyd

Doctor of Philosophy in English

University of California, Irvine, 2018

Chancellor's Professor Jonathan Alexander, Chair

In response to speculations about the impending obsolescence of higher education's most emblematic sites, I explore how campuses thrive by fostering civically vibrant and not-strictly-curricular forms of writing and rhetoric. I draw from the spatial turn in rhetoric/composition, as well as from scholarship on the field's civic aims, to reframe rhetorical education and college writing as location-based activities tied less exclusively to formal instructional spaces and more dynamically to the campuses within which they emerge. Taking UC Irvine as a case study, I combine ethnographic research with analysis of archival materials to elucidate how three features of campus life—campus planning, campus organizations, and campus publications—encourage students and other inhabitants to participate as writers and rhetors in the ongoing development of the civic geography. After focusing on cocurricular manifestations of rhetorical education and college writing in the first three chapters, I move in the final chapter to consider formal instruction through the lens of this rejuvenated conceptualization of the institutional terrain. Ultimately, by concluding with an analysis of how and why writing and rhetoric instructors draw pedagogical inspiration from their campuses, I hope to position "Campus Life" as a timely and practical intervention into debates about the future of these multifaceted sites.

INTRODUCTION

Campus Futures: The Obligations of Inhabiting a Civic Geography

Campuses do not thrive as storehouses of knowledge.

Nor do they thrive as collections of classrooms.

Campuses are not repositories where learners come to retrieve, in the words of John Dewey, "just the body of facts and truths ascertained by others" (187). To assume as much is to enter into a way of thinking that denies the vitality of these spaces. It is to enter into a way of thinking that, first, simplifies how students and teacher-scholars interact with knowledge in these spaces and, second, makes it easy to then write off these spaces when they are surpassed by ostensibly better means of storing and retrieving knowledge. "This static, cold-storage ideal of knowledge," Dewey opines, "is inimical to educative development. It not only lets occasions for thinking go unused, but it swamps thinking. No one could construct a house on ground cluttered with miscellaneous junk" (158). Knowledge untethered from situations and unmoored from experiences means nothing. Knowledge needs space.

Campuses thrive as spaces within which knowledge is created and contested.

And they thrive as spaces for curricular *and* not-strictly-curricular learning.

Campuses are "civic geographies" where, according to the definition of the term offered by geographers Chris Philo, Kye Askins, and Ian Cook, inhabitants are compelled to act upon "an obligation to be civic, to make and to defend connections in such a way that transcends narrow self-interest" (360). Philo, Askins, and Cook outline two levels at which we can trace the connections that inhabitants make with a given terrain and with others inhabiting the terrain alongside them, and thus trace the creation and contestation of knowledge that sustains civic geographies. We can study civic geographies, at one level, by "hailing the landscapes that appear

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to embody civics . . . [and] the geographical knowledges/practices integral to the raising/running/mission of the places, buildings and infrastructures involved" (360). At another level, the level of "gritty civics" (361), we can study the knowledges and practices that are put to work in "questioning established orders of social life" (362). On campus, tethered to situations and moored to experiences, knowledge means something. It gets the space it needs.

Curiously, it is precisely perceptions of campuses as storehouses of knowledge and collections of classrooms that are leading some to speculate about their impending dissolution. In a 2011 *New York Times* op-ed titled "The University of Wherever," Bill Keller considers what current advances in online learning mean for the future of higher education. Keller concludes by suggesting that campuses might not be entirely outmoded and that students might need to inhabit "a live community to hone critical thinking, writing and public speaking skills." But the op-ed does not expound upon how such "a live community" is generated and maintained, and instead, as indicated by its attention-grabbing title, focuses mostly on contemplating the potential for students located nowhere in particular to access endless reams of knowledge. More recently, in a 2015 book, education policy analyst Kevin Carey predicts the imminent arrival of "The University of Everywhere" that, spurred by contemporary economic and technological disruptions, "will span the earth" (5). Though grounded in a rich history of higher education in the United States, a history that is inextricably tied to specific sites, Carey's speculations eschew this specificity to embrace a very imprecise sense of location. Repeatedly using the phrase "place-bound" to describe campuses and the learning to which they play host (97, 135, 158), Carey seems convinced that these sites mostly restrict rather than enable students' interaction with knowledge. Ultimately, he equivocates and argues that institutions "need to build beautiful places, real and virtual, that learners return to throughout their lives" (255), but Carey does little

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to deter the proliferation of more drastic visions. One such vision of a globe-spanning, campus-obliterating system of higher education is embodied by Minerva, a startup venture profiled in a 2014 *Atlantic* article by Graeme Wood portentously titled "The Future of College?" Built up around a proprietary online learning platform, Minerva intends to offer students a college education without the trappings of a campus. Geographically, it aims to be a rootless institution that is never tied down to one locale. What does this mean for campuses? Wood offers a gleefully destructive portrait: "One imagines tumbleweeds rolling through abandoned quads and wrecking balls smashing through the windows of classrooms left empty by students who have plugged into new online platforms." Promising an endlessly moveable pedagogical environment, Minerva is the archetypal institution of what I term the *wherever* mentality, a mentality that appears prominently in contemporary public discourse about the future of higher education.

This mentality is not only fueling publicity campaigns for rootless startup ventures. I encountered it firsthand in the spring of 2015 on the UC Irvine campus, my institutional home, in an advertisement for UCI's online summer courses (Fig. 1). Directed at undergraduates looking to satisfy general education requirements, the advertisement hinges on the phrase "wherever you are." Students need not occupy any particular location to take these courses and tap into the knowledge that the institution deems fundamental. Ironically, the advertisement for these indistinctly located course offerings occupies a very distinct location: Aldrich Park, the physical and metaphorical heart of the UCI campus. According to a recruitment brochure published by the Office of Student Affairs, this is the "beautiful" landscape feature responsible for creating a "tight-knit community [that] thrives with the friendly feel of a small college" (4). Aldrich Park, more so than any other physical component of the campus, is what is supposed to make UCI worth attending in person. And yet, here, at the center of campus, the *wherever* mentality directs

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attention away from this specific location and towards an ambiguous nowhere where students can be generally educated.

Figure 1. "Wherever You Are" banner.

Now, on its face, this mentality aims to harness the egalitarian possibilities of twenty-first-century disruptions to education. Institutions offering up their stores of knowledge to any student who can access them? Classrooms located nowhere in particular designed solely for the efficient transmission and retrieval of knowledge? That sounds perfectly utopian. Similar visions were likely circulating one hundred years ago when Dewey offered these comments about the disruptions of the early twentieth century:

> The extension in modern times of the area of intercommunication; the invention of appliances for securing acquaintance with remote parts of the heavens and bygone events of history; the cheapening of devices, like printing, for recording and distributing

information—genuine and alleged—have created an immense bulk of communicated

subject matter. It is much easier to swamp a pupil with this than to work it into his direct

experiences. All too frequently it forms another strange world which just overlies the

world of personal acquaintance. (186)

Dewey's comments help to cast a critical light on the *wherever* mentality, highlighting the

pernicious effect of treating knowledge as something to be transmitted and retrieved, as

something untethered from situations and unmoored from experiences. The "strange world" is a

fitting sobriquet for the conditions that contemporary disruptions to higher education have

created for some students and instructors. Indeed, the wave of enthusiasm for such disruptions

and specifically for online learning has been matched by a countervailing wave of doubt that is

informed by the widespread evidence of low completion rates among students (Konnikova),

stories of instructors dismayed by both logistical flaws hindering pedagogy and intellectual

property disputes over course content (Kolowich), and findings revealing that virtual classrooms,

perhaps unsurprisingly, fail to mitigate the effects of race and gender bias (Baker, et al.). The

egalitarian possibilities fueling the *wherever* mentality, if these possibilities are to mean anything

to the students and instructors directly involved, must be subjected to intense scrutiny, and many

are rightfully committed to doing just that by exploring the realities, rather than merely the

possibilities, of contemporary disruptions to higher education. Yet, my intent in "Campus Life"

is to explore the sites which are most directly impacted by these disruptions: campuses. If we are

keen to connect knowledge with "direct experiences" and "the world of personal acquaintance,"

then the potential for campuses to function as prominent social and material sites for higher

education must not be neglected, especially at this moment when so much attention seems to be

directed elsewhere, everywhere, and wherever.

To this point, I want to cite one additional example of the *wherever* mentality that demonstrates how this mentality risks rendering campuses as mostly superfluous sites with regards to not only pedagogy but also research. My unease as a teacher-scholar inhabiting a campus is further magnified by the fact that this example is drawn from rhetoric/composition, my disciplinary home. I am referencing specifically an article by Bronwyn T. Williams that was featured in a 2010 special issue of *College Composition and Communication* (*CCC*) on the future of rhet/comp. Speculating about the expanding geography of knowledge production in the field, Williams questions the extent to which campuses are generative sites for studies of writing and rhetoric. He praises research that "[looks] beyond the literacy practices happening on campus," arguing that gathering this knowledge is vital because it expands the "scholarly solar system" of rhet/comp by "continuing to find and explore more and more new planets" (128). The cosmic metaphor endows his speculations with a sense of excited confidence. The future of knowledge production in rhet/comp is out there among the stars. Where exactly? That is not clear. But that is not the point. For Williams, the point is that the future is "beyond" rhet/comp's home planet, the campus, and we must go there.

Williams eventually comes back down to earth, conceding that the field will always be associated to some extent with campuses. Yet, full of "daily work" and "institutional battles," campuses are the predictable, unexciting terrain where "administrative work or heavy teaching loads can keep people busy, . . . perhaps too busy" (140). In contrast to this drudgery, all the excitement is laid up in a vast, indistinct constellation of sites. Williams is intent on diminishing the luster of campuses and turning our gaze elsewhere. "As media and culture make writing more fluid and borderless," he concludes, "our responsibility is to follow, as researchers, teachers, and advocates, those literacy practices *wherever* they lead" (143 emphasis added). Surely, Williams

has the best of intentions in encouraging us to account for mobility in our research and to go with the flow, so to speak, of emerging literacy practices. But must this come at the expense of campuses? Must the campus play the hapless, antiquated foil to the bright, exhilarating future? I surely hope not.

Peeling back the hyperbolic excesses of the *wherever* mentality, a mentality that I have confronted in both my institutional home and my disciplinary home, I note two flaws that promote a disregard for campuses as social and material sites. First, the *wherever* mentality favors a despatialized view of academia. Such a view encourages academics, as Douglass Reichert Powell explains, "to see themselves as disconnected not only from the particular places in which they are located but from the concept of place altogether. Instead of being a part of any given place, we . . . see ourselves (and are seen by others) as part of a placeless free flow of ideas" (190-91). The *wherever* mentality perpetuates the fantasy of academic rootlessness. Secondly, this mentality conflates the campus and the classroom. Simply stated, the logic guiding the *wherever* mentality is this: Because formal instruction can now be delivered everywhere, classrooms are increasingly outmoded and, consequently, so are campuses. Simultaneously, then, the *wherever* mentality manages to be overly broad in its suppositions about higher education's future and excessively narrow in its conceptualization of campus life. Even when proponents of this mentality tepidly endorse campuses, there is a sense of reluctance, as if they can only inhabit the terrain half-heartedly and incompletely. Powell's query in response to academic rootlessness is apropos for the *wherever* mentality as a whole: "How can we begin to strongly assert the interconnectedness of any place . . . , if we deny the vital implication of our own most immediate surroundings, the campus landscapes in which we think, write, and teach?" (191).

Fortunately, in this moment, with many predisposed to neglect campuses, there are some eager to defend these social and material sites. In a 2012 column for *Inside Higher Ed*, William H. Weitzer outlines an alternative response to the disruptions of the early twenty-first century. With a background in environmental psychology and experience as an administrator at various institutions, Weitzer believes in "the importance of 'place' in higher education" and, furthermore, argues that institutions "must continually and explicitly make that case." He promotes a capacious view of campuses as spaces where students learn and learn with others in a range of formal and informal settings. "If institutions keep in mind what makes their campuses unique living and learning environments" he concludes optimistically, "they will adapt well and flourish in the digital age." Reframing contemporary economic and technological disruptions as opportunities rather than threats, Weitzer challenges us all to inhabit our campuses without reluctance. Though not as unabashedly enthusiastic as Weitzer, Jonathan Silverman and Meghan M. Sweeney, editors of the 2016 collection *Remaking the American College Campus*, recognize that, amidst the "complicated past" and "uncertain future" of campuses, "interrogating the spaces where so many of us work and live is necessary if we are to become better scholars and teachers as well as more reflective, ethical, and dynamic inhabitants of campus space" (4). I appreciate how Silverman and Sweeney position their collection temporally as well as spatially. The emphasis on "complicated" history reveals an implicit though not unconditional appreciation for campuses, while the emphasis on "uncertain" futurity acknowledges contemporary disruptions as reasons for inquiring into these venerable sites. With a desire "to foreground and examine what is too often background" (8), Silverman, Sweeney, and the interdisciplinary mix of contributors to the collection approach campuses not as confines to be overcome but as sites that are inescapably interwoven into their scholarly and professional work.

Quite simply, campus inhabitants do not have the luxury to indulge in fantasies about wrecking balls nor to let such fantasies proliferate while half-heartedly and incompletely residing amidst the terrain. Uncertainty about the future is what the *wherever* mentality desperately lacks. There is no subtlety in heralding the arrival of "The University of Wherever" or "The University of Everywhere." There is no restraint in calls for ditching the campus to chase after literacy. There is no wiggle room when dealing with wrecking balls. And, as much as anything else, this overabundance of certainty is what unnerves me about the *wherever* mentality. I find it challenging to take seriously speculations that are so firmly rooted in certainty. The wrecking ball might be imminent, or it might not. I cannot know for sure. All I know is that, at this moment, I do not see one looming over the campus I inhabit. I do see a giant crane, though, standing over the site of a new dormitory building at UCI. And construction work continuing on a new instructional building that promises to provide versatile classroom spaces. And, not that long ago, on the edge of Aldrich Park, very close to where I saw the ad for online summer courses, I spotted a sign (Fig. 2) indicating that UCI Transportation was constructing a new bike parking and repair facility for the "future use" of inhabitants as part of ongoing efforts to maintain an actual campus for the presence of actual people.

At once, these aspects of the everyday terrain make UCI's future seem certain. But, more astutely, I think that what they actually do is affirm the uncertainty of the terrain. These aspects of the terrain serve to orient the thinking of inhabitants towards the future of the campus and towards the connections they have with terrain and with their fellow inhabitants. That is, they elicit a civic response. Inhabitants might be prompted to consider how the availability of housing, the usefulness of instructional spaces, or the adequacy of transportation options affects their connections to the campus. Others might be prompted to contemplate how these changes to

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the terrain get approved and funded, to identify what else on campus needs to change, and to look into who decides what is relevant for "future use" and to seek out ways to get involved in making such decisions. Of course, some inhabitants might entirely ignore these aspects of the terrain. Walking through the "dust" of the future, they might be absorbed with visions of students jacked into online learning platforms that emit uninterrupted flows of knowledge or fantasies about rocketing off to other worlds in search of knowledge. But even this is a civic response, a response that disregards one's connection to the campus and to fellow campus inhabitants.

Figure 2. "Bike Parking Center" sign.

We must reject elusive visions and spatially reckless fantasies that entail ignoring the civic geographies that surround us and the knowledge created and conveyed amidst these sites. Of this, I am certain. We can be critical of the campuses we inhabit, but we cannot be reluctant

inhabitants. I aim to counteract the *wherever* mentality in this dissertation, rejecting the conflation of the campus and the classroom by, initially, circumventing formal instructional venues to consider other sites where writing and rhetoric flourish on campuses. Taking UCI as a case study, I examine three features of campus life—campus planning, campus organizations, and campus publications—that foster civically vibrant and not-strictly-curricular forms of writing and rhetoric. Drawing from the spatial turn in rhet/comp, which I explore further in the next section, I offer an expanded conceptualization of the institutional terrain we inhabit as teachers and scholars, ultimately turning to the topic of formal instruction to consider how it can be meaningfully integrated into campus life.

The Spatial Turn in Rhetoric/Composition: Forging Interdisciplinary Approaches

An established subfield with at least two decades of scholarship, rhet/comp's spatial turn is guided by the mantra that location matters. Exemplified by the scholarship of, among others, Nedra Reynolds and Sidney I. Dobrin, the spatial turn aims to advance conceptions of writing and rhetoric as socially and materially situated practices. The subfield is represented in journals, such as the 2012 special issue of *Kairos: A Journal of Rhetoric, Technology, and Pedagogy* titled "Spatial Praxes: Theories of Space, Place, and Pedagogy" and the two-part special issue of *CCC* on "The Locations of Writing" published in late 2014 and early 2015, and in edited collections, including Christopher J. Keller and Christian R. Weisser's 2007 *The Locations of Composition* and Weisser and Dobrin's 2001 *Ecocomposition: Theoretical and Pedagogical Approaches*. As Keller and Weisser summarize in the introduction to the *Locations* collection, spatially mindful approaches in rhet/comp entail "critical scrutiny of how we define and are defined by our understandings of space, place, and location," with the overall aim of articulating how the sites we inhabit "enmesh, problematize, and shape the field's work" (1). The spatial turn is grounded

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in the theoretical assumption that we have co-constitutive or mutually informing relationships with our surroundings.[1] We shape our surroundings just as they shape us, and, because of this, our surroundings should be the subject of rigorous inquiry.

The campus is a significant, although not necessarily predominant, site of such inquiry. As "a discipline that includes places such as classrooms, writing centers, public spheres, and rhetorical topoi" (Keller and Weisser 5), rhet/comp presents a variety of real and imagined settings to study. The campus is one very familiar location among many. Perhaps because of this, it is taken for granted as a location that we know very well. For some, like Williams, it might seem that we know it too well. But because campuses are part of what Reynolds' identifies as the "everyday realities" that "[w]e share with students and colleagues," they should be perpetual sites to study if we aim "to find common ground, shared spaces of concern, and topics of interest" with those inhabiting the terrain alongside us (*Geographies* 7). As we cultivate knowledge about our campus surroundings, we resist academic rootlessness and come to understand the complicated and conflicting ties that connect us to campuses.

The spatial turn is infused with the work of geographers, architects, urban planners, environmentalists, and scholars and practitioners from other spatial disciplines, all of which augments the knowledge we generate about and within rhet/comp's many spaces. Ideally, as Weisser and Dobrin insist in the introduction to *Ecocomposition*, "the continual influence of ideas, insights, and epistemologies from other disciplines . . . help[s] to avoid close-minded thinking or proselytizing" (9). Merely proclaiming that location matters is not enough, especially

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[1] I have come to understand these relationships through critical geography, particularly theorizing about the sociospatial dialectic. For sources in geography, see chapter 3 of Edward W. Soja's *Postmodern Geographies* and chapters 8-12 of David Harvey's *Spaces of Hope*. For applications of this theory in rhet/comp, see Reynolds' *Geographies of Writing*, David Fleming's *City of Rhetoric*, and Johnathon Mauk's "Location, Location, Location"; these are all sources that I take up more fully later in this dissertation.

when there exist numerous theories and methodologies from other disciplines that can bolster spatially mindful approaches and fundamentally challenge what we know about the terrain under consideration. In his contribution to Keller and Weisser's *Locations* collection, John Ackerman argues that "critical engagement" with space necessitates attending "to at least some forces and instruments that made the world as we find it today" (114). By forging ties with disciplines that can help us scrutinize these "forces and instruments" and that, in some cases, play a direct role in fashioning the very spaces we inhabit, we can reckon more fully with the situatedness of writing and rhetoric in these spaces.

This rationale informs my efforts to forge ties with campus planning, a professional discipline concerned with siting, designing, constructing, and maintaining built environments for higher education. I believe that campus planning, which has been relatively underutilized in rhet/comp's spatial turn, challenges us to know our campuses as social and material sites in ways that directly and powerfully contradict the pernicious effects of the *wherever* mentality. Campus planning, as explained by architectural historian Paul V. Turner in *Campus: An American Planning Tradition*, began to cohere as a professionalized endeavor in the late nineteenth century and early twentieth century, as "numerous articles appeared in American magazines on the subject of college and university planning" and contributed to a growing body of "substantial literature in this field" (186).[2] In the century since, the literature has spawned three notable strands. One strand features books written by and for planners that document the field's best practices. Early examples of these practical works include Charles Klauder and Herbert C. Wise's 1929 *College Architecture in America and Its Part in the Development of the Campus*

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[2] Turner insists that, "from the beginning, [the US campus] has been shaped less by European precedents than by the social, economic, and cultural forces around it" (6). For the most part, where I discuss campus planning in general, I follow Turner and focus on the US tradition.

and Jens Fredrick Larson and Archie MacInnes Palmer's 1933 *Architectural Planning of the American College*, both published in conjunction with the American Association of Colleges as part of a series of books on the topic. Later examples include Richard P. Dober's *Campus Planning*, published in 1963 in the midst of a dual boom in college enrollment and campus construction, and Jonathan Coulson, Paul Roberts, and Isabelle Taylor's *University Planning and Architecture: The Search for Perfection*, published in 2011. Another strand features critical appraisals of campus planning and is epitomized by Turner's authoritative work and M. Perry Chapman's 2006 *American Places: In Search of the Twenty-First Century Campus*. Lastly, in a more commemorative vein, there are coffee table books showcasing the campus-related projects of prominent architectural firms, such as the two volumes produced by the firm Roger A.M. Stern: 2010's *On Campus* and 2016's *Designs for Learning*. I return to these sources throughout the chapters that follow.

In particular, I seize upon a common feature in the literature—the perception of campuses as evolving entities—to reconsider how rhetorical activities and literacy practices take place amidst the idiosyncratic flux of these civic geographies. Planner and architect Arthur J. Lidsky, in a 2002 article published in *New Directions for Higher Education* and intended as a primer for those unfamiliar with campus planning, summarizes the flux as follows: "campuses change— usually imperceptibly and occasionally dramatically. Programs change, people change, financial resources change, buildings change, land and landscapes change, environs change" (69). As Lidsky goes on to explain, "The way campuses look today is the result of all the minor and significant, casual and formal, rational and irrational decisions that are made in the day-to-day dynamic interaction of *a living institution* responding to such changes" (69 emphasis added). Similar language appears over fifty years earlier in Joseph Hudnut's 1947 *Architectural Record*

article that amounts to a theoretical treatise, or, as Hudnut calls it, "an academic interlude" (90), on the intractability of campus built environments. Then dean of the Harvard Graduate School of Design, Hudnut implores planners to "imagine the university, as the city planners imagine the city, as *a growing organism* whose form lies partly in the past, partly in the future. Our university will never be completed. It will always be on its way" (92 emphasis added).

Campuses are inherently unsettled works-in-progress from the perspective of the planners who plan them, and, brought to bear on the study of writing and rhetoric situated amidst these geographies, I believe that this perception carries significant implications for those of us who subscribe to rhet/comp's civic mission, or the "philosophy . . . that teaching writing is about preparing students to critically express themselves within public forums, including universities" (Hoang, W386). Campuses, as evolving entities, are sites in need of knowledge and in need of writers and rhetors who, equipped with this knowledge, are capable of reshaping the terrain. I suggest that if we take seriously the idea that campuses are "public forums," then we should avoid describing the engagement of students on campuses as preparatory. On campuses, students are not merely preparing for civic involvement but are often actively involved in the ongoing development of the civic geographies they inhabit. As we strive to perceive campuses as evolving entities, we can better grasp how writing and rhetoric flourish as distinctive means for students and other inhabitants to create and convey knowledge that matters to them and to those with whom they share the terrain.

I am wary that some might interpret my efforts to forge ties with campus planning as an indication that my project favors those who site, design, construct, and maintain campuses at the expense of those who inhabit them. In their aforementioned collection, Silverman and Sweeney resist engaging with campus planners, arguing that "this collection focuses on those who

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experience campus architecture rather than those who design it" (4). Yet, to my mind, this stokes a counterproductive binary between planners and inhabitants, positioning inhabitants as recipients of a finished product and not as participants actively involved in producing it. Especially as speculations swirl about the possible demise of campuses, campus planning is too important to be left to campus planners.[3] Current disruptions to higher education are part of the idiosyncratic flux to which campus planning is intended to respond. The particularities of these disruptions are new, but they are not wholly unexpected when we learn to perceive campuses as campus planner do. For instance, these disruptions are anticipated in the 2007 long-range development plan, or LRDP, produced by UCI's Office of Campus and Environmental Planning.[4] The authors write that, while "the advancement of online learning and other technology will continue to reshape higher education . . . [and] affect campus life in many ways by making the delivery of instruction more efficient, they will not replace the need for on-campus instruction and housing nor diminish the benefits of an academic residential experience for students" (78). This proactive stance towards the development of the campus, one that acknowledges flux but also stakes out features of campus life that should be retained, is consistent with the aim of campus planners to present a plan that, as Dober maintains, "offers hope for continuity within change" (34). The intention of my project in "Campus Life" is to ascertain how the rhetorical activities and literacy practices of campus inhabitants contribute to this balancing act, and, in detailing the exigencies for writers and rhetors that emerge as a result

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[3] This is an intentional refashioning of Harvey's compelling maxim: "Geography is too important to be left to geographers." (*Spaces of Capital* 116).

[4] LRDPs are a staple of campus planning and typically follow "ten to twenty-five year enrollment projections" (Dober 46). UCI produced its first in 1963, two years before the campus opened, with subsequent LRDPs produced in 1970, 1989, and 2007.

of the idiosyncratic flux of these civic geographies, to make the case for why campuses are pedagogical environments worthy of being retained.

Capturing Campus Life with Archival Sources and Qualitative Methods

"The civic realm of the campus," campus planner and architect M. Perry Chapman argues, "is an intangible asset found in the conjunction of spaces, buildings, and activities that foster interaction, encounter, community, celebration, theater, even—dare it be said—a more open, worldly perspective" (192). While I endorse Chapman's complex appreciation for campus life, I am not convinced that the "civic realm" is actually all that elusive or hard to find. In fact, through my attempts to explore my own surroundings at UCI, I have tried to demystify the civic. I have not sought out the hidden strings or mystic rhythms that hold UCI's civic geography together. I have not focused on assaying the sense of community or sense of pride that UCI inhabitants feel. I am not denying the existence of these "intangible" features of campus life and I acknowledge that there might be portions of the following chapters that resonate with them. But if all we can do to defend our campuses is point to the imperceptible and the ineffable, then our campuses might as well be relocated to the ambiguous nowhere imagined by proponents of the *wherever* mentality. I am far more interested in seeking out and assaying tangible features of campus life that showcase how campus inhabitants enact, in the words of Philo, Askins, and Cook, "an obligation to be civic, to make and to defend connections in such a way that transcends narrow self-interest."

In my dissertation, cognizant of the two levels identified by Philo, Askins, and Cook, I trace UCI's civic geography by studying the writing and rhetoric through which inhabitants create and contest knowledge about the terrain. I reframe rhetorical education and college writing as location-based activities tied less exclusively to formal instructional spaces and more

dynamically to the campuses within which they emerge. The first three chapters draw attention, respectively, to how planners and inhabitants engage in the deliberative processes of campus planning, how inhabitants get involved in campus organizations in the hopes of influencing the social makeup of the terrain, and how campus publications serve as a venue for debating the material makeup of the terrain. Then, in Chapter Four, I consider formal instruction through this rejuvenated conceptualization of the campus as a civic geography.

Methodologically, the perception of campuses as evolving entities inspires my use of archival sources and qualitative methods. The following chapters toggle between the past and the present, as I seek to capture the "continuity within change," to borrow Dober's phrase, that foments campus life. Relying on the Online Archive of UCI History, a collection maintained by UCI Libraries Special Collections & Archives, I study archival sources that permit me to scrutinize "the role of language in the production and protection of public and natural spaces and the role of these spaces in the production of texts" (Ackerman 119). The archival sources I study, which include planning materials and issues of the campus newspaper, provide glimpses of familiar terrain, but they do so through unfamiliar perspectives that serve to defamiliarize the campus. From these complicated glimpses of the past, I turn to qualitative methods such as interviews and observations for complicated glimpses of the present. Because ethnographic methods help us, as Mary P. Sheridan contends, "to understand the perspectives and contexts of those we study across long periods of time and space" (73), I find them particularly beneficial for a project like mine that aims to render the co-constitutive relationships between a campus and its inhabitants in the richly subjective language of those who reside with(in) the evolving entity.

Chapter One, "Campus Impressions: Campus Planning and the Grounds for Rhetorical Education," examines archival planning materials from around the time of UCI's founding in

1965 to show that the design of the campus compels inhabitants to be both civically engaged and rhetorically self-aware. Because planners perceive campuses as works-in-progress, their plans necessitate the involvement of subsequent inhabitants in deliberating how the campus will evolve. So, I do not scrutinize planning materials because they are rigid documents composed with imperious intent but because they are flexible documents that are composed "in such general terms as will admit of new interpretations and unexpected development" (Hudnut 92). I pinpoint discrepancies that emerge in the materials and argue that these discrepancies are best understood as stimuli for civic action. The first discrepancy is a matter of scale and the second is a matter of environs. With regards to the first, I analyze how UCI takes shape amidst two discrepant scales: the vast scale of regional, national, and international fluctuations and the compact scale of human interaction. With regards to the second, I consider how the planning materials present a space where, incongruously, environmental conservation coexists with urbanization and economic growth. Ultimately, these discrepancies underlie a distinctly situated rhetorical education that, as I demonstrate by detailing a contemporary student-led affordable housing campaign at UCI, encourages inhabitants to be active in altering the very grounds upon which this rhetorical education is situated.

While I am keen to identify the impressions that the campus makes on inhabitants, I flesh out the co-constitutive relationship in Chapter Two, "Campus Encounters: Navigating the Geographies of Access and Rhetorical Education," by studying how students leave their impressions on the terrain. I present findings from my year-long qualitative study of three students who participated in the UCI Summer Bridge Program, a residential summer transition program for first-generation students. Such programs, because they promote access to higher education and often feature writing and rhetoric instruction, are crucial sites for contemplating

rhet/comp's civic mission. Detailing how the students I study describe adapting to the rhetorical education made available to them by the campus, I maintain that they resist perceiving their access to higher education solely in terms of academic success and instead emphasize their involvement with civically minded campus organizations intent on improving campus life. Much like the students leading the housing campaign in Chapter One, the students I profile in Chapter Two are eager to become writers and rhetors capable of reshaping the civic geography they inhabit. I conclude with recommendations for how writing and rhetoric instruction in summer transition programs can bridge the geographies of access and rhetorical education by prompting students to contemplate their transition to college as more than simply an academic one.

Chapter Three, "Campus Values: College Writing, the Campus Newspaper, and the Nixon Library Debate at UC Irvine," analyzes the debate that unfolded in the campus newspaper in the early 1980s about siting the Nixon Presidential Library at UCI. Framing the debate as more than a singular dispute about a singular landmark, I consider how the newspaper provided a venue for inhabitants of the campus and the surrounding area to wrangle over the academic, civic, and regional responsibilities of UCI. Using my analysis to trouble the perception that campus built environments are value-laden expressions of the institutions they house, which is just as common in the literature on campus planning as the perception of campuses as evolving entities, I contend that, if a campus functions to communicate values, then we must also consider how it functions to present students and other inhabitants with exigencies that entail civic engagement about those values. Revealing the ideological fault lines of campus life, my analysis of the Nixon library debate illustrates the extent to which cocurricular literacy practices like those sponsored by the campus newspaper are intertwined with the evolving geography.

As is evident in my commitment to documenting not-strictly-curricular manifestations of rhetorical education and college writing in the first three chapters of "Campus Life," I am keen to avoid conflating the campus with the classroom and to emphasize that campuses are more than sites for the delivery of formal instruction. Yet, of course, students do go to class on campuses and learning does happen in classroom settings. Classrooms, as locations that are for many the most ubiquitous feature of campus life, should be spaces where students can create and convey knowledge that both contributes to and interrogates the social and material makeup of the campus. With my concluding chapter, "Campus Connections: Using Campus-Based Pedagogy to Situate Classrooms amidst the Civic Life of Campuses," I demonstrate how and why writing and rhetoric instructors can utilize the campus as a lively pedagogical environment. Supported by a wide-ranging literature review, I share findings from my qualitative research into one instructor's efforts to implement what I term "campus-based pedagogy" in lower-division writing and rhetoric courses through assignments that prompt students to observe, analyze, and advocate for the campus and members of the campus community. I argue that these assignments foster mutually beneficial campus connections by encouraging students, and instructors, too, to become active inhabitants amidst an evolving geography that is anything but an outmoded environment. Thus, campus-based pedagogy has the potential to be a vigorous response to speculations that undermine the significance of these civic geographies.

Given how resolutely I place my project in opposition to the *wherever* mentality, I am sure that some will interpret it as a knee-jerk response to the twenty-first-century disruptions facing higher education. With regards to my methodological choices, some might take the historical dimension of "Campus Life" as evidence of my reactionary fright to the thought of losing the campus, construing my archival research as a retreat into the past, a search for some

fully formed ideal version of the campus. Some might see the small-scale studies of individual campus inhabitants as further evidence of a desire to romanticize the groves of academe, to paint a delicate depiction of the campus in miniature. But I do not intend to respond to the reductive portrait of campuses offered by proponents of the *wherever* mentality with merely another reductive portrait. Campuses defy reduction. I started this introduction with six assertions about campuses, assertions that emerge from and bind together the chapters that follow. These are assertions about which I am certain. And yet, as I have explored in this introduction, they are assertions that are rooted in the perception of campuses as evolving entities. My certainty, therefore, is necessarily imbued with thoughtful uncertainty, a rhetorical practice I derive from the steadfast determination of campus planners to perceive campuses as evolving entities. I develop this practice further in Chapter Four, where I propose that it can support the continued growth and diversification of campus-based pedagogy. Certainty can be a malign force in education. It can drive educators to conclude that "an accumulation of knowledge . . . [is] an ultimate end in itself" and lead to the creation of a system of education that "accepts the present social conditions as final, and thereby takes upon itself the responsibility for perpetuating them" (Dewey 137). Campuses that are storehouses of knowledge and collections of classrooms promote the notion that education is about acquisition and acquiescence. Such settings thoroughly negate rhet/comp's civic mission and make it impossible to pursue, as succinctly stated by Robert Brooke, "our field's commitment to rhetoric and writing as a tool for civic engagement and reform" ("Rhetorical" 254). This is not the case for campuses that are spaces within which knowledge is created and contested and that are spaces for curricular *and* not-strictly-curricular learning. Campuses are evolving geographies, and we should strive to perceive them as such, to know them as such, to research them as such, to teach within them as such, to

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read and write about them as such, and to inhabit them as such. The uncertainties of campus life sustain rhetorical education and college writing. The uncertainties of campus life permit writers and rhetors to flourish.

ONE

Campus Impressions: Campus Planning and the Grounds for Rhetorical Education

The test was to turn an empty, rolling plain into a university, a place for forty thousand people to think and be and do.
- William Pereira

[A]ny influence that space has on rhetorical activity and the development of rhetorical habits and dispositions is obviously contingent on a variety of factors.
- David Fleming

Aired by a local NBC affiliate in 1965, the same year that UC Irvine welcomed its first class of students, *Birth of a Campus* (*BoaC*) is a half-hour documentary that captures the process of constructing the UCI campus on a stretch of coastal plain in Orange County. William Pereira, UCI's head planner and a prominent mid-twentieth-century architect, narrates a portion of the documentary. In outlining the mindset with which he and his firm, Pereira & Associates, approached the task, Pereira explains that they sought "to turn an empty, rolling plain into a university, a place for forty thousand people to think and be and do." Clearly, though consumed with the material makeup of the campus, Pereira is just as attentive to its social makeup. He is concerned with how the campus built environment will enable the habits and activities of inhabitants and bolster the institution. Daniel Aldrich, UCI's inaugural chancellor who was heavily involved in the planning process, is also featured in *BoaC*, and he underscores one component of the built environment that he deems especially pertinent to campus life. The residence halls, Aldrich explains, are to be "cottages" rather than "monolithic structures" so as to give students "an opportunity to come to know one well, to assume responsibilities for one another, and, in essence, to express the concern and interest that each individual has in his fellow individual, a very important consideration in this time." Aldrich's rendering of campus life serves as an evocative distillation of how I imagine a campus functioning as a civic geography.

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Yet, over fifty years later, this vision of how accommodations contribute to the vitality of the campus must seem like a cruel farce to many current UCI students. As recently documented by the campus newspaper, the *New University* (*New U*), housing is proving to be a problem for those looking to find a place amidst the civic geography. A November 2016 article penned by Justice Healy offers a harrowing depiction of the situation that students face as they move to take up residence on or near campus. For instance, a fifth-year student interviewed for the article explains that, to cut down on the cost of rent, she shares a two-bedroom apartment near campus with six other roommates. Furthermore, because monthly rents for even the most affordable options average nearly $1000, some students, many already saddled with student debt, take out loans to pay for housing. "With the average rent price in Orange County projected to increase by 9.4 percent by 2018," Healy concludes, "it's likely that students will continue to struggle with increased loan debt and unconventional living situations in order to afford housing." In the face of these bleak prospects, some students are mobilizing to advance their own visions for UCI's future. After initial efforts to lobby campus administrators, student campaigners have expanded their focus, speaking up at Irvine city council meetings (Cole, "Student Activists"; Partika; Lyle) and presenting a list of demands to the Irvine Community Land Trust, an organization that oversees the city's affordable housing units (Cole, "Students Lead"). So, rather than let the housing situation impede their involvement in campus life, these students are seizing upon it as a stimulus for civic action.

My aim in pointing out this discrepancy between the archival planning materials and the contemporary housing campaign is not to criticize the inevitably imperfect visions of the planners. That would be imprudent, especially as a deeper consideration of Pereira's plan for UCI, on display throughout the portion of *BoaC* that he narrates, reveals an implicit endorsement

for these student campaigners. "If, a hundred years from now," Pereira declares, "the Irvine campus and its community still look as we picture them in our master plan, we shall have in a sense failed." Challenging stereotypical assumptions about planning as a heavy-handed, technocratic endeavor, Pereira's desire for inhabitants to deviate from his firm's plan and leave their own impressions on the terrain indicates that he is not interested in plotting out the future once and for all. He is, instead, interested in establishing a foundation for an evolving entity upon which others, like the students leading the housing campaign, must continue to build. Towards the end of his narration in *BoaC*, over footage of workers constructing the main campus library, he offers his hope that UCI will be "a vital and dynamic force in an unfamiliar, new world of the future." This perception of the campus is not unique to Pereira or UCI. As I explained in my introduction, the perception of campuses as evolving entities saturates the professional literature on campus planning, often appearing at moments when planners account for the idiosyncratic flux of campuses. Whether rendered as "a growing organism" (Hudnut) or "a living institution" (Lidsky), planners are keen to imagine their creations as interminable insofar as they can be deliberately and deliberatively developed by and for inhabitants over time. Thus, when Pereira voices his hope about UCI as "a vital and dynamic force," he is calling upon prospective inhabitants to orient their habits and activities towards civic action that sustains the campus.

I maintain that, recast in this light, the discrepancy between the planning materials and the housing campaign affirms the distinctly situated rhetorical education afforded to campus inhabitants. As defined by Jessica Enoch, rhetorical education is "any educational program that *develops* in students a communal and civic identity and *articulates* for them the rhetorical strategies, language practices, and bodily and social behaviors that make possible their

participation in communal and civic affairs" (7-8). Because Enoch's definition involves "bodily and social behaviors," it requires attending to where these behaviors, along with the "rhetorical strategies" and "language practices" that accompany them, take place. It requires attending to the grounds for rhetorical education, to the civic geographies like campuses where people meet, interact, and learn. In this chapter, attending to the rhetorical education afforded to UCI inhabitants, I study planning materials associated with the founding of the campus, directing particular attention at the decisions that shaped the initial design of UCI's built environment in order to surmise the habits and activities that planners imagine for prospective inhabitants. I seek, in other words, to interpret the pedagogical potential of the campus from the plans that laid the groundwork for the evolving entity I now inhabit. Importantly, with its emphasis on "participation in communal and civic affairs," Enoch's definition implies action. Rhetorical education is always accompanied by this promise of action. I posit that one of the foremost ends for the distinctly situated rhetorical education that I delineate in this chapter is involvement in the social and material (re)construction of the terrain.

A guiding assertion for this study is that campuses are created with images and words in planning materials long before they are created with bricks and mortar, or, in the case of UCI's brutalist architectural heritage, concrete and asphalt. As such, my efforts in this chapter correspond to two other rhetorical studies of planning that are both concerned, incidentally, with Chicago: David Fleming's book-length treatment of civic life in contemporary Chicago and Martha S. Cheng and Julian C. Chambliss' article revolving around a prominent early-twentieth-century plan for revitalizing the city. Both studies, which I explore in some detail later, attune us to the reality that, while we shape the world through our habits and activities, the world simultaneously shapes our habits and activities. Simplifying the pedagogical function of a

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Midwest metropolis or a California campus is a liability with this sort of research. It can promote a reckless form of geographical determinism. Acknowledging as much, Fleming rightly advises that "any influence that space has on rhetorical activity and the development of rhetorical habits and dispositions is obviously contingent on a variety of factors" (192). As we inquire into the co-constitutive relationship between people and the geographies they inhabit, we need to be careful when advancing claims about what, for instance, a campus impresses upon its inhabitants. We must not only be careful; we must hold out hope that if we avoid rendering spaces as rigid and the outcomes of inhabitation as predetermined, we can encourage people to become active inhabitants of these spaces.

I take a further step to avoid determinism in my study by analyzing two contrasting materials from UCI's founding, pairing *BoaC* with *A Preliminary Report for a University-Community Development in Orange County* (*PR*), an early planning document from 1959 that contains a study of the proposed site. I focus on materials from UCI's founding because it is a historical moment when no UCI inhabitants actually existed. Students in particular existed only hypothetically in the images and words provided by the planners. So, these materials offer an entirely speculative and, therefore, unparalleled glimpse at the habits and activities that the UCI campus might inculcate in students and other inhabitants. I retrieved *BoaC* and the *PR* from the Online Archive of UCI History. While, originally, I expected these materials to exert an immense explanatory power regarding UCI, I find myself drawn less to their supposed authority and more to their speculative status. This status invites rhetorical analysis. After all, these materials reflect planners involved in the uncertain endeavor of persuading stakeholders that their plan promises a viable future for UCI. My engagement with these materials confirms Lynée Lewis Gaillet's observation that, when it entails archival methodologies, rhet/comp scholarship

"often and necessarily works outside the box, using archival materials in ways that perhaps weren't intended by the collector" (40). Though the materials I analyze are likely archived to explain the planning for UCI, their speculative status affords me the chance to extrapolate the habits and activities that, to refashion Enoch's words, "make possible . . . [the] participation [of inhabitants] in the communal and civic affairs" of the UCI campus.

Reading the images and words of *BoaC* and the *PR* contrastively reveals two discrepancies that, in my assessment, suggestively indicate the rhetorical education made available by the terrain that planners imagine for UCI's prospective inhabitants. The first discrepancy is a matter of scale, while the second is a matter of environs. In the two sections that follow this introduction, I take up these discrepancies separately. With regards to the first, I analyze how UCI takes shape amidst two discrepant scales: the vast scale of regional, national, and international fluctuations and the compact scale of human interaction. With regards to the second, I consider how the planning materials present a space where, incongruously, environmental conservation coexists with urbanization and economic growth. Ultimately, functioning as stimuli for civic action, these discrepancies underlie a distinctly situated rhetorical education that encourages inhabitants to be active in responding to and potentially altering the very grounds upon which the rhetorical education is situated.

In addition to the aforementioned scholarship of Fleming and Cheng and Chambliss, my study in this chapter is likely to draw comparisons to portions of Derek Owens' *Composition and Sustainability* wherein he scrutinizes the eco-consciousness, or lack thereof, that campus built environments inculcate in inhabitants. Though I choose not to link my study exclusively with sustainability, both Owens and I are interested in how campuses function pedagogically. In contrast to the approach I have outlined, however, Owens evinces an adversarial stance towards

campuses and campus planning. While I admire his environmentalist commitments, I think his move to cast campuses as almost irrevocably inhospitable sites ends up leaving pedagogical possibilities unexplored. I elaborate on this more fully in the penultimate section of this chapter, where I carry my historical survey of the UCI campus forward to the present to argue that the campus-based rhetorical education I elucidate in this chapter matters to rhet/comp teacher-scholars because it influences the primary terrain wherein we situate our pedagogical work. I suggest that, just as rhet/comp teacher-scholars study how formal instruction leaves impressions on students, we should also study how the rhetorical education made available by our campuses impresses itself upon students. Moreover, we should not neglect to anticipate how students, in turn, will leave their impressions on the evolving geographies of our campuses. To that end, I return to the contemporary affordable housing campaign waged by UCI students as an example of how involvement in campus planning entails rich opportunities for rhetorical education. Finally, in the conclusion, I use my findings in this chapter to remedy a flaw in the perception of campuses as evolving entities, namely the potential for this perception to obfuscate how campuses actually develop.

Discrepancies of Scale: Contextualizing UCI and Its Prospective Inhabitants

UCI took shape in the late 1950s and early 1960s amidst the post-WWII development of Southern California. The forces fueling this development—population growth, urbanization, and economic expansion—are reflected in the planning for UCI, a process that combined efforts to establish a new campus and a new city, Irvine, in an area that consisted mostly of agricultural land. At this same time, politicians and educational leaders in California were at work on the Master Plan for Higher Education, a massive reorganization of the state's higher education

system. As Jane Stanley comments in her history of writing instruction at UC Berkeley, the Master Plan reflects the forward-looking spirit of the early 1960s:

> [The Master Plan] put California in the vanguard of John F. Kennedy's New Frontier, raising the ante of the American Dream. The shining American principle of *mass* access to higher education paled next to the shimmering Californian principle of *universal* access. The sunny republic stunned the country by boldly surfing the tidal wave of young people clamoring for higher education, offering a place to every graduate that her high schools produced. (95)

Stanley's description of the context captures the grand scale of the Master Plan. Although a response to a complicated set of regional, national, and international fluctuations, the plan also established the more imitate goal of providing "a place" for every student. UCI, emerging in conjunction with the deliberations surrounding the Master Plan, was one of these places offered to graduates of California's high schools. The tension between the grand and the intimate is evident in the UCI planning materials, and, in this section, after reiterating my efforts to forge interdisciplinary ties with campus planning by refining my attention to its rhetoric, I ascertain how these discrepancies of scale lead to planners imagining a civic life for inhabitants that is at once vast and compact.

Concerned with the design and construction of built environments for higher education, campus planning, as Paul V. Turner describes, "can mean many different things, ranging from the design of a single building to the creation of a master plan involving many structures, their surrounding environment, and the gradual execution of the plan over a period of time" (4, 6). Whatever it entails specifically, campus planning always entails building upon the past, responding to the present, anticipating the future. In his 1963 book, published around the time

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that Pereira & Associates were designing and constructing UCI, Richard P. Dober insists that campus planning "must suggest an appropriate comprehensive physical form . . . by tying the many parts of the campus into a singular and distinctive entity, and simultaneously accommodate provisions for change and adjustment within that entity" (239). When devising and presenting their plans, planners attempt to persuade stakeholders to see the campus as a work-in-progress that can be developed by and for its inhabitants over time. Such plans manifest via a range of materials, including official documents, campus publications, news reports, promotional videos, public forums, and institutional websites. When planners share their plans with stakeholders, campus planning becomes a matter of acute rhetorical interest.

As I noted in the introduction for this chapter, my interest in planning materials is akin to the studies of Fleming and Cheng and Chambliss. Fleming investigates the interconnections between language, space, and citizenship by marshalling an array of evidence, from governmental studies and statistics to social and cultural histories of Chicago and its neighborhoods. Sketching the disciplinary overlap between urban planning and rhetorical studies, he posits that the two share "a creative impulse" (14). Yet, as he goes on to explore, this impulse can be smothered by urban environments and rhetorical practices that disable civic participation. Cheng and Chambliss analyze a singular planning document, the *Plan of Chicago*. Concerning its publication in 1909, Cheng and Chambliss argue that it functions "to do much more than simply unify [Chicago's] citizens; it seeks to *shape* them into a type of political citizen conducive to the planners' goals," a type of citizen, for instance, that "would place the public good (as defined by the *Plan*) above private interests" (92). Fleming is more interested in the effects of planning on the rhetorical lives of inhabitants, while Cheng and Chambliss are more committed to untangling the rhetorical intricacies of the document they analyze. What both

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studies rely on is a willingness to cross disciplinary boundaries. To this point, Cheng and Chambliss are an interdisciplinary pair: Cheng is a writing and rhetoric scholar and Chambliss is a historian specializing in urban history.

Importantly, forging interdisciplinary ties, which is very much in the spirit of rhet/comp's spatial turn, is not about collapsing disciplinary borders. In her extensive analysis of debates about urban and suburban sprawl, Jenny Rice clarifies the purpose of such ties. "Although there is much to be learned from engaging questions and theories of other disciplines," she argues, "it is important to remember that we are not geographers, urban planners, environmental scientists, or designers by discipline. We are rhetoricians" (16). As Rice goes on to suggest, "a focus on public talk is where rhetoricians can make the most difference to those disciplines that can, in turn, make more material interventions" (17). I am not a campus planner. But I am drawn to the rhetoric of campus planning because I am interested in scrutinizing the "public talk" of those who "make more material interventions" in the campus terrain I tread.

The rhetorical interventions of Pereira & Associates started well before any material ones. The firm's initial challenge was to persuade stakeholders, namely the UC Regents and the Irvine Company, the large real estate firm that provided the land to the university, that their plan for the UCI campus was viable. In the *PR*, a 1959 study of the proposed site and one of the earliest planning materials for UCI, Pereira & Associates rely heavily on appeals to the latent futurity of the site. "Rarely, in our opinion," they contend, "have the combination of factors essential to the success of a planned community been more favorable than in this area" (4). Yet, the planners admit that this characteristic of the site, upon which rests much of the persuasive potency of the *PR*, undermines the task of planning. Given the "rapid growth" they anticipate, Pereira and Associates insist that "it is unreasonable to expect comprehensive master planning to

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keep pace" (6). This statement is entirely in keeping with the perception of campuses valued by campus planners. "If we make a master plan," Joseph Hudnut advises, "it must be in such general terms as will admit of new interpretations and unexpected development" (92). To this point, Pereira & Associates assure stakeholders that the plan is flexible. The *PR*, they explain, is intended "to guide development, to set standards, to enlarge rather than to inhibit the potential" (13). So, there is plenty that Pereira & Associates leave open and undetermined.

The *PR* cover (Fig. 3) is an example of the rhetoric of the planners taking visual form. Projecting the boundaries of the new campus and the surrounding community, Fig. 3 is a visual invitation to the Regents and the Irvine Company to envision the evolving entity for themselves. The aerial photograph depicts a segment of Orange County, with the developed areas of Newport Beach, the Balboa Peninsula, and Costa Mesa visible along the bottom and left-hand side. At the center sits an amorphous white splotch, which seeps into the surrounding terrain. The thick white border demarcates the prospective boundaries for the city of Irvine, while the white splotch is the prospective site of UCI. The map is ornamental and serves no practical purpose with regards to designing and constructing the campus, but, by providing few legible details, Fig. 3 avoids the liabilities that come with attempts to determine the future. It also reflects the fact that campus planning is very much a visual undertaking. Turner notes that visuals are reliable instruments used by planners to persuade stakeholders, explaining that the "two sheets of plans" produced by painter and architect John Trumbull for a major redevelopment of Yale in the 1790s "constitute probably the oldest surviving master plan for an American college" (38). Fig. 3 aligns with this tradition, and I highlight its ornamental status not in an effort to discount its persuasive potency. In fact, it is all the more persuasive because of the lack of legible details. Echoing his advice regarding plans in general, Hudnut encourages planners to "[r]eserve plenty of ground for

development" in their drawings (92). Fig. 3 accomplishes this, and the white splotch seeping into the surrounding terrain is a simple, effective visualization of Pereira & Associates' ambitious claim in the *PR* that "within the boundaries outlined all the conditions exist which are necessary to the successful development of a university community of the highest order" (3).

Figure 3. Cover of the *Preliminary Report* depicting the campus site.

For all its directness, the *PR* offers mostly implicit indications of the habits and activities that planners imagine for inhabitants. One needs to read into and beyond a map like Fig. 3 in order to get a sense of the rhetorical education afforded to UCI's prospective inhabitants. In his conclusion, Fleming muses about the claims he advances in his study, wondering openly whether

he has demonstrated "*direct* effects of environment on rhetorical habits and dispositions" (190). Fleming is all-too aware that his readers, teachers and scholars of rhetoric, will want to see evidence of such effects. "We would have to admit" he concedes, "that the effects of place . . . are complex and that any general conclusions about them be approached with great caution" (192). My project differs from Fleming's in that, rather than reaching cautious conclusions about the impressions a built environment makes on inhabitants, I chose to scrutinize planning materials for evidence of how planners imagine these impressions. That is, in this and the following section, I view these effects speculatively through the images and words provided by the planners. There remains a need to chart the rhetorical education of actual inhabitants, and I take up that challenge later in this chapter and more fully in the following chapter.

Fig. 3, though impractical for purposes typically associated with maps, is still a map, and this is a helpful starting point for discerning what it implies about UCI's future and its prospective inhabitants. The *PR* cover is analogous to other visual documents that are, as Amy Propen defines them, "context bound and create meaning through the use of particular cartographic conventions, such as the construct of the grid, the expectation that at least *some* aspects of the landscape are represented, and their use of both iconic and symbolic features" (238). This rhetorically savvy definition of maps suggests a few avenues for reading them. With Fig. 3, analyzing the context to which it is bound is most immediately beneficial, as it assists in unraveling the exigencies that led Pereira & Associates to offer this splotchy vision and its discrepant scales. The planning for UCI is representative of the type of campus construction that followed WWII. Professional planning consultants Jonathan Coulson, Paul Roberts, and Isabelle Taylor assign the term "whole cloth" to campuses like UCI built in the mid-twentieth century because, "[r]ather than emerging in piecemeal fashion, demand required that large proportions

had to be constructed at once. This sudden appearance of almost entire new campuses characterized by unity and totality was a post-war development that transformed the guise of higher education in the United States" (28). In California, "whole cloth" campuses like UCI were precipitated by the Master Plan. According to historian of California higher education John Aubrey Douglass, a large-scale public policy change like the Master Plan was needed for a state experiencing such rapid growth. Douglass explains that, by the late 1950s, California's population boom was particularly apparent in the area comprising Los Angeles County and Orange County, with studies suggesting that, in roughly a decade, this part of the state would "account for an estimated 46 percent of all [high school] graduates" (230). At the same time, geopolitical worries surged into the public consciousness. Sputnik, launched by the Soviets in 1957 and credited largely to the Soviet education system, "raised substantial interest among lawmakers and the general public about the quality of the state's schools and postsecondary institutions" (233). The escalation of the Cold War spurred educational leaders and politicians to reimagine the future of the state's educational infrastructure.

Clark Kerr assumed the role of UC president in 1958 and set about to finalize the Master Plan. Kerr was fascinated by the evolution of universities into immense, complex research and teaching institutions. As president of the UC system, he sought more efficient coordination among all public institutions of higher education in the state. Agreed upon in December 1959, portions of the Master Plan were enacted as laws in early 1960. In the pursuit of "simplicity and effectiveness," the Master Plan raised admission standards at UCs and state colleges and shifted the responsibility for educating the majority of lower-division students to junior colleges, creating a formalized "mission and pool of students for each of the three public segments of higher education—UC, the state colleges, and the community colleges" (Pelfrey 45-46). As

Douglass argues, this delineation of responsibilities among the three segments had "a tremendous impact on the flow of students . . . and on the personal lives of thousands of Californians" (282). The Master Plan influenced the habits and activities of many students in the state by opening up, blocking off, or redirecting their paths into higher education.[5] These paths offered to students were more than just metaphorical. Evincing the state's commitment to "a wide geographic distribution of public institutions" (Douglass 297), the Master Plan included a recommendation to open three new UC locations, including a campus to accommodate the booming population in and around the Los Angeles basin. This is the context to which Fig. 3 is bound. Accordingly, I surmise that Fig. 3 is a map less interested in details because it is far more interested in the "whole cloth" of the campus, and maps provide an exceptional tool for seeing campuses in this way. The *PR* cover, capturing a large chunk of the region and hinting at the area's future capacity, renders visible the grand scale of the project undertaken by Pereira & Associates, a scale befitting the Master Plan.

In contrast to the cover devoid of details, the text of the *PR* contains more direct indications of the rhetorical education afforded to prospective inhabitants, as Pereira & Associates move from considering the campus in terms of regional, national, and international fluctuations to considering the campus in terms of much smaller fluctuations. These latter fluctuations have just as much to do with the civic life that Pereira & Associates aim to nurture. In an effort "to restore the scale and balance in favor of the pedestrian," the firm proposes "that bicycle drives and pedestrian ways be assigned along the shortest routes linking the various

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[5] As a further indication of the impact on students, Douglass writes that those drafting the Master Plan were most concerned with economic inequality. They expected California's population to remain "largely homogeneous" and, therefore, did not consider race or ethnicity (297). In hindsight, this seems like a serious error. Nonetheless, it reinforces the context out of which the Master Plan emerged: a time when California was dramatically less diverse than it is today.

centers of activity on campus and in town" (20). This aspect of the plan would become a

prominent feature of the campus. Samuel C. McCulloch's history of UCI, which is based on

interviews conducted with important figures in the school's history, provides a description of this

compact scale: "Pereira wanted the general character of the central core of the campus to be

pedestrian-oriented, with buildings spaced no farther than a ten-minute walk and with attractive

paths criss-crossing a central park" (12). This scale is charted in minutes rather than decades, in

pedestrian footpaths rather than geopolitical distances. The exigencies bearing on this aspect of

the design and construction of UCI are not booming population centers or orbiting Soviet

satellites; rather, what is motivating the planners is a desire to enable human interaction.

In the *BoaC* documentary, produced six years after the *PR*, Pereira and Aldrich, the

inaugural chancellor of UCI, confront these discrepancies of scale and, notably, they stress

human interaction. The pressing geopolitical exigencies have not disappeared, but the audience

for *BoaC* is different than the audience for the *PR*. Rather than university administrators and real

estate executives, *BoaC* is intended for a local audience tuning into KNBC to learn about the

new campus taking shape in their midst. Pereira explains the effect he imagines the campus

design will have on inhabitants. "In spite of its physical size," he remarks, "it has been our

abiding concern to create a university that will be in scale, physically and psychologically, with

the human beings for whom it has been planned." Commenting that this has been "the most

challenging and rewarding experience" of his professional career, Pereira insists that his

intention has been to design "a campus where individual confronts individual."[6] Clearly, for all

the attention given to the macro level, Pereira believes that the micro level is similarly vital to the

civic life of the campus community. In fact, as he makes clear, planning this compact scale has

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[6] Designing spaces that promote interaction among inhabitants is a prominent concern for
campus planners, and it is one that I explore in greater detail in Chapter Two.

proven difficult. Because of this, perhaps, Pereira is unwilling to outline with more specificity the habits and activities of inhabitants. His only injunction, as I noted earlier, is that prospective inhabitants ensure that UCI is "a vital and dynamic force" for many decades to come. By avoiding specificity, Pereira succeeds at maintaining this sense of an open-ended future for UCI.

Similar concerns about scale emerge in the portion of *BoaC* narrated by Aldrich, with the chancellor providing a pressing explanation for why the compact scale matters to campus life. Aldrich's portion, which takes up the bulk of the thirty-minute documentary, features him strolling around the under-construction campus site, detailing the physical plan, the academic plan, and his aspirations as the school's first leader. "As we look over the campus," Aldrich remarks, "we see that these buildings are large ones. . . . We must constantly work at this business of making things human in scale, of showing our concern about the individual." The perception of the campus as an evolving entity is evident in these remarks. Aldrich is concerned with how the campus looks now and, also, with how it will look as inhabitants take up residence and "constantly work" to reshape it. As I noted in the introduction to this chapter, one feature that he highlights is the design of the residence halls, which, he says, are to be "cottages" rather than "monolithic structures" so as to give students "an opportunity . . . to assume responsibilities for one and other." More so than Pereira, Aldrich is keenly aware of how the compact scale of the campus, expressed in the design of student housing for instance, can promote interactions that strengthen the civic geography. Frankly, the need to develop the campus at this scale is reinforced by the stark visuals of *BoaC*. In terms of what the audience hears, Aldrich's portion makes for a wide-ranging presentation from a person adept at outlining the merits of the new university taking shape on this coastal plain in Orange County. However, what the audience sees is something quite incongruous to this talk about a campus attuned to human interaction. The

audience is treated to visuals like Fig. 4 that make Aldrich seem miniscule, the buildings overbearing, and the terrain desolate. Though this is the yet-to-be-landscaped center of campus, it accentuates the discrepancies of scale that pervade the planning materials. The campus in Fig. 4 is akin to the white splotch in Fig. 3. In both, UCI is a field of possibility. This field of possibility narrows when the planning materials discuss UCI's environs and how inhabitants might go about relating to their surroundings. I turn to these environs in the next section.

Figure 4. Still image from *Birth of a Campus*.

Discrepant Environs: Connecting UCI Inhabitants to Their Surroundings

In addition to questions about scale, the depictions of the UCI campus in Fig. 3 and Fig. 4 invite questions about the environs. What is the proposed connection between the campus and the surrounding community and region? Why the amorphous shape of the campus? Do the white splotch of the *PR* and the barren terrain of *BoaC* imply a blank slate? And what do these depictions mean for the habits and activities that the planners imagine for prospective inhabitants? In this section, I address these questions by analyzing how planners imagine inhabitants comporting themselves with regards to the people, places, and things surrounding the campus. The planners focus on the environs as a means of emphasizing, on the one hand,

possibilities for economic and urban development and, on the other, possibilities for environmental conservation. Though at times glaringly incongruous, the focus on the environs allows the planners to praise their own efforts in siting and designing UCI. As they do so, they offer clear indications of what they imagine for prospective inhabitants. Ultimately, for Aldrich especially, the discrepant environs seem to generate a productive tension that inhabitants can learn from and utilize as they go about building UCI's future. The discrepancies, that is, can spark inhabitants to take notice of and act in concert with their surroundings. I suggest at the end of this section, and explore in greater detail in the following section, that this discrepancy remains a pressing concern today and, therefore, a key aspect of the rhetorical education afforded by the UCI campus.

In the *PR* and *BoaC*, the UCI inhabitants featured in these materials are speculative apparitions imbued with the hopeful aspirations of planners. This is a trait that the UCI materials I analyze share with other planning documents. Cheng and Chambliss state perceptively that, when the plan they analyze was produced, "A typical Chicagoan, loyal to the city, did not exist" (94). Through their analysis, Cheng and Chambliss show how planners ignore social, economic, and ethnic differences to imagine the metropolis as a functioning, well-integrated whole. The plan, they write, "offered the audience an experience, both visual and verbal, of an idealized Chicago—beautiful, orderly, clean, progressive, commercially focused, and inhabited by talented, industrious workers" (105). This leads to a compelling takeaway, with Cheng and Chambliss suggesting that their study of the *Plan of Chicago* "demonstrates the epideictic potential of the seemingly deliberative urban plan" (105). While planning is an intensely deliberative affair that entails deciding upon the best course of action for the future, it is not

exclusively deliberative. This is especially true when planners want to praise and promote their plan in order to elicit support.

With regards to the planning materials for UCI, while I see the *PR* as a mostly deliberative text produced at the outset of the planning process for a small audience of stakeholders, I think *BoaC* is more epideictic in nature. Intended for a much different and much wider audience, the television documentary aired just months before UCI opened. From taxpayers funding the UC system to high school graduates contemplating college, this potentially diverse viewership makes *BoaC* an important extension of the planning process because it is an opportunity for planners to position UCI as a benefit to the civic life of the region. This highly publicized dimension of the planning process is reminiscent of the publicity campaign for the *Plan of Chicago*. As Cheng and Chambliss describe it, the plan, which circulated via a variety of print publications and even in the form of a movie, "became a public experience, a media phenomenon, widely experienced in some form by most Chicagoans" (104). Likewise, *BoaC* extends the rhetorical reach of the UCI planners. It puts them on television screens throughout Southern California at a propitious time for their plan, a time when, though largely complete in terms of material construction, the plan was only beginning to take shape socially in terms of the habits and activities of campus inhabitants.

Seemingly aware of the regional viewership, *BoaC* opens with a roughly five-minute introduction to the environs. As suggested by the title of the documentary, *BoaC* plays up the notion that UCI is a brand-new campus occupying brand-new terrain. "Land. Empty. Waiting for change. Indians passed by here and left small evidence of their journey," a narrator intones sonorously. "This land remained empty," the narrator continues, "near the edge of a continent. Waiting." The narration mentions the "storybook days" of Spanish explorers and the

establishment of missions, "which were seminaries and schools, a frontier training for the ragged remnants of a European civilization." Some of this, of course, is grating to contemporary sensibilities. Certainly, tying UCI and, therefore, the entire UC system to the imperialistic legacy of Spanish colonization and the destruction it wrought on indigenous peoples is not what the narration intends.[7] I mention it, though, because the narration suggests a blank-slate mentality, an approach that disregards the environs in favor of treating the terrain as an empty canvas.

There is evidence of this in the *PR*. In presenting the UC Regents and the Irvine Company with an open-ended depiction of the latent futurity of the site, Pereira & Associates use language not unlike that contained in the opening narration from *BoaC*. For instance, the *PR* describes the site as "almost entirely unoccupied and principally used for grazing and agriculture" (15). In conjunction with the white splotch of Fig. 3, this suggests that the plan advanced by Pereira & Associates relies on a blank-slate mentality. As such, one might ascertain that the habits and activities that planners imagine for inhabitants are similarly disconnected from the environs. Yet, to conclude that the planning for UCI was a process whereby the planners thoughtlessly inflicted their futuristic vision upon the landscape is an all-too simplistic lesson to glean from these materials. This is not to deny the critique that should be leveled at the description of the site as "completely open," especially given that the area is rich in ecological diversity and in Native American, Spanish colonial, and early California history. But a deeper consideration of *BoaC*, beyond the dramatic opening narration, reveals that the environs are essential to the habits and activities that planners imagine for inhabitants.

In their respective portions of the documentary, both Pereira and Aldrich address the environs at length, with Pereira explaining how they influenced the design of the campus and

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[7] UCI's location on tribal lands, specifically lands of the Acjachemen and Tongva tribes, has attracted increased interest in recent years (see Siddiqi).

Aldrich speculating about how responsiveness to the environs will, in time, become a responsibility for inhabitants just as it was for the planners. Over an aerial shot of the campus, Pereira describes with great conviction the design of UCI, noting that it "is not going to be a university with a wall around it" nor will it be "a medieval fortress." Instead, he explains that the community will "penetrate" the campus. Pereira's words help viewers to see and appreciate the nascent campus more fully. The built environment described by Pereira is reinforced by the scholarly environment described by Aldrich. "From the classrooms and laboratories of this campus," Aldrich proclaims, "we expect to flow knowledge that'll be of interest to those who, one day, will take their place in the jobs and career opportunities of this state and the nation, and shall meet the needs of people as they confront the problems that face them each day." I want to note as a brief but necessary aside that this is one of the only direct mentions of formal instructional spaces in the planning materials I focus on in this study. Significantly, this mention of "classrooms and laboratories" comes in the form of Aldrich's insistence that the "knowledge" produced within them is expected "to flow" out of them. So, even when spaces for instruction are discussed by planners, they are not treated as isolated venues that deserve more attention than other campus spaces. The campus, not its classrooms, and the habits and activities that the campus can enable and support are the focus of the planners in the *PR* and *BoaC*, and this reinforces my intent throughout this dissertation to avoid conflating the campus with formal instructional spaces. In his *BoaC* narration, Aldrich goes on to declare that future inhabitants will have a "commitment" to sharing knowledge "on the campus and off the campus." There is no mistaking that, for both Pereira and Aldrich, the habits and activities of UCI inhabitants will be as concentrated on the environs as they are on the campus.

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Attending to the surroundings speaks to the general concern among campus planners about overcoming the divide between town and gown. Interestingly, the design of sheltered campuses arose from certain historical exigencies. As Turner notes, "The early histories of Oxford and Cambridge [from the 1300s and 1400s] abound in incidents of town-gown antagonism leading to fighting, warfare, and murder on both sides." He goes on to explain, "the enclosed quadrangle functioned as defense against potential enemies, who included the townspeople themselves as much as outside armies" (10). The ivory tower was, initially, as much about responding to hostile environs as it was about intentionally separating the campus from the world outside its walls. But, long removed from the days of violent town-gown strife, the professional literature on campus planning insists that, just as a plan for a campus must invoke the future, it must also articulate how the campus will be integrated with its surroundings. "The campus," Dober states axiomatically, "cannot be planned independent of its environs" (5). In building for the future, campus planning never starts with a blank slate. Connecting the campus to its surroundings, particularly as a means of bridging the divide between town and gown, is presented as a professional obligation.

With respect to this obligation, UCI is distinctive because the planners sought to build a campus and a community nearly simultaneously. For this reason, in the *PR*, Pereira & Associates present an extensive assessment of the environs. The initial description of the site emphasizes its future capacity, with Pereira & Associates explaining that it consists of one thousand acres given to the UC Regents by the Irvine Company for "the development of a contemplated major campus of 25,000 students" on the condition that the surrounding area be developed "to assure the proper integration of university and community life and activity in the years ahead" (1). The Irvine Company, which today remains an influential force in Southern California real estate, provided

the land in the hopes that the campus would anchor a vibrant economic engine capable of thriving—and boosting real estate prices—well into the future. Pereira & Associates comply by describing the site as the ideal setting for more than just a campus, using the *PR* to outline how the UCI campus, the city of Irvine, and the region can be linked in a symbiotic relationship. A segment of the "Tentative Master Plan" map (Fig. 5) anticipates the economic and urban vibrancy of the site and serves to illustrate the meticulous attention that Pereira & Associates give to the various elements comprising UCI's environs.
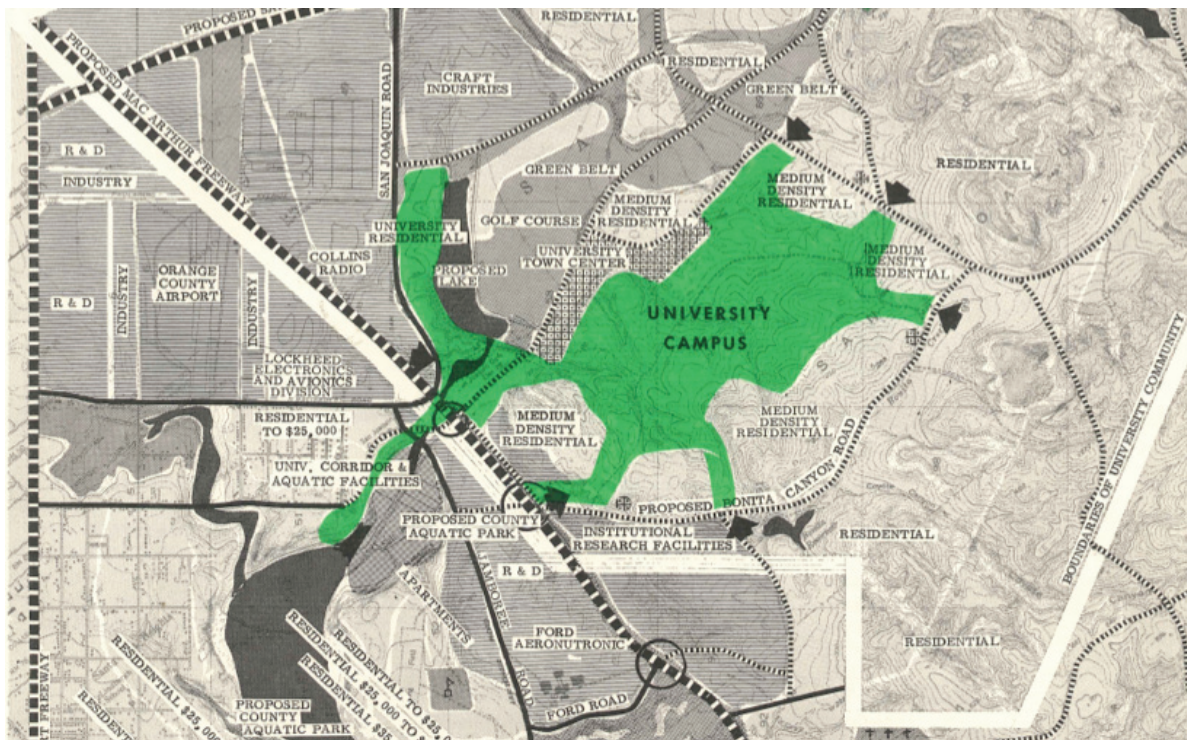

Figure 5. Segment of "Tentative Master Plan" from the *Preliminary Report*.

The campus in this instance appears as one entity amongst others, its tendrils shooting out into its environs, environs that notably include aerospace and military technology firms. In contrast to Fig. 3, the UCI campus in Fig. 5 is no longer a white splotch superimposed on

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unmarked terrain. Gone is any indication of the blank-slate mentality, of the campus as a thoughtless imposition. The campus stands out, largely because of its unexplained green color, but it is part of a network, the economic engine desired by the Irvine Company. The planners also provide a reason for why the Regents should care, explaining that the "various research and craft facilities would not only yield important revenues to compensate for the large non-revenue-producing area of the university campus, but would provide numerous job opportunities and valuable experience for both students and faculty within a short distance of school and home" (23). Pereira & Associates, attuned to the environs of the site, argue that situating the campus amidst a growing tax base is vital to its future. Furthermore, the planners imply that, to build UCI's future, campus inhabitants must connect with "opportunities" arising from the environs.

With Fig. 5, Pereira & Associates present a selective rendering of the site's environs, creating a frame for stakeholders to see the future of UCI, a frame that includes certain details and, by necessity, excludes others. Specifically, the map makes military contractors appear as the most likely economic ties between the campus and the community. Propen argues that the persuasive potency of maps is tied to the fact that they are products of discernment. Maps are always "selective . . . [because the] creators make choices about what to include and exclude based on what they know about the problem at hand, their understanding of social contexts, and their knowledge of audience" (237). Seen in its original context, Fig. 5 depicts the burgeoning military-industrial-academic complex in which UCI is poised to take root. The inclusion of firms with military ties illuminates the conspicuously selective nature of the attention that Pereira & Associates give to UCI's environs. It also illuminates the geopolitical exigencies that I mentioned in the previous section, and, in this way, Fig. 5 supports critical geographer Edward W. Soja's claim that Cold War-era Orange County is "one of the prefigurative technopolises . . .

that confounds definitions of both city and suburb" and is marked by "organized links to major universities and the Department of Defense" (212). Lockheed's Electronics and Avionics Division and Collins Radio, two companies with military ties, are featured on the "Tentative Master Plan" map and discussed in the *PR*. Ford Aeronutronic, which sits just below the campus site in Fig. 5, deserves additional scrutiny, as its inclusion hints at why Pereira & Associates understand this coastal plain to be such a futurity-laden location.

Before spearheading the planning for UCI, Pereira was one of the preeminent architects of research and development facilities for Southern California's aerospace industry. Stuart M. Leslie, a historian of science and technology, explains that Pereira's architectural output "perfectly expressed the 'blue sky' optimism and scientific fervor of a place that had set its sights on the stars" (127). Given the UC's involvement in the Manhattan Project and the proliferation of aerospace and other military technology firms in mid-twentieth-century Southern California, Pereira is an appropriate fit for head planner of UCI. Leslie notes that one of the spaces Pereira designed in the late 1950s before designing UCI was Ford Aeronutronic, a scenic facility located "on a mesa overlooking Balboa Bay" that was also "the first industrial lease granted on the sprawling Irvine Ranch" (147). This Cold War-era history is vital to recognizing the extent to which the planners sought to imbricate the campus with its surroundings. Confirming critical geographer Doreen Massey's dictum that "the spatial is integral to the production of history" (269), this detail about Pereira's past is very much a piece of *spatial* history that serves as a reminder of just how much location matters to campus planning. Though explicit mention of Pereira's previous work is absent from the *PR* and *BoaC*, it clearly influences the habits and activities he imagines for future inhabitants. That is, mirroring his own movements, Pereira

anticipates that prospective inhabitants will be able to navigate between the campus and its environs with similar dexterity.

The meticulous attention that Pereira & Associates give to UCI's environs is not entirely consumed with heralding the economic and urban vibrancy of the site. In the *PR*, Pereira & Associates place a strong emphasis on connecting the campus to its coastal plain ecology. The planners insist that they have allowed the site's topography "to guide the plan development to a great extent" (16). The amorphous splotch, rather than an alien imposition, is a responsive accommodation to the human and non-human landscape. The "irregular shape" of the campus, the planners explain, will permit "housing for faculty, students, and staff, [and] commercial, civic, institutional, professional, recreational and institutional research facilities . . . to join or penetrate the University area" (19). Further, the planners outline how they intend to accentuate natural features. "Several areas adjoining the presently defined boundaries have special physical characteristics of an unusual and aesthetic quality," and, as the planners go on to suggest, "[these] areas are extremely desirable because of their great natural beauty, outstanding views, etc. A similar area at Berkeley, known as 'Strawberry Hill,' has become an interesting and attractive part of campus" (19). With this nod to the Berkeley campus, Pereira & Associates acknowledge the lineage of the UC system in the hopes of convincing the stakeholders, particularly the UC Regents, that UCI can uphold this legacy.

Attending to the non-human landscape of a campus site can assume an environmentalist disposition, evident today in the manifold efforts to maintain sustainable campuses. Importantly, though, while the concept of sustainability might be new, environmental sensibility is an enduring feature of campus planning. Turner notes that, in the nineteenth century, "transcendental notions of nature as inherently more beautiful and uplifting than cities" had a

significant influence over the design and construction of campuses in the US (101). This trend continued into the twentieth century as campus planners began to formalize aspects of their endeavor. The professional literature conceives of campus planning as the creation of entities attuned to their locales. "There should be no scheme either of education or of architecture," Charles Klauder and Herbert C. Wise argue in their 1929 book, "that is not firmly rooted in Mother Earth. Aspiration begins there . . . [and] should be guided by what is appropriate to mountains, to rugged knolls with rock outcroppings, to more amenable rural and suburban sites or to places amid unbroken horizons of the plains" (18).

What is intriguing, and, indeed, incongruous, about the plan advanced by Pereira & Associates is that this environmental sensibility coexists with the desire to cultivate a bustling campus community. The discrepancy between striving to remain attuned to the non-human landscape and striving to create a prosperous economic engine is best encapsulated by the "green belts" included just above the campus site on Fig. 5. As defined by the planners in the *PR*, a green belt is "an open land area devoid of buildings . . . [that] contains such things as plants, trees, grass and water" (24). The planners imagine these areas as serving a very important purpose for students, faculty, and other residents of the campus community: "relief from the confinement of buildings, pavement, automobiles, and noise of the city" (24). Pereira & Associates seem leery of the ill effects of urbanization. Yet, urbanization of this coastal plain is what the stakeholders, particularly the Irvine Company, desire. So, while not detracting from the economic engine, Pereira and his firm advance these "green belts" as a non-urban oasis amidst an urbanizing space.

The planning materials anticipate that the inhabitants will be able to make sense of these discrepant environs and thrive amidst such a landscape. In *BoaC*, Aldrich elaborates on how he

hopes the habits and activities of inhabitants will relate to UCI's environs. "Since Irvine sits in the middle of the most rapidly growing urban area in the country," he explains, "with all of the problems attendant to the spread of people across a landscape, we're hopeful that out of our various disciplines will flow information that will assist people in solving the many problems that confront them." Highlighting once again his desire for knowledge to move between the campus and the community, Aldrich also implies that UCI must address its complicity in "the many problems" of urbanization. In response to issues such as "pollution of the landscape, pollution of the atmosphere, [and] pollution of water," Aldrich is hopeful that "the resourcefulness, ingenuity, and creativity of" UCI inhabitants will "make this place a better place in which to work and to live and to play." For Aldrich, the discrepancies between urbanization, economic growth, and environmental conservation can generate a productive tension that leads to civically beneficial habits and activities.

From the purposeful imbrication of the campus and the community, to the designed interplay between the built environment and the natural environment, UCI appears as a discrete entity that is also intended to seep beyond its borders and coevolve with its surroundings, whether those surroundings are trees, freeways, or military contractors. This is, needless to say, an optimistic rendering of UCI as a space that can provide the best of all possible worlds, human and non-human. Seen with a more suspicious eye, the hoped-for coexistence of urban and economic growth and environmental conservation is naive. This suspicious point of view, which I claim as my own, perceives the "green belt" as a quaint preserve for fleeting "relief" from the relentless expansion of a landscape riddled with "buildings, pavement, [and] automobiles." This point of view is suspicious not because of anything in the planning materials, but because of over fifty years of accumulated history. This point of view is made suspicious by the proliferation of

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freeways, by the continued development of a landscape built more for cars than for people, by the perpetual warnings about local, regional, and global environmental degradation. Up until this point, I have tempered this perspective in order to appreciate the planning materials as products of a context separate from my own. But what do these past visions of UCI's future mean to current campus inhabitants, and where amidst the discrepant milieu rendered by this collision of past and present (and future) are the possibilities for cultivating a rhetorical education?

Cultivating a Rhetorical Education via Campus Planning

Campuses, as places of learning, leave impressions on inhabitants in two distinct but not unrelated ways. Most obviously, campuses house the classrooms, lecture halls, and laboratories wherein pedagogy is formally delivered. Less obviously, as I have explored in this chapter, campus built environments, from how they accommodate inhabitants to how they mesh with their surroundings, are pedagogical. In the words of M. Perry Chapman, "the campus itself must be the teacher, a place that gives vitality, meaning, and memory to the learning experience, not just within the confines of the institution but in the times and places beyond" (197). In this regard, though, campuses are not exceptional. If, as human geographer Yi-Fu Tuan asserts, "architecture is a key to comprehending reality," then other types of built environments, from sacred venues to modern skyscrapers, can also serve a pedagogical function by, for instance, "[clarifying] social roles and relations" (102). What makes campuses exceptional is that, even though they are meant to be places of learning, a great portion of what they can teach inhabitants is left untapped. Addressing this dilemma, environmentalist and educator David W. Orr argues that we can learn *from* the campus built environment just as much as we can learn *in* it. He theorizes campus buildings as "a kind of crystallized pedagogy" and argues that they "have their own hidden curriculum that teaches as effectively as any course taught in them" (226). In certain

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moments when the built environment intrudes upon our everyday travels in and around and through a campus, we may take notice of it, by turns appreciating or disdaining the terrain. Yet, rarely are we, as campus inhabitants, prompted to consider it in an overt, interactive manner. As a result, according to Orr, "we learn passivity and disengagement" (226). We learn to accept the terrain as is, even as it goes on influencing our habits and activities.

In *Composition and Sustainability*, drawing inspiration from figures like Orr, Derek Owens recounts his attempts to infuse environmentalism into college writing courses and, more broadly, "to create opportunities for long-term thinking throughout the entire curriculum" (xii). Given his insistence that students and instructors attend to the local contexts they inhabit, campuses presumably have a complicated role to play in what Owens offers. This attention to local contexts is in keeping with the spirit of rhet/comp's spatial turn that I documented in the introduction to "Campus Life," and so I am inclined to be sympathetic to his efforts. Yet, though he demonstrates a hyper-specific sensitivity towards the cities and neighborhoods that he and his students come from, I think Owens falters when he considers campus built environments. Evincing an adversarial stance, Owens argues that "campuses—even ones with sprawling lawns, the obligatory ivy, immaculate landscaping—evolve with little or no attention paid to ways in which the architecture and landscape reflect or instill cohesiveness among different departments and offices" (72). Crucially, Owens is not referring to a particular campus. He is, rather, castigating all campuses as places "where departments, libraries, and administrative offices are arranged without any logical connection to each other" (72). This is a notable misstep in what is otherwise an astute and urgent work of scholarship. What makes this especially jarring is that Owens tries stridently throughout *Composition and Sustainability* to maintain a focus on specific

locales. But his critique of campuses is wantonly vague. The campus, any campus, is reduced to an incoherent geography and an unfortunate obstacle.

By assuming an adversarial stance, this perception forestalls inquiry into the processes by which campus built environments are designed and constructed. It leaves pedagogical possibilities unexplored and fails to counteract the "passivity and disengagement" that Orr laments. For Owens, writing about campuses in general, the likely outcome of campus planning is an "arbitrarily designed campus instead of a network of offices and meeting places arranged to further cross-disciplinary communication and collaboration" (72). This perception feeds into his larger claim that institutions of higher education are dislocated, socially and materially, from the locales they occupy and, thus, function as obstacles to promoting sustainability. However, in deriding campuses for preventing "cross-disciplinary communication and collaboration," Owens neglects to cross disciplinary boundaries himself to test out his undisciplined observations about campuses. If he chose to consider, for instance, the professional literature on campus planning, Owens would find some support for his critique of "arbitrarily designed" campuses in Dober's claim from 1963 that "[a]rchitectural anarchy" prevails on some campuses (36). But, just as importantly, Owens would find planners advancing a corrective. As Dober argues, the apparently haphazard design of some campuses is best understood as a consequence of "[p]eriodic surges in college and university construction [that] have followed all waves of migration and increasing of population" (13). Campuses, then, are not incoherent messes but the coherent products of idiosyncratic flux. Rather than try to understand the forces at play in the design and construction of campuses by turning to the work of campuses planners, Owens does not give planners their due. He chooses to cast their work aside, or, more precisely, he chooses to cast their work in stark contrast to his own. I choose otherwise because, by avoiding an undisciplined perception of

campuses and the unnecessary antagonism that can accompany it, I am able to more fully comprehend how campus built environments are designed and constructed as the grounds for the civically minded and rhetorically self-aware actions of inhabitants.

At the same time, as I strive to give Pereira and his fellow planners their due by taking into account the planning materials produced at UCI's founding, I want to give actual campus inhabitants their due by comparing the campus as imagined by planners with the campus as it is inhabited today. Rhetorical education has a constructive orientation in that, as Cheryl Glenn explains, "[it] perpetuates the principles of participation appropriate to a specific cultural moment" (viii). Of course, as the scholarship of Glenn, Enoch, and others shows, this is a fraught implication for rhetorical education in situations where it maintains systems that we would rather not see perpetuated. Fig. 5 demonstrates the extent to which the "cultural moment" of the Cold War influenced the habits and activities that planners imagined for prospective inhabitants. The map depicts the military-industrial-academic complex that, for better or worse, fostered the campus community I currently inhabit. Yet, as if vindicating Pereira's desire for inhabitants to stray from his firm's plan, the regional economy mapped by Pereira & Associates over fifty years ago is largely unfamiliar to me. Ford Aeronutronic, for example, shut down in the 1990s and the land on which it stood has been converted into a golf course and condominiums. This reflects a broader trend in the area, as gated housing developments and nondescript business parks have come to dominate the terrain. UCI remains rooted in the surrounding technopolis, but now, instead of aerospace companies, UCI touts connections to consumer technology firms ("Ready"). While this accords with Pereira's perception of UCI as an evolving entity, what do these changes mean for the rhetorical education afforded to campus inhabitants in the present?

One can interpret the changes in the terrain as an indication that the habits and activities imagined by planners during UCI's founding moment are of little relevance to contemporary inhabitants. This interpretation, though, reflects a misunderstanding of campus planning. As I have made clear, planners do not present themselves as imperious visionaries. While speculations, or arguments that prefigure the future, are an indispensable component of campus planning, to read these speculations strictly as predictions is to read them incorrectly. In fact, inhabitants deviating from the plan advanced in the planning materials for UCI is the most significant habit and activity that the planners hope the campus impresses upon those taking up residence within its boundaries. Pereira, Aldrich, and others hope that inhabitants are persuaded to see the campus as they do: as a work-in-progress, as an evolving geography. They want inhabitants to engage in campus planning and guide the development of the built environment. But if most inhabitants only inhabit the campus for a relatively short time, why should its future be a concern for them? This is a fair question given that the flux of a campus is, in large part, tied to the transience that marks campus populations, especially students. Transience poses the greatest impediment to the rhetorical education I explored in previous sections. Yet, transience is also the greatest promise insofar as what students and other inhabitants learn about civically minded and rhetorically self-aware actions while inhabiting a campus can travel with them as they move on to inhabit other spaces. Chapman's notion that "the campus itself must be the teacher . . . not just within the confines of the institution but in the times and places beyond" is, then, indicative of the promise that I believe ultimately resides in scrutinizing the rhetorical education made available to campus inhabitants. When students leave a campus, we hope that they take some of what they have learned with them. We can never be sure what students will

take. But, just as we do with our formal curricula, we can certainly ask the following with regards to the informal curricula of our campuses: What do we *want* students to take with them?

A lesson that I want UCI inhabitants to take with them when they leave is that the campus is not indifferent to their movements and that their movements into and around and through the campus are not frictionless. In the conclusion to his study of contemporary Chicago, Fleming outlines a set of projects that he believes can prompt students to engage actively in the spatial and rhetorical dimensions of civic life. "In addition to learning about the history of their communities, deepening their knowledge of the present, and practicing decision making in groups of peers," Fleming writes, "students need to develop skills in inventing, planning, and building solutions to the problems they face" (208-09). He goes on to suggest that, although these projects can be undertaken as part of formal coursework, their implementation should not be limited to school. "[T]he acquisition of genuinely civic knowledge, skills, and dispositions," Fleming insists, needs to take place in "the 'real world' where our children and young adults develop as citizens" (209). While the reliance on the problematic binary that posits the world of education as somehow disconnected from the more authentic world around it is unfortunate, I think Fleming's point about the need to look beyond the boundaries of the formal curriculum is well taken and one that resonates with the overall focus of my study in this chapter. Furthermore, if we only consider the formal curricula, we miss out on how students are already going about "inventing, planning, and building solutions to the problems they face" on their campuses. We miss out, that is, on how students are already responding to stimuli for civic action and cultivating a rhetorical education via campus planning.

A contemporary problem facing the UCI campus, the issue of affordable student housing, illustrates this point. The details of the campaign being waged by students to raise awareness and

to persuade university and city officials to increase the availability of housing in and around campus reveal the extent to which involvement in this matter of campus planning is prompting these students to learn and deploy "the rhetorical strategies, language practices, and bodily and social behaviors that make possible their participation in communal and civic affairs" (Enoch 7-8). *New U* articles from February 14, 2017 and February 21, 2017, written by Megan Cole and Eliza Partika respectively, highlight a visit to an Irvine city council meeting organized by the Associated Students of UCI, the Associated Graduate Students of UCI, and the College Democrats at UCI. At the city council meeting, 20 students offered testimony about their experiences with housing insecurity. From stories of skyrocketing rents at campus-adjacent apartments owned by the Irvine Company to stories of students living in their cars and showering at the UCI recreation facility, the visit aimed to get "city officials to prioritize the development of lower cost housing communities as well as increase development of affordable housing units for students" (Partika). More broadly, signaling that this campaign provides a rhetorical education via campus planning, organizers hope that "the advocacy action . . . [will] amplify student political involvement at UCI" (Cole, "Student Activists"). Given that it culminated in a visit to Irvine city hall, the campaign is also clearly designed to facilitate student involvement throughout the local and regional environs. Organizers of the campaign seem attuned to the fact that campus planning calls for civic action on campus *and* within the immediate environs. In April, representatives from the campaign spoke at a meeting of the Irvine Community Land Trust, presenting a list of demands that called for ramping up the availability of affordable housing units (Cole, "Students Lead"). In May, student campaigners returned to city hall and, after reiterating their concerns, were informed by the mayor that city officials and UCI administrators had agreed to collaboratively address the issue (Lyle).

This spate of organizing around the problem of campus and campus-adjacent housing finds current students attempting to guide the development of the built environment they inhabit. They want to influence the future shape of UCI for themselves and, also, for the inhabitants that will inevitably follow them. But, importantly, this issue has a history at UCI. A quick search of the *New U* website returns many articles and opinion pieces about student housing published within just the past decade. Also, campus organizations have carried out independent initiatives. For instance, a 2011 survey of graduate students by the Associated Graduate Students found that 90% of respondents spend more than the Department of Housing and Urban Development guideline of 30% of their income on housing (*AGS*). Furthermore, looking back at UCI's founding moment, the planning materials show that housing was a foremost concern. I already noted how, in *BoaC*, Aldrich offered a rationale for designing residence halls in a manner conducive to forming communal bonds. In the *PR*, Pereira & Associates acknowledge the need to make the campus and its environs appealing to students. This means robust efforts to develop housing because, as the planners argue, adequate housing is necessary "to give momentum to the growth of the campus and to attract gifted students on whom the quality of the new university will depend" (28). On this point, I should note that, in addition to the military contractors in Fig. 5, numerous housing developments of varying size and purpose are also included on the map. Still, as if forecasting the housing crisis of today, Pereira & Associates note in their 1959 report that, while nearby communities can meet immediate needs for housing, the campus and the surrounding community will need to continue developing housing for the growing population (30-31). This is a speculation that the planners got right and one that contemporary inhabitants would do well to heed.

I share this example of students participating in an affordable housing campaign because it touches on the projects outlined by Fleming. The housing problem facing current UCI students presents them with opportunities for "learning about the history of their communities, deepening their knowledge of the present, and practicing decision making in groups of peers, . . . [as well as] develop[ing] skills in inventing, planning, and building solutions to the problems they face" (208-09). My summary of the campaign only touches on recent public manifestations of it. But, if the history of UCI is any indication, housing will be a matter of campus planning that provides future students with opportunities for cultivating a rhetorical education, prompting them to figure out the habits and activities impressed upon them by the campus that they can, in turn, take up, refashion, or reject in their pursuit of making the campus and the surrounding terrain more amenable to the needs of inhabitants.

Knowledge of and experience with cultivating a rhetorical education that aims to (re)construct the very grounds upon which it is situated is certainly one thing that I hope UCI inhabitants can take with them when they leave. The campus is an evolving entity, but it does not evolve on its own nor is its evolution entirely prearranged by planners. The campus can always be rewritten and reimagined in alternative images and words. The hope, of course, is that this lesson can be applied in the other times and places towards which campus inhabitants are moving. As rhet/comp teacher-scholars, we promote this hopefulness in the form of course objectives and learning outcomes; we seem comfortable with the notion that our formal efforts will leave impressions on students that will impact their futures. But what my study of UCI encourages is a fuller consideration of the rhetorical education, often cultivated informally, that students glean from their co-constitutive relationship with the campus terrain. We do not have as much control over this informal curriculum, but that makes it all the livelier a subject to study.

Choosing Our Perceptions

How we perceive the campus we inhabit is a choice that we make, and how we choose to see the campus influences what we make of the impressions it leaves on us and on others. In this chapter, I have sought to scrutinize the habits and activities that planners imagine for prospective inhabitants. I emphasized, though, that these habits and activities are not fixed and that, most of all, planners hope that inhabitants will deviate from their plan when necessary. Such a hope is tied to the planners' perception of the campus as an evolving entity. As this perception carries over into subsequent chapters of "Campus Life," I want to use this chapter's conclusion to sharpen my understanding of it, pointing out where the perception might be flawed and suggesting a remedy that I draw from the future-minded scholarship of geographer Ben Anderson. But first, to reiterate the stakes of the study presented in the preceding pages, I return to Owens and to a question he poses towards the end of *Composition and Sustainability.*

Amidst a litany of provocative queries, Owens wonders: "How might we replace the image of the university as a self-contained universe with that of the university as *locality*, as a distinctly regional entity inseparable from the psychotopological flows and contours ever implicit within its students, faculty, administration, and neighboring residents?" (160). Frankly, I think my analysis in this chapter answers Owens' question. Avoiding undisciplined observations, my interdisciplinary inquiry reveals the commitment of planners to design and construct entities that connect to and evolve with the environs. While my argument is specific to UCI and while I leave it to studies of other campuses to generate their own site-specific conclusions, I do feel comfortable asserting that, especially based on the professional literature I have surveyed, campus planning evinces a commitment to designing campuses "inseparable from the psychotopological flows and contours ever implicit within its students, faculty, administration,

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and neighboring residents." The commitment might waver and discrepancies might arise, but, as campus inhabitants, we can take civically minded and rhetorically self-aware actions to reaffirm this commitment and learn from the discrepancies.

Owens and I likely agree on the need for campus inhabitants to be active inhabitants of the campuses they inhabit, but we clearly differ in terms of how to make these discrepancies relevant to rhet/comp. Rather than Owens' adversarial stance, I believe that rhet/comp teacher-scholars should treat these discrepancies as characteristics of an evolving entity that can teach us and our students about how planners, stakeholders, and everyday inhabitants have gone about deliberating and building the future of the campus prior to our arrival. "Spatial form," Massey reminds us, "can alter the future course of the very histories which have produced it" (268). Thus, as we confront the task of sustaining a campus through our present actions we must recognize the impressions left by previous inhabitants and treat these impressions as the purposeful actions of those similarly tasked with guiding the development of an evolving entity. This is not to say that these actions cannot be judged after the fact as misguided or even malevolent. But it is a disservice to past, present, and future campus inhabitants to not appreciate the stakes that accompany campus planning, especially because inlaid with these stakes are opportunities for rhetorical education.

For all that I believe it can do, the perception of the campus as an evolving entity, encapsulated best in Hudnut's poetical rendering of the campus as "a growing organism," is not without complication. The perception can mystify the process whereby a campus built environment develops. It can obscure the actions of those involved in designing and constructing campuses. Choosing to perceive the campus as an evolving entity risks leading to talking about the terrain as if develops on its own without the direct involvement of planners, stakeholders, and

everyday inhabitants. Rather than promoting an interest in participating in the development of the campus, this way of perceiving the campus might hinder such involvement, turning away inhabitants from engaging in deliberations about how and why the campus should be developed. So, to prevent this, I use geographer Ben Anderson's concept of "anticipatory action" to refine the perception of a campus as an evolving entity. Anderson, whose scholarship considers how governments prepare and plan for various future scenarios ranging from climate change to terrorism, suggests that the future is a presence in the present. In anticipating future scenarios, he contends, "the future is constantly being folded into the here and now" (2). Implying that the future does not exist separate and apart from the present, this concept helpfully counteracts "assumptions . . . that the future is a blank separate from the present or that the future is a telos towards which the present is heading" (2). Through anticipatory action, we can appreciate that the future of a campus is an amalgamation of past and present actions. It does not arise from some ambiguous wherever, but arises from the specific somewhere of the here and the now.

Drawing out the implications of his concept, Anderson suggests further inquiry into "the conceptual vocabulary" surrounding anticipatory action "to understand processes whereby a future is made present and becomes a cause for action" (17). I see this as an invitation for rhetorical scrutiny because the process of making the future "a cause for action" involves persuading others to anticipate and to attempt to bring about the future in a particular way. Campus planning is anticipatory action because it is concerned with making the future of a campus "a cause for action." Furthermore, rhetorical education, with its constructive orientation towards community and civic life, is anticipatory action. More than preparing for the future, rhetorical education is about building the future. Anderson's anticipatory action offers us a spatially rich concept for contemplating how a campus, as a multifaceted site of rhetorical

education, is imagined and inhabited as an evolving entity. Accordingly, when Hudnut renders time as a force "which willy-nilly is thus the chief architect of universities . . . [and] the chief ingredient" (92), we should tamp down on such flourishes and instead focus on rigorously accounting for the amalgamation of past and present actions taken by planners, stakeholders, and inhabitants to produce and maintain campus built environments. In that same passage, Hudnut writes, "There is a continuing element in universities, a becoming and unfolding" (92). There is rhetoric that directs the "continuing element," that drives the "becoming and unfolding" of the campus built environment. We can engage with this rhetoric the more we identify and study how it enables the civic action that constructs the campus geographies we inhabit.

In this chapter, I considered materials from UCI's founding moment because this moment presents a rhetorical scene that is particularly saturated with futurity. Yet, as I noted with my efforts to apply this history to the present, the rhetoric of campus planning persists well beyond the founding moment. Choosing to see the campus as an evolving geography entails choosing to see the campus as a location that must be reshaped by its inhabitants, as a location where inhabitants must be concerned about building for the future, both their own future and the futures of those who will inhabit the terrain after them. For campus inhabitants, this is the fulfillment of inhabiting a civic geography and of "feel[ing] connected to or associated with something 'larger' than themselves" (Philo, Askins, and Cook 357). While in this chapter I considered campus planning as a professionalized endeavor and, therefore, focused mostly on campus planners as agents, I move in each of the chapters that follow to consider how inhabitants take up residence amidst this terrain, how inhabitants learn from their co-constitutive relationship with this evolving entity, and how inhabitants, formally and informally, with varying degrees of success, participate through writing and rhetoric in leaving their impressions upon the civic geography.

TWO

Campus Encounters: Navigating the Geographies of Access and Rhetorical Education

[T]o what, exactly, are we asserting that we should provide students access?
- Pegeen Reichert Powell

The campus is the working, experiential habitat of learners—students, researchers, faculty, and an ever-growing cohort of outside community participants—gathered where they see the eyes and sense the body language of their compatriots, where the resistance and reinforcement of human encounter is a tactile, sensory experience.
- M. Perry Chapman

Released yearly by the *New York Times*, the College Access Index measures how effectively institutions of higher education promote upward mobility by enrolling and supporting students from economically diverse backgrounds. The index, as explained by David Leonhardt in a write-up that accompanied its release in the fall of 2015, considers three major factors: "the share of students receiving Pell grants (which typically go to families making less than $70,000); the graduation rate of those students; and the net cost, after financial aid, that a college charges low- and middle-income students." That year, the University of California system claimed six of the top seven spots, leading Leonhardt to designate the system as "an upward-mobility machine." UC Irvine garnered first place, a ranking that Leonhardt links to UCI's history as an institution opened in the 1960s "to provide a college education for the masses." In a sense, then, UCI's part in this "machine" is not some newfangled function. It is a function very much in keeping with the intent of UCI's founders. It is a function for which UCI was designed.

Having explored UCI's history in the previous chapter, I want to now focus on those who are most impacted by inhabiting this "upward-mobility machine": incoming students from traditionally underrepresented backgrounds. This chapter is an extension of my efforts towards the end of Chapter One to move from considering the campus as imagined by those who planned

it to the campus as experienced by those who take up residence within it. Specifically, this chapter emerges from a qualitative study I conducted during the 2015-2016 academic year of three students who participated in the Bridge Program at UCI. The program, which I describe in more detail shortly, is a residential program. Its location on campus and its use of the space are central to its purpose. Intended to increase access to higher education, the program enrolls "first-generation, low-income students and students from disadvantaged backgrounds/circumstances" ("FAQ"). In addition to formal coursework, the program entails a range of cocurricular and extracurricular activities because, as explained on the program's website, Bridge is about ensuring that students "make the best possible academic and social transition to UCI" ("Program"). So, in terms of both the students it serves and how it serves them, the Bridge Program figures greatly into UCI's ability to function as part of the larger "upward-mobility machine" that is the UC system.

Access to higher education is a potent rallying cry associated with rhet/comp's civic mission. In championing "our field's commitment to rhetoric and writing as a tool for civic engagement and reform" (Brooke, "Rhetorical" 254), we aim to ensure that our efforts as teachers and scholars do not simply reinforce entrenched disparities in terms of who inhabits postsecondary environments. Writing in the late 1990s, Tom Fox contends that, though progress has been made with regards to supporting the matriculation and success of students from underrepresented backgrounds, "lack of access remains our most crucial problem" and an enduring impediment to realizing the "democratic purposes" of higher education to which many in rhet/comp subscribe (1-2). More recently, responding in part to Fox, Pegeen Reichert Powell argues that research on access and its companion term, retention, is important for rhet/comp teacher-scholars to consider because of the "unique context of the writing classroom as an

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interface between students' past and future educational experiences, as an introduction to the discourse practices of higher education, and as one of the only universal requirements at most institutions" (669). Focusing initially on access, Powell asks a question that serves as one of the epigraphs for this chapter: "[T]o what, exactly, are we asserting that we should provide students access?" (670). A succinct question worthy of extensive contemplation, it opens up the discourse of access to various perspectives on what, exactly, access to higher education should entail. It is a question I return to throughout this chapter.

The overlap that Powell identifies between rhet/comp and research on access and retention is likewise present in summer transition programs that aim to address access and retention by offering, among other things, instruction in writing and rhetoric. Powell is most interested in retention, in what happens after access. To this point, she relies on a relatively straightforward conception of access. "Once students are in our classrooms," she argues, "they have already, by definition, achieved access to higher education" (673). For Powell, retention is the issue around which rhet/comp teacher-scholars should mobilize. She argues that, "while much of the research suggests that students' characteristics upon entry may determine their success, what remains largely unknown is the extent to which institutions can actively and positively address some of those factors once they are on campus." (673). I am, though, hesitant to look beyond access. In fact, especially within the context of the study I present in this chapter, I find that two aspects of Powell's article prompt me to resist the shift in focus to retention and, instead, to focus even more intently on access. First, to frame access simply as *getting in* reduces what can be a vexing, enduring experience for students, and a difficult process also for the instructors and institutions intent on assisting them. I think that, to maintain the potency of access as a rallying cry associated with rhet/comp's civic mission, we would do well to

remember Fox's claim that access is and, as he demonstrates in his transhistorical study, always has been a matter that is "far from settled" (2). Second, consider the spatial inflection of the passages I cited from Powell: she writes about "students *in* our classrooms" and about students being "*on* campus." While talk of access signals one's ability to pursue higher education, there are also inescapable geographical implications insofar as access often entails residing in or commuting to a particular campus. Defining access simply as *getting in* risks obscuring the geographies of access.

In this chapter, following sections containing a review of research on summer transition programs and notes on my methodology, I propose an alternative to *getting in* that originates from an inductive analysis of the qualitative data I collected via surveys and interviews with my subjects over the course of their first year at UCI. The two-part alternative, which emerges in conjunction with the special care I afford to how my subjects narrate their experiences of becoming writers and rhetors in residence on a college campus, consists of *having a place* and *being there over time*. The first part of the alternative derives from one of my subjects, Anna, whom I introduce more properly later when detailing my methodology.[8] In her interview with me during fall quarter, Anna discussed how an assignment she completed during the Bridge Program that entailed researching campus organizations helped her to comprehend the campus as a geography infused with cocurricular opportunities. She explained how she aspired to join a community service club and pursue a leadership position. This would allow her, she told me, to "have a place here [at UCI]." Anna's desire for *having a place* encapsulates what my subjects told me about their experiences negotiating the geographies of access. It takes time to find or create a place. We can have a place and then lose it. Our place can change. Furthermore, upon

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[8] I use pseudonyms to identify all of my subjects.

taking up residence in a place, the place can change us, which, in turn, can change our very understanding of what *having a place* means.

Being there over time, the second part of my alternative, speaks to what my subjects told me about acclimating to the distinctly situated and not-strictly-curricular rhetorical education made available to them as writers and rhetors inhabiting a campus. The phrase derives from M. Perry Chapman's very Deweyan conceptualization of the prototypical campus as "the working, experiential habitat of learners . . . where the resistance and reinforcement of human encounter is a tactile, sensory experience" (64). Residing on campus is an opportunity to experience, as Chapman puts it, "a multitude of venues and encounters that amplify the learning experience through inquiry, direct observation, debate, action, and social exchange from the playful to the very serious. Being there is learning the choices and challenges of a complex society" (xxxii). *Being there over time* speaks to the process my subjects describe of taking up residence on the UCI campus, a process that does not happen all at once but, instead, extends over a variable amount of time. After she talked about her desire for *having a place*, I asked Anna to speculate as to when she might fulfill this desire. She responded, "I don't know if it's the end of this year, . . . but maybe [it's] the start of the second year, when I reflect on the first year, when I have a place here." The temporal horizon is indeterminate. To experience what Chapman calls a "habitat of learners," one must take up residence in person, on the ground, and in real life over an indefinite period of time.

Organized around this two-part alternative to *getting in*, the core of this chapter contains a summary of my findings. In the first part of this summary, which corresponds to *having a place,* I consider how the residential, or campus-based, experience of my subjects influenced their understanding of what it means to have access to higher education. I made the spatial

metaphor of *the bridge* a focal point of my interviews, concretizing the metaphor and asking my subjects to tell me where they were in relation to *the bridge*. Ostensibly, if access is about *getting in*, then, having been admitted and having arrived on campus, my subjects were in; they were off *the bridge*. Tellingly, though, during their first interviews, none of them told me that they were off *the bridge*. My study confirms that negotiating the geographies of access is a process that requires more than a one-step entry into higher education. It entails a multi-step experience that is neither uniform nor linear. Responding to the bevy of spatial metaphors that I find in the literature on access and building upon Nedra Reynolds' insights about the widespread use of spatial metaphors in rhet/comp, I argue that any metaphor used to talk about access should be judged for its potential to heighten, not dampen, our sensitivity to the geographies of access.

In the second part of my summary of findings, I consider how the geographies of access and the geographies of rhetorical education converge in my subjects' descriptions of *being there over time* on campus during the Bridge Program and throughout their first year at UCI. Collectively, their descriptions amount to a dynamic portrait of a multifaceted site of rhetorical education where inhabitants encounter and interact with others to sustain the civic life of the campus. Filtering my consideration of rhetorical education through George D. Kuh, et al.'s concept of an involving college, I argue that campus-based opportunities for rhetorical education are not confined to curricular spaces and that, by linking these not-strictly-curricular opportunities to access, we can think more dynamically about what, exactly, access can mean for students and for the instructors and institutions intent on assisting them. Specifically, I detail how and why my three subjects got involved with campus organizations. Affirming Jonathan Alexander and Susan C. Jarratt's argument that rhet/comp teacher-scholars should consider the "longer trajectories" of students' rhetorical educations (541), I contend that becoming civically

minded and rhetorically self-aware writers and rhetors on a college campus is much like the experience of access in that it plays out over time in a manner that is neither uniform nor linear.

Ultimately, I suggest that we redirect Powell's question about access. Instead of asking it of rhet/comp teacher-scholars, I think we must ask it of students: to what, exactly, do you want access? The three subjects in my study all measure access in terms not strictly defined by academic success in curricular spaces. As I explore in the next section, this is at odds with how the scholarly literature treats summer transition programs. My subjects look beyond curricular spaces and beyond standard measures of academic success to consider more holistically their experiences as writers and rhetors on the UCI campus. Accordingly, this chapter sheds light on "an upward-mobility machine" that is less socioeconomically oriented and more civically oriented. Admittedly, the *New York Times* might be less inclined to index the workings of such machines. But rhet/comp teacher-scholars should be interested in contributing to and maintaining such machines, especially through the writing and rhetoric instruction offered in summer transition programs and especially if students, like the ones I profile in this chapter, want access to them. I contemplate in the conclusion of this chapter how, in summer transition programs, writing and rhetoric assignments can be implemented to spark students' interest in their new surroundings.

Beyond Academic Success: Reviewing Research on Summer Transition Programs

I have taught in the Bridge Program at UCI since 2013, and the program is not unlike other summer transition programs. In late summer, students arrive on the UCI campus and move into the dorms. When I conducted my study, there were just under 90 students enrolled in the program, though that number has increased in recent years to around 140 to accommodate UCI's increased efforts to support students from underrepresented backgrounds. Students embark on a

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six-week program that involves three courses. Two are large, lecture-style courses: a university studies course and philosophy of science course. The other is a small, workshop-style course: the writing lab. This is the part of the program with which I have been involved. In discussions with Bridge administrators, I was told that the writing labs, capped at around 20 students, are essential to the course of study because students need to be confident about confronting a variety of postsecondary writing and communication situations. While such programs take various forms, ranging from on-campus, credit-bearing programs like UCI's to online remediation programs, many of them share writing and rhetoric instruction as a common link. So, rhet/comp teacher-scholars should be eager to consider how these programs maximize the experiences provided to students in the midst of becoming writers and rhetors in residence on college campuses.

Yet, there is little rhet/comp scholarship on the topic. In fact, much of the extant scholarship from rhet/comp and adjacent fields deals only indirectly or briefly with summer transition programs and with the experience of students participating in such programs. Susan McLeod, Heather Horn, and Richard H. Haswell mention bridge programs in the context of their larger argument about the need for institutional assessments of accelerated writing courses. Eliana Hirano highlights a summer transition program, but only in reference to a broader network of support services for refugee students. Robert J. Affeldt uses student writing from participants in a bridge program to advocate for assigning personal narratives; however, he is not concerned exclusively with curriculum for summer transition programs. In a notable example of sustained inquiry into summer transition programs, Barbara Jaffe reflects on her involvement with the Puente Program in California community colleges. The Puente Program, which takes its name from the Spanish word for bridge, started in the 1980s "to address the low rate of academic success among Mexican American and Latino community college students" (170). But, rather

than students, Jaffe focuses on instructors and on the prospect that involvement in the program can spark "teacher transformations" (174). While an email chain circulating on the Writing Program Administrators listserv, the WPA-L, during the spring of 2015 revealed a robust assortment of writing and rhetoric curricula for summer transition programs, there exists a pressing need for research, particularly research that considers how students make sense of their experiences in these programs.

Published studies of summer transition programs are more common from sociologists and scholars of higher education interested in or involved with student affairs and student support services. Two recent studies use standard measures of academic success to assess the extent to which summer transition programs help students succeed academically. Nolan L. Cabrera, Danielle D. Miner, and Jeffrey F. Milem focus on a bridge program at the University of Arizona called the New Start Summer Program (NSSP). They explain that NSSP, which started in 1969, "is a comprehensive, six-week summer bridge program where the primary objective is to orient participants to undergraduate life while helping them develop skills to successfully navigate the collegiate environment" (482). They analyzed data on 6,570 students who participated in the program between 1993 and 2009, using standard measures like GPAs to determine the effects of NSSP participation on a student's first year in college. Furthermore, they compared this data with data on non-participants from similar backgrounds. "[P]articipation in NSSP," they conclude, "positively impacts academic performance and persistence above and beyond demographic characteristics and high school preparation," but they also note that "the most significant effects of NSSP participation are indirect" (491). This hints at a larger methodological problem that can surface for researchers studying programs designed to acclimate students to college. Such an acclimation process is not reflected entirely in quantitative data like GPAs.

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Daniel Douglas and Paul Attewell use a different measure of academic success: degree completion. Moving beyond analyzing a single program at a single institution, Douglas and Attewell compare two distinct datasets: data from a large-scale national survey and data from a community college system. The first dataset derives from the Beginning Post-Secondary Student Longitudinal Survey (BPS) conducted by The National Center for Education Statistics, which "assembled a nationally representative sample of college freshmen and tracked them for 6 years, from 2004 until 2009" (91). From this BPS data, Douglas and Attewell conclude that students who participated in a summer transition program "have significantly higher graduation rates across all racial groups, but the difference is higher among black and Hispanic students" (99). Next, Douglas and Attewell consider data from an unspecified community college system. Significantly, this dataset involves a program that is remedial in nature, which, as I noted earlier, is not the case for all summer transition programs. Douglas and Attewell find that participants "gained a significant advantage in academic momentum during their first 2 years of college compared to otherwise similar remedial students who did not attend that program" (103). They complicate their findings by putting the two datasets in conversation. "Rather than being an unqualified good," they contend, "it may be the case that bridge programs are only contextually beneficial, insofar as they provide a means of avoiding other institutional hurdles." (88-89). That is, the success of a summer transition program might be dependent on how well it is calibrated with the institution in which it is situated, on how well, for instance, the program prepares participants to tackle an institution-specific placement test.

In light of their conclusion regarding contextual factors, Douglas and Attewell suggest that future studies, rather than scrutinizing large agglomerations of quantitative data, might focus on gathering qualitative data. Such data from "students who participate in bridge programs," they

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suggest, "would provide insights into the lived experiences that condition the efficacy of this type of program" (103). Similarly, following up on their insight that some effects of bridge programs are hard to measure quantitatively, Cabrera, Miner, and Milem recognize that large datasets "can sometimes mask the diversity of experiences within a given program." So, while Cabrera, Miner, and Milem "were interested in examining, on the aggregate, the impact of NSSP on academic success" (488), there is a need to disaggregate, as it were, what makes participation in such programs beneficial by considering qualitatively the experiences of particular students in particular programs. Accompanying this, I would add, is the need to consider how participation in summer transitions programs benefits students in ways that are not strictly academic.

Latty L. Goodwin's pair of monographs, 2002's *Resilient Spirits: Disadvantaged Students Making it at an Elite University* and 2006's *Graduating Class: Disadvantaged Students Crossing the Bridge of Higher Education*, reflect such a commitment to qualitative research in the form of Goodwin's use of ethnographic methods such as observations, interviews, and focus groups. Also, just as importantly, she looks beyond academic success. In *Resilient Spirits*, Goodwin follows a group of roughly twenty students enrolled at a research university in New York who are participants in the Higher Education Opportunity Program, or HEOP, a "compensatory program . . . developed within New York State as a response to the Civil Rights movement during the 1960s" (10). *Resilient Spirits* documents Goodwin's ethnographic study of these students during their first year, which includes a period of time that the students spent participating in a summer transition program. As she explains in the introduction, her aim is to "examin[e] the processes of identity construction that socioeconomically and educationally disadvantaged students from diverse backgrounds undergo when they become part of the student body of an elite university" (1). Published four years later, *Graduating Class* finds Goodwin

returning to research many of the same HEOP students as they near the end of their college careers. She makes her commitment to qualitative research explicit: "The goal . . . is to give a face to living, breathing college students from diverse backgrounds that placed them at a disadvantage at elite universities, and to understand how they navigated their college years and how they perceive their future opportunities" (4-5).

Because the methodological impulse of Goodwin's research mirrors my own to some extent, I want to call attention to one exceptionally provocative insight from *Resilient Spirits* regarding the summer transition program in which Goodwin's subjects participated. Goodwin writes in mostly positive terms about the program. Describing the program's goals, she explains that it intends to teach HEOP students about "academic and social strategies designed to ease the adjustment to the demands of college" (87). Goodwin finds that the program mostly succeeds in this respect, but the unintended effects are what draw her attention. "The program is not only for racial and ethnic minority students," she muses, "but because HEOP's population is overwhelmingly composed of underrepresented students, it has all the outward appearances of a minority summer program" (87). This lends support to Goodwin's insight that the HEOP "services" might appear to others as "remedial and separatist" (5). About this unintended effect, Goodwin explains that some of her subjects "recognized the irony of their situation, that the very program that provided them a safe haven and compassionate understanding on this campus was also one of the major sources of stigmatizing stereotypes" (207). Significantly, Goodwin arrives at this insight via ethnographic methods. The potential stigma of participating in a summer transition program is not readily discernible in standard measures of academic success.

My review of the literature suggests that, while summer transition programs often involve writing and rhetoric instruction, such programs are an under-researched topic in rhet/comp

scholarship. Outside of rhet/comp, studies of summer transition programs are concerned largely with macro-level analyses into whether or not such programs support and enable academic success. There is a dearth of micro-level research into the experience of participants in summer transition program. An exception, Goodwin's monographs indicate that qualitative methods can be used to study this experience in a manner that is not accounted for by most studies of summer transition programs. With this in mind, I outline the details of my study in the next section.

The Time and the Place for Research: Notes on Methodology

In this section, I chart the development of my methodology, explaining when and why I revised or augmented my data collection methods.[9] The development of my methodology affirms one aspect of my argument in this chapter: the effects of the Bridge Program are not contained to the six-week program; rather, they unfold across a longer, deeper scale. I acted on preliminary findings to extend the time and the space for my research. While I lengthened the temporal scope by interviewing my subjects over the course of an entire school year, I also deepened the spatial scope by using place-based interviewing methods to attend to the dynamics of the campus sites where I conducted the interviews.

Much like Goodwin in *Resilient Spirits*, I set out to study how students "narrate their experiences during this time [of transition to college]" (23). Focusing on participants in the Bridge Program during the summer of 2015, I designed my project to collect data on what these students had to say about their residential experience and how this experience influenced 1) their understanding of what it means to have access to higher education and 2) their efforts to become writers and rhetors on campus. Rather than a large pool of subjects, I recruited for a small number in the hopes of building extensive experiential narratives. Writing about their popular

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[9] See Appendix A for surveys and semi-structured interview questions.

narrative-driven case studies of individuals, Cindy Selfe and Gail E. Hawisher explain that they aim to create layered stories about the "material realities and situated perspectives" that can be obscured in research that relies on large agglomerations of statistics (37). Such a view certainly resonates with the intent of my study. Less about the effectiveness of the Bridge Program overall and more about the experiences of participants during and after the program, I sought to cultivate qualitative richness, examining the "material realities and situated perspectives" of students in the process of taking up residence amidst UCI's civic geography.

Initially, my IRB-approved study consisted of two surveys and a follow-up interview. Recruiting participants from all four of the Bridge writing labs, including my own, I circulated a link to the first survey during the mid-way point of the program in summer 2015. I had eight respondents, which amounted to just about ten percent of the total Bridge Program student population. While satisfied with this number given the intent of my research project, I did begin to consider ways to augment my data collection methods. In the meantime, I continued with the approved research protocol and, in fall 2015, mid-way through fall quarter, I circulated a link to the second survey to the eight students who responded to my first survey. I got five responses. Because I designed the surveys as precursors to the follow-up interviews, the survey data does not feature prominently in the findings that I share later in this chapter. Yet, the survey data did factor into my decision to revise my methodology, so I want to detail some of it in this section. Respondents to the surveys told me that Bridge allowed them to become familiar with the campus in a relaxed, low-intensity manner. They got six weeks to explore during late summer when the campus is operating at reduced capacity. The students surveyed wrote about the bigness of UCI, but also the friendliness of the people and the relative calm of the environment. One person talked about how being on campus made her feel independent, while another talked

about how being on campus helped her feel like part of a community. Responding to a question about what the campus provides for students, one respondent wrote: "I think the campus provides opportunities for students of any background/situation/ideals to move forward and grow/make something out of it – not just [to] go to school." This respondent would go on to become one of my primary subjects, Monica, so I was able to follow-up on her insight about the campus functioning as more than just an academic space.

The responses to questions about postsecondary writing and communication situations were general and not all that specific. I suspect that this is because, out of all my survey respondents, only one was enrolled in a lower-division writing and rhetoric (LDWR) course in fall quarter when I circulated the second survey. Some students talked about how, upon entering the Bridge Program, they were intimidated by college-level writing, but that, because of their Bridge experience, they were more confident. Others said that the Bridge Program had little effect on their confidence. One respondent said that he felt "slightly more confident," but that he was "still expecting much pain when the first assignments arrive." Unfortunately, this student chose not to become an interview subject, so I could not find out how the balance between confidence and pain played out over the ensuing months.

By design, the survey responses provided a sketch of students' experiences. I needed the interviews to thicken out my data, to figure out what made the campus feel big and also friendly, to explore how being on campus affected one's confidence when facing a variety of writing and communication situations. I ended up interviewing three students in late fall 2015. These three students become my primary subjects, and information about them from when the study began can be found in Table 1. The semi-structured interviews ranged from thirty minutes to forty-five minutes. While none of my primary subjects were enrolled in an LDWR course in fall quarter,

they all told me that they were enrolling in one in winter.[10] Having exhausted my approved

research protocol, I submitted a modification request to IRB that would allow me to re-recruit

my primary subjects for additional interviews in winter 2016 and in spring 2016, giving me a

total of three interviews with each subject over the span of their first academic year. In return for

their participation, I offered my services as a writing tutor. After I got IRB approval and re-

recruited my subjects, they all agreed to continue with the research project.

Table 1

Primary Subjects

Name	Self-Reported Demographic Information
Monica	Eighteen-year-old Hispanic/Latina woman born in a Central American country and immigrated to the U.S. at the age of nine; raised in the San Fernando Valley, which is about an hour to the north of the UCI campus.
Lauren	Eighteen-year-old African-American woman born in Los Angeles and raised in Riverside, which is about an hour to the east of the UCI campus.
Anna	Eighteen-year-old Hispanic woman from Bakersfield, which is in the southern portion of California's Central Valley and about three-and-a-half hours away from the UCI campus.

While I lengthened the duration of my research in order to gather more data, I also seized

the opportunity to reconsider the spatial scope. The interviews helped me realize that, in addition

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[10] Conveniently, all of my subjects followed the same trajectory with their LDWR coursework. In winter, they took the first of two required courses, Writing 39B: Critical Reading and Rhetoric. In spring, they took Writing 39C: Research and Argument, a research-intensive capstone course.

to requiring a longer sense of time, my desire to study the residential experience of these students also required a deeper sense of space. Responding to a question about the influence that the campus exerts on her writing habits, Anna thought for a moment and then answered, "I'm not aware of it. It's just, I guess, like subconsciously [affecting me]." Fashioning a Zen-like aphorism about the campus, Anna told me, "It's just there. You're just here." My other primary subjects also had moments where, initially, they struggled to formulate responses to my questions about their experience of the campus geography. Part of me wonders if these questions were challenging because they got at something that, as Anna suggested, is largely subconscious. Scholarship in human geography suggests that we are often aloof to our surroundings. Yi-Fu Tuan grounds his influential *Space and Place: The Perspective of Experience* in the assertion that we take "the basic components of the lived world . . . for granted." He hopes that by attending to these components, by becoming aware of them and reflecting on them, "they may assume unexpected meanings and raise questions we have not thought to ask" (3). I am not so sure that Monica, Lauren, and Anna take the campus for granted. I happen to think, rather, that they just are not asked all that often to reflect on their experience of the terrain. My interviews, then, were moments for "sharing knowledge" rather than occasions for "extracting information" (Selfe and Hawisher 36). Recognizing this, I committed myself further to building richly layered experiential narratives in partnership with my primary subjects.

Coincidentally, the geographical location that I wanted to know more about, the UCI campus, was also the site for my interviews. So, during these interviews, I had additional data all around me. The interview site itself was a place for me to study. Some geographers have recently taken an interest in explicating, as Jon Anderson and Katie Jones put it, "the material placing of methodological techniques" (301). Considering the dynamics of interview sites speaks to

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concerns about positionality in interview-based research, but it does so in a distinctly geographical way. Interviews, of course, are always placed. They always happen somewhere, even if interviewer and interviewee do not share the same physical space, as in the case of a virtual interview. But a methodology that incorporates place-based interviewing methods is a methodology intent on making the place or places of the interview matter to the research. I tapped into the potential of place-based interviewing somewhat by accident. In my first interview with Lauren, when I asked her about her impressions of the campus, she talked about the natural elements of the campus like the trees and green space, noting that, to her, UCI seems to be "very conscious of our carbon footprint." I asked what gave her this impression and, making the interview site a topic of discussion, she pointed to a set of nearby trashcans, one with a blue lid denoting recycling and the other with a brown lid for non-recycling. Regarding this ubiquitous feature of the campus terrain, Lauren explained that, "I have to make this decision" when disposing of trash. "It's just there," she added, in a line reminiscent of Anna's aphorism. While these influences often remain at the level of the subconscious, my interviews proved to be opportunities for my subjects to verbalize and reflect upon these influences. Who knows, for instance, if Lauren would have responded to my question in the way that she did if she had not been prompted by my question and if the ubiquitous trashcans had not been within our collective line of sight.

I relate this anecdote from my interview with Lauren in order to demonstrate that, like the subconscious effect of the campus noted by Anna, aspects of the interview site impinge upon interviewer and interviewee alike. From relatively simple things like the noise level of the site and the time of day when the interview is conducted to more complex matters such as feelings of safety and privacy, the interview site is not an inert space. Anderson and Jones cite as an

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example the difference between interviewing subjects at their workplaces and interviewing them at their homes. The different sites might very well produce vastly different interviews, which validates the notion that interviews are not neutral tools for information extraction but vibrant, unpredictable means for knowledge creation. Consider, further, the possibility that the interview site might coincide with the geography under consideration. For instance, interviewing a subject at their home may be particularly relevant if the home is the geography under consideration. In this instance, interview sites can function as what Sarah A. Elwood and Deborah G. Martin term "microgeographies" (652), sites that are themselves illuminating objects of study because they indicate "the sociospatial relations that we seek to understand in our research" (656). How the interviewee occupies the interview site can reveal much about his or her experience of the geography under consideration.

I took steps to make the interview sites matter, increasing my attention to the "microgeographies" I inhabited along with my primary subjects as my study progressed. Telling them that I could meet anywhere on the UCI campus, I let my subjects pick the time and location of all interviews. This is a simple starting point that, as Elwood and Martin acknowledge, can serve as the foundation for place-based interviewing. I made the site selection the opening topic of conversation during the interview, asking my subjects to describe the site and explain why they chose it. This made their perspectives of the campus the initial subject of conversation. In this way, as Mark Riley explains, the interview site can be both "[a] medium for, and [a] topic of, discussion" (659). Specific questions about the site, asking the interviewee to describe their surroundings, using elements of the surroundings to initiate lines of inquiry, and even getting the interviewee to give a tour of the site; all are place-based interviewing methods that can be deployed. Additionally, the researcher can keep a research log that includes reflections and

descriptions of the site, as well as pictures or other documentation that might help later in the process of transcribing the interview, analyzing the data, or writing up the findings. Personally, I found the audio recordings I made of each interview to be evocative spatial mementos. Listening to these weeks and even months later, the audio induces a time-travel effect, taking me back to the time and the place of those interviews, helping me remember why I pursued certain lines of inquiry in my semi-structured interviews. I concur with Riley's argument that deploying place-based interviewing methods often results in the feeling of "[b]eing taken into context" by an interview subject (659). The campus, the focus of my study, needed to be an integral site for conducting the research. To explore the campus-based experiences of these Bridge Program students as they became writers and rhetors in residence, I had to make the research process more campus-based by becoming a researcher in residence. I turn now to sharing my findings.

Having a Place and *Being There over Time*: A Summary of Findings

"I Think I'm Still in the Middle": Settling in with the Metaphors of Access

The spatial metaphor of *the bridge* loomed large in my efforts to explore with my subjects how residing on campus influenced their understanding of what it means to have access to higher education. Spatial metaphors are common in literature about access. In the introduction, I noted the spatial inflection in some passages from Powell's article. She carries this inflection into the realm of metaphor when she suggests that access and retention be imagined as "two sides of a Möbius strip—at any single point, each appears to be on its own discrete path, but if you follow a line on either side through to its endpoint, you realize that there is actually only one path and no real endpoint" (670). I find this fantastical formulation more promising than the straightforward definition of access that she offers later in her article. My study confirms that, for

my Monica, Lauren, and Anna, the experience of access cannot be reduced to *getting in*. The experience is complicated and resembles something as potentially disorienting as a Möbius strip.

Spatial metaphors also help Goodwin conclude her study in *Resilient Spirits*. Regarding the student voices she captures, she writes that "[t]heir narrations . . . provide insight into the remarkable character and tenacity of these young adults living *on the margins* of campus culture" (209 emphasis added). Goodwin turns to another spatial metaphor to summarize the successful transition undertaken by the bulk of her research subjects, asserting that they "have earned their places *at the table* of this elite university" (209 emphasis added). Likewise, in their analysis of bridge programs, Douglas and Attewell double up on spatial metaphors, remarking that "bridge programs are only contextually beneficial, insofar as they provide a means of avoiding other *institutional hurdles*. Thus, what matters may not be the bridge program in and of itself but rather the benefit of *the safe passage* that it provides" (88-89 emphasis added). From dwelling on the margins to sitting at tables, from leaping over hurdles to traversing safe passages, these scholars imagine a tremendous amount of activity and movement on the part of students pursuing access. The metaphors are, essentially, variations on the same theme; they all aim to describe how, in the words of Fox, "students work for their *own place* in higher education" (112 emphasis added). What, I wonder, do students make of these metaphors? For instance, with Goodwin's research, would her subjects agree with her positioning them "on the margins"? Would they concur with her assessment that they "earned their places at the table"? While commendable for its efforts to highlight student voices, Goodwin's study concludes resolutely with the voice of the researcher summarizing the students' experiences. In this section, seeking to forefront the voices of my subjects, I consider how the three students I interviewed describe their activity and movement with regards to *having a place* at an institution of higher education.

Famously, in her analysis of "frontiers, cities, cyberspaces, and borderlands in the discourses of composition" (46), Nedra Reynolds points to the spatial metaphors that rhet/comp teacher-scholars rely on to justify pedagogical and scholarly commitments. Wary of the harm that can arise from metaphors that obfuscate material circumstances, Reynolds believes that, as verbal imagery used to describe the world we inhabit, metaphors should be harnessed to reflect better "the embodied activity and situated experience . . . [of] writing and learning" (46). Reynolds encourages the thoughtful use of spatial metaphors to help us to explore and explicate more fully the geographies we inhabit, geographies that are, in part, constructed through the very language we use to talk about them. Reynolds' work on metaphors sparked my interest in attending to the spatial metaphor of *the bridge*. Concretizing the metaphor, I asked my subjects in each interview about where they were in relation to *the bridge*. Ostensibly, if access is about *getting in*, then these women were in; they were off *the bridge*. Tellingly, though, during their first interviews in fall quarter, none of them told me that they were off *the bridge*. As much as anything else, these responses prompted me to modify my methodology and to request additional interviews with my subjects. Asked again about *the bridge* during their second interviews in winter quarter, all of them told me that, to one degree or another, they were still on it. And, in their final interviews in spring quarter, only one student, Monica, told me she was off *the bridge*; yet, as I detail near the end of this section, Monica revised the metaphor to describe the feeling that, while she was off *the bridge*, she was still working towards *having a place* at UCI. Navigating the geographies of access does not boil down to a one-step entry into higher education; it is, instead, a multi-step experience. My primary subjects revealed this to me over the duration of my study, and, importantly, it was the spatial metaphor of *the bridge* that prompted them to do so.

Anna's responses illustrate the potency of this metaphor. When she told me in her first interview that she was not off *the bridge* because she did not "have a place" at UCI, I asked her what might change this. She talked about getting "a position in the club." This would, she reasoned, "[help me] feel like I'm contributing, like I'm doing something for the school." In her second interview, when asked where she was in relation to *the bridge*, Anna said, "I think I'm still in the middle." She explained that she was having a challenging winter quarter. In her third interview, I got the sense that Anna's spring quarter was going much better. Yet, when it came to *the bridge*, she still was not off it. "I think I've moved a little more. In winter quarter, I kind of went back a little bit on the bridge." Spring quarter was different. "I feel a lot more optimistic about the classes, about being here," Anna explained, "but I still haven't found my place." She concluded by reiterating her desire to contribute to UCI: "I do think it's important to find your place here to do more. . . . I need to feel like I belong here." Anna's responses reveal that, for her, access is anything but a one-step entry into higher education. Instead, via *the bridge* metaphor, she details a multi-step experience that extends beyond the Bridge Program and well into her first year as an undergraduate. There are steps forward and also steps backward. For Anna, *getting in* is only the start of getting access to higher education.

When designing this research project, I was hesitant to ask about *the bridge* metaphor. It seemed too playful. I worried about the effect it might have on the tone of my interviews. But I was encouraged by the responses of my three subjects. As Monica told me in her final interview, "I like this metaphor." I assured her that I, too, liked the metaphor. I grew to appreciate *the bridge* metaphor because it provided a spatially evocative way for me to talk with my subjects about the experience of access. The metaphor provided what, in summarizing George Lakoff's work on metaphors, Christy Friend describes as "a basis for shared understanding" (179).

Crucially, in facilitating this "shared understanding," *the bridge* did not simplify or homogenize the experience of access. Each of my primary subjects responded to and used the metaphor differently to describe their multi-step experience.

While Anna used the metaphor to talk about her experience upon arriving at UCI, Monica used the metaphor to reflect on her past, extending the span of *the bridge* to include her high school experience. In her first interview, she told me that, "during high school, I just wanted to get over the bridge." She continued reflecting on her high school experience in her second interview, mentioning the "limited" resources she had for college preparation. "I didn't have a main factor for learning about college," she told me. "So, in the end, I ended up doing things by myself," which included researching possible colleges and completing applications. This seemed to influence her perception of where she was in relation to *the bridge*. During fall quarter, she reported the following: "I want to say that, at this point, I have crossed the bridge, but I am still a few steps away from the school itself." In winter quarter, she first told me, "I think I'm off the bridge." But then she corrected herself. "Maybe one foot on the bridge and one foot off the bridge. . . . I'm in the school, but I'm still not there yet." She felt that her undecided/undeclared status was "slowing [her] down," and she tied this directly to her lack of preparation for college during high school.

While it permitted Monica to reflect on her past, the metaphor permitted Lauren to contemplate her future and what she needed to do in pursuit of *having a place* at UCI. During her first interview, Lauren told me, "I feel like, on the bridge, I'd probably be somewhere three-fourths of the way over." She tied this to her academic performance, telling me that she was "still trying to figure out things" in terms of studying for classes and managing her time. As for when she might be off *the bridge*, she expressed cautious optimism. "Probably, hopefully, I'll be off

the bridge at the start of next quarter," she supposed, "[when I'm] more attentive in class and more relaxed in my study habits." In her second interview, she confirmed her progress, but stopped short of relinquishing her foothold entirely. "I'm on the last steps of the bridge," she reported, explaining to me that *the bridge* "is supposed to show how much you've changed from being a high school student to transitioning to college." In her third interview, she repeated this pattern, and, in addition to academic performance, added a social dimension to her pursuit of *having a place*. "I'm about to step off the bridge," she told me. "I'm pretty comfortable here with everything," she explained, "[and I] know what I need to get through school and find people I like to be comfortable with." Despite this optimistic response, in contrast to earlier interviews, Lauren could not foresee when exactly she would be off *the bridge*. "I don't know," Lauren said, seeming comfortable with the indeterminate and recursive nature of her experience, with the possibility that her experience might involve many happy returns.

Just as *the bridge* metaphor aided my subjects in talking with me about their multi-step experience with access, the metaphor also prompted moments of critical reflection. Friend suggests this possibility in her study of common metaphors for teaching and learning, arguing that the widespread use of metaphors to explain our experiences to ourselves and to others can lead us to think critically about these experiences. Regarding the common metaphors she studies, Friend finds that they "all encourage similar conceptions of students as passive and of teachers as protective and giving" (185). She contends that metaphors "connect[ing] teaching with mothering are expressions of an underlying system of meaning that," as they gain widespread traction in everyday talk, "may rationalize and help perpetuate the low social and economic status of the profession" (188). These are the sorts of insights that can arise from residing with

metaphors, and I found that, similarly, my repeated queries about *the bridge* led my subjects to critique the metaphor.

Monica and Lauren developed ambivalent interpretations of *the bridge*, revealing that it can represent isolation just as much as inclusion. In her first interview, Monica told me that *the bridge* metaphor carried "[a] positive aspect" because it signaled "[a] new phase in your life." Yet, as Monica continued to unpack the metaphor, she explained that it "[could be] seen as negative . . . because . . . other people think 'Oh, those people [in the Bridge Program] need extra help.'" Because *the bridge* creates a passageway that is not commonly available, it stands out and, as such, people on it stand out, too. Lauren, in her second interview, pointed to a shortcoming of the Bridge Program that echoes Goodwin's provocative insight about the stigma of participating in a summer transition program. "The program was nice, but I did feel like they separated us. It wasn't necessarily a bad thing," Lauren quickly corrected, "but it kind of made it feel like weird version of segregation." I was struck by this comment because Lauren is an African-American student at UCI, a campus that, especially given its location in racially and ethnically diverse Southern California, has a noticeably low percentage of African-American students. Her comment reveals that for all its explanatory power, *the bridge* metaphor can cast the underrepresented status of Bridge Program students in a negative light, separating them, psychologically as well as physically, from the rest of the student body.

At their best, critiques like these can lead to transforming or replacing metaphors. Musing about this prospect, Friend argues, "if we admit that figurative language shapes our thinking and behavior in powerful ways, how can we use this knowledge to our advantage? In short, is it enough to be aware of these metaphors' limiting and potentially harmful associations, or should we actively strive to replace these metaphors with more positive ones?" (188). The latter is

exactly what Monica did in her final interview with me. I asked her where she was in relation to *the bridge* and she responded as follows: "I think, as of right now, I'm on the front porch or front area of the school. I'm knocking and waiting for someone to open. Or more like I have my hand on the handle of the door and [I'm] trying to get in." This change of metaphor was unprompted. I did not ask for a new metaphor. I asked about *the bridge* and I found myself facing *the door*. Monica explained to me that *the door* is a better indication of her experience because the metaphor allows her to claim a measure of control over a process that might otherwise seem out of her control. "I know I'm off the bridge," she told me confidently, "because I have a better sense of myself professionally and personally." What is important about *the door*, Monica insisted, is "that symbolism of me trying to get in." Access becomes something for her to claim actively rather than something for her to accept passively. But *the door* is also a barrier. Whereas *the bridge* might imply uniform, linear progress, *the door* reinforces the idea that there are obstacles to navigate, obstacles that endure long after students arrive on campus.

For those seeking to advocate for access and to advocate on behalf of students seeking it, we would do well to think imaginatively and critically about the metaphors we use to talk about access. We would do well to remember that, as Reynolds cautions, "spatial metaphors—from how writers find a way 'in' to where the boundaries are for different discourses—are not meant to be overcome, only recognized for the power they wield over our imaginations and for their frequent neglect of material conditions" (177). The "power" of any spatial metaphor used to talk about access, to talk about *having a place*, should be judged for its potential to heighten, not dampen, our sensitivity to the geography of access. Furthermore, the language used to explain the experience of access, such as the "upward-mobility machine" designation bestowed upon the UC system by the *New York Times*, should not be inaccessible to those most affected by it. We

should reside with students at the intersection of metaphor and materiality, lingering long enough so that students can tell us what they know about access and about the bridges, the doors, and whatever else they encounter along the way.

In conjunction with questions about *the bridge*, in every interview, I asked my subjects about how confident they were for facing a variety of postsecondary writing and communication situations. And I found that the process of becoming a confident writer and rhetor in residence is susceptible to fluctuations not unlike those impacting my subjects' perceptions of access. Initially, my three subjects spoke confidently about the writing and communication situations they had faced, were facing, or were expecting to face in college. Asked about her writing coursework, Anna told me during her second interview, "It's not difficult." She explained that the Bridge Program writing lab helped to confirm her expectations for college-level writing. "It was nice," she said, "to know that I had that [before starting courses in fall]". I asked her about her future coursework. "I know there's a lot of writing coming if I choose psychology," she said, referencing her prospective major. "I know I'm going to be writing," she added, "but I'm not sure what." Even as she contemplated unknown writing situations in the future, her confidence did not disappear. Exuding a similar level of confidence, Monica told me about a realization she had: "Once I started writing during Summer Bridge, I realized I just had to implement what I knew I had to." At most, then, the Bridge writing lab seems to have validated the confidence that these students brought with them to college.

This confidence extended to how my subjects responded to my offer to provide tutoring. I had hoped that this would give me a chance to interact with them through their writing. Yet, during the second round of interviews in winter quarter, which is when I started offering tutoring, none of them really took me up on my offer. All three were confident with the

rhetorical analysis essay that they were working on for their LDWR courses and none of them asked me to look at drafts. Monica and Anna wanted to brainstorm about final projects. Lauren, meanwhile, signaled that she just did not need my help. Now, a goal of the Bridge Program is producing confident writers or, as I suspect is the case for my subjects, sustaining the confidence of writers transitioning from high school to college. So, as an instructor involved with Bridge, this confidence was great to see. As a researcher, however, I wondered if this would change.

I noticed fluctuations beginning with the third and final round of interviews in spring quarter. Anna seemed to get even more confident by the end of her first year at UCI. Her positive outlook about future writing situations was bolstered by an interaction she had with some upper-division students at a social gathering for a campus organization. They told her about a qualitative research paper they were working on for an upper-division writing course. Expressing excitement about this kind of assignment, she told me, "I really want to do that." Lauren, who connected her confidence in her previous interview to feeling "more relaxed" about writing, was now facing an instructor she found to be acutely demanding. This instructor, Lauren explained, "wants to help us with writing, but also with worldviews and stuff like that," which resulted in Lauren feeling less relaxed and less confident about writing. As further indication of this unease, during her third interview, Lauren did take me up on my offer to provide tutoring.

Residing with students and listening to them tell us what they think we should know about their experience of access and how it influences their efforts to become writers and rhetors on campus can go a long way in helping us answer Powell's question: "[T]o what, exactly, are we asserting that we should provide students access?" In listening to my subjects discuss how they navigated the geographies of access, I noticed an overlap with the geographies of rhetorical education, with the civically minded and rhetorically self-aware actions that they sought out

while residing with other inhabitants on campus. As much as they wanted access to UCI's classrooms, Monica, Lauren, and Anna wanted access to its civic geography, to the campus life that, as they came to know it, was punctuated by campus organizations. I turn next to detailing this portion of my findings.

"Learning Doesn't Just Happen in a Classroom Setting": Residing with Others

In this section, I document how my subjects discussed their experiences of acclimating to what Chapman characterizes as "the working, experiential habitat of learners . . . gathered where they see the eyes and sense the body language of their compatriots, where the resistance and reinforcement of human encounter is a tactile, sensory experience." Acclimating to such a "habitat," I argue, in addition to *having a place*, requires *being there over time* amidst "the resistance and reinforcement of human encounter." Similar to what my subjects told me about the experience of access, this acclimation process plays out in a manner that is neither uniform nor linear. The impetus for this section derives from the principle espoused by Reynolds that students, "as agents who move through the world, know a great deal more about 'writing' than they think they do—not that they are holding out on us, but that we haven't yet tapped their spatial imaginations or studied their moves." Because of this, she continues, "we should investigate encounters with place and space and reconsider the kinds of movement (and stillness) that characterize acts of writing and places for learning" (176). When asked to divulge their "spatial imaginations," my three subjects collectively provide a dynamic portrait of the "moves" they made while taking up residence on campus. This portrait reveals a place of learning functioning as a multifaceted site of rhetorical education that compels inhabitants to encounter and interact with others in a variety curricular and not-strictly-curricular venues.

Monica, Lauren, and Anna all talked about how the Bridge Program encouraged them to see the campus as more than just a place for academic engagement. In her first interview, Lauren explained, "The campus provides the resources to expand your learning. It's not just a bunch of buildings. It's a place where you're supposed to have growth and let your mind explore." Monica, too, told me that the Bridge Program influenced her perception of the campus, explaining to me that Bridge helped her realize that "learning doesn't just happen in a classroom setting." She detailed her efforts to get involved and interact with others, which included going to a variety of events on campus. She also talked about learning from informal interactions. I asked her for an example and she told me about an encounter she had during her first quarter with a male student from Dubai. They talked about soccer and he was surprised she knew so much because women do not usually play soccer in Dubai. She extrapolated the following lesson: "The people I'm living with are not going to be the same, not the same backgrounds. . . . It's really important for us to understand other people, about where they come from."

This recognition of the campus as more than just a place for academic engagement manifested most clearly in my subjects' participation in campus organizations. In her first interview, Anna talked about the significance of an assignment in her Bridge Program university studies class that asked her to research organizations using an institutional database. This helped to frame the campus as a space infused with cocurricular activities. Monica, too, reported on the importance of this assignment. Anna started the school year involved with a community service club; however, by winter quarter, she did not "feel connected" to the club and, fighting back tears in her second interview, she talked about not feeling entirely welcomed by other members. Not content to remain uninvolved, she researched other organizations online just as she had done during Bridge. "I went through all of them," she reported. Following her growing interest in

psychology, Anna told me about a club for Hispanic and Latinx psychology majors. "Since it's academic," she said, "it'll be connected to my major and that'll be helpful." She concluded, "I want to be passionate about something . . . [and] a club could help with that."

Anna's efforts to find the right organization for her, along with the views of the campus articulated by Lauren and Monica, epitomize the workings of an involving college, a concept advanced by George D. Kuh, et al. to explain "[the] blurred, fuzzy lines between what, where, and how students learn in college" (3). An involving college is one where a student's education exceeds curricular spaces and where every interaction is perceived as latent with pedagogical potential. There is a spatial dimension to this, as C. Carney Strange and James H. Banning point out in their attempt to articulate the "socially catalytic" nature of campuses, or "[the] extent to which the design and layout [of a campus] facilitates interaction" (145). Echoing the findings of Kuh, et al., Strange and Banning believe that campuses should be appraised for how well they promote interactions and for how well they compel inhabitants to learn from these interactions. In a discussion linking campus design to learning, Paul Temple introduces the term "encounter management" (7), a helpful if slightly technocratic-sounding way to think about designing campuses that generate interactions like the one Monica had with the student from Dubai. Temple defines encounter management as the use of "design features to bring people together in settings where mutually beneficial interactions may occur" (7). But, as Temple is careful to note, "the link to better educational outcomes comes through complex interactions between space and people, rather than simply by providing people with a particular type of working or social environment" (10). That is, while design is important, how people take up residence in a space meant to manage encounters and generate interactions is more important. After all, in order to

interact with that student from Dubai, Monica needed to have a disposition that welcomed such encounters.

In her second interview, Lauren provided a textbook example of a campus encounter. At the outset of our interview, she informed me that, as soon as it was over, she had to hustle over to a different part of campus to participate in a demonstration for V-Day, a day of action meant to raise awareness about violence against women. She told me that, connected to her V-Day activism, she would be performing in *The Vagina Monologues* on campus. I asked about how she got involved with the organization behind these activities. "They had a booth . . . on Ring Road near Langson," she told me, referencing the major pedestrian thoroughfare encircling the UCI campus (Ring Road) and the central library (Langson), an ideal spot for a campus encounter. Lauren continued, "The girl [at the booth] was like, 'Hey, would you like to participate?' And I was like, 'Ok.' And I took a flyer. . . . I didn't go to the first two auditions. I went to the third one and got a call-back and made it." Lauren related the story of this encounter in a matter-of-fact tone, which suggests that she anticipated encounters like this to happen on campus. She expected the campus to manage her encounters.[11] I followed up on this topic with Lauren in her third interview. She revealed that, while she anticipated encounters on campus, she did not anticipate where the interactions would lead. "I expected to be in a couple of clubs," she told me, "but I never expected to be in a movement or anything." This openness to the unexpected seems to have been a beneficial disposition for Lauren as she went about taking up residence on the UCI campus. She explained that, just the night before our third interview, she participated in Take

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[11] As I was walking away from the interview site, I encountered a group of V-Day demonstrators, perhaps the very same group Lauren was preparing to join. Furthermore, the following day, I encountered Lauren on Ring Road publicizing her upcoming *Monologues* performance. This made me consider the serendipitous nature of our interview. Had Lauren and I not met on campus on a day when she was planning to be involved in demonstrations, I cannot say for sure that this topic would have come up during our interview.

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Back the Night (TBTN), an event meant to raise awareness about sexual violence on college campuses. The TBTN activities were organized in part by the Campus Assault Resources and Education (CARE) office at UCI. In order to stay involved with this type of campus-based advocacy, Lauren expressed an interest in applying to be a Right to KNOW (RTN) peer educator for CARE. Coincidentally, Anna, too, participated in TBTN and, like Lauren, applied to become an RTN peer educator.[12]

Both Lauren and Anna linked their involvement in this ecology of campus-based advocacy to the effects of *being there over time* on campus. Lauren said that interacting with others affirms her sense of belonging, a vital consideration in the discourse surrounding access to higher education. Compared to high school where she "never really found [her] niche," Lauren reported that her involvement during her first year at UCI provided her with a sense of belonging in the present and, also, a sense of direction for the future. "I've found people where I feel like I'm myself," she explained, "I feel . . . [like] I know where I'm supposed to go." Anna, who expressed an overwhelming desire to contribute to UCI, found an opportunity to do so via this ecology of advocacy. She told me that her desire to contribute was "always internal," but she only acted on it when she "had that external motivation" of attending TBTN, interacting with others, and finding out about the RTN peer educator program.

The notion that a campus should promote interaction with others speaks to the ideal notion long associated with higher education that college is an opportunity for students to grow and mature as participants in broader cultural, social, and political flows. In this way, the notion

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[12] Anna directed me to the UCI CARE website where I found this description of the RTN peer educator program: "The individuals that are selected must attend 15 hours of training . . . . This training takes a holistic approach in assessing the problem of sexual assault. . . . The students are then prepared to design and implement educational programming for their peers, thus promoting prevention of sexual assault through awareness" ("Peer").

also resonates with Jessica Enoch's definition of rhetorical education that, as I explored in Chapter One, compels us to attend to geographies like campuses where people learn and deploy "the rhetorical strategies, language practices, and bodily and social behaviors that make possible their participation in communal and civic affairs" (7-8). In the remainder of this section, I focus on substantiating my claim that the campus is a multifaceted site of rhetorical education by turning to Monica's extensive involvement with a campus organization concerned with advocating and agitating for immigrant rights.

Monica's involvement with this organization started with an encounter that, as in Lauren's case, led to activism on campus. From the start, Monica presented herself as a very involved student. She frequented events on campus, especially in her first quarter. For Monica, *being there over time* on campus meant striving to stay involved in not-strictly-curricular activities. She even went so far as to look into starting her own organization. The hypothetical organization, she told me during her first interview, would reach out to disadvantaged high school students and offer assistance with completing college applications. As Monica explained, "It's the kind of help I didn't have." While she decided not to follow through with this, I remained interested in Monica's commitment to cocurricular engagement. In my third interview with Monica, much of our time was spent talking about her involvement with an immigrant rights organization on campus. "I never thought I would be in such a group," she explained, especially because, with regards to the activist dimension of the organization, "I'm not that type of person." But, as with Lauren, Monica's openness to the unexpected proved to be a beneficial disposition for her to assume.

Importantly, an encounter in a curricular setting prompted Monica's involvement with this organization. During spring quarter, enrolled in an anthropology course, Monica developed a

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strong bond with the TA, a grad student studying migrant women. Monica, herself an immigrant, expressed interest in the topic and visited the TA during office hours to talk about it. Responding to Monica's interest, the TA told her about the immigrant rights organization and encouraged her to attend a meeting. "I went there awkwardly," Monica told me, making it clear that she would not have attended without the encouragement from her TA. But, upon seeing the extent to which it is a "student-led [organization] . . . trying to grow without much help from the school," Monica felt compelled to participate. Tying her personal connection with the organization to its pedagogical potential, she explained in spatially evocative language that "[things] are happening and they are related to you, but you just never notice unless you put yourself in a space where you learn those things." For Monica, this campus organization provided "a space" to engage with issues "happening" around her; that is, in Enoch's words, this organization "[made] possible [Monica's] participation in communal and civic affairs."

Monica and I met for our third and final interview during "No Human Being Is Illegal Week," a weeklong series of actions and demonstrations led in part by this organization that Monica had recently joined. So, as was the case for my interview with Lauren on V-Day, my interview with Monica during this busy time proved to be an illuminating bit of luck for my research. She was eager to tell me about the organization and, in the process, she revealed how her involvement benefitted her rhetorical education. Monica explained that the organization strives to secure resources for immigrant students by communicating with others on the UCI campus and beyond. Monica felt that, especially with UCI "being such a diverse community," circulating the "full information" about the challenges that immigrant students face is an objective worthy of her involvement. In a sign that this could prove to be a vital extension of her rhetorical education, Monica told me, "I really want to be the communications person . . .

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because I really like being the in-between person between two groups of people." She wanted to take on the responsibility of reaching out to correspond with "staff, faculty, and other UCs, and county organizations" in pursuit of the organization's mission.

Her involvement with this organization came up again later in the interview when I asked about what she learned from the writing instruction she received during the Bridge Program. She explained that it helped her recognize the "underlying foundation of . . . know[ing] what to do, how to do it, and the limits or the things I shouldn't be doing." Drawing upon an example to explain what she meant, she turned not to a curricular example, but rather to one tied to the immigrant rights organization. Telling me about "volunteer[ing] to write a letter to other organizations to help us," she explained that, with this letter, she knew she could not sound "too desperate" and that she had to keep it "professional" in the hopes of convincing her readers. While she did not describe it as such, I interpret this as an instance of Monica exercising both rhetorical flexibility and genre awareness, two terms that Monica likely encountered in her Bridge writing instruction and again in her LDWR courses. Even more compelling is Monica's willingness to look beyond curricular spaces when considering her experience as a writer and rhetor taking up residence on campus.

Yet, as she got more involved with the campus organization, Monica's willingness clashed with her ability to succeed in the LDWR course in which she was enrolled. Calling her experience in this research-intensive course "bittersweet," she expressed concern about the amount and type of group work assigned in the course. Monica told me that, as part of the assigned group work, she needed to create an awareness campaign on social media. When we met for our interview, she was in the midst of working on this assignment. She seemed very dissatisfied with it and she talked extensively about the challenge of working with

procrastinating, unmotivated peers. Strikingly, as I documented above, Monica was, at this very same time, engaged in a weeklong series of actions and demonstrations to raise awareness about immigrant rights on campus. I asked her about the coincidence and whether or not she saw any advantage to participating simultaneously in these two similar activities, albeit one curricular and one cocurricular. She told me, in a resolutely dejected tone, that she had to forgo substantial involvement with her club's activities in order to work on the awareness campaign for her LDWR course, "which is unfortunate," she said, "because I really wanted to be a part of [the actions and demonstrations on campus]."

Monica's struggle with juggling curricular and cocurricular commitments is one faced by many students, especially those, like her, that seek to maximize opportunities to get involved. The research on involving colleges argues that getting students involved in a range of activities is vital for their success in college. This suggests, though, that, to succeed, students just need to do more. They need to do extra by tapping into what Strange and Banning identify as the "socially catalytic" campus environment. But doing more is not always easy. Doing extra is not necessarily a sustainable way of *being there over time* on campus. Monica, who so typified an involved student in her first interview, faced challenges with this throughout her first year. She told me in her second interview that she faltered academically during her first quarter and, as a result, she was put on a form of academic probation. She responded by changing the way she resided on campus. "I haven't gone to as many events as I did last quarter," she told me. By her third interview, her curricular and cocurricular commitments were in direct competition for her time and attention, despite the fact that they were similar in nature. This is, to me, the most confounding aspect of Monica's experience because it reveals that the demand to take up residence in the midst of an involving college can be overwhelming and even detrimentally so.

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In *Graduating Class*, Goodwin challenges the assertion that students who participate in a range of activities are more likely to succeed academically. In what she deems a "significant conclusion," Goodwin finds that "students succeeded and were able to graduate despite, or in spite of, their involvement in campus activities. Higher levels of involvement did not correlate with higher academic achievement" (173). Goodwin does document the cocurricular involvement of some students, noting the benefits that accrue to students from these "opportunities to further define their collective identities and exercise their leadership potential" (173). Yet, her conclusion suggests that, at least in terms of academic success, extensive involvement in cocurricular activities is not ideal for every student. She connects this to the fact that many of the underrepresented students she studies have off-campus work and family commitments that make their lives "too complicated" for involvement in campus activities (173). Goodwin's conclusion problematizes the portrait of an involving college, while also reinforcing for those who would define access in terms of academic success that taking up residence on campus need not entail involvement beyond the curriculum.

However, I do not think Monica, or Lauren and Anna, for that matter, would abide by such a relatively restricted notion of residing on campus. They all wanted more than just academic success. For Monica, residing on campus meant embracing campus organizations and other forms of cocurricular engagement. In her third interview, she explained that, "as we are growing academically and professionally, outside factors like the community are pretty much what makes us develop even further. There's a limit in classrooms." Monica was convinced, and, frankly, was persuasive enough to convince me, that *being there over time* with this "community" on campus was essential to her long-term success at UCI and beyond. "If you're not really willing to go out into the community, you're not able to learn as much," she

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concluded. While in rhet/comp scholarship the impulse to "go out into the community" often signifies breaching the limits of the proverbial ivory tower to engage with people and places beyond campus, in this instance, Monica was talking explicitly about people and places on campus. For her, the community to engage with consists of her fellow campus inhabitants and the limits to exceed are those of the curriculum.

As I move to wrap up this summary of my findings, I return again to Powell's question: "[T]o what, exactly, are we asserting that we should provide students access?" How would students answer this question? What happens to discussions of access, rhetorical education, and campus encounters if we add in student self-determination? It strikes me that, in Monica's case, faced with two similar activities, one curricular and the other cocurricular, she might push for some combination. That is, she might want to see, in the words of Alexander and Jarratt, "the curricular and the cocurricular, the formally sponsored and the self-sponsored, as mutually informing resources" (542). Rather than having to choose one over the other, Monica might want to be supported in pursuing both in order to find out the extent to which they are, indeed, "mutually informing." I do not mean to advocate for merging the curricular and the cocurricular. I do not think, for instance, that rhet/comp teacher-scholars should rashly cast their pedagogical gaze towards a cocurricular activity in order to claim it for curricular purposes. Inevitably, such imperial ambitions risk becoming muddled attempts by instructors at making the curricular space of the classroom matter to students' lives outside of it. What I suggest, contra Kuh, et al., is that we not see the lines demarcating where students learn on campus as "blurred" and "fuzzy," as this risks erasing the important distinctions that students, instructors, and administrators make between curricular and cocurricular activities. Instead, we should recognize these demarcations in order to appreciate that the campus, more than a collection of curricular spaces, functions as a

multifaceted site of rhetorical education for those who seek to imagine and inhabit it as such. We need intensely varied and delineated campuses, not muddled ones. In the conclusion, I expand on how we might help students in summer transition programs imagine and inhabit such spaces.

The Consequentiality of *Where*

In the conclusion to their book on involving colleges, Kuh, et al. leave their readers with the following advice:

> Students . . . do not think of their lives as bifurcated by the classroom door. For students, college is a stream of learning opportunities: challenges, relationships, discoveries, fun, disappointments, and successes. *Where* these opportunities are encountered is, for the most part, irrelevant; what is important is that students learn. (347)

While the final sentence reads like a pithy educational epigram and, therefore, is likely to be greeted with casual acceptance by most readers, the despatialized language strikes me as curiously out of step with the argument that Kuh, et al. make about campuses functioning as holistic pedagogical environments. Falling for the allure of *wherever*, Kuh, et al.'s conclusion muddles the specifics with regards to *where* students learn on campus. Similarly, Strange and Banning elide the issue of *where* precisely learning happens on campuses when they write about engaging students in "a continuous and seamless experience of learning" (154). As demonstrated by the experiential narratives presented in this chapter, taking up residence on campus is anything but "a continuous and seamless experience." In my estimation, what students learn, as well as why and how and when they learn, is bound up in the consequentiality of *where* students learn. I have no interest in muddling *where* students learn on campus because, by obscuring the geography, this turns a multifaceted site of rhetorical education into an imprecisely articulated and potentially bewildering *wherever*. If rhet/comp teacher-scholars need "to think more

capaciously about the many different spaces in which rhetorical education might take place"

(Alexander and Jarratt 528), then I am interested in attending to *where* students learn on

campuses, not in some vain effort to record and catalogue every space, but in a hopeful effort to

appreciate that campuses thrive as sites for rhetorical education precisely because they provide

"many different spaces." Such an appreciation, in turn, can help us "to think more capaciously"

about the civic geographies to which students want access. In this conclusion, emphasizing the

convergence between the geographies of access and the geographies of rhetorical education, I

offer suggestions for writing and rhetoric instruction in summer transition programs.

Importantly, based on the findings I shared in this chapter, I do not see students'

experiences in summer transition programs as isolated from the rest of their time in higher

education. So, to focus only on what can be implemented in summer transition programs is to

miss the point that these programs are vitally interconnected with students' subsequent

experiences in higher education. A summer transition program should not be seen as a one-stop,

fix-it shop where the aim is simply to help students with *getting in*. If we frame a summer

transition program as "a kind of academic 'boot camp,' providing reviews of basic math, writing,

or reading skills" and "a way of quickly resolving skill deficits without losing academic

momentum" (Douglas and Attewell 90), then, inevitably, the program suffers from seeming

inauthentic to students and instructors alike. Goodwin notes that some of her subjects were

concerned about "the artificial nature" of the summer transition program in which they were

enrolled (*Resilient Spirits* 128). For these students, the program seemed too good to be true

because, in a sense, it was. Summer transition programs must juggle the goal of preparing

students for academic rigor with the goal of supporting social cohesion by having a relatively

small cohort of students participating in a narrowly curated selection of courses. This is, of

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course, unlike what the students are likely to experience when they begin their first full academic term, and, while only intuited by a few students in Goodwin's study, the difference can be jarring. In my study, Anna intuited this inauthenticity. During her first interview, Anna explained that she found the Bridge Program coursework "easier" than the "more stressful" courses she was enrolled in for fall quarter. Though this might be unavoidable, what can be done to diminish the sense that a summer transition program is merely an easy warm-up to the real, authentic, and "more stressful" coursework that is to come?

Certainly, we can attend to the language we use to describe summer transition programs. Removing any indicators of inauthenticity will help. We can, for example, avoid framing these programs as preparatory boot camps, which, aside from turning instructors into drill sergeants and students into new recruits, dictates that curricula for summer transition programs should consist of little more than academically oriented skill-and-drill exercises. For this reason, I appreciate the description of UCI's Bridge Program as a program "designed to help . . . [students] make the best possible academic and social transition to UCI" ("Program"). I asked my primary subjects about this description, and they, too, appreciated it and felt that it accurately reflected the program's purpose. If we frame students' experiences in summer transition programs as the first steps towards taking up residence on a college campus, then, perhaps, we can think dynamically about the writing and rhetoric instruction offered in such programs and about how this instruction can aid students in negotiating the geographies of access and rhetorical education.

For instance, to engage students' desires for *having a place* on campus, we might take up the metaphors of access as objects of study. With language a focal point in any writing and rhetoric course, we might do our students and ourselves a favor by concentrating on the

vicissitudes of the discourse surrounding access to higher education. We might linger with students at the intersection of metaphor and materiality in order to think critically about how, in Friend's words, "figurative language shapes our thinking and behavior in powerful ways." We might subject the language of *having a place* to similar scrutiny, examining the extent to which this common sentiment puts the onus on the individual and thus potentially discourages efforts "[to transcend] narrow self-interest" amidst a civic geography (Philo, Askins, and Cook 360). As for *being there over time* on campus, we might consider how some typical aspects of writing and rhetoric instruction mesh with what Strange and Banning identify as the "socially catalytic" environment of campuses. Such an environment is one that many rhet/comp teacher-scholars try to generate in their classrooms using a range of interactive teaching strategies. To what extent can our classrooms not simply imitate the "socially catalytic" campus environment but actively contribute to its construction? We might refashion Temple's term and consider serving as "encounter managers" by designing writing and rhetoric instruction that prompts students to anticipate and plan for facing a variety of postsecondary writing and communication situations in both curricular and cocurricular venues. Finally, we might prompt students to speculate about their futures as writers and rhetors in residence. We might make residing amidst Chapman's "habitat of learners" a key consideration, especially insofar as this aligns with exploring the prospects for a distinctly campus-based rhetorical education. For instance, taking inspiration from an assignment in the Bridge Program university studies course that I highlighted in my findings, we might consider asking students to look into, write about, and analyze the rhetoric of campus clubs and organizations. We might ask students to plan for how they can engage in curricular and cocurricular activities that are, in Alexander and Jarratt's words, "mutually informing." Guided by Enoch's definition of rhetorical education, we might also prompt

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discussions about "the rhetorical strategies, language practices, and bodily and social behaviors that make possible" encounters and interactions with others on campus.

My intent in assembling and presenting the narratives of Monica, Lauren, and Anna has been to advance the ongoing work of figuring out how writing and rhetoric instruction contributes to assisting students from underrepresented backgrounds negotiate the geographies of access. I have tried assiduously to maintain that the geographies of access coexist with the geographies of rhetorical education and that these two geographies converge in one notable location: the campus. As we help students become writers and rhetors cognizant of the extent to which, through ways curricular and cocurricular, they shape and are shaped by the terrain they inhabit, we can ourselves learn to better appreciate and constantly reevaluate how our campuses function as multifaceted sites of rhetorical education. This should mean identifying the successes, like Lauren's encounter that led to her participation in V-Day, and the disappointments, like Monica's being unable to satisfactorily resolve the clash between her curricular and cocurricular commitments. With an eye towards the features of campus life that find writers and rhetors attempting to shape the institutional terrain without always overtly succeeding, I consider in the next chapter a debate that unfolded across the pages of the UCI campus newspaper in the early 1980s about siting the Nixon Presidential Library on campus.

THREE

Campus Values: College Writing, the Campus Newspaper, and the Nixon Library Debate at UC Irvine

A campus is . . . a complex physical record of the sometimes coherent but usually conflicting ideologies, values, and educational philosophies that have controlled the institution's development.
- David E. Whisnant

The UC Irvine image of being nothing but a scientist factory could have been erased. But no. Thanks to a small, but vocal, minority in the academic senate, a prized archives of knowledge, history and politics will not be located here.
- Warren Bobrow

In early 1983, UC Irvine was embroiled in a debate over whether to serve as the host site for the presidential library of Richard M. Nixon, the 37th President of the United States. A few years earlier, Duke University confronted the same prospect of associating its campus with the controversial legacy of a president less than a decade removed from his resignation. Duke, the first choice of Nixon, a graduate of the university's law school, ultimately rejected the library. Other locations were sought, and, after some backchannel discussions between Nixon's advisors and UCI Chancellor Daniel Aldrich, the prospect of UCI landing the library was made public in 1983. Nixon had no direct affiliation with the institution, but he was born in Orange County. UCI, a young university with not even twenty years of accumulated history, could acquire the presidential library of a native son. The implications were not limited to the campus and the region, as hosting any presidential landmark would alter UCI's national and international standing. But Nixon was not just any president. How would this particular president's library affect UCI's image?

The debate crackled across the pages of the student-run campus newspaper, *The New University* (*New U*), for nearly three months, with students, faculty, administrators, staff, and

nearby residents weighing in on the benefits and disadvantages of siting the library at UCI. The first *New U* article to appear on the topic, published in early February, reported that a phone survey of "prominent UCI faculty showed mixed initial reaction" (Casey, "UCI" 1). Even at this early stage, members of the campus community were wrangling with the major issues that would sustain the debate, such as concerns about the library's purpose. "Most people," Humanities Dean Kendall Bailes explained, "feel that if it is primarily a research library, under the control of the University, it would be a valuable resource" (8). As the debate intensified in late February, opponents voiced concerns about the "stigma" and the "taint" that would accompany the library (Casey, "Key" 9). They speculated that it would attract tourists, protestors, and other undesirable visitors whose presence was likely to disturb campus life. Supporters, however, amplified claims about the library's intrinsic worth. A *New U* article from early March reported that many in favor of the library believed that its "historical and academic value out-weighed the negative aspects" (Casey, "Library" 6). As Vice Chancellor William Lillyman quipped, "If Satan's archives existed or if Stalin's archives existed, I would want them. I think the historical importance of [Nixon's] archives goes without saying" (6). Supporters like Lillyman were sure that the library, which would put UCI on a small list of campuses affiliated with these presidential landmarks, would be a much-appreciated addition to a campus in need of some outward display of its increasing institutional profile. Supporters insisted that, no matter the president with which the library was associated, it would be of *value* to the campus. Far less clear, opponents countered, was what acquiring the library would mean for UCI's *values*.

Clearly, the Nixon library debate at UCI was not just about the Nixon library. It was not just a singular dispute about a singular landmark. The debate, which ended with UCI rejecting the library, involved inhabitants of the campus and the surrounding area creating and conveying

knowledge about the campus in order to intervene in its social and material makeup. Not unlike the student-led affordable housing campaign that I documented in Chapter One, the debate over the Nixon library reflects the more casual but no less consequential instances of campus planning that emerge as inhabitants take up residence on campus and seek to influence its development. "Planning," Arthur J. Lidsky explains, "gives institutions an opportunity to ask fundamental questions about mission, program, fiscal resources, facilities, and environs" (75). The *New U* record of the Nixon library debate demonstrates in dramatic and compelling fashion the role that campus publications can play in sponsoring conversations about these "fundamental questions" among inhabitants. Even more so than conversations among planners and stakeholders when the campus is a nascent construct, these conversations among actual inhabitants are crucially entangled with campus values, especially if the built environment is perceived as a legible expression of those values. M. Perry Chapman conveys this perception, which is widespread in the literature of campus planning, in its most complete form: "The character of the place must say something to its constituents about institutional values and why those constituents are joined in both the personal and the civic pursuit of those values in that place" (xxxi). Chapman's imperative draws a direct correlation between the ideological coherence of the campus and its capacity to function as a civic geography. What about the other side of this communicative scenario? What responses do campus built environments elicit from inhabitants? How and why do campus inhabitants communicate in response to this ideologically fraught terrain?

I am particularly interested in exploring the implications of these questions for college writing, that capacious and imprecise term that is the focal point of so much rhet/comp scholarship. If we choose to define college writing as an activity that, in the words of Haivan V. Hoang, "requires engagement with academic disciplines *as well as* the politicized sites of college

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campuses" (W386), then I think it behooves rhet/comp teacher-scholars to consider the literacy practices through which campus inhabitants reaffirm and/or disrupt the supposed ideological coherence of the civic geographies they inhabit. Through problematizing the perception of campuses as legible expressions of institutional values, I seek a bold declaration regarding the synergy between our field's most prominent sites and our field's civic mission. Hoang articulates this synergy when, in prefacing her study of a Vietnamese-American student group and their unsuccessful efforts to counteract the defunding of a high school outreach program, she writes that the civic mission of rhet/comp "continues to resonate for many of us who believe that teaching writing is about preparing students to critically express themselves within public forums, including universities" (W386). I take seriously the idea that campuses are "public forums," and, therefore, pushing for a bolder declaration, I think we must avoid describing the engagement of students on campuses as preparatory because it dilutes the engagement by framing campuses as mere training grounds. But this is no rehearsal. The students participating in the Nixon library debate, just like the students depicted in Hoang's article, are not training for public engagement; they are engaging publicly and authentically in discussions about campus values and in efforts to influence the social and material makeup of the terrain they inhabit.

By holding up the *New U* record of the Nixon library debate as evidence of how campus inhabitants talk back to the terrain, I aim to refine the definition of college writing as a distinctly location-based activity tied to the civic geographies with(in) which it emerges. Also, confronting notions of what counts as college writing, I extend a line of inquiry that appraises campus publications as equal to, rather than extraneous to, writing produced in formal instructional settings. Such an appraisal recaptures the spirit of Ken Macrorie's 1963 encomium of such publications, ironically titled "Spitting on the Campus Newspaper," in which he calls on writing

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and rhetoric instructors to drop their patronizing disregard and to appreciate the vital immediacy of these public venues for writing on college campuses. "Suppose we hold our venom in the back of our mouths for a while," he argues, "and consider our dedication to writing. If we look for words alive in the campus paper, we will find them" (28). Encouraged by a similar intuition about campus publications, in this chapter, I draw out the rhetorical and spatial significance of the *New U* record of the Nixon library debate to demonstrate how campus publications serve as notable venues, and perhaps *the* notable venues, for promoting literacy practices that engage with campus values.

By rhetorical significance, I allude to archival studies by David Gold and Susan C. Jarratt that explore, in Jarratt's words, "the viability" of a publication to serve "as a contestatory public space" for students and others connected to the institution (141). Gold's article "Beyond the Classroom Walls: Student Writing at Texas Woman's University [TWU], 1901-1939" offers a site-specific analysis of cocurricular writing. Gold focuses on *Daedalian*, a literary journal that, as he argues, served as "an enculturating tool" for TWU students (272). Gold surmises that the journal enabled participation within the civic geography of the campus and beyond it: "What I find important in TWU student writing is not the individual political positions students hold but the clear assertion of political opinions on controversial topics in a public forum" (275). In "Classics and Counterpublics in Nineteenth-Century Historically Black Colleges," Jarratt analyzes publications from three Historically Black Colleges and Universities (HBCUs) for evidence of how students responded to the classical aspects of their rhetorical training. In stark contrast to "complaints" about such curricula raised at elite, white universities, Jarratt finds "passionate pleas to preserve classical learning made by students and alumni of the HBCUs" (139). So, just as these campus publications permitted students to reflect on rhetorical training,

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they also permitted students to enact their training by "try[ing] on the ethos of the educated citizen . . . and engaging in critical exchange about questions of collective concern" (141). Both Gold and Jarratt are motivated by a historiographical impulse to deepen what is known about writing and rhetoric at a specific site or among a specific group of people. This explains why Jarratt finds the campus publications so rewarding; they consist of the student voices she wants to add to the historical record. "Even more vividly than 'student writing,' these publications give access," Jarratt writes, "to students as writers in the strong sense" (135). Like Macrorie's "words alive," Jarratt's "strong sense" is tied to the palpably rich rhetorical significance of these publications. Such publications can contain texts that originated as curricular products; yet, importantly, the rhetorical significance shifts as these texts see publication, reach new readers, serve new purposes, and interact differently with the spaces through which they circulate.

As campus publications circulate within and beyond campuses, their spatial significance also shifts. By spatial significance, I mean what Nathan Shepley identifies in his study of archival materials as "the writing's spatial work" (74). Exploring this phenomenon in *Placing the History of College Writing: Stories from the Incomplete Archive*, Shepley considers a range of curricular and cocurricular texts and institutional documents such as course catalogs and publicity materials from Ohio University (OU) and the University of Houston (UH). Shepley argues that the materials show "that shapers of composition practices included savvy instructors, administrators, and students (people usually highlighted in studies of historical student writing), as well as civic clubs, city leaders, physical infrastructure, state politicians, and K-12 and other postsecondary education organizations" (17). This insight about the broad geographies of influence leads Shepley to suggest a definition of college writing not dissimilar from the publicly engaged and spatially sensitive definition I outlined above: "At OU and UH, 'college' student

writing belonged as much to a bevy of surrounding people and interests as it did to students—a perspective worth applying to student writing today" (17-18). Shepley's study compels us to ask: What does it mean to define college writing by emphasizing not only *what* and *who* it involves but also *where* it takes place and *how* it interacts with that place. In this way, Shepley's impulse is more theoretical than historiographical. He explains that, rather than "accumulating site-specific historical information" (21), his study of archival materials from OU and UH is meant "to clarify and specify different avenues by which instructors and scholars can conceptualize how student writing has related, and may still relate, to its surroundings" (122). If we understand college writing as a distinctly location-based activity, then it always has something to tell us about the campuses in and around which it is based.

To that end, I use my *New U* source material to consider how contributors to the Nixon library debate expose the ideological fault lines of the terrain and unsettle the perception that a campus built environment is a legible expression of institutional values. I explore this perception more fully in the next section, pulling examples from the professional literature on campus planning and, also, from rhet/comp scholarship in order to explicate my two-part critique: first, the perception assumes that a campus is a stable enough social and material geography to be an easily legible expression of something as mercurial as campus values, and, second, the perception promotes the idea that, when reading for campus values, the built environment is the principal text to consider. Following David E. Whisnant's contention that any record of campus values is bound to be "sometimes coherent but usually conflicting" (545), I am interested in reading practices that get beneath the superficially uniform surface of the campus built environment. By reading campus publications, we can open up the ideologically fraught terrain, attending to how, in the moment, inhabitants use these publications to debate campus values and

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how, after the fact, these publications serve as records that expand our sense of what the built environment can and cannot reveal about campus values. After this section on the perils of reading campus built environments, I use the next section to summarize the Nixon library debate as I have come to understand it through seeking out alternative accounts of campus values in the pages of the *New U*. This summary lays the groundwork for my analysis that follows.

In the two sections that comprise this chapter's core, I analyze my source material: 11 issues of the *New U* published from February 1983 to May 1983, and particularly four letters to the editor and one opinion column. In the first of these two sections, I delineate three ideological fault lines that, emerging within the deliberative ecology surrounding the Nixon library, invite participants to wrangle over, as Lidsky would have it, "fundamental questions" about UCI's values: the academic value of the library, the regional values reflected in UCI's connection to its surroundings, and the civic values that UCI evinces as a public institution. In the second of these two sections, I analyze some of the final contributions to the *New U* record to assess engagement and efficacy. With a few exceptions, the record I scrutinize is comprised of contributors, mostly students, supporting the acquisition of the Nixon library. The outcome of the debate, the rejection of the library based on decisions made by a small group of faculty, was a great source of frustration for some UCI inhabitants, as exemplified by the epigraph from Warren Bobrow. This outcome substantiates my claim that campus built environments cannot account adequately for the values of the various constituencies that makeup a campus. With regards to the values articulated during the Nixon library debate, the built environment of UCI hides more than it shows. Still, assessing the lingering effects of the debate, I show that engagement with the ideological fault lines of the campus via a rhetorically and spatially significant publication like the campus newspaper can be interpreted as efficacious for supporters and opponents alike.

Admittedly, campus values are most commonly encountered as a uniform slate of vacuous, inoffensive slogans on an institutional website or in a promotional brochure. My study of the Nixon library debate demonstrates that campus values are anything but uniform, vacuous, or inoffensive when, scattered across the pages of campus publications, they are contested by students and also faculty, staff, and nearby residents in debates about the terrain they share. In the conclusion, insisting that the ideological fault lines of campuses should be brought to the fore of college writing, I consider how this chapter bolsters recent scholarship in rhet/comp on archival pedagogies and I reflect on my experience curating an exhibit of campus publications at UCI. The built environment of a campus is only one record to consider when scrutinizing campus values. Cultivating other records via research, pedagogy, and other not-strictly-curricular activities can aid, I believe, in refining and expanding what it means to situate college writing amidst the evolving geographies of college campuses.

The Perils of Reading Campus Built Environments

Ideological conflict is not necessarily detrimental to civic geographies. For campuses to be spaces where inhabitants can "feel connected to or associated with something 'larger' than themselves" (Philo, Askins, and Cook 357), they need to be spaces where inhabitants can openly debate those connections and associations. The point is not to romanticize conflict as the paramount form of rhetorical activity on campus but to appreciate campuses as sites where ideological conflict is inevitable and potentially constructive. While this is compatible with perceiving campuses as evolving entities and, indeed, as entities that evolve because of such conflict, it is much less compatible with perceiving them as legible expressions of institutional values. I understand that reading campuses as legible expressions is a move to appreciate campus planning as an artistic endeavor, as an endeavor that is not purely practical. And, in that regard, I

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am not a detractor. What I take issue with is that, on occasion, the promotion of this perception seemingly entails diminishing the vitality of campuses as evolving entities. Therefore, in this section, I document some notable instances of campuses being described as texts to be read and then, after reiterating my critique, I consider alternative reading practices, ultimately arriving at a justification for the practices I deploy to read the Nixon library debate at UCI.

For planners, the perception of campuses as legible expressions of institutional values is helpful in proactively dismissing claims that campuses are merely functional sites for researching, teaching, and learning. As conveyed by the editors of a book showcasing the campus-related projects of the prominent architectural firm Robert A.M. Stern, a firm that is, incidentally, responsible for designing the presidential library for George W. Bush at Southern Methodist University, a campus should be "an urbanistically and architecturally coherent place" comprised of component parts that "directly support shared social and intellectual values" (Dixon, Newman-Wise, and Grzywacz 11). Ostensibly, it is the task of planners to attend to the coherence of the built environment with every addition or modification and, likewise, it is the task of inhabitants to readily discern and appreciate this coherence. In the conclusion to his authoritative history of campus planning in the US, Paul Turner argues, "the campus reveals the power that a physical environment can possess as the embodiment of an institution's character" (305). Acknowledging this "power" assumes that "an institution's character" can be distilled into an architectural vocabulary and made manifest in material form, and, furthermore, that a built environment can be read with relative ease as a uniform "embodiment" of this character.

Turner's history, particularly the manner in which he highlights some key figures and institutions, is clearly influenced by the impulse to read campuses as essentially arguments in material form. Turner writes extensively about Thomas Jefferson's involvement with the

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University of Virginia (UVA) in the early nineteenth century. Jefferson dedicated the final years of his life to establishing the university, which included planning the campus. This provided an opportunity for the former US president to assert how institutions of higher education in the fledgling republic would be different from venerable European institutions. As Turner explains, the plan for UVA rejected the typical European model wherein one building housed all or most of an institution. Jefferson's campus design, influenced by other American universities such as Harvard and Yale, called for a dispersed "academical village" that would manifest as "an informal group of buildings, each having its own independence and individual character, as in any American town" (83). The designs of Frederick Law Olmstead provide another example in Turner's history of the extent to which campuses are framed as arguments in material form. While not as famous a name as Jefferson, Olmstead had a storied career as a landscape architect with many notable commissions, including Central Park in New York City. Turner credits Olmstead for influencing the design of many land-grant universities built after the passage of the Morrill Act in 1862. Advancing "transcendental notions" from earlier in the nineteenth century that viewed "nature as inherently more beautiful and uplifting than cities" (101), Olmstead's campus designs, according to Turner, expressed a distinct set of values. Turner explains that Olmstead's plans often called for "an irregular and picturesque arrangement of buildings in a setting suggesting a rural village or a naturalistic park," which were attractive for land-grant institutions because they reflected "modest rural values" and the growing consensus about the egalitarian purpose towards which higher education could be directed (150).

Yet, Olmstead is such an intriguing figure in Turner's history because, even though his outsized influence in evident, many of his plans never fully materialized. Indeed, unbuilt visions punctuate the history that Turner captures. For every plan realized, there are more that, either in

whole or in part, are left unrealized. The tradition of campus planning in the US is filled with campus *un*built environments. While various factors contribute to plans being discarded, it is oftentimes a matter of the values embedded in the plan failing to persuade trustees, faculty, students, and community members. This happened to Olmstead's design for the campus of what is now the University of Massachusetts at Amherst; the trustees rejected the plan, which was infused with Olmstead's appreciation for rural life and the natural world, and forced the university president to resign for supporting Olmstead's vision (142). Even once campuses are built, they are still subject to change based on the choices and actions of inhabitants. For instance, as Turner documents, faculty members at UVA eventually rejected campus buildings that integrated teaching and living, a key component of Jefferson's design (87). The problem with reading campus built environments as uniform texts is the attendant disregard for just how unsettled campuses and campus values really are.

Campus planners are not alone in promoting these problematic reading practices. In her contribution to *The Locations of Composition*, Nedra Reynolds asserts that the need for every student to confront the values of their institution manifests subtlety but unmistakably in interactions with the built environment: "The values of an institution (not to mention the endowment) are communicated loudly and clearly through the conditions for teaching and learning and through the ways in which space is used or assigned" ("Cultural" 260). Similarly, Douglass Reichert Powell, in his book on critical regionalism, demonstrates how and why one might go about reading a campus in a chapter that aims to fuse academic literacies with local and regional surroundings. "University life and its values," Powell laments, "are oriented toward and dedicated to a cosmopolitan ideal" (193). Evidence of this, he suggests, can be determined by reading the design of campuses. As an example, using both his firsthand observations and

archival materials, Powell explicates how the built environment of East Tennessee State University reinforces "dominant values in academic culture" that promote "a dismissive stance toward" local and regional surroundings (190). Brief though they are, these examples in rhet/comp scholarship reveal the pervasiveness of the perception, largely accepted and relatively undisputed, that a campus built environment expresses an institution's values.[13] The perils, in my estimation, are twofold. First, the perception assumes that a campus is a stable enough social and material geography to be an easily legible expression of something as mercurial as campus values. Second, it promotes the idea that, when reading for campus values, there is primarily one uniform text to consider. To be clear, I am not suggesting that we should entirely ignore what campus built environments reveal about campus values.[14] Rather, I am suggesting that, in line with a publicly engaged and spatially sensitive definition of college writing, we need to develop reading practices that get beneath the surface of a campus to excavate the ideological fault lines that roil below.

In "The University as a Space and the Future of the University," David E. Whisnant, a literary scholar and cultural historian, sets out to read campuses for a very specific reason. Writing in the 1970s amidst the lingering embers of late-1960s campus unrest in North America and Europe, Whisnant postulates that the "spatial fragmentation" of typical campus design enabled the unrest by enforcing divisions between disciplines, departments, and schools, between students, faculty, and administrators, and even among students based on social, cultural, and economic factors (546). While scrutinizing the historical specificity of Whisnant's article is

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[13] Other examples in rhet/comp, though not explicitly associated with the field's spatial turn, include Ellen Cushman's analysis of The Approach, a stairway connecting the campus of Rensselaer Polytechnic Institute to the surrounding community ("Rhetorician"), and Ira Shor's repeated references to the material conditions of his Staten Island campus (*Critical*; *When*).

[14] In fact, reading and analyzing the design of campuses are prominent activities in some of the campus-based writing and rhetoric assignments that I consider in my concluding chapter.

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beyond the purview of this chapter, I find his analysis compelling because of his rejection of the campus as a uniform text. Though Whisnant seems to yearn for ideological coherence, he does not shy away from acknowledging that a campus is, fundamentally, "a complex physical record of the sometimes coherent but usually conflicting ideologies, values, and educational philosophies that have controlled the institution's development" (545). In contrast to the scholarship cited above, Whisnant's distillation of campuses as unsettled terrain invites reading practices that are more meticulous, that get beneath the surface in pursuit of ideological conflict rather than ideological coherence.

How can this "complex physical record" be explored? The exploration must start with the recognition that the record is not exclusively represented in the built environment, and that, instead of just one record, there are numerous records that reflect in piecemeal fashion "the sometimes coherent but usually conflicting ideologies, values, and educational philosophies that have controlled the institution's development." The Nixon library, for instance, does not exist at UCI in the sense that there is not an entry for it in the record of the campus built environment. Presumably, then, it has no part to play in what Chapman describes as the "unalloyed account of what the institution is all about" (xxiii). But the campus built environment is only one record of campus values. A more meticulous exploration requires a set of practices that are less reliant on reading what is there and more reliant on reading what isn't there. One of the best places to find the Nixon library at UCI is in the pages of the student-run campus newspaper. Published weekly during the school year, the *New U* started publication in 1968 and, therefore, has been poised to capture much of UCI's fifty-year history. The Online Archive of UCI History contains a digitized collection of *New U* issues published between 1968 and 2003, amounting to an impressive 1292 items. Seeking to read the campus in a manner that appreciates what isn't there,

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I turn to this archive for source material. Specifically, as I summarize in the next section in order to set up the analysis that follows in the latter half of this chapter, I turn to 11 issues of the *New U* published from February 1983 to May 1983 that include mentions of the Nixon library.

Finding the Nixon Library at UCI

As it manifested in the pages of the *New U* (Table 2), the debate surrounding the Nixon library peaked in intensity in late February and early March. The six news articles, penned by staff writers Jim Casey and Tom Davey, contain information about the proposed library, responses from members of the campus community, and updates on both the negotiations taking place between UCI administrators and Nixon Foundation representatives and the discussions among faculty in the Academic Senate. The *New U* published three editorials on the subject of the Nixon library; all appear early on in the debate. In addition, they published three letters to the editor: one from a resident of Irvine, who ardently opposes the library, and two from UCI undergraduates, who support it. A guest opinion column, written by *New U* staffer Andrew J. Hoffman, appears in the February 8 edition. In this well-crafted reflective essay, Hoffman contemplates how Nixon, a ghoulish specter of his childhood, has transformed into a fascinating object of study, and, for this reason, he supports the library. There are six other mentions of the Nixon library, including a section of the March 8 edition that features the opinions of various students and one staff member. These other mentions also include news bulletins regarding the status of the negotiations and published minutes from meetings where members of the Associated Students of UC Irvine (ASUCI) voted on resolutions related to the library.

The UCI community got its first glimpse at how the Nixon library would change the campus built environment in articles published in the *New U*. Based on documents shared by Chancellor Aldrich and UCI's Office of Physical Planning, an article from February 22 explains

that "[t]he library building . . . [would] be two stories of steel and concrete with approximately 100,000 square feet of usable space," and it "would be located on 12 to 13 acres of university property near the corner of Campus and Culver drives" (Case, "Key" 9). Notably, this location is on the northeast corner of campus at the threshold between town and gown, between the city of Irvine and the campus of UCI. The construction of the library, the article continues, would be funded through private donations, the land would be leased by UCI "to the federal government in perpetuity," and the National Archives would staff the library (9), which is all in keeping with how presidential libraries are typically operated. The article describes the proposed complex both as a site for research and teaching and as a museum for exhibits and gatherings. The library would contain an archive of "over 4,000 hours of taped White House conversations" and various other materials from Nixon's time in the Oval Office (9). These materials became a key source of controversy, as opponents of the library were concerned about transparency and access to the archival holdings. But evident in this initial description published in the *New U* is the effort by administrators to delineate how the library would be an asset to UCI.

Table 2

Timeline of the Nixon Presidential Library Debate in the *New University*

Date	Content Related to Nixon Presidential Library
February 1, 1983	"UCI Enters Race for Nixon Library" (article)
	"Nixon Library: Of Course" (editorial)
February 8, 1983	"Nixon Library: Bidding for More Than Memories" (opinion column)
February 22, 1983	"Key Meetings Held on Nixon Library: Details on Library Proposal Emerge amid Signs Nixon to Choose Irvine" (article)

	"Nixon Redux" (editorial)
	"Hmmm…" (editorial)
	"Nix Nixon" (letter to the editor from Irvine resident)
	"ASUCI Column" (published minutes from meeting)
March 1, 1983	"Nixon Library" (letter to the editor from UCI student)
	"ASUCI Column" (published minutes from meeting)
March 8, 1983	"Library Bid Dropped as Faculty Debates: Nixon Library Proposal Put on Hold While Faculty Group Researches Pros and Cons" (article)
	Subject of "UCInquiry" section; "a weekly feature" based on "random interviews with students and staff"
March 29, 1983	"Group Extends Deadline for Nixon Library" (article)
April 5, 1983	"News Blackout Imposed on Nixon Library Negotiations" (article)
April 19, 1983	"Faculty Vote 72-6 [sic] to Seek Nixon Library: Aldrich Sends Proposal to Regents; Faculty Attach Conditions That May Hamper Bid" (article)
	"AGS [Associated Graduate Students] Says Nope to Nixon Library" (from "News in Brief" section)
April 26, 1983	"Faculty Goof" (letter to the editor from UCI student)
May 3, 1983	"Nixon Picks San Clemente Locale" (from "News in Brief" section)
May 31, 1983	Featured in "Top News Events of the Year"

By late March and April, the newspaper's coverage of the debate shifted largely to tracking a group of faculty members who, on behalf of the Academic Senate, assessed the prospect of hosting the library. There is also an article from April 5 reporting on the media blackout imposed by Chancellor Aldrich in response to reporting from the *Los Angeles Times*

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that, in his estimation, impeded deliberations (Davey, "News"). This reveals that, though I focus on the *New U*, the debate gained traction in media outlets beyond the campus. In mid-April, the Academic Senate voted 72-1 to pursue an agreement with Nixon Foundation officials. However, as reported in the *New U* on April 19, faculty members attached a series of stringent conditions, foremost among them a requirement for Nixon "to relinquish all control over his presidential papers," that many felt were designed to "kill" the prospect of UCI hosting the library ("Faculty Vote" 1).[15] And that is exactly what happened. The faculty's proposition was a non-starter, and, in late spring, the Nixon Foundation announced plans to site the library elsewhere in Orange County.[16] The last reference to the debate appears in the final *New U* issue of the 1983 school year, where UCI's rejection of the library, or, as some supporters of the library would have it, UCI's failure to secure it, is mentioned along with other noteworthy items, such as looming budget cuts, a months-long campaign to improve campus parking, and the water polo team's undefeated season.

This source material provides a record of an acutely contentious moment in the history of the development of the UCI campus, and, as such, it provides a glimpse at the ideological conflict that stirs just below the concrete-and-asphalt contours of the UCI campus, just below what Chapman all-too simplistically describes as "an unalloyed account of what the institution is all about." As one of those components that was considered but never built, the Nixon library is a key component of UCI's unbuilt environment that has just as much to say about the institution as any other built or unbuilt component of the campus. Reading what isn't there is about

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[15] The headline for the article states incorrectly that the vote was 72-6.
[16] The *New U* for May 3 reports that the Nixon Foundation planned to construct the library in San Clemente, a beach community roughly twenty-five miles south of the UCI campus. After resistance in San Clemente, the library opened in 1990 in Yorba Linda, Nixon's birthplace, a city just over twenty miles north of UCI.

scrutinizing the fault lines that run beneath the relatively staid landscape projected by the current configuration of the campus built environment. These fault lines are evidence of campus values being contested, being refashioned by inhabitants. These fault lines are evidence that campus values are, much like the campus itself, an evolving construction to which college writing in all its forms, including in campus publications, has much to contribute.

Writing the Ideological Fault Lines of a Campus

In this section, I analyze the *New U* record of the Nixon library debate, focusing on three fault lines that emerge within the deliberative ecology: academic value, regional values, and civic values. I maintain chronological continuity as much as possible in an effort 1) to maximize the clarity of my analysis and 2) to provide a sense of the ebb and flow of the debate as it unfolded in the *New U*. Although sparked by the Nixon library, this debate is more about the UCI campus, and, as such, I argue that what it offers campus inhabitants most of all is the opportunity to engage with each other to express and contest their interpretations of the social and material geography they share. While I maintain that this debate reveals more about campuses than it does about presidential libraries, I refer to literature on the latter topic as necessary to enhance my analysis. I turn now to some of that literature in order to contextualize my analysis.

Presidential libraries are relatively recent additions to the civic fabric of the US. In *Presidential Temples: How Memorials and Libraries Shape Public Memory*, a critical history of presidential libraries, Benjamin Hufbauer provides the following overview:

At the beginning of the twentieth century, the idea that a living ex-president would have a huge memorial building featuring a substantial museum, a vast archive with millions of items, and a staff dedicated to perpetuating that president's memory would have seemed

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un-American, but since 1941, self-commemoration has become an integral part of the modern presidency. (178)

As a matter of political science, Hufbauer interprets this development as an indication of the increasingly powerful role of the executive branch in the US government. The history of presidential libraries is intimately entwined with college campuses. Hufbauer credits those who worked to establish the library of John F. Kennedy with the concept of linking a presidential library with a university campus (71). JFK's library, affiliated with the University of Massachusetts, Boston, opened in 1979 after many years of planning. During this period of time, Lyndon B. Johnson's library opened in 1971 at the University of Texas, and, therefore, it is technically the first presidential library to claim a university affiliation (68). Since then, such an affiliation has been a common feature, with two notable exceptions: the Nixon and Reagan libraries, both of which are located in Southern California. Hufbauer writes that, largely in response to Reagan's library opening without a university affiliation, "The Office of Presidential Libraries in Washington, D.C. . . . now actively encourages the university model" (181).

The history of presidential libraries, brief though it is, is marked by notably acrimonious debates, and the model of associating a library with a campus seems only to intensify the acrimony.[17] In "Between Education and Propaganda: Public Controversy over Presidential Library Design," communication scholars Gordon R. Mitchell and Jennifer Kirk analyze debates surrounding the failed efforts to site the Nixon library at Duke in the early 1980s and, a couple of

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[17] In the most recent installment, the site selection process for Barack Obama's library has produced its share of intrigue. Some Hawaiians hoped that, as Obama's birthplace, the state could land the first presidential library located outside of the continental US (Parker). But, in May 2015, the University of Chicago was selected as host (Bosman and Switch). In 2013, right-wing media outlets circulated reports, later proven to be exaggerated, that construction for Obama's library in Chicago would involve destroying a home that Ronald Reagan lived in as a child (Suebsaeng).

years later, the Reagan library at Stanford.[18] Their analysis suggests that such debates flourish because "presidential library negotiations are sites of argumentation where a lack of codified rules governing institutional decision-making introduces contingency and invites competing viewpoints to be shared in the crucible of public debate" (226). That it entails claiming a prominent role in the civic fabric of the nation makes a debate about siting a presidential library on a campus that much more likely to engender ideological conflict.

For all the potential complications, early on in the debate over the Nixon library at UCI, supporters portray the arrangement in advantageously straightforward terms. The *New U* editorial from February 1, which contains a wholehearted endorsement of efforts to acquire the library, explains that there "appear to be no drawbacks to this deal for UCI" because the only thing "required of the University is 13 acres [of land]" (10). In a guest opinion column published February 8, Andrew J. Hoffman, an undergraduate studying English, reiterates this point. "The library will come cheaply," he writes in reference to the land required, because "on this campus land is something we have plenty of" (13). Supporters combine this portrayal of the arrangement with claims about the library's scholarly import. Challenging those who would reject the association with Nixon, Hoffman muses: "What are the potential drawbacks? A little temporary heat from those who would rather sacrifice the academic value of a collection of presidential papers than have anything to do with Nixon" (13). Supporters of the library rely on appeals like this throughout the debate. For instance, drawing comparisons to the JFK and LBJ libraries, the *New U* editorial from February 1 deems the Nixon library "a priceless scholarly treasure . . . [that] would act as a magnet to distinguished historians and political scientists" looking to study recent US history and politics (10). Such appeals shift the focus away from Nixon and towards

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[18] UCI had its own brief flirtation with Reagan's library in the spring of 1987.

the benefits of associating UCI with the small, exclusive network of campus-affiliated presidential libraries.

Echoing the February 1 *New U* editorial, many of the faculty voices that appear in the record of the debate downplay the specificity of Nixon, focusing instead more generally on the library's academic value. Professor Joseph Mcguire, acting dean of the Graduate School of Management, elaborates on the idea of the library as a resource. "To us in management," he explains, "it would illuminate the way presidents make decisions" (Casey, "UCI" 8). Economics professor Julius Margolis advocates for the library by claiming, "It is one of the very few academic goodies this campus can have. We can start creating an intellectual and academic community" (Casey, "Library" 6). Margolis ties the value of the library to the perceived need for UCI, a young institution, to establish its image. These arguments suggest that there is nothing special about affiliating the campus with Nixon; what is special is associating the campus with a presidential library. Like Lillyman's quip about being willing to accept the archives of Satan or Stalin, these are attempts to de-Nixonize the debate over the Nixon library at UCI.

Hoffman's opinion column resists this move to de-Nixonize the debate, and this is what makes his column a notable illustration of the first ideological fault line. Rather than sidestepping Nixon's legacy, Hoffman engages with it openly in order to emphasize the academic value of the library. He opens by reflecting on his experience as a twelve-year-old watching Nixon's resignation on television. For Hoffman, as for most of the students contributing to the debate, Nixon is not a figure from the distant past. Importantly, this forestalls dismissing these student voices as uninformed. "Nixon [is] associated with Watergate, but also with Vietnam, social and political intolerance and the beginnings of high inflation," Hoffman concedes. "But it is precisely these associations that make a Nixon Library so intriguing" (13).

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For Hoffman, UCI should be an institution that engages with the knotty problems of history. In their analysis, Mitchell and Kirk suggest that debates about campus-affiliated presidential libraries often center around whether or not hosting such a landmark will "participate in 'legacy-building' through the presentation of static history" or promote "the dynamic study of history as an open book" (225). Hoffman describes the Nixon library as an entity that will promote the latter type of historical study. Arguing that it will be "an invaluable source of historical information in the future," Hoffman deems resistance to the Nixon library "short-sighted" (13). Although Hoffman, as a student, might have little direct involvement with UCI's future, he takes up the long-range implications when he concludes, "It will be a long time before the secrets of the Nixon administration are completely uncovered. I hope they're uncovered at UCI" (13).

By confronting the legacy of Nixon directly, Hoffman is able to speculate about what this particular library would mean for UCI as an academic institution, in effect suggesting that the UCI campus can incorporate the Nixon library without becoming the Nixon library. The *New U* editorial published on February 1 touches on this point as well, claiming that "the taint of Watergate" and the "fear that the library will glorify Nixon" can be avoided by "emphasiz[ing] research and scholarship" (10). However, while supporters assume that the Nixon library's purpose is consonant with UCI's values as an academic institution, the history of presidential libraries is more ambivalent in this regard. Presidential libraries have a place in the civic fabric, but the purpose of that place is not clearly defined. "A presidential library is a monument," Hufbauer explains, "but also a history museum and an archive" (1). In debates like the one at UCI, the many facets of a presidential library make it malleable, ultimately allowing for contributors to shape the library's purpose in a manner befitting their respective stances, stances that are often rooted in how they perceive or want to perceive the campus.

In the *New U* record, the most prominent worry of opponents is that the library will venerate Nixon. Opponents cast the library as a monument, which, in turn, permits them to argue that it does not belong on the UCI campus. As explained by School of Humanities dean Kendall Bailes, opponents believe that the library "would be primarily a monument or mausoleum to Nixon personally and a big tourist attraction" (Casey, "UCI" 8). While supporters argue that, as an archive and museum, the Nixon library will attract scholars and researchers, opponents counter that the library will attract other, less desirable visitors to campus, including protestors. The assumption that the library-as-monument will bring unwanted attention is captured in the following comment from "one prominent and influential faculty member who wished to remain unnamed": "A campus based in Orange County without a broad-based academic reputation already suffers from the image of being too conservative. The placement of the library here [at UCI] would perpetuate that image" (Casey, "UCI" 8). This argument introduces the second fault line I explore in this section, regional values. By imagining the institution and the region as two distinct entities locked in divergent orbits, this argument throws UCI and Orange County into sharp contrast. In so doing, this argument plays into longstanding concerns about the divide between town and gown.

Negating the town-and-gown divide is a central issue in much of the professional literature on campus planning. For instance, in their 1933 book, Jens Fredrick Larson and Archie MacInnes Palmer outline how best to integrate a campus with its surroundings:

> The interests of the college should be represented in town affairs, and similarly the town should make its contribution to the life of the college. The institution should make its facilities available and serve as host to the various community educational activities,

while concerts, lectures, amateur theatricals, art exhibits, athletic contests, whether

organized by college or town groups, should be made joint projects. (29)

For Larson and Palmer, the campus is no ivory tower disconnected from its environs. This

description of campus-community ties resonates with a claim that Sharon K. Fawcett, the

Assistant Archivist for Presidential Libraries for the National Archives and Records

Administration (NARA), advances about the regional impact of presidential libraries. She

explains that, although NARA has some oversight, each library has enough autonomy to be "a

unique institution" in order "to provide in their local settings . . . a sense of the presidency,

opening the doors to the White House and the processes of government for millions of students

and visitors and thousands of researchers" (36). Ideally, when linked, campuses and presidential

libraries can mutually reinforce efforts to maintain productive ties with regional surroundings.

The comment from the "prominent and influential faculty member who wished to remain

unnamed" reflects a markedly different orientation towards campus-community ties. As such, I

read it as both an argument against the Nixon library and as an argument for how UCI should

relate to the region. A letter to the *New U* published on February 22 develops further this

regionally minded opposition to the Nixon library. Titled "Nix Nixon," the letter is signed by

Marybeth Webster, a resident of Irvine unaffiliated with the university. Webster's standing as a

resident of the town and not the gown makes her letter a noteworthy addition to the *New U*. She

questions the library's academic value by expanding the scope of its impact, writing that the

Nixon library "implies an honoring of a master betrayer. It gives UCI the appearance of

accepting bribes (a nice new auditorium, etc.). And it advertises to the world an image of UCI,

the UC system, and of Orange County quite repugnant to large numbers of residents, faculty,

students—and prospective students" (14). Webster views the Nixon library as nothing more than

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a static monument and, turning the argument about the library's academic value on its head, her letter frames the benefits touted by supporters as unseemly rewards dripping with the duplicity that marred Nixon's presidency.

Motivated by passionate opposition, Webster proposes a conspicuously ideological vision of the region and of UCI's place within it. She writes about recently moving to California and about her desire to be "proud" of her new home. The library would prevent this, she argues, because it would stand as "[a] morally objectionable addition to an area of this state that has already been shamed quite enough by producing Nixon and other unsavory politicians" (14). Webster hopes that, by rejecting the library, UCI can project an image that distinguishes it from its regional surroundings. Powell's scholarship on critical regionalism provides insight into a regional appeal like the one offered by Webster. "Regions," he explains, "are not so much places themselves but ways of describing relationships among places" (10). For Powell, regions are fundamentally rhetorical and an appeal to a specific region "is always at some level an attempt to persuade as much as it is to describe" (21). Webster's regional appeal is a subjective characterization of the relationship between UCI and Orange County. For Webster, UCI should be a place that is out of place, a place that is out of sync with the region in which it is located. This is surprising coming from a resident of Irvine. Essentially, in this letter, a member of the town is begging the gown to keep its distance. Granted, Webster is only one resident of the town. Her views might be an exception, and perhaps this is why she sought to get her letter published in the *New U*. Still, what I find fascinating is that, by so fiercely contrasting the campus with the surrounding region, Webster commits to imagining UCI as a stereotypical ivory tower, which is its own kind of static monument.

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Webster's regionally minded opposition can also be interpreted as a claim about UCI's civic values. She encourages UCI to define these values through negation, insisting that UCI's rejection of "the Nixon Library would begin the healing of lost faith in American leadership" (14). UCI can do the most civic good, according to Webster, by overtly declining to affiliate its campus with the legacy of Nixon. A letter to the editor penned by an undergraduate suggests that such "healing" can actually best be achieved by taking the opposite course of action. Published on March 1, Barbara Bunsold's letter summarily dismisses Webster's claims, in the process opening up the third and final ideological fault line that I consider in this section. "While Ms. Webster may still hold fast to her opinion along with many others who share her beliefs," Bunsold writes, "I think she should first understand the context" (12). In effect, Bunsold contends that opponents have jumped to conclusions without doing their homework. Instead of mere "opinion[s]" and "beliefs," Bunsold insists that her support for the library is based on "facts" and "historical background" (12). Through its adroit entry into the deliberative ecology, Bunsold's letter exemplifies the extent to which a campus publication can serve, in Jarratt's words, "as a contestatory public space." Oftentimes, writing for a campus publication is not practice for participating in public debates; it *is* participation in such debates.

Augmenting claims by Hoffman and other supporters about the Nixon library's academic value, Bunsold, a political science student, uses her letter to address the thorny issue of presidential library governance. In so doing, she articulates how acquiring the library can strengthen the civic values of UCI as a public institution. Making Bunsold's letter all the more compelling is the fact that presidential library governance is ambiguous. "Because federal presidential libraries are created and partially supported by private foundations created by a president and his supporters, but run by [NARA], there is a tension," Hufbauer writes, "between

authenticity and reproduction, between education and entertainment, and between history and 'heritage'" (1).[19] Governance is a key issue in the debate at UCI. Indeed, it is a key issue in the debates that Mitchell and Kirk analyze. Regarding the Nixon library debate at Duke, Mitchell and Kirk offer the following summary, which could just as easily apply to the debate at UCI: "Common points of concern included the possibility of limited access to President Nixon's presidential papers and . . . the university's affiliation with a museum that would somehow glorify Nixon's presidency" (217).

Bunsold's courage to tackle the legislative minutiae of presidential libraries and the clarity with which she does so combine to make her letter a significant contribution to the debate. Perhaps relying on her training in political science, Bunsold references two pieces of legislation that, at that point in 1983, dictated the governance of presidential libraries. No other piece of writing in the *New U* addresses the topic of governance with such vigor. I get the sense that, given the references to legislation, Bunsold's letter may have originated in part as a curricular product, but it takes on new rhetorical and spatial significance within the not-strictly-curricular venue of the *New U*. After citing a lengthy section from a Joint Resolution of Congress in 1955 that established basic rules for the collection of presidential materials, Bunsold rebukes opponents' claims that the library will venerate Nixon: "The intent [of the legislation] . . . is to make available to anyone interested the papers of any President that can serve to illuminate the surrounding circumstances of the actions taken by previous administrations. It nowhere states that it is to be a monument to the individual" (12). Then, after citing the 1974 Presidential Recordings and Materials Preservation Act and explaining that this legislation, passed in the

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[19] Fawcett's 2006 article provides a relatively concise and up-to-date history of presidential library governance.

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www.manaraa.com

wake of Watergate, inhibits the "misconduct" that opponents of the library fear, Bunsold derides

Webster's "misunderstanding of the purpose of a Presidential Library" (12).

Anticipating that opponents might reject the effectiveness of existing legislation given

Nixon's predilection for subterfuge, Bunsold suggests a way for scholars and researchers to use

the library in a critical fashion. "One does not have to agree with the man's ideology," she

contends. "As a matter of fact it will be those who disagree with him the most who stand to gain

the most from the library, using it to research his ignoble conduct and misuse of prerogative

power, hopefully even being able to offer solutions to the gaps that still exist allowing for further

and future abuses" (12). For Bunsold, those who loathe Nixon should be doing the most to secure

the library and the materials that come along with it. She concludes her letter by suggesting how

the academic value of the Nixon library could be of immediate political relevance and thus

advance UCI's civic values. Referencing contemporaneous scandals in President Reagan's

Environmental Protection Agency, Bunsold argues that researching the uses and abuses of

executive power "seems to me to be of critical importance in light of who currently occupies the

oval office" (12). From an ongoing debate at her institution to a letter from a community

member, from congressional legislation to national political scandals, Bunsold's letter reflects

what Shepley identifies as the various "shapers" of college writing, the "bevy of surrounding

people and interests" that influence the writing. Importantly, more than a passive reflection of

these "shapers," Bunsold's letter responds to them, attempting to (re)shape the influences that

bear on the deliberative ecology in which her letter circulates.

The most ardent student voices to appear at the height of the debate in the *New U*,

Hoffman and Bunsold advance a perception of UCI as a civically oriented institution, as an

institution where, to reiterate Hoffman's concluding sentences, "secrets" of presidential

administrations are "uncovered." Taken together, the letters of Hoffman and Bunsold advance the argument that, by acquiring the Nixon library, UCI can be a public institution that promotes academically rigorous and civically beneficial inquiry into the controversial legacies of public figures like Nixon.[20] In this way, both Hoffman and Bunsold are interested in what Chapman describes as "the *civic relationship* that U.S. campuses have with their communities, regions, and states, indeed with the nation and the world." Chapman goes on to write, "Despite popular notions (and the insistence of many academics) that the campus should be an intellectual ivory tower, the American version has always been a working part of the world around it. It is in the academy's self-interest to be integrated with society" (xxxiii). Rather than the negation strategy advanced by Webster, which risks promoting the image of UCI as an isolated ivory tower, Hoffman and Bunsold encourage UCI to acquire the Nixon library as a means of fulfilling the institution's civic duty.

Bunsold's letter is one of the last substantial contributions to the debate. Though many of the contributions are driven by persuasive intent, a notable feature of the *New U* record is that it does not contain much evidence of persuasion, of people actually changing their minds about whether or not UCI should acquire the Nixon library. If anything, it reveals supporters and opponents becoming more entrenched in their views. An article published on March 8 contains a proposal that aims to resolve the stalemate. Advanced by history professor Jon Weiner, the proposal calls for splitting the Nixon library between two locations by establishing the archives at UCI and the museum in San Clemente (Case, "Library" 6). Essentially a spatial solution to the

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[20] I write this in the wake of the 2016 US presidential campaign where one candidate, Donald Trump, embraced aspects of Nixon's legacy (Avlon; Killough), while another candidate, Hillary Clinton, embraced the legacy of Nixon's Secretary of State, Henry Kissinger (Norton). I have no doubt that Nixon's contemporary relevance contributes to my affinity for the arguments advanced by Hoffman and Bunsold.

debate, Weiner's proposal advocates for dividing up the functions of the presidential library in the hopes of making it more generally palatable. California State University, Fullerton, a neighboring institution, advanced a similar split proposal that was rejected over concerns about operational costs (Davey, "Group" 1). Perhaps for the same reasons, Weiner's proposal fails to gain any noticeable traction in the *New U* record.

College Writing and Its Effects

Looking over the record of the debate, from its start in February to its conclusion in April, what surprises me the most is that the majority of the student voices represented in the *New U* support the library. While there is a divide among faculty, the same cannot be said of the students who found a way to get their opinions and writings into the pages of the *New U*. Unlike the debates that Mitchell and Kirk scrutinize in their article, debates where there seemed to be a rising tide of opposition signaling a collective rejection of the libraries in question, the Nixon library debate at UCI cannot be similarly characterized. In fact, the trajectory of the debate as reflected in the *New U* record, while by no means a representative sample of the campus community, suggests that, over the span of nearly three months, there was growing support for the library. Supporters, especially students, were aware of Nixon's legacy and they wanted that legacy to be scrutinized at UCI. Supporters felt that this was befitting of UCI's image. But this perception of campus values did not prevail. The students and others who supported the library via contributions to the *New U* lost the debate, failing to effect the change they wanted on their campus.

Still, the failure of supporters does not mean that their participation is devoid of constructive effects. In fact, such failures should be expected if campus publications actually provide "a public forum" (Gold) that allows for "critical exchange about questions of collective

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concern" (Jarratt). My study of the Nixon library debate at UCI affirms campus publications as venues for public engagement where students, as well as other contributors, can do more than just prepare; they can participate in and, therefore, experience the successes and the disappointments of deliberating with others about the future of the civic geography they share. In this section, I analyze some of the final contributions to the record to assess engagement and efficacy, surmising what contributors got out of contributing to the debate. Regarding engagement, I argue that the *New U* record demonstrates how the debate provides an opportunity for opponents and supporters alike to articulate their relationship to the civic geography. The importance of this cannot be overstated if we are to encourage the perception of campuses as ideologically fraught terrain. As for efficacy, what contributors to the debate hope to gain is, obviously, an outcome that supports their stance. But pushing beyond this stark understanding of what it means to win a debate, I conclude this section by assessing the efficacy of one letter to the editor that, though published after the debate concluded, effectively casts a shadow over the entire planning process, in turn reaffirming the need to disrupt the theory that a campus built environment speaks to and for all of its inhabitants.

I am interested in assessing engagement because it is an important topic of consideration for campus planners. In the professional literature, campus planners go the great lengths to argue for the necessity of involving "campus constituencies at many levels" when siting, designing, and constructing campuses (Chapman 42). As Lidsky explains, "To be effective, planning must be participatory and involve those who will be affected by the plan: students, faculty, staff, and the community" (75). The record of the Nixon library debate demonstrates that a publication like the *New U* can support the sort of engagement that professional planners imagine, but that there is an accompanying need for encouraging students and others to get involved. Early on in the

debate, the *New U* staff took steps to encourage engagement. An editorial from February 22 titled "Hmmm…" ruminates on the lack of student responses to earlier articles about the Nixon library. While the library "is expected to become the source of heated debate," the editorial opines that the *New U* "has yet to receive a single letter on this subject from a student." (14). Bunsold's letter, which was published a week later on March 1, might very well have been submitted as a direct response to this editorial.

In addition to scolding the UCI student body, the staff of the *New U* also found ways to insert into the debate the voices of those who might not otherwise have participated. Most notably, in the March 8 edition of the newspaper, they made the Nixon library the subject of the "UCInquiry" section, which is described as "a weekly feature" consisting of "random interviews with students and staff" on a newsworthy topic (4). The responses from six students and one staff member reveal general support for the Nixon library. Some of the responses contain echoes of the fault lines I explored in the previous section, demonstrating that, by this point, more than a month into the debate, many of the claims circulated by supporters and opponents had saturated the deliberative ecology. Tim Behrendsen, identified as a computer science major, affirms his support for the library, while also de-Nixonizing it. "It's probably a good asset to the university," he explains, "and I don't really care whether Nixon's name is on it or not" (4). Cesar Lara, a psychology major, praises the library's academic value, arguing that it "would benefit the school . . . by attract[ing] more people to the university, more scholars and instructors better than we have now" (4). Irene Weygold, an administrative assistant to the registrar, considers the problematic legacy of Nixon, ultimately advancing a claim similar to Hoffman. "[I]t may be . . . a bad piece of history," she contends, "but nevertheless [it] is an important piece of history" (4).

Two responses in the "UCInquiry" section offer more ambivalent musings. History major Charles Freider, who supports the library because "it's important to get more knowledge about what happened with that administration," wonders about changing "the name of the library . . . to some sort of more neutral thing" in order to avoid any suggestion that UCI is "giving some fame and a kind of positive reinforcement" to Nixon (4). Amalie Han, a student studying biological sciences, explains that, for her, "the idea of the library has two sides to it. On one side we could get more information and knowledge about the Nixon Administration. Then there's my personal opinion and feelings about it. I don't like the reputation that Nixon has and I would much rather have the J. F. Kennedy Library than Nixon's" (4). Han's response affirms the academic value of the library, but laments that the library cannot be associated with a more popular president. I imagine that these two responses reflect a sizeable portion of students and others who, because they neither wholly endorsed nor wholly rejected the library, did not seek to contribute to the debate by, for instance, writing a letter to the *New U*.

The most intriguing response in the March 8 "UCInquiry" section comes from Sheila Edwards, a student majoring in biological sciences. Her comments in support of the Nixon library, which clearly demonstrate a campus inhabitant reflecting on her relationship with the terrain, contain a novel suggestion as to how adding the library to the campus might positively change UCI's image. Edwards reasons that the library "would be beneficial . . . [because] it would get us away from the science background that Irvine has always had." She continues, "It would give political science majors and people who are interested in the Nixon Administration a chance to see what it was all about" (4). Edwards' response indicates that, though less than twenty years old in 1983, UCI already has a reputation, and it is a reputation that is widely enough accepted by inhabitants to be casually referenced in a debate about campus planning.

Though a student who has likely benefited from UCI's "science background" given her course of study, Edwards sees acquiring the Nixon library as an opportunity for UCI to redefine itself as a more multidimensional institution.

Heading into April, the fate of the Nixon library still undecided, the record of the debate in the *New U* diminishes considerably. Due to spring break, the *New U* was not published in the third or fourth weeks of March 1983, a fact reflected in the holdings of the Online Archive of UCI History. But, even after spring break, the relative silence is noticeable. One of the reasons for this is likely the media blackout imposed by Chancellor Aldrich in early April. In conjunction with this constricted flow of information, the broad-based deliberative ecology that emerged with the debate, an ecology that, at its most intense, involved students, faculty, staff, and community members, narrows considerably to a small committee of faculty in the Academic Senate. It is this committee that quashes the prospect of UCI acquiring the library. Certainly, these details call into question the extent to which the Nixon library debate at UCI is representative of "an integrated, open, and rational process" (Lidsky 75). Frankly, insofar as the *New U* is one of the best available sources documenting this flashpoint in UCI's history, the outcome of the planning process is a surprise in the sense that in runs counter to the growing support for the library.

A letter to the editor published on April 26 after the conclusion of the debate captures the resentment of one student who supported the library. Penned by Warren Bobrow, an undergraduate studying psychology, the letter, titled "Faculty Goof," offers a harsh condemnation of the planning process surrounding the Nixon library. In the opening paragraph, echoing Edwards' comments about UCI's reputation as a science-minded school, Bobrow laments: "The UC Irvine image of being nothing but a scientist factory could have been erased. But no. Thanks to a small, but vocal, minority in the academic senate, a prized archives of

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knowledge, history and politics will not be located here" (12). With the time for deliberation having passed, Bobrow's letter is unlike previous contributions to the record. It is epideictic in nature and seeks to blame those responsible for rejecting the Nixon library and for missing out on the chance to redefine UCI. Bobrow's letter reveals how not-strictly-curricular literacy practices like those sponsored by the *New U* allow students to negotiate their affiliation with the institution. Though a campus publication can serve as "an enculturating tool" by introducing students to institutional "norms," it can also be used to "maintain a spirit of solidarity against institutional authority" (Gold 272). Bobrow's letter is a reminder that enculturation via college writing need not be conflated with acquiescence to the institution. In his letter, suspecting nefarious intentions, Bobrow insists that the faculty rejected the library in an effort to "get their last two cents in and embarrass the former President more" (12). According to Bobrow, the efforts and arguments of supporters did not fail. Rather, the planning process failed, having been coopted by a group of liberal faculty intent on expressing their displeasure with a conservative ex-president. Bobrow uses his letter to provide a retrospective evaluation of the process, characterizing the debate as a restrictive and restricted affair. More than merely a 250-word chunk of undergraduate venom, Bobrow's rancorous letter casts a shadow over the entire deliberative ecology.

While some opponents worried that, if acquired, the Nixon library would blemish UCI's image, Bobrow's letter leaves a blemish all the same. It mars the ideological coherence of the campus, ensuring that, if people care to look beyond the record of the superficially uniform built environment, they can find other records where the absence of the Nixon library is acutely conspicuous, an enduring rupture in the social and material makeup of the campus. Towards the end of his letter, Bobrow provides the following summary: "UCI has lost an invaluable

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educational resource, the potential of drawing some famous scholars in the fields of humanities and political science, . . . and a lot of school pride and recognition" (12). In this, there are echoes of the major claims advanced by supporters, who, though they failed to see their interpretations of campus values manifested in the built environment, succeeded by seeing these interpretations manifested in the pages of the campus newspaper. It is not the outcome they hoped for, but it is an outcome that is constructive nonetheless. The UCI campus did indeed change because of the Nixon library debate. The change, though, was wrought in writing and rhetoric rather than in concrete and asphalt.

Of all the contributions to the debate, Bobrow's letter best represents the unsettling and unsettled nature of campus values. Campus built environments will only ever project the values of those who have prevailed in previous planning debates. Studying a contentious moment in the history of the development of a campus can provide a window into the ideological fault lines that stir below the account of campus values projected by the built environment. The deliberative process of campus planning is intended to alleviate conflict to the point where practical decisions can be made about how the campus will evolve. But, because planning can also initiate or aggravate conflict over campus values, perhaps we would do well to make the fault lines a more visible part of the terrain. One way to do this is to play up how college writing, as a location-based activity tied to the ideologically fraught campus terrain, "has related, and may still relate, to its surroundings" (Shepley). In particular, as indicated by some of the scholarship I have explored in this chapter, archival collections of college writing should be cultivated for the insights they can provide into campus values and into how inhabitants, past and present, have talked back to the built environment. In the conclusion, I describe some curricular and not-strictly-curricular means through which this can be accomplished.

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Writing (and Researching and Curating) the Ideological Fault Lines of a Campus

Campuses are deceptively legible. Describing a curriculum he implemented in a writing and rhetoric course at Duke University that encouraged students to overcome the town-and-gown divide, Powell notes how some of his students' work highlighted a key distinction between the campus built environment and the surrounding city of Durham, North Carolina. "The unintelligibility of the city's landscape," he writes, "contrasts with the university's hyper-legibility, a landscape in which every building is named and, indeed, virtually every tree, flowerbed, and park bench features a name and a date explaining who donated that item when" (219). I imagine that, to one degree or another, this condition of "hyper-legibility" exists at most campuses, making everything about the built environment and the institution it supposedly embodies seem easily comprehensible. But, as I have made clear in my rejection of the perception that a campus built environment is a legible expression of the institution it houses, the campus built environment hides more than it shows. The built environment, even one with legible shrubbery, is but a single record to consider when scrutinizing campus values. Other records exist, including those similar to the one I used for my source material in this chapter, an archival collection of the UCI campus newspaper. Cultivating records such as this through research, pedagogy, and other not-strictly-curricular means will bring more attention to these records and to the purposes they can serve in terms of disrupting the "hyper-legibility" of campuses.

If we choose to see college writing as a publicly engaged and spatially sensitive activity situated on college campuses—and, in the end, it really is a choice to see it that way—then college writing cannot be a standardized enterprise or, as Reynolds derisively explains it, "a 'universal' or placeless experience" (259). To counteract this, Reynolds argues, we as

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researchers and teachers should ensure that "acts of writing . . . [are] as diverse as the places from which they are generated" (260). We must find creative ways to draw out the interconnections between campuses and college writing. As indicated by my study and by some of the scholarship I have cited in this chapter, archival collections provide unparalleled insights into how campus inhabitants and members of the surrounding community have talked back to the campus built environment. To that end, I want to close by considering two ways that archival collections can be used to construct layered, conflicting accounts of campus values. First, I address recent scholarship on archival pedagogies for writing and rhetoric courses and, then, I reflect on my experience curating an exhibit of campus publications at UCI. My hope is that, by opening up my site-specific inquiry in this way, I can suggest how this type of inquiry into campus values can be pursued in other ways at other sites.

Given the prominent standing of archival research in rhet/comp scholarship, it is not surprising that, recently, some teacher-scholars like Wendy Hayden and Matthew A. Vetter have pushed this methodology into the classroom, asking students to explore archival collections and to read and write about the materials they find. I am drawn to the pedagogies of Hayden and Vetter because both ask students to inquire into the social and material makeup of a campus and its environs. For Hayden, this takes the form of "an archival research project in . . . undergraduate rhetoric courses, where students recover the rhetorical activities of Hunter College women," especially activist figures (402). For Vetter, teaching at Ohio University, this takes the form of students "perform[ing] original research in the university archives and special collections to discover materials regarding a university-related topic and then edit[ing] a corresponding article on Wikipedia" (37-38).

Inevitably, these projects involve students confronting campus values. Though Vetter is careful to explain how his project served his interests as a writing and rhetoric instructor, he notes that it also garnered strong support from archivists interested in "mainstreaming and raising awareness of library archives and special collections" (49). In this way, the work that Vetter asks of his students has rhetorical and spatial significance in terms of publicizing aspects of the institution's history. This increases the likelihood for conflicts of interest among students, instructors, and archivists. Might a situation arise where a student's chosen topic is at odds with what archivists want to publicize about the archival materials? Might instructors encourage scrutiny of archival materials that clashes with how students want to approach the materials? Early on in such a project, I think facilitating a discussion about campus values would be helpful for addressing these and other similar questions. If negotiating conflicts of interest is appreciated as a necessary part of the project, then students, instructors, and archivists can enter into the project more aware of how their participation will expose ideological fault lines and more aware of how their participation might affect their perception of the campus terrain. To be meaningful to students, instructors, and archivists as inhabitants of a civic geography, archival projects must not amount to retrieving knowledge or, in John Dewey's words, to accumulating "miscellaneous junk" (158). Rather, such projects should entail creating and conveying knowledge with the intent of changing perceptions about the terrain and composing new and different ways for inhabitants to relate to the campus and to each other.

To this point, Hayden focuses on how her project affects the way that her students relate to their institution. Observing their general enthusiasm, Hayden explains that students, when reflecting on their participation, also "cite learning about Hunter [College] as a benefit of the project" (415). "This project," she goes on to state, "helps them to establish a connection with

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and pride in their school" (416). There is the strong possibility that reading and writing about the history of one's institution will result in greater appreciation for it, a fact to which I can attest. However, while I do not dismiss institutional pride as a possible outcome, I believe that other responses, even ambivalent ones, should be encouraged. Any archival pedagogy that involves students researching their own institutions should include moments for reflecting on and questioning one's motivations for and responses to carrying out the project. Furthermore, if we ask students to use archival collections of campus publications in particular, we can conduct discussions specifically about how writing and rhetoric have interacted with the terrain, a topic worthy of the definition of college writing that I aim to advance in "Campus Life."

Linking her pedagogy to inquiry-driven writing and rhetoric assignments, Hayden argues that "it is not so much the material of undergraduate research projects but the methods used—the ways of reading, inquiry, lack of closure and easy resolutions of questions, relationship between student writers and their research—that could reconfigure how we think about a pedagogy for undergraduate research" (422). I understand and appreciate her point, especially because, as an instructor, I have found promoting inquiry to be a worthwhile pedagogical aim. Furthermore, I see similarities between inquiry-driven assignments and the thoughtful uncertainty evinced by campus planners, similarities that, in the next chapter, I expound upon when considering campus-based pedagogy. But I do not think that archival assignments should focus on the refinement of methods over and above the scrutiny of materials because I am sure that such an exclusive focus would curtail vibrant discussions about campus values. In fact, I think the pedagogies of Hayden and Vetter are worthy of being promoted precisely because they invite students, and, by extension, instructors and archivists, to experience the effects of inquiring into their campuses. These effects should be promoted and explored by rhet/comp teacher-scholars

interested in further developing archival pedagogies. As we do so, we should remember to lean into, rather than away from, the ideological fault lines of the civic geographies we inhabit.

As we partner with archivists to design curricular projects, we can also use archival collections to carry out projects such as events, workshops, and exhibits. In the spring of 2016, in conjunction with the campus-wide celebration of UCI's fiftieth anniversary, I spearheaded a partnership between the Office of the Campus Writing Coordinator and UCI Libraries Special Collections & Archives that culminated in an exhibit of student-generated campus publications.[21] Early on, the curatorial team, which consisted of university archivists and a group of current and former UCI rhet/comp graduate students, made two decisions to give the exhibit, "Speaking Up: Fifty Years of Student Publications at UCI," a unifying aim: we included only writing that was publicly circulated and we mostly eschewed the campus newspaper in favor of showcasing alternative publications. The latter choice was made in large part because of the digitized *New U* collection in the Online Archive of UCI History. With that collection widely accessible, we wanted to highlight other publications, not all of which were institutionally sanctioned and many of which dealt with ideologically fraught subject matter.

After reading through the materials and discussing the artifacts that caught our attention, the curatorial team chose a set of artifacts that best represented how a diverse assortment of students and student organizations made their voices heard on matters of social, cultural, and political importance over the course of UCI's history. At the outset, especially upon deciding that the exhibit would feature materials likely to highlight some of the institution's ideological fault

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lines, I was leery of potential conflicts of interest. I recall discussions among the grad students on the curatorial team about the extent to which we should worry about UCI's public image. The archivists advised us throughout the curation process to go with the most intriguing pieces of writing and to not worry about conflicts with the institution's image. Following their lead, we agreed that our motivation was to showcase the college writing and not necessarily the college.

During the subsequent weeks that the exhibit was on display in the main campus library, I took stock of how my involvement affected my perception of UCI. As we selected materials for display, we found that they could be arranged by geographical scale. One grouping of publications focused on campus matters, another focused on local and regional matters, and another focused on national and international matters. For instance, a memorable artifact from the second grouping was an African-American student group publication from the early 1990s that dedicated an issue of their publication to the civil unrest roiling Los Angeles in April and May of 1992. Also, on a national and global scale, the Muslim Student Union publication of the early- and mid-2000s featured various pieces of passionate writing about identifying as a Muslim in post-9/11 America. For me, the curation process and the organization of the exhibit reaffirmed and, in fact, helped me understand better how college writing interacts with the civic geography of the campus while simultaneously seeping beyond the campus borders to shape and be shaped by regional, national, and international flows.

Pursuing my conviction that rhet/comp teacher-scholars and their students have much to gain as campus inhabitants by interacting with and learning from the ideologically fraught terrain they inhabit, in the next chapter, I conclude my dissertation by exploring how writing and rhetoric instruction can be deliberately integrated into campus life.

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Campus Connections: Using Campus-Based Pedagogy to Situate Classrooms amidst the Civic Life of Campuses

[W]e must learn to see our pedagogies as apparatuses (themselves embedded in an institution) that are designed to produce certain modes of self-understanding. Pedagogies are technologies that are invested in certain kinds of productions.
- Jenny Rice

Every day, college and university campuses change—usually imperceptibly and occasionally dramatically. Programs change, people change, financial resources change, buildings change, land and landscapes change, environs change. The way campuses look today is the result of all the minor and significant, casual and formal, rational and irrational decisions that are made in the day-to-day dynamic interaction of a living institution responding to such changes.
- Arthur J. Lidsky

Johnathon Mauk's "Location, Location, Location: The 'Real' (E)states of Being, Writing, and Thinking in Composition" paints a desperate portrait of writing and rhetoric instruction on college campuses. Published in 2003, it is a widely cited contribution to rhet/comp's spatial turn and to the field's growing commitment to place-based pedagogy because of its application of critical spatial theory to the challenges posed to formal instruction by a perceived intensification in student transience. In its response to this sense that more and more students are only fleetingly connected to conventional pedagogical environments, the article also stands out as a forerunner of the *wherever* mentality, which I discussed at length in the introduction to "Campus Life." Thus, at the start of this concluding chapter, I want to challenge Mauk's call for purposely disconnecting pedagogy from campus life in order, first, to reiterate the stakes of my dissertation and, second, to explain why the rejuvenated conceptualization of campuses as civic geographies that I have developed in the preceding chapters carries significantly beneficial implications for writing and rhetoric instruction.

Reflecting on his experience teaching at a community college in the Midwest, Mauk writes of detached and beleaguered students caught in "a state of ongoing and *unsituated* movement through time . . . racing relentlessly away from the college, away from their own presence there" (371). He understands this to be an progressively entrenched reality for college students that cannot be and, in fact, should not be resisted by instructors. He advocates that we "smear ourselves across the new spatialities of student life" and dedicate ourselves to "recasting the classroom as the place where(ever) the student is carrying out the practices of writing" (385). Even though Mauk's language is disconcertingly similar to the *wherever* mentality, one might be inclined to interpret his vision as an aspirational and symbolic version of meeting students where they are. Like calls for "The University of Wherever" and "The University of Everywhere," Mauk's vision of formal instruction decoupled from classrooms and campuses resounds with egalitarianism. This is especially evident when, after alluding to "the changing cultural conditions that surround academia . . . [and] the number of commuter students," Mauk concludes that "academia (its attendant postures and perspectives) must be dispersed (but not packaged) into the material-spatial ontology of everyday life" (386). Yet, although he tries to counteract the ease with which his vision might be boiled down to a "packaged" product for delivery to students wherever and everywhere, I cannot help but think of how his conclusion could serve as an advertisement for Minerva, that rootless startup venture I discussed in my introduction. No, Mauk's vision, which is now over a decade old, is not a call for the wrecking ball. But, in light of contemporary speculations about the viability of campuses, it does not offer much in the way of affirming the kinds of campuses we want to inhabit now and in the future.

Given that visions even more drastic than Mauk's have proliferated since the publication of his article in the early 2000s, I believe that those of us who implement place-based approaches

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to writing and rhetoric instruction on campuses need to figure out how such instruction can be meaningfully situated amidst the civic life of these sites. Now is precisely the time when the call to meet our students where they are should be focused acutely on the terrain where we, as teacher-scholars, meet most often with our students. I greatly appreciate how, in response to the cultural and economic factors that Mauk identifies, place-based assignments can encourage students "[to use] academic tools within their nonacademic lives" and can be designed "to fuse various social spaces of students' lives" (382). But why shouldn't meeting students where there are also mean meeting students on campus? I realize that part of Mauk's argument is that what we know as campus life is radically altered by the student transience he observes. But if we commit to imagining the campus as primarily a staging area for students, as a location where their attention is to be directed at every other space they inhabit except the very terrain under their feet, then we cede ground to the *wherever* mentality and further compound the unsituatedness of our students, the very issue that Mauk sets out to address.

I think we owe it to ourselves and our students to be far more attentive to how our conceptualization of the environments for writing and rhetoric instruction influences our pedagogical choices. Mauk's use of the catch-all term "academic space," notably invoked in his supposition that "we can no longer invite students to move into academic space" (386), commits him to a conceptualization of campuses that is decidedly narrow. He comprehends these sites purely in terms of their curricular potential, ignoring that they might play host to anything other than strictly curricular rhetorical activities and literacy practices. Throughout "Campus Life," I have rejected this narrow conceptualization of campuses, and it is through the lens of my broader understanding of campuses as civic geographies that I want to explore how formal instruction

can beneficially coexist with and mutually reinforce the civically vibrant and not-strictly-curricular forms of writing and rhetoric that flourish on campus.

In the preceding chapters, I have studied how the UCI campus functions as a dynamic pedagogical environment in ways that exceed the delivery of formal instruction. I have demonstrated that, more than collections of classrooms and storehouses of knowledge, campuses thrive as civic geographies where inhabitants can engage in not-strictly-curricular forms of rhetorical education and college writing through which they can create and convey knowledge that contributes to and interrogates the terrain. But, because classrooms and the formal instruction delivered therein are ubiquitous features of campus life, they cannot be overlooked in my rejuvenated conceptualization of campuses. In fact, because of their ubiquity, they are vital sites for situated knowledge production, for creating and conveying knowledge not for its own sake but for the sake of the campus as a civic geography. Campuses, ideally, can be environments not for the "training of mental power at large" but environments where this "power must be relative to doing something, and to the fact that the things which most need to be done are things which involve one's relationships with others" (Dewey 120). Formal instruction is too important to be smeared all over the place, and, in this chapter, I advance what I term campus-based pedagogy as a means through which students, and instructors, too, can come to know the terrain and know themselves as campus inhabitants.

Not all pedagogy that takes place on campus is campus-based. To locate formal instruction within a classroom on a campus is not the same as situating that instruction within a classroom on a campus. The latter, especially when it entails prompting students to enact their "obligation to be civic, to make and to defend connections in such a way that transcends narrow self-interest" (Philo, Askins, and Cook 360), takes deliberate effort. How and why do writing and

rhetoric instructors use the campus as a source of pedagogical inspiration? How do campus-based assignments enable students "to be civic"—to actively make and remake connections to the terrain—and what are the implications of these connections for their development as writers and rhetors? I address these questions in this final chapter of "Campus Life" by combining an extensive literature review with findings from research I conducted into the efforts of one instructor, whom I will call Tom, to implement campus-based pedagogy in composition courses at UCI.[22] In the rest of this introduction, I explain what I mean by campus-based pedagogy and outline how this chapter unfolds.

Campus-based pedagogy emerges from the pedagogical branch of rhet/comp's spatial turn. In 2007, noting "a decided shift towards place-based pedagogies," Nedra Reynolds observed that various trends in the field, from service learning to ecocomposition, were inspiring rhet/comp teacher-scholars to reconsider how instruction could "connect writing students with their environments" ("Cultural" 260). Place-based pedagogy has well-developed roots outside of rhet/comp. According to David A. Gruenewald and Gregory A. Smith, two prominent scholars working and writing on the topic in K-12 settings, practitioners of place-based pedagogy engage with "the broader traditions of experiential and contextual education" by acting upon the belief that "[p]laces, and our relationships to them, are worthy of our attention because places are powerfully pedagogical" (143). Place-based pedagogy is made possible by the environments in which it takes place, by the features of the terrain it brings into focus, by the site-specific knowledge it draws upon for inspiration. In the decade since Reynolds' observation, assignments that ask students to research and write about and/or with the human and non-human elements of their surroundings have remained a vibrant source of pedagogical innovation in rhet/comp in

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[22] This name and others used in this chapter to identify my research subjects are pseudonyms.

large part because these assignments, as Nathan Shepley concludes in a 2014 *Composition Forum* article, "help student writers integrate their ideas more fully into the constructed, multifaceted environments around them" ("Environmental"). Popular edited collections in rhet/comp featuring place-based pedagogy reflect a capacious theoretical and geographical range: Christian R. Weisser and Sidney I. Dobrin's *Ecocomposition: Theoretical and Pedagogical Approaches*, Bruce McComiskey and Cynthia Ryan's *City Comp: Identities, Spaces, Practices*, Christopher J. Keller and Weisser's *The Locations of Composition*, Douglas Reichert Powell and John Paul Tassoni's *Composing Other Spaces*. The range is a testament to the belief that the geographies we inhabit, from our neighborhoods and campuses to our cities and ecosystems, are laden with pedagogical potential.

My decision to carve out campus-based pedagogy as a subset of place-based pedagogy is not meant to affirm the flawed notion that campuses are ivory towers set apart from the general traffic of the world. I have reiterated throughout this dissertation that campuses are vitally implicated in their local and regional surroundings. In fact, these relationships between a campus and its environs serve as the basis for some of the assignments I detail in this chapter. Also, by singling out this pedagogical trend, I am not proposing a one-size-fits-all approach. Among campuses, there is great variation in shape and size, in purpose and population. So, when I talk about campus-based pedagogy, I assume a multiplicity of approaches as varied as the campuses in which they are enacted. Yet, I believe that this very fact has prevented campus-based pedagogy from being recognized as a coherent pedagogical trend within the spatial turn in rhet/comp. Part of my purpose in this chapter, therefore, is to describe this trend without losing a sense of its variety. Additionally, because campus-based pedagogy can serve as a timely and practical intervention into debates about the future of campuses and why they matter as social

and material sites, I want to critique how campus-based pedagogues imagine campuses as sites for writing and rhetoric. The following section details my methods and clarifies why I blend my review of the literature on campus-based pedagogy with my research into Tom's courses.

After the section on my methods, the organization of this chapter unfolds around three principles: challenge students to write *on* campus, challenge students to write *for* campus, and challenge students to practice thoughtful uncertainty. I offer these three principles, which each have their own section in this chapter, as an interrelated set of motivating concepts for instructors seeking to situate their classrooms amidst the civic life of campuses and, in turn, encourage students to become writers and rhetors capable of intervening in the decisions that shape the terrain. The first two principles are distilled from the two types of assignments that predominate campus-based pedagogy. Awareness-generating assignments are grounded in the assumption that inhabiting a campus takes deliberate effort. These assignments often take the form of academic genres and prompt students to treat the campus as both the subject of and the setting for their writing. They encourage students to write *on* campus and, in so doing, to create knowledge about the institution, its social and material makeup, and its local and regional environs. Awareness-raising assignments, which take the form of academic and nonacademic genres, prompt students to enhance the awareness of others inhabiting the campus. With these assignments, students write *for* campus by advocating on behalf of the institution and other inhabitants. Because these assignments involve creating and conveying knowledge to intervene in the civic geography, many instructors explore with students the possibilities for publicly distributing these texts.

Despite their different purposes, both types of assignments encourage students to become active campus inhabitants by making decisive arguments about the terrain. From within the curricular confines of the classroom, students are expected to know their campus and to know it

well enough to build persuasive claims about it. I find this overabundance of argument-driven assignments troublesome because it suggests that making campus connections requires certainty. On campus, must everything be an argument? Must compulsory certitude be promoted from within the classroom as the foremost practice for creating and conveying knowledge about the terrain? If we, following Jenny Rice, "see our pedagogies as apparatuses (themselves embedded in an institution) that are designed to produce certain modes of self-understanding . . . [and as] technologies that are invested in certain kinds of productions" (167), then we should be keen to broaden rather than restrict the ways in which students use writing and rhetoric to connect to the civic geographies they inhabit. The third principle I explore in this chapter is an attempt to broaden the horizons of campus-based pedagogy. Specifically, I promote an alternative rhetorical practice for forging campus connections: thoughtful uncertainty. Befitting the decidedly uncertain campus terrain, thoughtful uncertainty is a practice I derive from campus planning, specifically the determination of campus planners to talk about and perceive campuses as "the result of all the minor and significant, casual and formal, rational and irrational decisions that are made in the day-to-day dynamic interaction of a living institution" (Lidsky 69). I propose that thoughtful uncertainty, in the form of inquiry-driven assignments for instance, should play a more prominent role in the continued growth and diversification of campus-based pedagogy. This third principle is intended as a hopeful provocation for thinking more dynamically about integrating classrooms into, not imposing them upon, the civic geographies that surround them.

My commitment to defining campus-based pedagogy, which entails both describing and critiquing it, is tied to the conviction that this pedagogical trend fundamentally counteracts, in theory and in practice, the *wherever* mentality and narrow conceptualizations of conventional pedagogical environments. This chapter is meant to embolden other rhet/comp teacher-scholars

to take up the examples detailed in the following pages or to build entirely new approaches that augment this trend. To that end, in the final section of this chapter, which is more of a coda than a conclusion, I apply the rhetorical practice of thoughtful uncertainty to defining pedagogical endeavors. I determine that offering a coherent yet flexible definition of campus-based pedagogy is imperative if we are to make our pedagogical endeavors tangible and meaningful to ourselves, our students, and other campus inhabitants, a task that is especially relevant now when speculations about the future of campuses weigh so heavily on the terrain.

Describing and Critiquing a Pedagogical Trend

In the hopes that, as Gesa Kirsch writes in her discussion of methodological pluralism in rhet/comp, "[a] researcher's self-aware stance can strengthen research studies" (257), I want to explain how I put the pieces together for this chapter. At the outset, I must acknowledge that I am not a disinterested observer. To the contrary, I am a devoted campus-based pedagogue. From the early days of my teaching career at UCI, I have made the campus a lively pedagogical environment through assignments that, for instance, involve observing and analyzing the built environment, conducting research into campus publications with the Online Archive of UCI History, and tracking campus sustainability initiatives. Yet, when considering how best to pursue my purpose with this chapter, I recognized that I did not want to study my own courses. Though I value teacher-research scholarship, and, indeed, much of what I cite in this chapter falls under that classification, I feared that offering an analysis of my pedagogical choices would drastically limit my ability to describe and critique campus-based pedagogy. I did not want to call something an important pedagogical trend in rhet/comp, and then focus mostly on how I, one lone pedagogue, implement it. This is the motivation for one major piece of this chapter: a comprehensive literature review that demonstrates how pedagogues are implementing and

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refining campus-based assignments. Concurrently, especially because of my impartiality, I knew that the other piece of this chapter had to assist me in fully embracing the role not of teacher but of researcher. Ardently believing that "researchers need to confront their biases directly by acknowledging their research agenda and interests and by becoming involved with subjects of research studies" (Kirsch 257), I reasoned that a qualitative study of another instructor's efforts involving campus-based pedagogy would offer a different perspective on what were, for me, familiar pedagogical practices.

Weaving together aspects of a review of published scholarship and a report of research findings, this chapter should be read as an introduction to campus-based pedagogy. I rely on the literature review for a broad, detailed impression of this pedagogical trend. When gathering material, I searched exclusively for published scholarship rather than textbooks or other documents such as syllabi and assignment prompts because, in line with my purpose, it is in the scholarship where teacher-scholars offer their rationale and, also, often, self-evaluations and suggestions for future application. [23] As I surveyed the literature, the most significant clue for identifying a set of pedagogical practices as campus-based pedagogy was an explicit mention of the campus and its social and material makeup as primary subject matter for assignments. Another significant clue was the inclusion of references to spatially mindful scholarship in rhet/comp, most notably Reynolds and Dobrin, and other disciplines, most notably geography and environmental studies. At times, because I want to provide clear, compelling examples of how and why instructors turn to their campuses for pedagogical inspiration, this chapter is highly descriptive. It is also intentionally varied in terms of the geographical distribution of institutions represented. Where possible in this chapter, to maintain the specificity of place that is essential to

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[23] I do not examine student work in great detail nor do I consider assessment. Those interested in assessing place-based assignments should see Shepley's 2014 article, especially the conclusion.

the literature, I identify the specific campus and the course in which the pedagogy was implemented.

With the literature providing an expansive view, I use my research findings to get an in-depth look at how campus-based pedagogy plays out for one instructor, Tom, and his students in lower-division writing and rhetoric (LDWR) courses at UCI. Over the span of two academic terms in 2016, in addition to classroom observations, I conducted interviews with Tom and two of his students, who I will call Stephen and Rick.[24] Tom, who received his PhD from UCI, has a background in community-engaged writing, so place-based pedagogy was not entirely foreign to him. He is drawn to ethnographic writing assignments, a staple of place-based pedagogy, because, as he explained to me, he likes "to get students thinking about converting their lived experience into writing." For his LDWR courses in winter quarter and spring quarter of 2016, which I will describe in more detail later, Tom implemented assignments that had students draw from their "lived experience" of the UCI campus. Though I discussed aspects of the courses with Tom beforehand, I had no direct role in the delivery of instruction. To Tom's students, I was a researcher observing the courses and, in the case of Stephen and Rick, interviewing them about their experiences. I visited Tom's classes on days when he found it most convenient for a visitor to sit in on and, in some cases, travel around campus with his classes. When visiting, my main objective was to recruit students for interviews. But I also took these visits as opportunities to observe Tom's classes and participate in class activities. After a handful of students expressed interest in being interviewed, Stephen and Rick were the two that found time in their schedules for hour-long interviews. I interviewed Tom after both winter quarter and spring quarter, with each interview lasting for approximately one hour and thirty minutes.

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[24] See Appendix B for the semi-structured interview questions.

My research into Tom's courses help to balance out and illuminate the more descriptive elements of this chapter. I was interested in understanding Tom's rationale for the courses, for how and why he turned to the campus for pedagogical inspiration, and I used my interviews with Stephen and Rick to get a sense of whether Tom's rationale came through and the extent to which, from their perspective as students, the pedagogy was successful at situating Tom's classrooms within UCI's civic geography. Furthermore, especially in terms of my sustained interactions with Tom, I was able to engage in "opening up the research agenda to subjects, listening to their stories, and allowing them to actively participate, as much as possible, in the design, development, and reporting of research" (Kirsch 257). Though logistics and confidentiality concerns prevented me from sharing my findings with Stephen and Rick, I have shared them with Tom, and his feedback has been essential to the development of this chapter.

Challenge Students to Write *on* Campus

Generating Awareness

Offering one of the most detailed contributions to the literature on campus-based pedagogy, Barbara J. Blakely and Susan B. Pagnac outline an introductory course sequence for new students at Iowa State University (ISU) that "operationalizes campus place not as a generic, neutral backdrop that students pass through on their way to a vocation, but as a purposeful and rich assemblage of physical, verbal, and natural artifacts that play an important role in students' adjustment process and in their higher education journey" (13). This rationale effectively captures the first principle I explore in this chapter, which I link to a category of campus-based assignments that, by getting students to write *on* campus, aims to generate awareness so that students "feel connected to or associated with something 'larger' than themselves" (Philo, Askins, and Cook 357). With these assignments, the campus functions as the site and the subject

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of writing. Students typically use academic genres to cultivate insights about the campus and, also, about academic writing conventions and the rhetorical habits expected of them as college writers. In the first portion of this section, I detail an awareness-generating assignment that Tom implemented in his Writing 39A classes during the spring quarter of 2016, thickening out my findings by layering in descriptions of other awareness-generating assignments from the literature on campus-based pedagogy. Then, in the second portion, I detail how some rhet/comp teacher-scholars, responding to the distinctive characteristics of the civic geographies they inhabit, expand the scope of these assignments to include local and regional surroundings.

Writing 39A, UCI's developmental LDWR course, is intended for students who do not pass the writing placement exam upon admission to the university. In his 39A classes, Tom assigned an argumentative essay centered on two readings about the UCI campus: an architectural review of campus buildings by architect Alan Hess published in a local magazine and an excerpt from an essay by environmental historian William Cronon in which he analyzes Aldrich Park, a central gathering place on the UCI campus. Tom intuited that students enrolled in the course would benefit from a campus-based assignment that asked them to generate awareness on multiple fronts: awareness of the arguments advanced by Hess and Cronon, awareness of the aspects of the campus discussed by Hess and Cronon, and awareness of how to compose an argument-driven piece of academic writing in response to Hess and Cronon. After reading and discussing the two texts over the course of a few class meetings, students were asked to use their firsthand experience of the campus to write a response to one of them. As Tom explained in his interview with me, "[students] had to agree with Cronon or Hess or disagree with them using specific examples" drawn from their experience. So, for instance, students choosing to respond to Cronon had to visit Aldrich Park and then use their observations of the park in their argument.

Tom's goal was to get his students "[to] test out the readings with these places." While Tom used UCI-specific readings to stimulate his students' efforts to generate awareness, the literature on campus-based pedagogy reveals that teacher-scholars pull from a range of spatially inflected methodologies and theoretical lenses when challenging students to write *on* campus.

Blakely and Pagnac's ambitious curriculum, which aims to help new students embrace their status as campus inhabitants, relies broadly on the social and material makeup of the campus as the basis for a coordinated progression of awareness-generating assignments. Explaining that their curriculum provides students with "a series of opportunities to pause in and notice their present, and to contemplate and begin preparing for their futures" (20), Blakley and Pagnac outline a curriculum that corresponds, hypothetically, to the progress that students make in becoming more familiar with the campus. At the outset, students reflect on where they are from and engage in a mapping exercise that represents their experience of the new terrain (22-24). Self-reflection and mapping exercises are common features of place-based pedagogy and, as I detail below, they also feature prominently in campus-based pedagogy. "Building on students' growing comfort with campus," Blakely and Pagnac then have students explore the cocurriculum by "learn[ing] about some of the campus programs and organizations" and how they fulfill the university's mission (26). A major assignment prompts students to analyze the campus built environment. Blakely and Pagnac note how this assignment moves beyond "description and personal reaction" to include "analytical elements addressing why a building or a piece of art is appropriate and meaningful for [ISU], how it fits into this place's history and contributes to the institution's educational mission, and how it signifies, however subtly and aesthetically, the educational opportunities the campus place offers for students" (28). Overall, the curriculum of

Blakely and Pagnac frames the campus as the educational and civic setting for an important transition in the lives of students.

Genesea M. Carter details an assignment that frames the campus more precisely as the setting for an important transition in students' literate lives. Building on the concept of literacy landscapes advanced by Erin Penner Gallegos, Carter asks students to "visually plot out" the geographical distribution of their literacy practices (27). After noting that students in her first-year writing course had trouble applying insights gleaned from their maps to academic contexts, Carter imagines revising the assignment to focus specifically on the campus, suggesting that students could be asked "to map different academic discourse communities that they encounter across campus" (45). While Carter's assignment is interested in curricular spaces, other campus-based assignments involve students mapping the not-strictly-curricular spaces of the campus so as to generate awareness of the institution more broadly. Nedra Reynolds details an assignment she implemented in a university studies course for new students at the University of Rhode Island. She asked students working in groups to use campus maps to explore "areas of campus with which they were completely unfamiliar" (*Geographies* 158). The students discovered that some areas like research labs and faculty office areas were off-limits to undergrads and, when prompted to write about their exploration of the campus, many students advanced claims about the exclusionary nature of the institution (160). Lisa Arnold, Samantha NeCamp, and Vanessa Kraemer Sohan detail an augmented version of Reynold's mapping assignment. Aiming to counteract immappancy, or geographical illiteracy, Arnold, NeCamp, and Sohan outline in exhaustive detail an assignment sequence intended "to denaturalize students' and teachers' perceptions of the spaces they currently inhabit" (273). The sequence draws interdisciplinary inspiration from cultural geography by having students sketch a mental map of campus, answer

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questions about their depiction of the campus, and then, with these questions in mind, compare and contrast their maps with institutionally produced campus maps (290-95).

Other examples of awareness-generating assignments take a similar interdisciplinary approach, though they encourage students even more overtly to apply certain spatially inflected theoretical approaches. Matthew I. Feinberg turns to critical geography, which he identifies as a "method of critical inquiry [that] examines the intersection of the built environment, ideology, and culture" (53), for help in designing an assignment sequence that has students analyzing their classroom for indications of the ideologies embedded in the space. "First," Feinberg explains, "students observe a classroom on campus and write a short one to two-page observation and analysis . . . . Later, students write a more detailed analysis on their own about a site or artifact of their choosing" (53-54). Rather than directing scrutiny beyond the boundaries of the campus, which risks defining academic work broadly and college writing specifically as the products of "disinterested observers" (58), Feinberg hopes that this assignment sequence compels intense scrutiny of the terrain and "rais[es] students' awareness of their relationship with the spaces they inhabit and the ideological components of these settings" (59). Mark C. Long's contribution to the *Ecocomposition* collection finds the author prompting students to realize how, even on campus, they are never not embedded in the natural environment. Long outlines a curriculum for a first-year writing course connected to an environmentally focused learning community at Keene State College in New Hampshire. Acknowledging the benefit of teaching students with an avowed interest in environmentalism, Long explains that the course "invites students to begin thinking about the consequential ways they have already established a working relationship with the discerned features of the environment in which they are currently struggling to find a place" (136). Long's aim is ambitious insofar as, through this assignment sequence, the campus

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becomes the primary site from which and through which students can generate the awareness necessary for revising their worldviews.

Generating awareness takes a less individualized form in an assignment detailed by Aubrey Streit Krug that encourages students to observe and interview other inhabitants of the campus and the surrounding terrain to account for the variety of perspectives that make up the civic geography. Describing a first-year composition course she taught at the University of Nebraska in Lincoln, Krug advances a "perennial pedagogy" that aims to counteract students' transitory experience of the campus by getting them to cultivate "a sense of place that is both constructed and constructive with regard to how place is used to produce bodies, food, knowledge, culture, and citizenship" (111). For one assignment, using as a model text James J. Farrell's *The Nature of College*, a book that critiques campuses through an environmentalist lens, Krug asks students "to identify an issue question about our local educational place" and then to compose "an exploratory argument considering ways different stakeholders might answer that question before coming to their own conclusions" (117). The assignment, which finds students exploring, among other topics, campus recycling programs and green infrastructure initiatives, is designed to get students to approach argumentative writing as an academic exercise that involves more than "merely expressing opinions" (113). Krug notes how the assignment put students in an advantageous position. "Their personal and locally situated knowledge," Krug writes, "granted them the authority to ask questions and construct claims" (117).

Krug's interest in "authority" aligns with what Tom recognized as a key benefit for students of campus-based assignments. By framing the campus as contested terrain upon which students could match wits with Hess and Cronon, Tom was especially keen to get students in this development writing course to confront the "typical challenge of . . . arguing with an authority."

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Tom hypothesized that one reason students struggle with this is that they are engaging only with the text. "When you're seeing it on the page," he conjectured, "that's all you know about it. . . . You don't have a sense that there was a material object that the writer observed and then transformed to create that textual object that you're interacting with." When I talked back Tom's response to him using the words "credibility" and "ethos" to make sure I knew what he was talking about, Tom signaled no special allegiance to the word "authority"; he was most interested in conveying to me his appreciation for how campus-based assignments position students to be capable writers and rhetors. I think "ethos" is the most potent term for campus-based pedagogy because, as both S. Michael Halloran and Nedra Reynolds have described, ethos is linked etymologically to habits and character and, also, importantly, to the places where rhetors cultivate habits and character (Halloran 60; Reynolds, "Ethos" 327-28). Ethos is constructed socially in communicative situations, and, thus, it is constructed geographically. Our social lives, after all, do not take place on the head of a pin. More than an inherent characteristic of the rhetor and an ethical appeal deployed by the rhetor, ethos is a situated, contingent phenomenon that emerges in conjunction with the geographies of writing and rhetoric. Reynolds reasons that, because ethos is "created when writers locate themselves," we must, as teachers, be cognizant of how we "orchestrate" student writing in classrooms, "one of the most important writing sites of all" ("Ethos" 336). Campus-based pedagogy means that we must look beyond the classroom to consider how we "orchestrate" student writing with(in) our campuses and to appreciate that the pedagogical choices we make can influence how our students connect with the civic geography.

The student I interviewed from Tom's 39A classes, Stephen, interpreted the assignment in a manner that accords with Tom's desire to move beyond the dyad of a student responding to a text and, instead, to triangulate that response by inserting a student's firsthand experience into

the mix. Stephen chose to respond to the excerpt by Cronon about UCI's Aldrich Park. An international student majoring in biomedical engineering, Stephen grew up in various parts of Asia and, since around the age of 10, attended international schools where he spoke and wrote primarily in English. "I think this assignment," he told me, "is . . . [about] using our own experience to come up with our own definition, our own opinion of what somebody else talked about." He added that this was "not some generic essay topic . . . like reading a book, for instance, and reflecting on what we read." As for being prompted to integrate his experience into his writing, Stephen explained that, "even though I am familiar with the setting, I still have to come and observe [Aldrich Park]." Clearly, Stephen felt that this assignment pressed him to generate awareness of the campus, to take steps towards becoming an active inhabitant.

The pitfall of an assignment like Tom's is assuming that students are already authorities simply because they reside on the campus that is the subject of the assigned texts. Stephen noted that, as a first-year student, he was "not really" familiar with the campus "even though I walk through this place every day." For this reason, then, Tom's commitment to engaging students in the linked activities of, as Tom put it, "seeing, observing, describing, and convincing" is vital to facilitating their experiments with ethos. Tom explained that his aim was "to build students to the point where they have enough observations in order, even if they agreed, to still be able to add to what [the author] was saying and, certainly, if they disagreed, to be able to come up with a competing idea." He continued, "There is a lot gained . . . by being immersed in the thing you are describing." Immersion is a common thread in many of the awareness assignments I have outlined. Tom emphasized immersion by leading his students on a tour of campus.[25] Tom used one class session to lead his students around campus to visit the sites discussed in the readings

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[25] Tom was conscientious about accommodating the needs of his students. He suggested that, depending on the situation, a virtual tour would suffice.

and to compose on-location responses to what they were seeing and sensing. This is what some scholars, following Richard Louth, call a "writing marathon." As described by Susan Martens, these marathons involve "small groups of writers moving together through a landscape, writing and sharing along the way," and they are meant to "allow writers to focus attention, raise awareness, and make connections to people, locations, and ideas they encounter" (42). Part of Tom's motivation was to scaffold for students the kind of observational and analytical tactics they would need to deploy to respond to the arguments of Hess and Cronon. I observed Tom's 39A classes on the day of these marathons and what I noted was that they prompted students to engage recursively and collaboratively in acts of observation and analysis.[26]

Stephen confirmed the benefits of touring the campus with his instructor and peers. "That class," he told me, "allowed me to have a different perspective on Aldrich Park." Stephen highlighted one moment from the writing marathon when Tom led the class to a rock outcrop in the middle of Aldrich Park, a site that is the centerpiece of Cronon's essay. Atop the rock outcrop, entangled simultaneously in the text and in the place, Stephen was able to compare his experience to Cronon's: "I didn't experience what Cronon did. I didn't just see natural elements. What I saw was the students . . . playing frisbee, reading books on a bench, and stuff like that." Stephen explained that these observations, which he scribbled down during the tour of campus, became key to his argument that nature should be defined by the interaction between humans and the natural landscape. By compelling him to write *on* campus, the writing marathon sparked

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[26] A writing marathon is an opportunity to gauge and redirect students' tendencies as observers of their own campus. After conducting a marathon, Krug noted that students "gravitated toward social currents in the physical watershed of the university campus . . . and tended to see the university as a social rather than physical place" (116). In response, Krug encouraged them to scrutinize more carefully how the social and material dimensions are interrelated.

Stephen's experiment with ethos and permitted him to create knowledge that he could use to contest Cronon's interpretation of Aldrich Park.

Awareness-generating assignments are designed to change perceptions of the campus as a site for writing. By writing an argumentative response to Cronon, Stephen told me, "I realized that Aldrich Park is a very nice place to think when you really don't know how to answer a question." Previously, in his initial months as an undergraduate at UCI, he "just used Aldrich Park as a short-cut" when walking to class. Now, he found himself using the park as a writing site. This new venue for writing "helps me with the way I think," Stephen explained, because it disrupts the way he normally handles assignments. "You are not constantly thinking of how to answer a question," he told me. "Rather, you are gazing off sometimes and observing students and other things [in the park]. That relaxation allows me to think better." Awareness-generating assignments can also change how instructors perceive the campus. Finding that instructors express sentiments similar to their students, Blakely and Pagnac conclude that "the campus place-based educator is rewarded, as students are rewarded, with the pleasure of discovering the beautiful, the awe-inspiring, the surprising, and the intriguing about their campus" (34). When I asked Tom about the usefulness of campus-based pedagogy to him, he responded by telling me that it changed him as an instructor and, more generally, as an inhabitant of the campus. "It's like a GoPro," he said referencing the small cameras used to capture action sports, "but through writing." This helps, he explained, to better understand the lives of his students and where and how writing and rhetoric fit into their lives. He went on to describe how, "as a human being, I feel more grounded in the campus. . . . I get to consider what the campus means to students and how they experience it. I enjoy [the campus] more because I've seen so many people tell me what's enjoyable about it." This heightened awareness augments instructors' abilities to integrate

their classrooms into the civic life of campuses, creating a productive feedback loop for sustaining campus-based pedagogy.

Yet, if we are seeking to get students to write *on* campus in the fullest sense, then we must encourage students to explore how the campus is implicated in its local and regional surroundings. Though Tom gave his students opportunities to read and write about Orange County, too, he explained to me that his students did not take to this broader regional focus as readily. Orange County, he surmised, is not as directly experienced on a regular basis, especially for students new to the area. This suggests that, at least for some students, the town-and-gown divide limits their efforts to generate awareness of the terrain. This perceived isolation, which is common on many campuses, indicates the need for assignments that challenge students by positioning them as inhabitants of campuses and, simultaneously, as inhabitants of towns, cities, regions, and ecosystems.

Expanding the Scope of Awareness

Efforts to expand the scope of awareness-generating assignments are often responses by teacher-scholars to specific, and perhaps peculiar, characteristics they notice about their campuses. For instance, Douglas Reichert Powell details a writing course he implemented at Duke University that addressed the conspicuous town-and-gown divide in Durham, North Carolina. Describing the situation at Duke, Powell writes that "entering first-year students live on a campus surrounded by a low wall, which symbolically, if not practically, discourages movement into the former mill town neighborhoods adjacent to them" (215). The course he outlines involves historical research, analysis of the built environment, and, most intriguingly, the collection of campus folklore regarding the relationship between the campus and the surrounding city. When collecting these stories, Powell asks his students to pay "careful attention

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to the attitudes about local and regional cultures" and how these attitudes reinforce the divide between town and gown (217). For Powell, the goal is not to intervene in local and regional cultures as much as it is to intervene in and, in a sense, disrupt campus cultures that ignore "the university's implication in local networks of culture, politics, and history" (223). Though expanded to consider the local and regional setting, the focus of Powell's pedagogy remains intensely directed at the civic geography of the campus.

Other examples demonstrate that adapting campus-based pedagogy to different locales can result in assignments that, by necessity, prompt students to generate awareness as to how the campus is imbricated in larger civic networks. David A. Jolliffe's contribution to the *City Comp* collection elaborates on how the setting of DePaul University in Chicago and its service-oriented mission influence writing instruction for new students. Jolliffe details introductory courses that involve walking tours of DePaul's urban surroundings. He argues that during these tours, which exhibit some of the features of writing marathons, "students not only work on and with their writing—they *compose* texts—but they also *compose themselves* as DePaul students in particular, writing themselves, ideally, into an integrated personal understanding of the mission of the university" (160). In their contribution to *Composing Other Spaces*, Danny Mayer and Keith Woodward explain how they prompt students to generate awareness of the expansive, inter-institutional civic geography of higher education. Mayer, a writing instructor, and Woodward, a geography instructor, describe their efforts at the University of Kentucky (UK) to design composition courses that aim to carry out "locally grounded, fieldwork-directed" assignments without losing contact with "the broader spatial contexts in which we currently (and generally) find ourselves enmeshed" (104). Blending historical research, campus tours, and writing assignments focused on protests at UK in 1970 organized in response to the deadly

violence at Kent State, Mayer and Woodward demonstrate how to use a notable feature of higher education like protests to prompt students to connect to their campus and "to social, political, and spatial rhythms reaching far beyond its localized moment . . . and place" (118).

Also included in *Composing Other Spaces*, Laurie Glover's campus-based pedagogy highlights the interdependency between campuses and the ecosystems in which they are situated. Teaching at UC Davis, Glover describes her attempts to implement writing courses that explore the campus "as watershed and plant community and topography" (57). She focuses, in particular, on the creek that runs through the campus. Reminiscent of Tom's use of UCI's Aldrich Park, the creek at Davis provides Glover with a learning space outside the classroom where students can cultivate awareness and experiment with ethos. One course entails students reading and writing about environmental restoration projects and then getting hands-on experience restoring the creek. Glover argues that, after working on the restoration project, the writing that students produce becomes more active and less passive, more reliant on their personal experiences and less reliant on secondary sources. Glover surmises that by "participating in the process their essays theorized about," the students become "full-fledged authorities on the subject and thus . . . stronger writers" (60).

To those who worry that campus-based pedagogy is too insular and that generating awareness of the campus terrain is too narrow an aim, I think that Glover, Mayer and Woodward, Jolliffe, and Powell provide definitive proof that to focus on the campus is not to restrict pedagogical ambition. Rather, designing and implementing awareness-generating assignments that respond to the features of the evolving geography of a campus can serve to continually reinvigorate one's pedagogy. To this point, Tom remarked that, if he designed his campus-based assignments in a way that always included "different perspectives . . . [from] different people on

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campus," the pedagogy could be "endlessly" novel. More than novelty is at stake, though. As we generate awareness of the campus, we can also advocate for what we want the campus to be. Describing a legal writing course she taught at UC Davis wherein litigation regarding the creek was the central focus, Glover explains that, by the end of the course, "students understood much more than they had at the beginning of the course about the landscape they moved across, what forces formed it, and how they were part of forces that continued to affect it" (76). This heightened vigilance with regards to how campus inhabitants shape the evolving geography is the basis for the awareness-raising assignments that I explore in the next section.

Challenge Students to Write *for* Campus

Raising Awareness

Insofar as it promotes "learning experiences that arise from local contexts" (Gruenewald and Smith xviii), place-based pedagogy often manifests in service learning initiatives and community engagement projects. When conducted in college writing courses, however, these initiatives and projects can overlook the advantages of situating service and engagement amidst the civic geography of the campus. Musing about the prospect of "adding a service component" to his course at Duke that would require students to engage with the residents of Durham in some fashion, Powell wonders if it "would only reinforce the existing construction of the campus as the place of plenty, of potential, and the surrounding city as devoid of the resources to help itself, a petitioner in need of aid from Duke's benefactors" (223). Undermining this "existing construction," awareness-raising assignments seek to instigate advocacy amidst the evolving campus geography, prompting students to use writing and rhetoric to advocate on behalf of the terrain and on behalf of those who inhabit it alongside them. I detail notable examples, including an example from Tom, in the first portion of this section. Then, in the second portion, I detail a

small but significant group of these assignments that, manifesting as methodologically rigorous ethnography projects, emphasize the process of raising awareness as much as the outcome of it.

Tom's Writing 39B classes in the winter quarter of 2016, which had students reading and analyzing various texts about Orange County and UCI, culminated in an assignment guided by the principle of challenging students to write *for* campus. Writing 39B is the first of two required LDWR courses at UCI and typically enrolls a diverse assortment of non-Humanities majors. The assignment, as Tom explained, was "very open-ended" and prompted students to create a text about Orange County or UCI that responded to a distinct rhetorical situation of the student's choosing. As with his approach to 39A, Tom wanted his 39B students to use their firsthand experience by "taking an experience that isn't written or processed through language like walking around campus and thinking about how to make that a writing occasion." He also wanted his 39B students to think carefully about audience. One of the only strict requirements that he enforced was that students write for an "audience beyond just people in the classroom, beyond me and your peers." Explaining his rationale, Tom said that one of his primary goals was "trying to break out of the student-writing-paper-for-instructor mentality." Tom estimated that about eighty percent of his students chose to write about UCI, so most of Tom's students were writing *for* the campus. He highlighted some examples: a brochure promoting UCI's engineering school, a satirical article about UCI's nonexistent football program, a website promoting a student hip-hop dance troupe, a blog debunking the myth that the utility tunnels running under the UCI campus were designed as escape routes for professors and administrators in the case of campus-wide riots. Tom was particularly intrigued by this project, explaining that the student went to great lengths to discredit the myth by talking with a university archivist and citing archival documents in the blog. Rick, the student I interviewed from Tom's 39B courses,

composed what he called "a survival guide" intended to help UCI freshmen adapt to life on campus. Rick chose this project because he realized that he could use his "own experience" and "talk with other people" like his roommate to gather additional insights. Rick, who grew up in San Diego, was eager to write for students like him coming from outside of Orange County.

Awareness-raising assignments encourage students, as campus inhabitants, to enact via writing and rhetoric their "obligation to be civic" (Philo, Askins, and Cook 360). They build upon the assignments explored in the previous section in the sense that this second category assumes that awareness is not merely an individual accomplishment but something that is worthy of being shared. Taking the form of both academic and nonacademic genres, these assignments find students grappling with how to cultivate, in John Ackerman's words, "a distinct authority that is derived from and *returned to* our residences" (113 emphasis added). As demonstrated in the examples Tom shared with me, awareness-raising assignments often involve students writing for an audience beyond the classroom, though that component can remain wholly imaginary in the sense that not all of these assignments require students to go public with their texts. But, because they often involve some consideration of public distribution and circulation, this second category of assignments is more overtly civic-minded than the first category and it prompts students to confront their abilities as writers and rhetors on a college campus, especially in situations where the assignments do not fulfill the intended aims of students and instructors.

Before I get to those situations, I want to detail how awareness-raising assignments are commonly designed and implemented, focusing on how these assignments position students to make the move from cultivating awareness within themselves to promoting awareness within and beyond the campus community. Nathan Shepley, in his aforementioned *Composition Forum* article, describes an assignment for an upper-division professional writing course at the

University of Houston wherein students confronted the material changes taking place on their campus. Shepley had students "imagine that they led an on-campus student organization whose members mentored prospective college students . . . [and then] write a memo to the organization's mentors announcing a physical relocation of the group's offices and suggesting strategies for adapting to this move." By linking a writing assignment to the shifting terrain of the campus, Shepley's aim was to challenge "students to consider makeshift locations for meetings and to think through new options for handling the organization's written and face-to-face communication." In another example of an awareness-raising assignment, Sean Murray documents his efforts to get students to write about politically volatile topics. After an unsatisfying assignment that had students considering national and international issues, he decided to focus his students' attention on the campus and on topics pertaining to higher education, such as concerns about campus safety and the status of student-athletes. Advocacy comes through most clearly when students are prompted "to envision an audience they can carry their questions and critiques to," with Murray noting that many students wrote to "school administrators and the campus newspaper" (164). Though neither Shepley nor Murray required students to go public, these assignments prompt students to engage in the rhetorically and intellectually challenging enterprise of imagining how best to intervene in campus life.

Other instructors require that students go public with their efforts to raise awareness. William Burns outlines a project that, rooted in cultural geography, finds students using their campus as a venue for experiencing public writing as an embodied activity. In a course at the University of Rhode Island (URI) comprised mostly of "first-year full-time residential students," Burns implemented an elaborate assignment in which groups of students researched campus spaces that functioned as points of contact between the university and the community. The

students had to "create a group presentation/map about the space, write a public document for the inhabitants of the space, and an essay detailing their personal experiences with the project" (41). One group, studying the lobby of a campus arts complex, wrote a pamphlet critiquing the commercialization of the space and, after considering where to distribute their text, placed copies of the pamphlet throughout the lobby (42). Burns explains that the group's primary challenge in composing and distributing their text was "deconstruct[ing] the notion of there being one 'student' public as they quickly noted that residents and commuters (although both members of the URI public) utilized the lobby in many different ways and configurations" (42).

Jeffrey A. Bacha presents a similarly elaborate assignment sequence tied to the physical changes taking place at his institution, the University of Alabama at Birmingham (UAB). Amidst the shifting terrain, Bacha argues that, by turning to "humanistic and rhetorically based theories of usability studies, . . . [students can] become critically aware users of what is and is not included in a university's attempts to restructure its college campus" (267). The foundation of the assignment sequence is an iterative process of invention and investigation that has students analyzing spaces on campus where construction, renovation, and other infrastructure changes influence how inhabitants navigate the campus. Bacha asks his students to assume "the role of user advocate" and to transform their experience of the campus into a written product meant for an audience beyond the classroom (269). As a way "to help students interject their voices into discussions concerning the reconstruction of their college campus," Bacha has students compose an argumentative text intended for members of the student government that addresses the extent to which the development of the campus supports student success (282). Bacha, like Shepley and Murray, does not require that students follow through on presenting their texts to the student government; however, he does work with students to consider the possibilities for going public.

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Awareness-raising assignments can also be used to remind students that the campus is implicated in its surroundings. Brian W. Conz and Vanessa Holford Diana outline their curriculum for an interdisciplinary, first-year learning community consisting of a geography course and a writing course. Conz and Diana, colleagues at Westfield State University in Massachusetts, asked their students to serve as public advocates for Stanley Park, "a private, non-profit, 300-acre park adjacent to campus, located in the Westfield River watershed" (4). Students wrote in a range of genres, including technical lab reports about the park's geography and ecology, reviews of events and public programming at the park, and proposals for improving the park's standing as a community resource. Evincing a commitment to writing *for* others beyond the classroom, Conz and Diana required that students share some of this writing with staff at Stanley Park. Conz and Diana argue that such projects can help students to recognize "how knowledge of place can feed directly into participation and decision-making in their communities" (4). As with others cited in this section, Conz and Diana turn to campus-based pedagogy in order to encourage students to see the campus as a civic geography in need of writers and rhetors who can connect to the terrain and raise awareness among their fellow inhabitants about issues they deem important.

The literature provides ample anecdotal evidence of students responding positively to the authenticity of awareness-raising assignments, even in cases where going public is not required. Conz and Diana note that, "[c]onsistent with research on civic engagement-based composition, . . . students demonstrated higher-than-usual engagement and motivation" (9). Murray, who uses the word "genuine" in the title of his article to describe the interest these assignments provoked among students, identifies a similar spike in enthusiasm. One reason for this might be that, whether or not students are required to go public, awareness-raising assignments are framed as

civic action and, as such, require students to experiment authentically with ethos. "Ethos cannot be an absolute quality," Carolyn R. Miller reminds us, "it must be a representation, and as such it must be interpreted" (271). There needs to be an audience that can interpret and, in a sense, activate the ethos of the rhetor. Tom noted that he dedicated lots of time to working with students to overcome "the hard part" of his awareness-raising assignment: "imagining the audience beyond the classroom." Tom used peer review to overcome this hurdle. While he directed students to compose projects for an audience beyond the classroom, Tom explained that, because many of the projects were intended for UCI inhabitants, he found that students "did have a common ground to offer some advice for their peers who were writing about places on campus. For instance, if they're writing about a dining hall, it's possible for their classmate to visit that dining hall." Seizing on this possibility, Tom asked students to visit the places on campus that their peers wrote about before responding to their writing. Tom joked that, in comparison to previous courses he has taught, "the peer review actually worked" with this "campus-based writing project because it really did get students to offer feedback." I observed his 39B classes on the day of peer review. I witnessed numerous animated exchanges between students as writers and as campus inhabitants, as they responded to each other over matters of mutual concern. Bacha, too, utilized peer review, finding it gave students "an opportunity to practice persuading other stakeholders who view the campus differently" (279). In these cases, peer review makes the stakes of raising awareness more palpable for students.

Yet, as demonstrated in some of the literature, striving for authenticity can backfire, leaving students and instructors wondering and worrying about their efforts to raise awareness. Bradley John Monsma, in his contribution to *Ecocomposition*, and Elizabeth Ervin, in her contribution, co-written with Dan Collins, to *City Comp*, provide examples of assignments that,

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at least from the perspective of the instructors, fail to fulfill their potential. Monsma describes an introductory writing course he taught at Woodbury University in Southern California that asked students to research the natural history of "the twenty-two acre campus" and raise awareness about how to enhance the eco-friendliness of the campus. (283). Rather than "writing individual research papers," Monsma explains, "students contributed to a web page" that was eventually shared with administrators (284). In Ervin's individual section of the chapter co-written with Collins, she discusses a campus history project she implemented in first-year writing courses at the University of North Carolina at Wilmington (UNCW) that also garnered support from administrators. Asking students to engage in "oral history, archival research, scholarly research, and public presentation of research," Ervin finds that "students do desire to leave a legacy and see their lives as being linked to a larger history" (48). When they succeed, awareness-raising assignments allow students to leave their marks, discursive and otherwise, on the terrain. However, as Monsma and Ervin detail some of the conflicts of interest that emerged during their experiences with implementing campus-based pedagogy, what becomes clear is that ostensibly authentic projects can lead to authentically disappointing results.

Though Ervin had support from UNCW's administration, she notes that administrators "had an agenda that was somewhat different from ours" and "saw our project largely in terms of its public relations, recruitment, and fundraising value." Ervin adds that, when students interviewed local residents and past UNCW students for the oral history component, "many informants were . . . reluctant to reveal anything that might be considered even remotely controversial, and in fact they went to some effort to conceal or sugarcoat such information" (49). Elaborating on struggles faced by his students, Monsma laments that, "[e]ven where students produced persuasive analyses and plans for improvement, staff and administrators

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responded coolly." His interpretation of the response contains a bitter truth: "The proposals, after all, were coming from first-year students, among the least powerful members of the human campus community" (287). At once, the experiences shared by Ervin and Monsma appear to be the results of authentic experiments with ethos. In the words of Conz and Diana, students "recognize[d] their roles (and fallibility!) as creators of knowledge" (9). Yet, the burden of these less-than-successful assignments cannot rest solely with the rhetors.

Monsma's insight points to the potentially debilitating crux of awareness-raising assignments: the ethos of students, or, more precisely, the ethos of students as interpreted by others. Building on Halloran's argument that ethos is a rhetor's public self, Reynolds maintains that recognizing ethos as a "social construction . . . shifts its implications of responsibility from the individual to a negotiation or mediation between the rhetor and the community" ("Ethos" 328). In this sense, the less-than-successful projects of Ervin and Monsma indicate not a failure on the part of the students who carried out the assignments or the instructors who designed them; rather, they indicate the failure of the intended audience to acknowledge the credibility of these students as advocates. Students are raising awareness, but there is not an audience that is inclined to consider their efforts. "A possible solution to this," Monsma muses, "may be to teach composition classes based on campus ecology regularly, every term if possible. . . . Eventually, a critical mass of informed advocates might provide a consistent voice for change that would be heard and taken seriously by those who have the power to act" (287). Monsma is rightly hopeful to imagine that enough momentum could be generated over the span of a few academic terms, assuming, of course, that the necessary support and resources could be marshalled for such an extended pedagogical enterprise.

An alternative is to emphasize, in Tom's words, "make-believe" situations. Referencing the brochure for the engineering school and the website for the dance troupe, Tom observed that many "students are really speaking on behalf of the campus" and that, because the projects appropriate the ethos of the institution, "some of these could be PR or communications pieces that could be posted on the UCI webpage." In my interview with Rick, he talked about using institutional slogans and insignia to bolster the credibility of his survival guide for new students. Other projects, such as the satirical article about UCI football, took up a mock institutional ethos to enhance the humorous effect of the text. As Tom explained, he was content with his students engaging in a "make-believe" exercise of writing on behalf of the institution because it allowed them to stretch their rhetorical flexibility. Rick appreciated this aspect of the assignment, observing that it was an opportunity to "harness our creative skills in order to delve deeper into the writing process." Tom's project seems to prudently avoid the disappointments experienced by Ervin and Monsma by encouraging students to engage in *ethopoeia*, "one of the earliest rhetorical techniques that the Greeks named" to denote "the construction – or simulation – of character in discourse" (Miller 269). By simulating the character of UCI, Tom's students could experiment with ethos in an authentically creative sense, imagining perspectives other than their own through which to connect to the campus and advocate for it and its inhabitants.

However, Tom encountered a different problem. In looking over the large number of projects that took on an institutional ethos, Tom noted that many projects skewed towards "positive" depictions of UCI. Tom explained to me that, though students were able to effectively link these depictions to the intended purpose of their texts, he was concerned that, by not "pushing critique," he had allowed his students to "embrace the institutionality" without questioning it. At their worst, Tom suggested, the projects perpetuated a compliant form of

"campus pride." That is, in encouraging students to raise awareness on behalf of their campus, these projects reflected the "problematic residues of something more . . . reactionary or even staid" in conceptions of civic life (Philo, Askins, and Cook 357). What might it mean to take pride in critiquing one's own campus, to take pride in raising awareness about how one's campus can be made better? How can awareness-raising assignments be designed to maximize their critical civic capacity?

Fortifying Awareness with Ethnography

While many of the assignments I detail above take on the appearance of ethnographic research by having students use observations and interviews to explore their campuses, very few of the assignments are explicitly defined as ethnography. Tom did mention ethnography when discussing his rationale for "getting students thinking about converting their lived experience into writing." Linking it to geographical awareness, he remarked, "I do think of ethnography as essentially about people, culture, and meaning, but place is a necessary part of that." He talked about his training as a graduate student and noted that he was drawn to ethnography out of a desire "to pull away from books." He continued, "There was a point at which . . . I had to get out of the chair." For Tom, he wanted his students to recognize that writing and rhetoric can result from more than just what we read in books or articles. More importantly, Tom wanted his students to appreciate their ability, and, in a sense, their responsibility, to create and convey knowledge about the campus they inhabit.

This same impulse drives the Ethnography of the University Initiative (EUI), which was started at the University of Illinois at Urbana-Champaign (U of I) in the early 2000s by two anthropology professors and has since been taken up by rhet/comp teacher-scholars. Described as "a multi-disciplinary course-based initiative that fosters student research on their own

universities" (Hunter and Abelmann 1), students receive training for conducting their research projects, which includes gaining approval from the U of I institutional review board for projects involving human subjects, and, when complete, they have the option to publish their findings in an online database (3). As with other awareness-raising assignments, EUI projects embolden students to "put the university under the microscope" and "to make recommendations not just for future research but also for university reform" (5). Catherine Prendergast offers a clear-sighted rationale for implementing the EUI approach in LDWR courses. Reflecting on her experience as a teacher and administrator with EUI and her time as the director of the U of I Rhetoric Program, Prendergast argues that first-year composition courses are "ideal" settings for the type of "cultural reflection" that characterizes ethnography because these courses contain "a massive sampling of the campus, bringing students from every discipline together in small classes that resemble seminars" (81). Rather than a weakness, the heterogeneous mix of students in an LDWR course becomes its greatest asset. Pointing to the vast repository of student research maintained by EUI, Prendergast suggests that, for students, seeing their research as augmenting the research of other students helps in the "struggle to view themselves and each other as authorities in a classroom context in which they receive a grade from only one person – the instructor" (85). Methodological rigor complicates students' awareness-raising efforts by prompting them to recognize that their credibility when writing *for* campus is tied not only to what knowledge they convey about the terrain but how they go about creating this knowledge. In EUI-inspired writing and rhetoric courses, students earn the right to raise awareness on campus by being diligent researchers.

An article by Beth Godbee and two of her undergraduate students, Katie Ellington and Megan Knowles, that describes an EUI-inspired writing course at Marquette University provides

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a glimpse at how this approach can seep beyond curricular spaces to fundamentally change how students inhabit the campus. Explaining the design for the upper-division course, Godbee notes how she supported students' research into "local, contextual, and immediately important" issues by helping them devise "open-ended questions . . . and conduct ethnographic projects to find answers" (9). Though the course culminated in students advocating for change in various forms, including via participation in "a campus-wide research poster fair" (10), Godbee suggests that the most important benefit for students derives from "experiencing and contributing to small but sustained knowledge building and change making," which, hopefully, "invites students to continue developing their projects after the semester ends" (12). Undergraduates Ellington and Knowles provide testimonials to this effect, with Ellington, whose project involved studying social interactions on campus, offering the following: "I began to live my research: instead of allotting time to think about this school project, it became part of me" (14).

Ellington's claim is one that many rhetoric and writing instructors would be heartened to hear. We hope our pedagogies have a lasting impact on students, especially when it comes to their habits and activities as writers and rhetors. Pushing students beyond an acquiescent form of campus pride, EUI-inspired projects maximize the critical capacity of raising awareness by framing the campus as a site that requires scrutiny and ongoing modifications. Yet, though EUI-inspired projects compel students to appreciate advocacy as an activity that "furthers conversations and opens, rather than closes by concluding, new knowledge" (Godbee, Ellington, and Knowles 11), they culminate by requiring students to be certain about the terrain and about the modifications it needs. Thus, they might do little to resolve the conflicts of interest encountered by Ervin and the disregard from administrators witnessed by Monsma. Certainly, instructors can anticipate these challenges with students; for instance, navigating conflicts of

interest can be discussed when students make decisions about the kind of projects they want to pursue, while audience receptivity can be addressed as students compose their projects. But, then again, maybe the challenges are tied less to what students are being asked to do and more to the argumentative ends towards which they are directed. When asking them to connect with the campus, we should ensure that our students are presented with a range of rhetorical practices for doing so. With that in mind, I turn now to an alternative practice that can broaden the horizons of campus-based pedagogy.

Challenge Students to Practice Thoughtful Uncertainty

In the conclusion to his article about ethos, Halloran writes of the "subtle and powerful" influence of pedagogical environments: "By the way we structure the curriculum and the way we arrange the furniture in our classrooms, by the clothing we wear at school and the books we select for our courses—by these and the countless other choices we make, the world in which our students gather together is defined" (63). The argumentative aim of most of the assignments I have documented so far gives the impression that connections to the campus are best defined by certainty: certainty about the terrain, about its social and material makeup, about the changes or improvements it needs. Whether analyzing a building or work of art on the ISU campus in Ames, Iowa, assembling a myth-busting blog at UCI in Irvine, California, or carrying out a history project at UNCW in Wilmington, North Carolina, students must be certain when generating awareness of the terrain and certain when intervening in the civic geography to raise awareness among their fellow inhabitants. This compulsory certitude, though, limits our expectations for campus-based pedagogy and for what we imagine our students can do as campus inhabitants.

The most acute risk of privileging compulsory certitude is that campus-based pedagogy becomes a process through which students merely solidify already-established campus

connections. This is what happened to Rick as a result of the assignment he completed for Tom's 39B course. Though he reflected positively on composing his survival guide, he was notably unmoved when discussing the effect the assignment had on his campus connections. "I didn't learn anything new," he remarked. "I just refreshed my memory," he continued, "about what I've learned, what I've picked up by being here." Keep in mind that, at the time I interviewed him, Rick was just nearing the end of his second academic quarter at UCI. Despite being on campus for only a few months, Rick interpreted the project as an opportunity to reproduce certainties about the institutional geography. He did not feel pressed to seek out new perspectives or interrogate his campus connections. He even evinced a slight indifference towards the terrain when discussing how he composed his survival guide: "I didn't purposely go out and explore the campus." Of course, this could be particular to Rick. Recall that Stephen, Tom's 39A student, did explore the campus and did forge different campus connections as a result of observing and writing about Aldrich Park. But the fact that compulsory certitude allowed Rick to ease into indifference is a cause for concern, especially because indifference towards the terrain is often the very thing that those implementing campus-based pedagogy hope to counteract.

Following Jenny Rice in her assertion that "our pedagogies" are important "apparatuses" and "technologies" through which students come to know themselves as writers and rhetors, I think we must diversify our expectations for campus-based pedagogy in the hopes of contributing to the vitality of this subset of place-based pedagogy. Importantly, Rice's insight about pedagogies as "apparatuses" and "technologies" derives in part from her experience with campus-based pedagogy, an experience that leads her to consider assignments directed towards inquiry rather than argument. In this section, I link inquiry to thoughtful uncertainty, a rhetorical practice I derive from campus planners and specifically their perception of the campus as an

evolving entity. Thoughtful uncertainty resonates powerfully with the situations students find themselves in as relatively new or transient campus inhabitants who can ask questions about aspects of the terrain that more settled inhabitants may take for granted. To flesh out how thoughtful uncertainty can influence campus-based pedagogy, I first return to the campus planners I cited earlier in my dissertation. Then, identifying an example of thoughtful uncertainty in the literature on campus-based pedagogy, I detail Rice's experience with campus-based pedagogy and the inquiry-driven assignment she imagines implementing. Finally, I consider how thoughtful uncertainty can help students like Rick who need a rhetorical practice other than compulsory certitude that, by encouraging them to perceive the campus as campus planners do, prompts them to interrogate their connections to the terrain.

The perception of the campus as an evolving entity, which I have championed throughout "Campus Life," is pervasive among campus planners. As I explored at length in Chapter One, they insist that, while planning campuses "should mean building for all time, in like manner as churches and as houses of state are conceived and undertaken" (Klauder and Wise 1), campuses are distinct from these other enduring sites because they are beset by idiosyncratic flux of the sort catalogued by Lidsky in this chapter's second epigraph. Thus, planning a campus requires an approach that "[ties] the many parts of the campus into a singular and distinctive entity, and simultaneously accommodate[s] provisions for change and adjustment within that entity" (Dober 239). Campus planners, in other words, must be thoughtfully uncertain both in how they conceptualize campuses and in how they communicate with others about campuses. They cannot rely solely on certainty when persuading others to support their plans. They cannot advance entirely definitive plans. In *Birth of a Campus*, the documentary I studied earlier in this dissertation, William Pereira, UCI's head planner, offers an example of thoughtful uncertainty:

"If, a hundred years from now, the Irvine campus and its community still look as we picture them in our master plan, we shall have in a sense failed." Pereira hopes that, rather than strictly emulating the plans he and his firm created in 1965, the UCI campus of 2065 will be "a vital and dynamic force in an unfamiliar, new world of the future."

To be clear, I am not arguing against certitude. In fact, I am sure that, as a rhetorical practice, compulsory certitude is ideal for constructing claims about how a campus needs to adapt to "an unfamiliar, new world." For instance, the UCI students leading the housing campaign that I studied in Chapter One benefit from the certitude with which they express their opinions in front of UCI administrators and Irvine city officials. So, too, do Monica and Lauren, profiled in Chapter Two, benefit from being certain about their motivations for contributing to the activism of the campus organizations they joined in their first year at UCI. Many of the argument-driven assignments detailed in the previous sections seem designed with these sorts of actions in mind. But students, especially those that evince Rick's subtle indifference towards the terrain, also need assignments that prompt them to cultivate a sense of the campus as "a vital and dynamic force" that cannot be rendered exclusively in certainties. One means of encouraging this in campus-based assignments is inquiry. Bacha alludes to inquiry when he notes that, while conducting their usability studies, "students started questioning why school administrators and other stakeholders were more concerned with building fancy new dorms and expensive rock climbing walls and not concerned with something as simple as providing their students with usable learning spaces" (280). Inquiry is even more directly invoked in Krug's assignment and in EUI-inspired courses. Yet, even in these instances, inquiry gives way to compulsory certitude. Though they might involve the setting up of other roads, these assignments, directed towards argumentative ends, still lead students to travel on in accustomed ways.

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A notable exception can be found in Rice's *Distant Publics*, a book-length study about place and public deliberation. Rice is driven to emphasize inquiry after an unsatisfactory pedagogical experience with an argumentative assignment. Rice's experience is worth detailing because it captures some of the issues with certainty that I have discussed above. Rice describes "an intermediate writing course at the University of Missouri" in which, using archival sources, students composed "argumentative documentaries about a place or event in the campus community" related to "the history and life of the Legion of Black Collegians (LBC), the oldest and largest black student group at the University of Missouri" (174). In addition to cultivating awareness about the legacy of a campus organization, the primary aim was for students to compose an advocacy text that "shed light on the state of racism on Missouri's campus today" (176). The completed projects, however, prompted Rice to reevaluate her pedagogy. The problem, as Rice explains, was "not due to poorly made arguments on the part of students" (177). Rather, the problem stemmed from how the assignment made students connect to the subject matter and, by extension, to their campus. Students reached "untimely closure" about racism on campus, with students concluding either that it was no longer an issue or, conversely, that it was a major issue requiring institutional action (177). In using historical materials to make an argument about contemporary campus life, students were forced to take a position on an issue that they were likely only beginning to grasp. Concluding that her pedagogical choices limited the rhetorical choices of her students, Rice imagines an alternative approach to her course on the LBC wherein she and her students could have "pursued the telos of collecting, tracing, and creating our own kind of critical archive" (178). Instead of using the materials to find definitive answers to questions about the campus, students could use the materials to ask more incisive questions.

Inquiry is most beneficial to awareness-generating assignments, especially projects intent on expanding the scope of students' awareness beyond the borders of the campus, because inquiry entails the determination to constantly produce new knowledge. But inquiry can also benefit awareness-raising assignments because, through inquiry, students can question why and how they can serve as advocates on campus, who is likely to respond to their recommendations, and where their advocacy might be most successful. Furthermore, students can inquire into the history of their campus to get a sense of how receptive the institution has been to student advocacy. As demonstrated by the experiences of Ervin and Monsma, and, also, by my study of the Nixon library debate in Chapter Three, students might be disappointed in what they discover about the receptivity of their campuses, but this history can be instructive for how (not) to proceed with their own attempts to intervene in campus life. What strikes me as most advantageous about practicing thoughtful uncertainty via inquiry is that, like the campus, inquiry is always evolving. Though inquiry "might be frustrating to teachers who want their students to propose solutions to crises . . . within the span of one project," it prompts students to appreciate how "a sustained and ongoing investigation" is sometimes better than hasty conclusions (Rice 179). Inquiry offers promising, indeterminate paths for students to become active campus inhabitants. Admittedly, administrators of the sort that Ervin and Monsma encountered might not be any more willing to respond to students' thoughtful uncertainty than they are to students' compulsory certitude. But, by downplaying "resolution" and instead encouraging students "to uncover the composition of a given scene" (Rice 169), inquiry invites students to make evolving connections with an evolving entity.

Thoughtful uncertainty should not supplant argument in campus-based pedagogy. But, in instances where argument is likely to lead to premature resolutions of the sort that Rice

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identifies, thoughtful uncertainty can be leveraged as a resource that allows students and instructors to resist the allure of closure in much the same way that campus planners avoid the allure of definitive plans. Take the example of Bacha's students asking questions and making arguments about "why school administrators and other stakeholders were more concerned with building fancy new dorms and expensive rock climbing walls and not concerned with something as simple as providing their students with usable learning spaces." Instead of being compelled to reach conclusions, students can be prompted to develop more incisive questions: Why do administrators and other stakeholders think that new dorms and elaborate gym equipment are necessary for attracting new students? Do prospective students really want these amenities? Do other colleges and universities in the region have these same amenities? And students can also think more critically about their own connections to the campus: Do I want a campus with new dorms and a well-appointed gym? Did I choose this campus because it offered these amenities? If I wanted others to know my opinions about this, how would I go about sharing that? Ultimately, the usefulness of campus-based pedagogy can be its capacity to encourage students to interrogate why they should seek to make connections to the civic geography in the first place. It encourages students to appreciate that, by "questioning established orders of social life" (Philo, Askins, and Cook 362), they might just be able to be more certain about the connections they end up choosing to make with the campus.

Campus-based pedagogy is not about making the lives of students as campus inhabitants easier. It is not about streamlining campus life or making the classroom the hub around which campus life revolves. It is, instead, about preventing the indifference demonstrated by students like Rick from intensifying to the point where it tips over into total disregard for the terrain. It is about attempting to ensure that students' contact with the campus and with others who inhabit it

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is not inconsequential, that their transient status amidst the civic geography does not become grounds for ignoring or avoiding, in Lidsky's words, "all the minor and significant, casual and formal, rational and irrational decisions that are made in the day-to-day dynamic interaction of a living institution." Involvement in campus life, as attested to by my research in the preceding chapters, can take many forms and often takes place outside or alongside of curricular venues. As such, by framing campus-based pedagogy as a means of situating formal instruction amidst the civic geography, I am purposely rejecting the classroom as the de facto center of campus life. I mean to suggest a process of lively adaptation, not a process of assuming what campus life should look like or enforcing an idealized conception of how students should inhabit the terrain. Campus-based pedagogy is about attempting to guarantee that instruction in writing and rhetoric equips students to be involved in campus life as fully and completely as they desire. In this regard, we have much to learn from our students about how and why they, as writers and rhetors, choose to make campus connections. And that is why, in this dissertation, I have been concerned with studying involvement in campus planning, campus organizations, and campus publications. We cannot know for sure the means by which, or even the extent to which, students will connect with the campus. But we can be open to learning from students and exploring with them the ways in which they come to understand themselves as writers and rhetors capable of shaping the campus terrain. Surely, amidst the common ground we share with students, we can enthusiastically commit to such an open-ended, campus-based inquiry.

Coda: Defining Pedagogical Endeavors, Rewriting Pedagogical Environments

In this chapter, my overarching purpose has been to define campus-based pedagogy. By defining it, I hope to bring greater attention to this pedagogical trend and, also, point out where it can be strengthened by making room for thoughtful uncertainty. Of course, one of the most

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important ways to bring attention to and strengthen this offshoot of place-based pedagogy in rhet/comp is to recognize that the principles I have provided in this chapter reflect my understanding of this pedagogical trend. Others might be moved to develop additional principles or revise those I have offered. Rather than see awareness-generating and awareness-raising as semi-distinct aims, with the latter treated as a precursor to the former, we might see them as equivalent and necessarily interrelated. We might even treat generating awareness as a result of raising awareness, as Monsma does when, after discussing the shortcomings of his campus ecology project, he posits that "the success of this project may rest in its least tangible or quantifiable aspect—the potential changes in the consciousness of students, in their way of thinking about and experiencing language and place" (287). Still others might be moved to consider how campus-based assignments prompt experiments with other concepts in addition to ethos. Though I outlined my reasons for linking this pedagogical trend to ethos, there are other spatially rich concepts, such as kairos and rhetorical invention, that might prove helpful in elucidating the usefulness of campus-based pedagogy.[27]

Accordingly, my desire to define campus-based pedagogy is paired with a desire to define it in a responsible, flexible fashion. This is very much in keeping with place-based pedagogy more broadly, which, if marked by anything, is marked by thoughtful uncertainty when it comes to definitions. Gruenewald and Smith explain why this is the case when they write that place-based pedagogy "is not something that can be packaged and then disseminated. It depends on the creative interaction between learners and the possibilities and requirements of

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[27] Invention was a key dimension of Tom's approach to 39A. He hoped that, in response to the Hess and Cronon readings, students could use their experience of the campus to invent a "competing idea." Stephen appreciated being able to use his firsthand observations of Aldrich Park, arguing that, after visiting the park, he had "better ideas" for how to respond to Cronon. See Bacha for much more on the potential for linking campus-based assignments to invention.

specific places" (4). Similarly, in the introduction to *Ecocomposition*, Weisser and Dobrin resist the "urge . . . to provide a concrete definition" of their titular term, suggesting instead that the individual chapters in the collection can begin that process more effectively (2). Weisser and Dobrin are content to let ecocomposition remain a loosely affiliated assortment of ecologically mindful approaches to teaching and researching writing and rhetoric. In his individual contribution to the collection, Dobrin ratchets up the call for flexibility, claiming that ecocomposition "is not a term for definition, but an inquiry for action" (14). Furthermore, aiming to widen the approach's appeal and applicability, Dobrin argues that "ecocomposition must move beyond its stereotyped role of just addressing 'environmentalist' concerns . . . to examining concepts of environment, location, space, and place as encompassing all of the spaces we inhabit" (24).[28]

Though this uncertainty risks making place-based pedagogical endeavors hard to distinguish, I think its prevalence affirms its necessity. Thoughtful uncertainty is not merely a courteous move to leave things open and unfixed, but a necessary move to let the specificities of place guide the choices of teacher-scholars. Even Dobrin's anxiety about defining ecocomposition should be appreciated as an attempt to maintain the capaciousness of ecocomposition and not as an attempt to shut down environmentalist pedagogies. Proponents of place-based pedagogy are reticent to proffer definitions because they want to leave room, metaphorically and materially, for others to pursue it in whatever way best suits the pedagogical locale. Tom seemed to recognize this principle about letting the place, in his case, the UCI campus, guide his pedagogical endeavors. Rather than worry about definitions, he worked hard

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[28] A decade later, in 2011's *Postcomposition*, Dobrin goes so far as to claim that "[e]cocomposition has (already) failed as an intellectual enterprise" because of its emphasis on environmentalist writing rather than writing ecologically (125).

to emphasize the experience of the locale in which he and his students were situated. During our interview about his 39B course, as he began to talk me through some of the projects his students had produced, he stopped, looked up, and, gazing at the ceiling, mused, "What does place mean?" He answered his own question: "I don't know, but [the projects are] certainly campus-oriented." Intriguingly, Tom resolved his question not by defining place but by noting how his students' projects were defined by the specific place in which they were composed. He went on to explain that what he found "compelling and engaging about this campus-based thing" for both himself and his students was "the immediacy of it." Tom added that, in course evaluations, his students encouraged him to devise additional ways to get students in future courses to write *on* and write *for* the campus.

As the prepositions suggest, campus-based pedagogy often puts pedagogical endeavors on display. As with place-based pedagogy more broadly, there is a drive to enact these endeavors in public places, in the environments that serve as pedagogical inspiration. Thus, as Robert E. Brooke writes, in addition to educating students, place-based approaches "[help] to educate . . . the many individuals who have a stake and a presence in and around education" ("Afterword" 249-50). In terms of campus-based pedagogy, whether via writing marathons, ethnographic research, or some of the other exercises and projects explored in this chapter, instructors and students are out of the classroom and amidst the campus scenes that matter to them. Reflecting on his attempts to design and implement campus-based pedagogy, Tom felt that asking students to "write out of their immediate environment and their daily routines . . . seemed like a really powerful way to get them thinking and talking to each other." Tom sought to make something out of the environment he and his student inhabited by making something within that environment. When enacting campus-based pedagogy, we have an opportunity to demonstrate to

our students and other campus inhabitants why campuses matter to our pedagogical endeavors. Campus-based pedagogy is a tangible fulfillment of how a campus functions, and, for that reason, it can serve as a defiant rejoinder to contemporary speculations about the fate of these civic geographies and a proactive affirmation of the kinds of spaces we want to inhabit as teachers and scholars.

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APPENDIX A

Data Collection Tools for Chapter Two

Survey One (distributed during the Bridge Program)

Instructions: There are ten questions. Questions 1-7 are open-ended response questions. Questions 8 and 9 ask for your opinion and an explanation in response to a statement. Question 10 asks for your email address. You may skip any question. All responses will be kept confidential.

1. How has being on campus (going to class, staying in the dorms, etc.) influenced your experience in the Bridge Program?

2. How would you describe the UCI campus and your experience of it so far?

3. How does the UCI campus compare to previous academic environments you've experienced?

4. Before entering the Bridge Program, how would you have described your writing habits?

5. Has being on campus influenced your writing habits? If so, how?

6. Before entering the Bridge Program, what were your expectations for college-level writing?

7. Since entering the program, have your expectations for college-level writing changed? If so, how?

8. Being on campus during the Bridge Program (going to class, staying in the dorms, etc.) has positively benefited me as a student and as a writer entering college.

   (No Opinion/Strongly Disagree/Disagree/Agree/Strongly Agree)

   Please explain:

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9. If the Bridge Program were offered entirely as an online program, I could get the same benefits from the program without having to stay on campus.

   (No Opinion/Strongly Disagree/Disagree/Agree/Strongly Agree)

   Please explain:

10. Please provide your uci.edu email address. This email address will be retained for the purposes of distributing the second survey in late October.

Survey Two (distributed during fall quarter)

Instructions: There are nine questions. Questions 1-6 are open-ended response questions. Questions 7 and 8 ask for your opinion and an explanation in response to a statement. Question 9 asks about your willingness to participate in an interview. You may skip any question.

1. How has being on campus influenced your overall college experience so far?

2. How would you describe the writing tasks you've faced so far in college?

3. How has being on campus influenced your writing habits?

4. What is the most important thing that the campus has provided for you as a student and as a writer?

5. At this point, what are your expectations for college-level writing?

6. Are you enrolled in a writing course this quarter? If so, what course?

7. My experience in the Bridge Program has made the transition to college-level writing easier.

   (No Opinion/Strongly Disagree/Disagree/Agree/Strongly Agree)

   Please explain:

8. My experience in the Bridge Program has made me appreciate the campus more.

(No Opinion/Strongly Disagree/Disagree/Agree/Strongly Agree)

Please explain:

9. Would you be willing to participate in a 30-45 minute interview? If so, please indicate your willingness to do so below. The lead researcher will contact you to arrange an interview at your convenience.

Interview One (conducted during fall quarter)

1. What did you know about UCI or the UCI campus before enrolling?

2. Can you tell me what it's like to be a new student on the UCI campus?

3. What would you say is the most important thing that the campus provides for you as a writer?

4. Is there a moment you can tell me about where the campus really mattered to you as a writer?

5. I am wondering if you can reflect on how the campus influences your writing habits. For instance, where do you write and when do you write?

6. Is there a moment you can tell me about where the campus really influenced your writing habits?

7. In the future, how do think being on campus will matter to you as a student and a writer at UCI?

8. What do you make of the name of the Bridge Program?

9. The Bridge Program is described as: "Freshman Summer Bridge is a 6 week academic and residential program offered under the umbrella of the Freshman Summer Edge Program. The curriculum for the program is designed to help new SSS students make the

best possible academic and social transition to UCI. Students earn UCI credit and get a head start working towards their degree while meeting other new students, staff and faculty." Does that make sense to you?

Interview Two (conducted during winter quarter)

1. Where are we? Why did you choose this spot for our interview?

2. Can you tell me what it's like to be a first-year student on the UCI campus?

3. Are you currently enrolled in a writing course? If so, what course?

4. Can you tell me about your experience in this course?

5. I am wondering if you can reflect on your experience in the Bridge Program. How has that experience influenced your first year at UCI?

6. How has that experience in the Bridge Program influenced the way you've approached writing situations in college?

7. Is there anything else you can tell me about how the Bridge Program influenced your transition to college-level writing?

8. We talked last time about *the bridge* metaphor. Where are you on *the bridge*?

9. What would you say is the most important thing that the campus provides for you as a writer?

10. I am wondering if you can reflect a bit more about how the campus influences your writing habits. For instance, where do you write and when do you write?

11. Is there a moment you can tell me about where the campus really influenced your writing habits?

Interview Three (conducted during spring quarter)

1. Where are we? Why did you choose this spot for our interview?

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2. Can you tell me what it's like to be a first-year student on the UCI campus?

3. How has that experience in the Bridge Program influenced your first year on the UCI campus?

4. We talked in previous interviews about *the bridge* metaphor. Where are you on *the bridge*?

5. Are you enrolled in a writing course? Can you tell me about your experience in this course?

6. I am wondering if you can reflect a bit more about how the campus influences your writing habits. For instance, where do you write and when do you write?

7. What would you say is the most important thing that the campus provides for you as a writer?

8. What is the purpose of a campus?

9. Given that this is our final interview, I am wondering if you have anything else to say about any of the topics we've discussed. Is there anything else you want me to know?

10. What one or two words would you use to sum up your first year as a student on the UCI campus?

Data Collection Tools for Chapter Four

Interview – Instructor, Winter 2016 (39B)

10. Can you describe for me your 39B courses from this past quarter?

11. What led you to design your 39B courses in the way that you did?

12. Did you have any previous experience with place-based reading and writing assignments?

13. Did you face any challenges with the place-based design of the courses?

14. Given the overall course design, what was the purpose the campus-based project?

15. What was the usefulness of this project for students in terms of their development in this course?

16. What was the usefulness of this project for students in terms of their overall development as a writer in college?

17. Can you show me and talk me through two or three projects that are your personal favorites?

18. What did you learn about the campus by teaching these 39B courses?

19. Has teaching this course made you experience the campus any differently?

Interview – Student, Winter 2016 (39B)

1. In your own words, can you summarize what this assignment asked you to do?

2. What is the purpose of the assignment?

3. Can you describe the process you have gone through with this assignment?

4. Have you faced any challenges with this assignment?

5. What is the usefulness of this assignment in terms of your development in this course?

6. What is the usefulness of this assignment in terms of your overall development as a writer in college?

7. What did you learn about yourself as a writer by completing this assignment?

8. What did you learn about the campus by completing this assignment?

9. Has completing this assignment made you experience the campus any differently?

10. Does being on campus influence your writing habits?

11. What would you say is the most important thing that the campus provides for you as a writer?

Interview – Instructor, Spring 2016 (39A)

1. Can you describe for me your 39A courses from this past quarter?

2. What led you to implement place-based writing in your 39A courses in the way that you did?

3. Given the overall course design, what was the purpose that place-based assignment?

4. Did you face any challenges with the place-based design of the courses?

5. What was the usefulness of this assignment for students in terms of their development as writers?

6. What was the usefulness of this assignment in terms of your development as a writing and rhetoric instructor?

7. Can you show me and/or talk me through some of the assignments that are your personal favorites?

8. What did you learn about the campus by teaching these 39A courses?

9. Has teaching this course made you experience the campus any differently?

Interview – Student, Spring 2016 (39A)

1. In your own words, can you summarize what this assignment asked you to do?

2. What is the purpose of the assignment?

3. Can you describe the process you have gone through with this assignment?

4. Have you faced any challenges with this assignment?

5. What is the usefulness of this assignment in terms of your development in this course?

6. What is the usefulness of this assignment in terms of your overall development as a writer in college?

7. What did you learn about yourself as a writer by completing this assignment?

8. What did you learn about the campus by completing this assignment?

9. Has completing this assignment made you experience the campus any differently?

10. Does being on campus influence your writing habits?

11. What would you say is the most important thing that the campus provides for you as a writer?