

# Standpoints

---

## *Researching and Teaching English in the Digital Dimension*

David E. Kirkland

*New York University*

In its most general sense, space can be defined as an almost infinite, three-dimensional expanse in which objects and events occur and have relative position and direction based on the series of contexts they inhabit. When researchers and educators speak of pedagogical space, they are generally referring to “the social forums” (i.e., relative positions/directions) that feature instructional activities and interactional processes that promote individual knowledge production (Gutierrez & Rogoff, 2003; Kirkland, 2007a, 2008b; Rogoff, 2003; Schultz, 2002). Such conceptions of pedagogical space when discussed in literacy scholarship tend to ride one of two waves, either set apart through binary oppositions (Doucet, 2005; Dyson, 2008; Fisher, 2008; Grote, 2006) or woven seamlessly together through the coalescing threads of hybridity (Dyson, 1999; Gutierrez, 2008; Jocson, 2006; Kirkland, 2007b, 2008a, 2008c; Morrell & Duncan-Andrade, 2004). While these waves have been helpful in describing and pushing classroom borders, they alone are no longer sufficient for describing pedagogical space in the digital moment.

I have come to this conclusion based on my most current research, which examines literacies in the lives of urban youth in online social communities. The youth who participated in my study seemed to have occupied spaces within spaces and spaces beyond spaces—that is, space in its most dynamic and pluralistic extent. In thinking about the digital contexts in which these youth practiced literacy, I have been hard pressed to find theories of space that fully measure the breadth, depth, and uniqueness of being and behaving in their digital dimensions.

Notwithstanding, the theorizing of pedagogical space—the “overlapping and mutually informing but seemingly exclusive places where teacher and students reside and interact” (Gutierrez & Stone, 2000, p. 156)—has become foundational to the evolution of a particular variety of research and classroom practice (Bronfenbrenner, 1999; Dyson, 2003; Gutierrez, 2008; Hull & Schultz, 2002; Mahiri, 2004; Mahiri & Sablo, 1996; Miller, Beliveau, Kirkland, Rice, & Destigter, 2008; Morrell

& Duncan-Andrade, 2004). In such theories, it can be seen how English Language Arts (ELA) researchers and educators have advanced templates for constructing new and more promising pedagogical approaches for youth like the young women and men in my study.

Far too often the articulation of spatial theories in ELA scholarship and classroom practices hardens into unidimensional configurations, voiced in extraordinarily basic terms. Take for example the decades-old in-school/out-of-school literacy debate (Hull & Schultz, 2001, 2002) coupled with the more modern and nuanced theories of space that fold in-school/out-of-school into third spaces (Gutierrez, 2008). While these examples characterize a fluidity in which literacy research and ELA classroom practice has progressed, they do not account for the spaces that exist beyond in-school/out-of-school borders. Such borders do exist, and ELA researchers and educators should seek to know them. How does space in this dimension, what I am calling the digital dimension, look? What new theories will be required to understand how individuals and groups practice literacies within it? The digital dimension—the spatial portals and realities advanced through new technologies—also presents new realities for ELA teacher education and policy. As this is true, ELA researchers and educators must also ask: what pedagogical models will be needed to respond to the new realities, and how might such models be incorporated into English teacher education, research, and policy in ways that will lead to their routine implementation?

### Theories of Pedagogical Space in Literacy Studies

Before I answer the above questions, I feel it necessary to discuss current theories of pedagogical space in literacy studies to situate my larger goal of re-theorizing space in literacy research to account for space in the digital dimension. I describe these theories through two waves that have followed the intellectual currents of educational research. The first wave presents as separate the official (in-school) and unofficial (out-of-school) dimensions of classroom contexts (see Figure 1). The official dimension represents the normative practices housed in the *mainstream habitus*, or sets of acquired patterns of thought, behavior, and taste (Bourdieu, 1980/1995; Bourdieu & Passeron, 1977). These patterns, or “dispositions,” are the result of internalized cultural scripts that are played out in classroom social settings as norms for being and behaving (Gee, 1996, 2004; Gutierrez, 2008; Lee, Spencer, & Harpalani, 2003; Rogoff, 2003).

We see examples of the official dimension in Dyson’s (2008) most recent work, where she describes a literacy classroom shaped by “written language ‘basics’” (p. 119). For Dyson, norms for being and behaving and for written language basics in this official dimension of pedagogical space are the “situated enactment of a cultural ‘practice,’ itself steeped in cultural and ideological meaning” (p. 122). As Dyson suggests, pedagogical space has implications for viewing oneself, one’s surroundings,

and one's options for acting—both for being and behaving. In sum, the “official space,” as she calls it, determines and is determined by its “official” practices—a reciprocal relationship that extends through all dimensions of pedagogical space.

The unofficial dimension of pedagogical space presents a counter narrative to the official dimension (Dyson, 2001, 2003; Hull & Schultz, 2002; Kirkland, 2006). It represents the so-called culture of youth and individuals who sit along the margins of the mainstream habitus. The unofficial dimension is wielded by another kind of habitus, which responds to youth culture and the collection of values, beliefs, and dispositions that emanate out-of-school (Hull, 2003; Hull & Schultz, 2001). There have been a number of studies (Fisher, 2003; Gallego & Hollingsworth, 2000; Hull & Schultz, 2001; Mahiri, 2004; Moje, 2004), including some of my own (Kirkland, 2006, 2008b), that represent literacy as it is practiced in this context.

Kinloch (2008), for example, describes “writing” in the worlds—what she calls the “informal settings”—of two African American males. According to Kinloch, the writing located out-of-school can serve, for youth, as a model of critical literacy. In this way, Kinloch considers out-of-school spaces just as important as in-school spaces because “signs of history, writing, and a historic community are visible” (p. 87). Many other literacy researchers and educators concur with Kinloch. For example, Hull (2003) views out-of-school as the site where literacy is most alive, authentic, and meaningful, where the contours of the educational changes that many educators desire are most pronounced.

The in-school/out-of-school, official/unofficial binary has long played itself out in literacy research and ELA classroom practice. However, this particular dichotomy strikes me as useful only insofar as it helps to reveal the particular practices that engender a totality of human activity sliced in the broadest way to understand what happens in school as opposed to outside it. The binary becomes problematic, however, when they become inflexible distinctions of what happens within classrooms and what happens outside them. My point here is that the distinction between in-school and out-of-school can never be as easy as the theories suggest. A great deal of what happens in-school is born beyond it. Likewise, much of what gets enacted out-of-school results from what happens inside it (Kirkland, 2006).

I locate this first wave within theories of structuralism, which have tended to describe spatial phenomena through binary oppositions. Critics of this structural positioning of space have pointed out that classrooms are “dialogic sites” that blur lines between the official and unofficial dimensions of pedagogical space (Ball & Freedman, 2004; Dyson, 2005; Hull & Nelson, 2005). Dyson (2006) has described this complexity, commenting on the symphony of voices that cascade toward one another in classrooms. These voices—housed in the bellies of little children—come from many places, not just school and not just home. Fecho and Botzakis (2007) have described how “the authoritative voice of outside agendas is loud and dominating” in classroom situations (p. 548). In such cases, ELA classrooms are

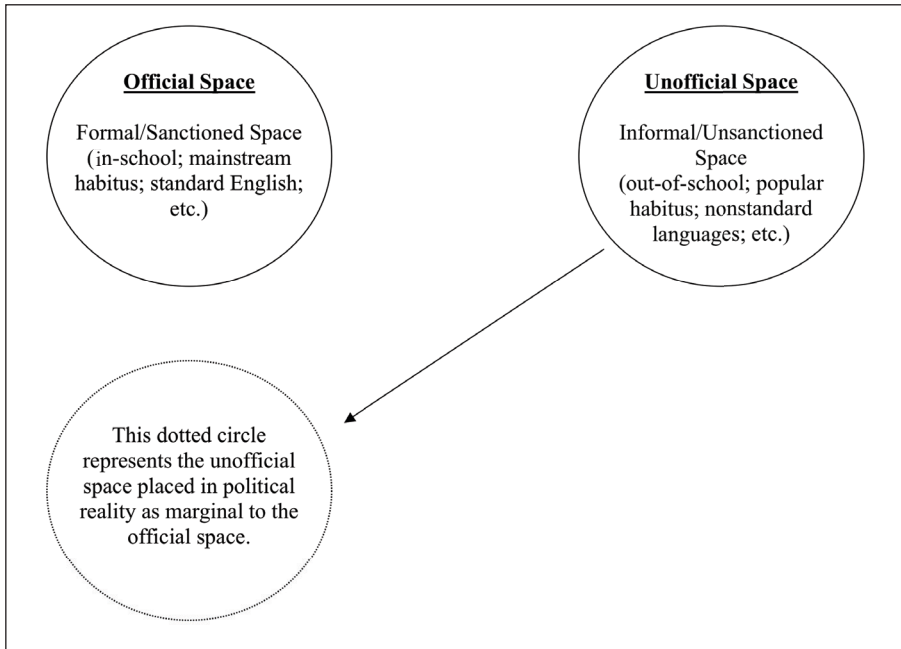


FIGURE 1. *The Official/Unofficial Space Binaries.*

*This figure illustrates binary descriptions of space, which have long characterized in-school and out-of-school contexts. It should be noted that in most instances official and unofficial spaces are described in politically neutral terms (Hull & Schultz, 2002). However, the separation of official and unofficial spaces itself represents a political construct, where unofficial spaces have historically been viewed as less prestigious as official ones.*

sites of fluid and perpetual motion; patterns of being and behaving are dialogical and mobile, structured in frequently revised performances of play and change. It is in this light that scholars such as Gutierrez and Stone (2000) see “classrooms as institutional settings,” which “have a social and cultural history that allows them to have both stable and emergent characteristics” (p. 151). These characteristics are not at odds but can fold together, complexly forming a unique third space that defies structural binarism. I call this set of theories of pedagogical space the second wave.

The second wave theories can be understood, more or less, in line with post-structural thought. That is, in a fine poststructural sense, space in the second wave responds to the dichotomous views of classrooms represented in first wave theories. The second wave, by contrast, illustrates space as hybridized rather than dichotomous. This hybridity results from cultural and social interminglings—a cross-pollination of sorts of both formal and informal pedagogical contexts (see Figure 2).

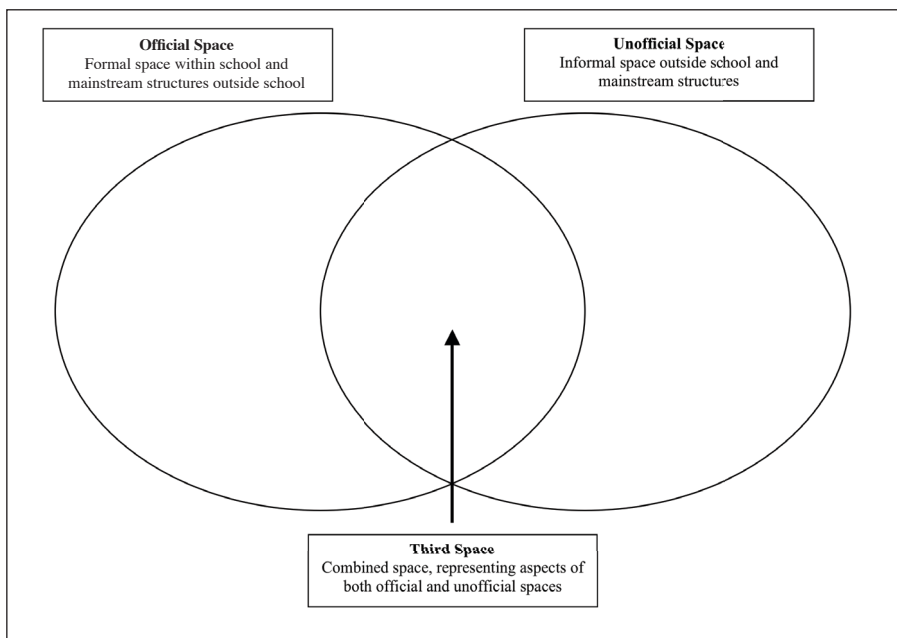


FIGURE 2. *Third Space*

*Figure 2 illustrates the potential overlap between official and unofficial spaces. The space that results from this overlap constitutes a third space—a dialectical dimension which is itself a synthesis of official and unofficial spaces.*

Building on the work of Bhabha (2004), Gutierrez and Stone (2000) introduced their theoretical construct of space, which they also called *third space*, to describe the “various patterns of participation that occur in overlapping and mutually informing but seemingly exclusive places where teacher and students reside and interact” (p. 156). Importantly, they locate third space as the place of “overlap,” a key site for classroom activities “where teacher and student scripts—the formal and informal, the official and unofficial spaces of the learning environment,” which “intersect, creating the potential for authentic interaction and a shift in the social organization of learning and what counts as knowledge” (Gutierrez, 2008, p. 152). According to Gutierrez and Stone (2000), the third space acts as “a discursive space in which alternative and competing discourses and positionings transform conflict and difference into rich zones of collaboration and learning” (p. 157).

In third spaces, both researchers and educators, teachers and students move away from trite notions of space that harden into formal and informal categories. Instead, space gets repositioned around more flexible boundaries and forged in the stuff of both official and unofficial dimensions. This “hybrid” context, as it has been called, is believed to sanction a more inclusive and, for some, more just

pedagogical reality. In this way, Hochman (2006) views the third space as “a fertile ground for educational projects and initiatives, particularly those that educate around issues of differences” (p. 200). Importantly, she sees third space as “physical” and “dialectical,” “a space that is neither school nor home” (p. 200).

Likewise, in his study of the contribution of space time production theories to the analysis of discursive intercontextuality, Leander (2001) offers a description of what he terms “third space identities.” Based on observations of “pedagogical discourse,” which he contends regularly fosters hybridized contexts, Leander suggests that, at strategic points, space time, particularly when represented in the nuance of social and situational complexities, can be a method of engendering “third-space,” which he sees as the authentic location of discourse (p. 637).

Elemental to Hochman’s and Leander’s descriptions of third space are realities that reset normative spatial borders. Within these borders, literacy practices (i.e., reading, writing, meaning-making, naming, etc.) belong neither to the official school day nor to the boundaries that lay beyond it. This malleable configuration of space offers an example of the conceptual underpinnings given to many of today’s digital pedagogies (Brass, 2008; Knobel & Lankshear, 2002; O’Brien & Scharber, 2008; West, 2008). Resolved in this tradition is the hybrid course movement, which combines face-to-face instruction with online learning (Young, 2002). Such hybrid courses indeed offer a “third space,” of sorts, in which digital resources are used to accommodate traditional school goals. This blending of digital resources with school intents illustrates the pedagogical appeal of third space for many researchers and educators. It offers a theory and, when successful, a practice for bridging seemingly distant places and for ending the divide between traditional and online instruction (Young, 2002). It also illustrates the limits of third space theorizing, which more than occasionally—particularly in the case of hybrid courses—dissolves into glamorized conceptions of official space repositioned.

I would like to raise another issue, here, which requires that we researchers and educators extend our spatial theorizing beyond third space alone. In our digital present, first, second, or third spaces do not account for the various extents that new technologies promote or the complex ways in which individuals exist within them. There are distinct differences between the configurations of space in literacy education that have been previously discussed and configurations of digital space as it currently exists and its implications on ELA research and practice. For many people, however, these digital contexts are absorbed together into one category of the “*avant garde*” in literacy research. Given the performances of youth in and between their digital contexts, this category still seems too small.

Like all nested contexts, digital spaces have their own habituses (cf., Bourdieu, 1980/1995). Therefore fusing traditional practices into such spaces has the potential to alienate students from the particular modes of practice and the ways of being and behaving that mature in them. Further, digital spaces are subject to constant

mutations and change (Del-Castillo, Garcia-Varela, & Lacasa, 2003; Hull, 2003; Kirkland, 2008b; Knobel & Lankshear, 2008; Kress, 2003). They are neither fixed nor singular, neither central nor marginal, neither official nor unofficial nor even “third.” Indeed, digital spaces tie themselves to the various habituses available in a given situation and at times construct their own.

It is in this light that Brass (2008) writes about a group of young men in an afterschool program who use iMovie to carve, within the afterschool program, a space of their own. Brass’s findings reveal a pedagogical location that I call *extra space*. Extra space can be embedded space (i.e., a space within another space) or neither of these (i.e. an auxiliary space outside of a dominant space). In Brass’s work, extra space is embedded in the physical location of an afterschool program. Moreover, the gravity of extra space, which sits on top of the physical location of the afterschool program, bends the formal habitus of afterschool toward places that allow for the voices of young men to be heard and their identities fully expressed. It offered the young men a unique, new habitus that came to exist between the physical world and the virtual one.

Studies such as Brass’s, along with my own work, have helped me to complicate theories of pedagogical space. While such studies have been helpful, questions remain concerning how such spaces look. How do they work? What is the nature of youth participation and literacy practice in them? How might understanding such spaces help us better position digital media research and instruction? How might conceptualizing digital space lead to a new English education for “these new times” (Bean & Harper, 2008)? Some of these questions are beyond the scope of this article. However, in the remainder of this article, I will examine the digital spaces in which two of my research participants involved themselves. In doing so, I hope to answer the following questions: What is this space, and what purposes does it serve in the lives of today’s youth? How might a description of these things—space and purpose—help ELA researchers and educators rethink research and teaching in the digital dimension?

### **Defining Space and Purpose in the Digital Dimension**

There is a growing body of research that illustrates how space in the digital dimension looks (Alvermann, 2008; Brass, 2008; Lewis & Fabos, 2005). This work showcases today’s youth interacting beyond physical borders (Alvermann, 2008; Knobel & Lankshear, 2008). It shows youth participating in virtual communities such as Facebook and SecondLife, building complex new social lives while remaining firmly affixed to existing ones. This work is important because, according to the Pew Internet and American Life Project, more than half of what it calls “online teens,” or teens who use the Internet, use social networks and have created online profiles (Lenhart & Madden, 2007). For these youth, “Social networking sites are places to reinforce pre-existing friendships” and for “making new friends” (p. 1).

The Pew Foundation's descriptions of teen purposes for online social networking raise important questions as to the expansion of space in the digital dimension. How does digital space intensify and reshape youth social interaction? In my current research, I have sought to answer this question and have witnessed examples of spatial expansions and its impact on youth interaction within digital contexts. I share two examples below.

The first example is of Aja, a young lady I met at a community-based digital literacy program in Brooklyn, NY, while conducting the research that led to this article. For Aja, the digital construction of meaning, both in making sense of herself and of her surroundings, was complicated by histories of oppression and exploitation, where being Black and female lent itself to unprecedented abuse (James & Sharpley-Whiting, 2000). However, Aja was not simply a victim of her social history, as her participation in the online social community, Facebook, suggests. Here, Aja inherited the strength to struggle, to carry her through the silent tempests of patriarchy, where she navigated the troubled waters of her feminine and Black iDentities (digital identities) (Kirkland, 2008b).

On Facebook, Aja forged an iDentity through powerful social relationships and friendship bonds, which were illuminated through the brilliance of image and word. Her images and words not only tell a story of struggle but often of triumph; they narrate the new literate journey through which this young Black woman increasingly charted a life. As Aja puts it:

Facebook gives me and my girls a place to connect. We don't have to be in the same room, breathing the same air, or anything like that to see each other—to be present. We form company across distances. As Black women, we need that kind of connection because our sisters make us strong. It's like we already know each other, but being on Facebook gives me another way to reach out to my girls.

The reach that Aja is referring to is toward that spatial dimension that exists between where she and her peers actually reside and beyond where she alone sits away from them within the digital literacy program in Brooklyn. I do not describe this place as a third space because it does not appear interested in collapsing official and unofficial scripts into the hybrid symphony of loose borders that bear the cadences of both ideas. The space to which Aja is referring also cannot be easily understood as official or unofficial either. This space is neither significantly located in-school nor out-of-school. It sits in-between, a liminal dimension that houses extra spaces. Hence, the digital space, the extra space, that Aja navigates crosses waves as it builds on and helps to shape her social practice. She expounds on this idea:

Sometimes we be in here [the community-based literacy program], and I be talking to one of my girls next to me and also be talking to one of my girls on Facebook. It's like

I'm here and ain't even here at the same time. Or that I'm in two places or many places at once because one of my girls can hit me up on my cell[phone] and then a couple [of them] can hit me up on my Facebook page. You see. . .

Aja's escape into the virtual world is not exclusive to meeting up with friends. She explains, "I be doing my homework online too, you know, multitasking because you can do that when you can be in more than one place at once." In repeating the refrain, "more than one place at once," Aja reveals the complexity of space in the digital dimension. Her commentary offers a glimpse of how space is expanded in this digital dimension. Social interactions also intensify and are reshaped due to this expansion of space. Aja's explanation also reveals a space in the digital dimension as leveraged against constant spatial shifts that come from digital transactions, the extra dimensional pushes and pulls and interactions that tug in between individuals and their ideas. Such interactions can be distinguished from similar interactions that take place in physical spaces. For example, Aja's interactions between digital and physical spaces illustrate the pluralistic social options, which are not only sequestered in the moment but are also given to the concession of forces that allow for a certain kind of social and pedagogical dexterity.

Not all youth, however, are like Aja, who for the most part accessed the extra spaces that new technologies offered to enhance existing friendships. Some youth use new technologies to escape the inequities and social penalties of daily life. For example, another one of my research participants, Raymond, lived an alternative life in the digital dimension. This life reveals the unique textures of a young man's participation in a digital context. That is, for Raymond, online social communities presented a playground of dreams that allowed him to put a relative degree of distance between himself and the physical nightmares he daily endured.

Unlike Aja, Raymond did not have many friends in the digital literacy program. And from what I could gather, he did not have many friends outside it either. He had a peculiar and quiet demeanor, which did not interfere with his dutiful approach to his desktop. I began to pay more attention to Raymond after he requested me as a friend on SecondLife. In SecondLife, Raymond was not Raymond, however. He was Raymona, an uncharacteristically social alter ego with lots of virtual friends. When Raymona requested me, I initially rejected the invitation because I did not think I knew her/him. It was upon my rejection of her/his request that Raymon-d/a formally introduced himself to me.

**RAYMOND:** I tried to add you as a friend on SecondLife.

**DAVID:** When did you try to add me?

**RAYMOND:** The other day, and you rejected me.

**DAVID:** I don't recall rejecting you. Can you add me again?

Raymon-d/a requested me as a friend again. I confirmed the request this

time and visited her/his page. Of course, I was intrigued as to why Raymond was Raymona, particularly why he was a she, and why s/he added me as a friend. I was also intrigued by how many friends Raymona had compared to what appeared to be the relative lack of friends that Raymond had. According to Raymond:

I decided to do SecondLife because I didn't like MySpace, Facebook, Tagged, or Crushspot. Everybody at school was using these [online social networking sites], and I don't like people at school that much. . . . They mess with me. I didn't want to always have to be in school and deal with high school stuff, especially when I'm at home, you know what I'm saying. Anyway, I have fun on [SecondLife]. I don't have to be myself because my life sucks. And then I feel like I can be more like myself because I don't have to front about stuff.

Raymond's purpose for participating in SecondLife was quite different than Aja's reasons for doing Facebook. For Raymond, participating in SecondLife allowed him to move away from, if only for the moment, a string of sad situations taking place at his home. To remove himself from his home situation, Raymond confessed to me that he spent "about seven hours a day online."

I usually spend so much time online to zone out. . . . My dad was jumped by six guys the other night coming home from the store. They robbed him. They didn't just take his money, though. They, like, raped the dude. This kind of stuff happens around me everyday. It ain't new. When I heard that something had happened to my dad, I didn't want to be here. I was so . . . mad, you know. I kind of wanted to kill somebody. So I got online and kind of zoned out. It helps me get through a day, you know what I mean . . . I'm Raymona and not Raymond because I don't want to be me when I'm online. I want to forget about life. I chose Raymona because she's the direct opposite of me. She not a boy for starters, and she don't live in the Hook. She's gorgeous like a model and lives in Manhattan, living the life I want to live.

Raymond used SecondLife and Raymona to escape, to cope with real (e.g., father's rape) and imagined (e.g., "living the life I want to live") dilemmas that he found in his "everyday" life. The reality of this life perched against his understanding of himself was influenced by the physical injustices he found around him. For Raymond, there were no official, unofficial, or third spaces. All physical settings were equally contaminated, equally problematic. "It like I go online," Raymond admits, "because there is no where else I can go."

The examples of Aja and Raymond are not all that different. To Aja and Raymond, SecondLife or Facebook did not represent official, unofficial, or third spaces. They offered an extra space to meet with friends or escape from others altogether. This space was juxtaposed against and embedded in other spaces—the afterschool program, Raymond's home, Aja's bedroom. Through them, the two youth were not limited by the fixed boundaries that prevailed at home and school.

That is, their digital worlds not only transacted with their physical worlds, but they became a substance of their own, situated “between” and “in place” of them. In this way, space in the digital dimension offered Aja and Raymond a transitional setting propped against the reality of their own purposes and imagined norms for being and behaving. This space influenced the youths’ social practices and how they read and wrote and viewed themselves and the world around them (see Figure 3).

I must point out, in reporting the situations of Aja and Raymond, I am not endorsing a pedagogical panacea—the notion that by giving students access to a keyboard, a computer screen, and an Internet connection our most difficult educational dilemmas will be resolved. Frankly, I do not believe this to be the case. In fact, there has been increasing skepticism about the place of digital space in the lives of youth. Some researchers are even beginning to warn that digital contexts complicate the living and learning processes of youth (Wintour, 2009). For example, Greenfield (quoted in Wintour, 2009) suggests that social networking sites are causing alarming changes in the brains of youth, and that sites such as

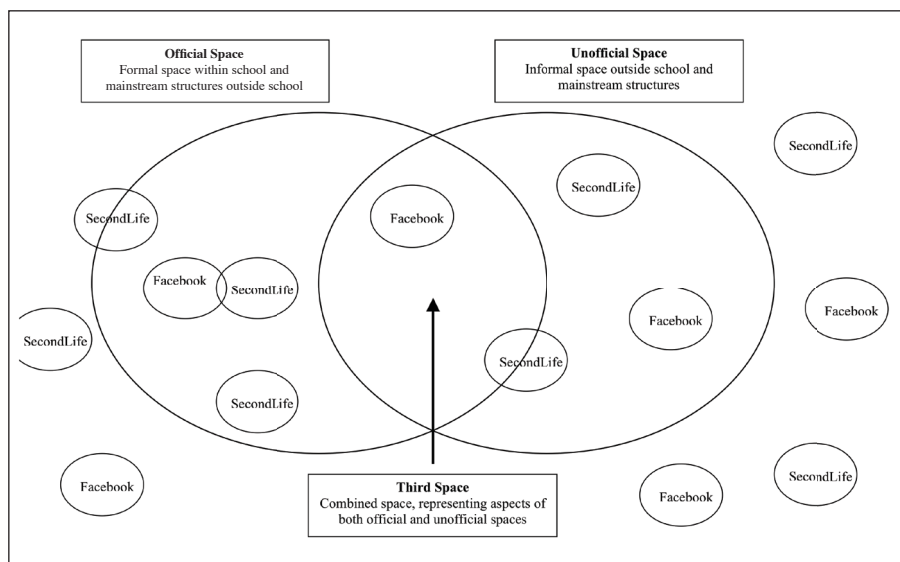


FIGURE 3. *Extra Spaces Resulting from Individual and Group Participation in Digital Communities.*

*Figure 3 represents space as influenced by new forms of and forums for interaction as a result of new technologies. In this picture, everything is set in motion, and the gravity from larger physical bodies of space propel the extra spaces—in this case digital spaces—toward them. These spaces too sometimes coalesce into third spaces with one another and/or larger physical bodies, get subsumed within larger physical bodies and take on their official/unofficial/third characteristics, or exist as separate from other spaces all together.*

Facebook, Twitter, and Bebo shorten students' attention spans, encourage instant gratification, and make young people more self-centered.

In spite of the complexities surrounding what some see as the "costs" of social networking, it is difficult for me to deny the impact of the digital dimension to the expansion of pedagogical space and the intensification of human activities. Further, the research in ELA is quite clear that the youth of today are quite engaged in the virtual world (Alvermann, 2008) and practice new literacies and live new lives within its borders (Hull, 2003). Here, we know that youth "remix" languages (Knobel & Lankshear, 2008) and rearrange space time (Leander, 2001) so that, as Aja puts it, they can have "more meaningful [and frequent] connections among themselves and with others."

It should not be lost, however, that within the digital dimension, literacy is also reshaped. Online is a place of words and pictures, signs and symbols that help to express the fragility of our existence and the brilliance of our human bonds. Therefore, in ELA, we must seek to better understand extra space so that it can be put to better use for new century pedagogical purposes—chiefly to enhance and update ELA researching and teaching. This updating is necessary if we want to avoid the educational costs of which Greenfield warns. However, making use of extra space in ELA researching and teaching will be no easy task, for it rides the unknown wave—a third wave—which swells beneath the invisible currents of our digital universe.

## REFERENCES

- ALVERMANN, D. E. (2008). Why bother theorizing adolescents' online literacies for classroom practice and research? *Journal of Adolescent & Adult Literacy*, 52, 8-19.
- BALL, A. F., & FREEDMAN, S. W. (EDS.). (2004). *Bakhtinian perspectives on language, literacy, and learning*. New York: Cambridge University Press.
- BEAN, T., & HARPER, H. (2008). Literacy education in new times: In these times. *Journal of Adolescent & Adult Literacy*, 52, 4-6.
- BHABHA, H. K. (2004). *The location of culture*. New York: Routledge.
- BOURDIEU, P. (1980/1995). *The logic of practice*. Cambridge: Polity Press.
- BOURDIEU, P., & PASSERON, J.C. (1977). *Reproduction in education, society and culture*. Beverly Hills, CA: Sage.
- BRASS, J. J. (2008). Local knowledge and digital movie composing in an after-school literacy program. *Journal of Adolescent & Adult Literacy*, 51, 464-473.
- BRONFENBRENNER, U. (1999). Environments in developmental perspective: Theoretical and operational models. In S. L. Friedman & T. D. Wachs (Eds.), *Measuring environment across the life span: Emerging methods and concepts* (pp. 3-28). Washington, DC: American Psychological Association.
- DEL-CASTILLO, H., GARCIA-VARELA, A. B., & LACASA, P. (2003). Literacies through media: Identity and discourse in the process of constructing a web site. *International Journal of Educational Research*, 39, 885-891.
- DOUCET, F. (2005). Divergent realities: The home and school lives of Haitian immigrant youth. *Journal of Youth Ministry*, 3(2), 37-65.
- DYSON, A. H. (1999). Coach Bombay's kids learn to write: Children's appropriation of media material for school literacy. *Research in the Teaching of English*, 33, 367-402.

- DYSON, A. H. (2001). Donkey Kong in Little Bear Country: A first grader's composing development in the media spotlight. *The Elementary School Journal*, 101, 417-433.
- DYSON, A. H. (2003). *The brothers and sisters learn to write: Popular literacies in childhood and school cultures*. New York: Teachers College Press.
- DYSON, A. H. (2005). Crafting "the humble prose of living": Rethinking oral/written relations in the echoes of spoken word. *English Education*, 37, 149-164.
- DYSON, A. H. (2006). Literacy in a child's world of voices, or, the fine print of murder and mayhem. *Research in the Teaching of English*, 41, 147-153.
- DYSON, A. H. (2008). Staying in the (curricular) lines: Practice constraints and possibilities in childhood writing. *Written Communication*, 25, 119-159.
- FECHO, B., & BOTZAKIS, S. (2007). Feasts of becoming: Imagining a literacy classroom based on dialogic beliefs. *Journal of Adolescent and Adult Literacy*, 50, 548-558.
- FISHER, M. T. (2003). Open mics and open minds: Spoken word poetry in African diaspora participatory literacy communities. *Harvard Educational Review*, 73, 362-389.
- FISHER, M. T. (2008). Catching butterflies. *English Education*, 40, 94-100.
- GALLEGO, M. A., & HOLLINGSWORTH, S. (EDS.). (2000). *What counts as literacy?: Challenging the school standard*. New York: Teachers College Press.
- GEE, J. P. (1996). *Social linguistic and literacies: Ideology in discourses* (2nd ed.). Bristol, PA: Taylor and Francis.
- GEE, J. P. (2004). Discourse analysis: What makes it critical? In R. Rogers (Ed.), *An introduction to critical discourse analysis in education* (pp. 19-50). Mahwah, NJ: Lawrence Erlbaum.
- GROTE, E. (2006). Challenging the boundaries between school-sponsored and vernacular literacies: Urban indigenous teenage girls writing in an "at risk" programme. *Language and Education*, 20, 478-492.
- GUTIERREZ, K. D. (2008). Developing a socio-critical literacy in the Third Space. *Reading Research Quarterly*, 43, 148-164.
- GUTIERREZ, K. D., & ROGOFF, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher*, 32(5), 19-25.
- GUTIERREZ, K. D., & STONE, L. D. (2000). Synchronic and diachronic dimensions of social practice: An emerging methodology for cultural-historical perspectives on literacy learning. In C. D. Lee & P. Smagorinsky (Eds.), *Vygotskian perspectives on literacy research: Constructing meaning through collaborative inquiry* (pp. 150-164). New York: Cambridge University Press.
- HOCHMAN, J. L. (2006). Writ large: Graffiti and praxis in pedagogical third spaces. *Philosophy of Education Yearbook*, 200-208.
- HULL, G. (2003). Youth culture and digital media: New literacies for new times. *Research in the Teaching of English*, 38, 229-233.
- HULL, G., & NELSON, M. E. (2005). Locating the semiotic power of multimodality. *Written Communication*, 22, 224-261.
- HULL, G., & SCHULTZ, K. (2001). Literacy and learning out of school: A review of theory and research. *Review of Educational Research*, 71, 575-611.
- HULL, G., & SCHULTZ, K. (2002). Connecting schools with out-of-school worlds: Insights from recent research on literacy in non-school settings. In G. Hull & K. Schultz (Eds.), *School's out! Bridging out-of-school literacies with classroom practice* (pp. 32-57). New York, NY: Teachers College Press.
- JAMES, J., & SHARPLEY-WHITING, T.D. (EDS.). (2000). *The black feminist reader*. Malden, MA: Blackwell Publishers Inc.
- JOCSON, K. M. (2006). "Bob Dylan and Hip Hop": Intersecting literacy practices in youth poetry communities. *Written Communication*, 23, 231-259.

- KINLOCH, V. (2008). Innovative writing instruction: Writing in the midst of change. *English Journal*, 98(1), 85-89.
- KIRKLAND, D. (2006). *The boys in the hood: Exploring literacy in the lives of six urban adolescent Black males*. Unpublished Doctoral Dissertation, Michigan State University, East Lansing.
- KIRKLAND, D. (2007a). *Exploring literacy in urban cyberspace*. Paper presented at the Annual Meeting of the National Council of Teachers of English, New York.
- KIRKLAND, D. (2007b). The power of their texts: Using hip-hop to help urban students meet NCTE/IRA national standards for the English Language Arts. In K. Keaton & S. Vavra (Eds.), *Closing the gap: English educators address the tensions between teacher preparation and teaching writing in secondary schools*. (pp. 129-145). New York: Information Age Publishing.
- KIRKLAND, D. (2008a). "The rose that grew from concrete": Postmodern Blackness and New English Education. *English Journal*, 97(5), 69-75.
- KIRKLAND, D. (2008b). Shaping the digital pen: Media literacy, youth culture, and MySpace. *Youth Media Reporter*, 2(4), 188-200.
- KIRKLAND, D. (2008c). "You must learn": Promoting hip-hop in Education. *Youth Media Reporter*, 2(3), 42-46.
- KNOBEL, M., & LANKSHEAR, C. (2002). Cut, paste, publish: The production and consumption of zines. In D. E. Alvermann (Ed.), *Adolescents and literacies in a digital world* (pp. 164-185). New York: Peter Lang Publishers.
- KNOBEL, M., & LANKSHEAR, C. (2008). Remix: The art and craft of endless hybridization. *Journal of Adolescent & Adult Literacy*, 52, 22-33.
- KRESS, G. (2003). *Literacy in the new media age*. New York: Routledge.
- LEANDER, K. M. (2001). "This is our freedom bus going home right now": Producing and hybridizing space-time contexts in pedagogical discourse. *Journal of Literacy Research*, 33, 637-679.
- LEE, C. D., SPENCER, M. B., & HARPALANI, V. (2003). "Every shut eye ain't sleep": Studying how people live culturally. *Educational Researcher*, 32(5), 6-13.
- LENHART, A., & MADDEN, M. (2007). Social networking websites and teens: An overview. Retrieved November 6, 2008, 2008, from [http://www.pewinternet.org/~media/Files/Reports/2007/PIP\\_SNS\\_Data\\_Memo\\_Jan\\_2007.pdf](http://www.pewinternet.org/~media/Files/Reports/2007/PIP_SNS_Data_Memo_Jan_2007.pdf)
- LEWIS, C., & FABOS, B. (2005). Instant messaging, literacies, and social identities. *Reading Research Quarterly*, 40, 470-501.
- MAHIRI, J. (ED.). (2004). *What they don't learn in school: Literacy in the lives of urban youth*. New York: Peter Lang.
- MAHIRI, J., & SABLLO, S. (1996). Writing for their lives: The non-school literacy of California. *Journal of Negro Education*, 65, 164-180.
- MILLER, S. J., BELIVEAU, L. B., DESTIGTER, T., KIRKLAND, D., & RICE, P. (EDS.). (2008). *Narratives of social justice teaching: How English teachers negotiate theory and practice between preservice and inservice spaces*. New York: Peter Lang.
- MOJE, E. B. (2004). Powerful spaces: Tracing the out-of-school literacy spaces of Latino/a youth. In K. M. Leander & M. Sheehy (Eds.), *Spatializing literacy research and practice* (pp. 15-38). New York, NY: Peter Lang.
- MORRELL, E., & DUNCAN-ANDRADE, J. (2004). What they do learn in school: Hip-hop as a bridge to canonical poetry. In J. Mahiri (Ed.), *What they don't learn in school: Literacy in the lives of urban youth* (pp. 247-268). New York: Peter Lang.
- O'BRIEN, D., & SCHARBER, C. (2008). Digital literacies go to school: Potholes and possibilities. *Journal of Adolescent & Adult Literacy*, 52, 66-68.
- ROGOFF, B. (2003). *The cultural nature of human development*. New York: Oxford University Press.

- SCHULTZ, K. (2002). Looking across space and time: Reconceptualizing literacy learning in and out of school. *Research in the Teaching of English*, 36, 356-390.
- WEST, K. C. (2008). Weblogs and literary response: Socially situated identities and hybrid social languages in English class blogs. *Journal of Adolescent & Adult Literacy*, 51, 588-598.
- WINTOUR, P. (2009). Facebook and Bebo risk 'infantilising' the human mind. *Guardian* [Electronic Version]. Retrieved April 11, 2009 from <http://www.guardian.co.uk/uk/2009/feb/24/social-networking-site-changing-childrens-brains>.
- YOUNG, J. R. (2002). 'Hybrid' teaching seeks to end the divide between traditional and online instruction. *Chronicle of Higher Education* [Electronic Version]. Retrieved April 11, 2009 from <http://chronicle.com/free/v48/i28/28a03301.htm>