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SPACE MATTERS:
AN INSTITUTIONAL CRITIQUE OF DISTANCE LEARNING
WITHIN THE ENGLISH DEPARTMENT
AT THE UNIVERSITY OF CENTRAL FLORIDA

by

LORI ANN MUMPOWER
B.A. Columbia College, 1998
M.A. University of Oklahoma, 2002

A dissertation submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
in the Department of English
in the College of Arts and Humanities
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Major Professor: Karla Saari Kitalong

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ABSTRACT

In much of the scholarship of distance learning, context is often subordinate to utopian arguments for the spatial and temporal benefits of online pedagogy. To argue unilaterally that distance learning is successful, or not successful, is to misunderstand the ways in which institutions, departments, individual faculty, and students deploy courses and programs. All online courses are not created alike. What is needed are more localized, situated examinations of distance learning within the scope of a particular institution, even a particular department, in order to gauge online learning's effects, and effectiveness, as a delivery mode of instruction. To understand these spaces more fully, it is important to evaluate the ways in which departments are technologizing their classrooms, their programs, their faculty, their courses, and thereby their institutions.

My dissertation examines distance learning within a local, particular context: UCF's English department. In order to fully examine distance learning in this specific environment, I employ institutional critique as my methodology, a rhetorical and spatial approach that allows me to map distance learning within UCF's English department. Drawing upon the work of David Harvey, I examine the experienced, perceived, and imagined spaces of distance learning in our department. Through an examination of the history of naming UCF, rhetorical analyses of institutional documents that reference technologies, analysis of survey results noting faculty attitudes and perceptions of online learning, and

postmodern mapping of faculty members' perceived and ideal spaces, we can find local solutions for local problems related to distance learning.

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CHAPTER ONE - WHY SPACE MATTERS

Introduction

In *Literate Lives in the Information Age*, Cynthia L. Selfe and Gail E.

Hawisher argue for a cultural ecology of digital literacies, valuing “the importance of context—how particular historical periods, cultural milieus, and material conditions affected people’s acquisition of the literacies of technology” (7). With increasing numbers of students enrolling in distance learning courses, a cultural ecology of educational environments must include the kind of context that Selfe and Hawisher describe. In much of the scholarship of distance learning, however, context is often subordinate to utopian arguments for the spatial and temporal benefits of online pedagogy. To argue unilaterally that distance learning is successful, or not successful, is to misunderstand the ways in which institutions, departments, individual faculty, and students deploy courses and programs. All online courses are not created alike. What is needed are more localized, situated examinations of distance learning within the scope of a particular institution, even a particular department, in order to gauge online learning’s effects, and effectiveness, as a delivery mode of instruction.

Recent corporate, university, and legislative efforts to offer online learning as an alternative for students are challenging traditional notions of space, spatial practices, and the power relations that are necessarily a part of that project. With more and more students and instructors signing on to take and teach these courses, experts in technology, education, and literacy are theorizing the ways in

which these technologies alter the space of the classroom and student learning. As Chris Anson reminds us, technologizing the classroom, by transforming a face-to-face course into either a computer-mediated or online course, is bound to have unexpected effects:

Students may be psychodynamically separated from one another even while inhabiting the same campus or dorm building; even more profound effects may be felt when students and faculty use advanced technologies to link up with each another in a course without ever meeting in person. Although many studies and testimonials affirm the ways that Internet chat lines, listservs, email and other “virtual spaces” can actually increase the social nature of communication, there is no doubt that the physical isolation of each individual from the others creates an entirely different order of interaction. (269)

Anson questions the ways in which students’ and teachers’ roles in education will change with increasing numbers of online and computer-mediated classes. As online learning becomes the 21st century project of education, investigating the material spaces of teachers and students, as well as the virtual ones, becomes important to understanding how social relations and the distribution of knowledge are changed through these processes.

To understand these spaces more fully, it is important to evaluate the ways in which departments are “technologizing” their classrooms, their programs, their faculty, their courses, and thereby their institutions. My dissertation provides

the kind of ecological understanding that Selfe and Hawisher describe within a local, particular context, the English department at the University of Central Florida. In order to fully examine this process, I adopt institutional critique as my methodology as I rhetorically and spatially “map” the theories and practice of distance learning within the English department of the University of Central Florida. My dissertation examines the ways in which theories of space and time inform our understanding of changes in the rhetorical, social, and material spaces of one English department, and institutional critique provides a rhetorical and spatial methodology through which this ecological understanding can be attained. Mapping these spaces can uncover gaps and fissures that arise when theory and practice meet in the form of a distance learning course, offering opportunities to change what doesn’t fully represent our best, digital, teaching selves.

In the following introduction, I provide a brief narrative of how I came to this project. I then argue for institutional critique as an appropriate methodology for this rhetorical and spatial analysis, followed by a review of current research in distance learning. I conclude with brief outlines of each chapter.

My Dissertation Path

In 2000 my First-Year Composition director approached me to teach a web-based version of English 1213, the second course in the First-Year composition sequence at the University of Oklahoma. The difficulty of translating a face-to-face course into an online one cannot be overstated. Indeed, a majority

of my time spent teaching the course was actually spent in the architecture of assignments and activities months before the class began.

As a proponent of constructivist pedagogy, I sought to construct a course that would take advantage of the space/time freedom that some promoters of online courses claim that they provide, as well as new technologies that the medium affords. However, when conducting a case study of one student's experiences, I began to note how the temporal and spatial differences between the face-to-face classroom and the online one were not as advertised, not only negatively affecting at least some of one student's experiences, but mine as well. The student expanded on some of these issues: "It's like I have no rhythm...it's a constant battle to keep up with assignments, in addition to the other courses that I'm taking. I'm having trouble working out a system for myself. It feels like I have something due every day." At the time, I speculated that she was not the only student that felt this frustration. In response to her frustrations, and my own, I moved from a more erratic scheduling of assignments towards a more traditional model mimicking the timing of a face-to-face weekly schedule. In the following semester, the course retention rate was much higher, due at least partially to a more familiar model for students to turn in assignments. In many ways, however, I was disappointed. One of the promises of online education, as I understood it at the time, was its transformative nature, extending learning

beyond the strict confines of the university classroom, with its four walls and 50-minute class meetings.¹

As a graduate student at UCF, I have been a student in two online courses, one in the department of English and the other in the department of education. My experiences as a student in these courses were simultaneously frustrating and rewarding. Certainly, course design, website architecture, and online pedagogy at least partially determined the extent to which I was engaged in course materials, collaborated with other students, and created opportunities for learning. The English department's graduate course required sustained engagement on my part, and as she later revealed to me, on the part of the instructor. Ultimately, the class was rewarding, but seemed, at the time, to be an incredible invasion of my time spent on other classes, on teaching, and on my own research, more so than any face-to-face course that I had previously taken as a graduate student. On the other hand, the education course required little more than correspondence between teacher and student and was less satisfying to me personally, despite the convenience of the work schedule.

At the heart of these courses, however, were spatial issues that influenced the ways in which I interacted with other members, the frequency with which I engaged with course materials, and even whether I enrolled in the course to begin with. The English department graduate course was so thoroughly scheduled that I had little opportunity to "take a break" from the course at any

¹ See Lester Faigley's *Fragments of Rationality* and Mark Taylor and Esa Saarinen's *Imagologies: Media Philosophy* in Works Cited.

point. I felt the need to read every post and write every review for fear of falling too far behind the pace of the course that my instructor had established. In addition, part of the appeal of the online education course was the freedom to work from my home, which was over 40 miles away from campus. Would I have even enrolled in the course had I lived closer to campus? Probably not. As an instructor teaching three writing courses, the online education course provided an appealing alternative that eliminated the need to drive the nearly two-hour commute to UCF's campus.

My experiences, then, as both a teacher and student in online courses, inform my research focus, methodology, analyses, and interpretations of distance learning within UCF's English department. My project is about the nature of time, space, and change, the ways in which online courses change institutions, change roles in departments, change pedagogies and technologies, and change spaces. I am acutely interested in the way we change technologies for our own use, the ways we integrate them into our lives, the very complex nature of online learning and teaching ecologies, the ways we change our educational environments to accommodate these technologies, and the ways in which we are changed in the processes.

Distance Learning in Recent Scholarship

Much of recent distance learning scholarship in English Studies argues that distance learning is inevitable and no longer merely a fashionable use of technologies. Jane Blakelock and Tracy Smith recently surveyed 37

administrators and faculty members from institutions across the United States “to assess the working conditions of [distance learning] instructors and political climate for [distance learning] at their institutions” (140). Nearly 67% of administrators surveyed stated that online education was “critical to long-term strategy,” while nearly half of their respondents claim that distance learning has “gained acceptance” in their respective departments and institutions (141-143).

Kristine L. Blair and Elizabeth A. Monske examine the ways in which universities promote online education. They examine the “egalitarian narrative” in distance learning scholarship, which promotes online learning as the great equalizer in education. Blair and Monske claim that early researchers in distance learning “were consistent in their postmodern conclusions that almost any networked activity will be a means to decenter the traditional classroom space and to disrupt the position of teacher as the figure of master” (444). Missing from these early discussions were more critical perspectives, the authors point out, such as discussions of labor, workload, and other material concerns.

What are the bases for this kind of subscription to online learning? Kevin Eric DePew, T.A. Fishman, Julia E. Romberger, and Bridget Fahey Ruetenik offer some possibilities. The authors map the “parallel narratives” of distance learning and composition studies, pointing out the ways in which the promise of efficiency has encouraged not only subscription to distance learning as a methodology with built-in benefits, but also reinforces a return to current-traditional rhetoric, a return to “practices that feel more familiar and comfortable”

(53). What is often lost, the authors suggest, is not only a critical approach to online pedagogy, but also a critical approach to writing instruction.

New communication technologies have historically held promise for proponents of distance education. Correspondence education spread in the latter half of the nineteenth century, particularly with the Morrill Act of 1862, which helped land-grant institutions extend education outside the physical university.² Joseph Kett explains, however, that the success of students taking correspondence courses cannot be measured without difficulty. The International Correspondence Schools (ICS), which began in 1891, enrolled over 1 million students by 1910 (an unprecedented increase in enrollment, before or since), but often these students were unable to complete a single course. What led to increased enrollments, however, were pushes by employers quietly “nudging their workers into courses,” as well as advertisements promising promotions and better pay (Kett 242). With public schools slowly introducing vocational education into the secondary experience in the early twentieth century, the popularity of distance education began to wane. By the 1920’s, what seemed to be a promising communication technology in education--radio--turned out not to “radically transform American higher education” (Watkins 25). By 1940, only one college-level course had been offered by radio, which ultimately failed to get students to enroll.

² For more on the history of correspondence education in the United States, see Watkins and Wright.

Although the popularity of correspondence education has waxed and waned over the last 150 years, advertisements for online learning promote the speed at which degrees can be obtained, the pace at which students can complete coursework, and the convenience of working from home instead of traveling to a campus. On the cover of one brochure for Acadia University, a student presumably attends class through her laptop as she sits in a field of flowers, an image which suggests that she is free from the strictures of the four walls of the traditional classroom (“Spring and Summer 2007”). Similarly, the inside cover of a brochure for an online degree program at East Carolina University advertises “An East Carolina Education - ANYWHERE” (“Online Degree”). Additionally, one commercial advertisement for Marshall University Online emphasizes temporality by repeating the phrase “each day” no less than eight times in thirty seconds (MU Online). As this sampling of advertisements suggests, disruptions in space and time are being advertised as benefits to the student. Those students taking correspondence courses in the early part of this century took advantage of these disruptions. Students in rural areas were able to save time and travel funds by attending courses locally or completing coursework through the mail. In one sense, the gap was closed; students were able to take courses that had previously been unavailable to rural areas. Extension campuses helped to narrow the spatial distance between the student and the university. However students and teachers experienced disruptions in temporality, as time delays between getting work and completing work coupled with delays in conversations among teachers and students proved significant.

Can these temporal disruptions, while attractive to potential students for their flexibility, explain why retention was such a difficulty for nearly half of all students that enrolled?

In one of the few recent comprehensive studies of online learning, the Sloan Consortium presents findings that suggest fully-online classes will continue to rise in nearly every sector of higher education (Allen and Seaman).³ In 2003, the Sloan Consortium solicited survey responses from chief academic officers in higher education, repeating the study in 2004 and 2005. These findings, however, from over 1000 universities, are based on the self-reported opinions of *university administrators*, whose motives in technologizing the classroom may be primarily financially motivated and thus overly optimistic. In fact, chief academic officers were often asked to speculate as to what their *faculty* “believed” about online practices; there are many reasons why these results should be questioned (Allen and Seaman). Department chairs, students, faculty, technology experts and others were not included in the survey. Findings reveal that nearly 56% of administrators consider online learning a critical long-term strategy for their institution (2), and that nearly 2.35 million students enrolled in online courses in 2004.

³ The Sloan Consortium is a partnership of universities and corporate technology providers that claims “to help learning organizations continually improve quality, scale, and breadth according to their own distinctive missions, so that education will become a part of everyday life, accessible and affordable for anyone, anywhere, at any time, in a wide variety of disciplines” (“The Sloan Consortium”).

For some universities, however, the experiment to develop online courses is presumed to have failed. Columbia University's *Fathom* project, for example, is one program to have been pulled by the university's faculty senate, having cited an imbalance between the level of funding and perceived results. Columbia invested nearly \$15 million in 2001, and the project was disbanded in 2003 after only two years (Arnone). Regardless of the perceived successes or failures of online ventures, the time has come to discover more about online learning efforts in higher education, to question the motives behind such efforts, and to research the online classroom in order to gauge student learning in online environments.

As DePew et al explain, "we should also focus on the particular materiality and historical context of the writing occurring in [distance learning] environments" (63). Much of recent scholarship, however, focuses not upon the material effects of online learning in a particular context, but upon the online space of the classroom. In one article, Evan Davis and Sarah Hardy read the virtual space created by BlackBoard software, an online delivery system used by many universities offering online and computer-mediated courses. Drawing on the work of Foucault and the panopticon, Davis and Hardy examine the space created by BlackBoard software and offer recommendations for future use. It is important, however, that Davis and Hardy's analysis of the space of a software program is not taken as representative of *all* uses of Blackboard software. Taken alone, their analysis reduces a virtual space to a software program, one that does not reflect how students, teachers, and administrators all collaborate to create a space that continually changes and reflects the interests and power of

the members. More contextualized research into specific uses of Blackboard and other types of software can provide additional insight into distance learning in action.

In this type of contextualized research, Stuart Blythe argues for user-centered design when creating courses, advocating that even students can and should participate in course design (Blythe). He describes his initial experiences teaching in a web environment, discussing not only spatial concerns such as the pace and timing of his course deadlines but also specific strategies used in his technical writing courses. Blythe also engages in postmodern mapping, even extending this strategy to his pedagogy by having students themselves map the course.

It is rarer to find scholarship calling to slow the pace at which we shift classes from face-to-face to online environments. Perhaps an instrumental view of technology—as Stuart Blythe, Andrew Feenberg, Christina Haas, and many others point out—influences the extent to which we are questioning online learning within our departments and institutions. Much work has been done by these authors to explain and debunk this myth of technology, but as I have discovered, these myths persist in the policies, mission statements, and other guiding documents of our English departments.⁴

⁴ My master's thesis, completed in 2002, is a rhetorical analysis of these guiding documents. Paul Bender's dissertation (2004) also finds these technology myths in university technology plans.

Institutional Critique

To explore these changes, I offer institutional critique as an appropriate methodology for my research into distance learning within UCF's English department. James Porter, Patricia Sullivan, Stuart Blythe, Jeffrey T. Grabill, and Libby Miles provide a way to question technology use in higher education through "institutional critique." The authors describe institutional critique as "an unabashedly rhetorical practice mediating macro-level structures and micro-level actions rooted in a particular space and time" (Porter et al 612). The methodology follows three guidelines: to examine structures spatially; to search for "gaps or fissures," moments where resistance is possible; and to engage "in situated theorizing" (Porter et al 630-31). Drawing on the work of Michel Foucault and Pierre Bourdieu, Porter et al provide a method of combining the theoretical with local practices in order to propose the revision of institutional structures.

How scholars define technologies can reveal the motives behind their methodological approach toward the investigation into technologies in educational settings. Christina Haas, for example, like many other scholars, defines technologies as systems of "things, process, people, motives, and uses" (229). For my project, I similarly define technologies as systems of relations; technologies are not merely hardware and software, but also the discourse that helps to construct technological spaces, interactions among users, the purposes to which technologies are put, and the subsequent effects upon material spaces.

Researching online education, then, must examine this technological system of relations.

Continuing the work begun in *Opening Spaces*, Porter et al argue for institutional critique, a methodology for changing institutions. The authors argue that institutions are often thought of as monolithic, as opposed to “rhetorically constructed human designs (whose power is reinforced by buildings, laws, traditions, and knowledge-making practices” (Porter et al 611). They describe the methodology as “a pragmatic effort to use rhetorical means to improve institutional systems” (Porter et al 625). Drawing on social geographers such as Edward Soja, Michel de Certeau, and David Harvey, the authors call for spatial, as well as rhetorical, analyses to help mediate between theory and practice, between “macro structures . . . and micro-level resistances and actions,” arguing that all too often research resides in the spaces of high theory, with little effort to bridge theory with local contexts (Grabill et al 220, authors’ emphasis). One strategy of institutional critique is to seek out “zones of ambiguity” in which change is thought possible, spaces in which there are opportunities for resistance.⁵ The authors cite several early examples of their methodology in action.

One needed addition to the authors’ work are more *fully-formed* examples of institutional critique. The authors recognize that the methodology has not yet

⁵ The authors cite David Sibley’s *Geographies of Exclusion* (1995) as the source for “zones of ambiguity.” This notion can be compared to Andrew Feenberg’s notion of “underdetermined,” which “leaves room for social interests and values to intervene in the process of realization” (Feenberg).

been enacted as they describe it. In the following, I summarize the characteristics of institutional critique, as described by Porter et al, and apply them to my research project. In essence, I am following the authors' methodological blueprint, adopting it to my particular context.

Critical Methodology and Institutional Change

One crucial assumption guiding institutional critique is that it is “aimed at change” (Porter et al 611), countering oppressive institutions that maintain monolith status. Foucault argues for such resistance in a published interview: “[T]here always remain the possibilities of resistance, disobedience, and oppositional groupings . . . Liberty is a *practice*” (“Space” 245, author’s emphasis). Michel de Certeau offers possibilities for action in his 1984 work, *The Practice of Everyday Life*. Certeau’s discussions of how the weak overcome the powerful forces of the strong in everyday moments raise interesting possibilities when considering online practices. He explains how

the space of a tactic is the space of the other. Thus it must play on and with a terrain imposed on it and organized by the law of a foreign power. . . . It must vigilantly make use of the cracks that particular conjunctions open in the surveillance of the proprietary powers. . . . In short, a tactic is an art of the weak. (37)

Institutional critique asks us to search for these cracks, or moments for resistance, to analyze the spatial and visual architecture on which online learning is constructed, and to seek out situated learning practices to guide our online

pedagogy. Institutions, as Porter et al remind us, are not monoliths. Instead, institutions are

rhetorical designs—mapping the conflicted frameworks in these heterogeneous and contested spaces, articulating the hidden and seemingly silent voices of those marginalized by the powerful, and observing how power operates within institutional space—in order to expose and interrogate possibilities for institutional change through the practice of rhetoric. (Porter et al 631)

The physical, material, and rhetorical spaces of the University of Central Florida's English department combine to form the institution. This institution includes the spatial arrangement of faculty on campus, the buildings in which we teach and students learn, the policies and procedures which influence our roles as teachers, administrators, and students, and the mission statements, legislation, and policy changes that affect the way we teach English at UCF, and so on.

To even begin the process of institutional critique, I operate from the assumption that change is needed in this department; this assumption guides my methodology. Informal conversations with department faculty and students, as well as my own experiences as a graduate student, lead to this assumption. UCF faculty member and distance learning researcher Charles Dziuban, along with Joel Hartman, Patsy Moskal, Steven Sorg, and Barbara Truman, claims that online courses are “transforming the institution and will continue to do so into the foreseeable future” (145). My project seeks to uncover these changes through spatial and rhetorical analysis.

Although my position as a doctoral student connects me to department faculty and students, and more loosely to administration, I recognize that my agency is limited if my goal is to change online learning policies in our department. Additionally, Porter et al are suspicious of dissertations that claim to be enacting institutional critique, for these very reasons:

Can dissertations and other publications themselves be instances of institutional critique? Maybe, but as with idealized goals statements, we are suspicious of publications that do no more than *recommend or hope for* institutional change. To qualify as institutional critique, a research project has to actually enact the practice(s) it hopes for by demonstrating how the process of producing the publication or engaging in the research enacted some form of institutional change. (628)

But change isn't always immediate, or more correctly, change isn't always immediately apparent. Porter and his cohorts admit that institutional critique "may not lead to alterations that can be felt immediately" (Porter et al 627). Equally significant is that Porter et al assume that there will be some change. Efforts to change are not always successful, and I recognize that my agency is limited. If we consider institutional critique, then, as a continuing process and less as having a beginning, middle, and end (with results reported always at the end), then my research constitutes as an institutional critique, just one that is in its middle stages.

Rhetorical and Spatial Analysis: Postmodern Mapping and Boundary Interrogation

Porter et al describe three characteristics of institutional critique: first, it should examine “structures from a visual, spatial, and organizational perspective”; it should seek out “gaps or fissures, spaces where resistance” is possible; and it should complicate “the binary between theory and empirical research by engaging in situated theorizing” and storytelling about change and attempted change (630-631). The authors describe two spatial tactics, postmodern mapping and boundary interrogation, to explore institutional relationships. More fully described in Sullivan and Porter’s *Opening Spaces*, postmodern mapping is one way to describe and represent organizational relationships in a material space. The authors explain, however, that “there is not one, holy map that captures the relationship inherent to the understanding of an institution” (Porter et al 623). The maps below reflect the difficulty of the mapmaker when making decisions.

To illustrate the concept of postmodern mapping, I offer Figure 1 on the following page, which is a map of my various positions within the English department:

researcher	instructor
job-seeker	committee member

Figure 1: Researcher's position

Figure 1 represents my four professional roles over the last few years. This map, however, is incomplete in its simplicity. For example, from September 2006 when I began my search for a tenure-track position until I accepted a position in March 2007, my role as job-seeker took priority over all other things. This created obvious tension with students, as my role as teacher was intermittent at best. While I was available to students by email while traveling, most did not take advantage of this use of technology and instead waited for my return to ask questions about their work. The result was that I became a full-time job-seeker and a part-time teacher. Concurrently, my research as a dissertation student also took a prominent role as I prepared my dissertation talks and meetings with search committees. Perhaps Figure 2 more accurately represents my positions during February 2007, which included four campus job visits over a three-week period and resulted in the shifting of my professional responsibilities:

job-seeker	teacher
	committee member
researcher	

Figure 2: Researcher's position, February 2007

Figure 2 is a much more accurate indicator of the time spent fulfilling these four roles, and certainly my roles as teacher and committee member were significantly reduced during this time. This map, however, while more representative of my experience than Figure 1, still does not reflect the ways in which the boundaries between these categories are blurred.

During my job search, I noticed the extraordinary opportunity I had been given to present my research at a crucial stage of development. I presented parts of Chapter Four, which uses postmodern mapping to show the “perceived” and “imagined” spaces of instructors teaching online courses within the English department at UCF. I was able not only to present my research to four different universities, but also to discuss my work with at least four deans, four search committees (many of whose members are positioned “outside” of the fields of technology studies and composition/rhetoric), not to mention the phone interviews that I participated in prior to these campus visits. In fact, the process of creating job materials—writing samples, teaching statements, portfolios, and research statements—kept my research close at a time when I was particularly

concerned that looking for a job would overwhelm my dissertation research responsibilities. Creating these materials, preparing to talk with multiple audiences about my work, and the subsequent questions and comments that I received in return became invaluable to my research, despite my initial misgivings about entering the job market while still writing this dissertation.

Figure 3 on the following page is more representative of these experiences and allows me to show how my position has changed over time. Once I returned to UCF I was able to refocus my attention back toward my roles as researcher, teacher, and committee member.

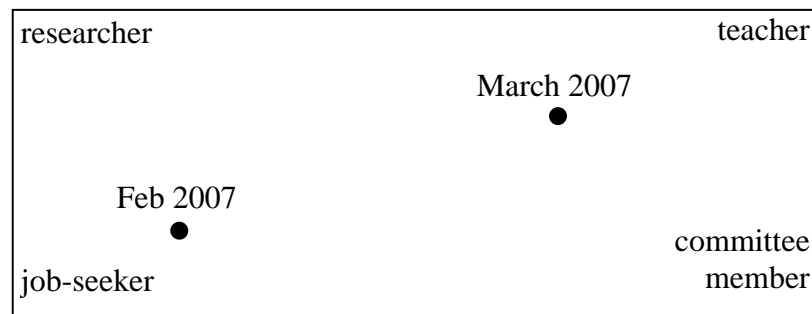


Figure 3: Researcher's position, February-March 2007

The idea of a "final" map, however, is troublesome, as Sullivan and Porter point out. A map can never be conclusive, or all-inclusive, but is the result of a series of choices made by map-makers. Absent from Figures 1-3, for example, are the ways in which personal events changed my roles, the ways in which my teaching and research blended on a daily basis, and how my committee work intersects with my dissertation research.

What maps such as Sullivan's and Porter's can reveal, however, are relationships among elements, hierarchies that exist, boundaries between elements, and possibilities for resistance. The maps produced in this dissertation, while neither "final" nor all-inclusive, do offer ways to examine the intersections of theories and practice within the context of one institution in order to enact change. As Porter et al explain, however, "Institutions are hard to change. (No kidding)" (610). So while institutional change is my long-term research goal, I recognize the difficulties inherent with the scope of my project and its methodology.

Boundary interrogation is another tactic described by Porter et al. Citing postmodern geographers such as David Sibley, the authors argue that boundary interrogation can operate on macro- and micro-levels. For example, the boundaries between theoretical and empirical research are taken on by Sullivan and Porter at many points in their advocacy of institutional critique as a research methodology. These discussions, however, must also be accompanied by interrogations of local boundaries. The boundaries between my roles as teacher, researcher, job-seeker, and committee member have been erased in Figure 3, as I myself have been unable to determine where these boundaries exist as I shift frequently from researcher to job-seeker, for example. What local boundaries, to cite another example, might dictate the ways in which online courses are delivered on a particular campus? At which point does departmental policy come into conflict with administrative policies? While postmodern mapping shows relationships among elements in a particular map, boundary interrogation

expands upon these relationships and provides researchers with opportunities for improvement within institutions. These opportunities are often found in rhetorical spaces, the policies, procedures, and other rhetorical texts that guide departments, colleges, universities, and university systems.

In one example of institutional critique, Sharon James McGee describes how her department's writing program administration engaged in postmodern mapping to determine "trends and alliances" that were potential sites for institutional change (64). Recognizing that power "resides in multiple locations" (68), McGee and her colleagues used one accreditation process as an opportunity not only to determine student learning objectives within her department, but also to secure funding from the Provost's office in support of this effort. McGee's mapping revealed several possibilities through which resistance and change were possible, and she and her colleagues were able to translate this new knowledge into productive change.

Although Porter et al argue that few published accounts of institutional critique exist, two recent dissertations make attempts at this methodology. Libby Miles' critique of composition textbook publishing, as well as Paul Bender's critique of university technology plans, makes use of institutional critique as their guiding methodology, although their interpretations of this methodology differ in significant ways. Miles critiques composition textbook publishing and employs a variety of strategies to enact institutional critique. Miles does engage in postmodern mapping, not only as I have done in this introduction, which is to describe and represent my own position as a researcher, but also as an

interpretive tool to sort through her data collection and show patterns of influence in the textbook publishing industry.

Bender's primary approach toward institutional critique is to engage in "conceptual mapping" (18) as opposed to "the physical mappings that Porter and Sullivan enjoy" (18). He further explains the idea of conceptual mapping as "intriguing and useful in traveling the borderlands between teaching and administration, between theory and practice, and between thought and action" (18). While Bender's maps are textual, he does focus on a local institution in order to make change: Syracuse University and the development of a university technology plan. He argues that technologies provide a point of investigation and reflection and offers "technology planning as a specific site in which to assess, critique, and reform institutions" (16). Writing program administrators, for Bender, are ultimately mapmakers themselves, demarcating the spaces in which students learn to write.

In another example of institutional critique in scholarship, Virginia Crisco, Chris W. Gallagher, Deborah Minter, Katie Hupp Stahlnecker, and John Talbird investigate graduate education at their local institution. Arguing that graduate education should be that—an education, and not merely a training ground for pre-professionals/academics—the researchers reflect on one recent graduate course in which graduate students participated in institutional critique. The assumption researchers make is that "graduate education ought to focus as much on how students can change the profession as on how it can change them" (361). The authors' methodology, while not formalized at the time, was to have

graduate students in one course “map” strains of ideas across multiple journals and other texts. The class then engaged in the “collective mapping” of English studies, positioning themselves within the discipline, as well as journals and scholars. Crisco et al remark that one change was the creation of a course proposal, which would emphasize interdisciplinarity and flexibility.

Other researchers, however, like Stuart Selber in *Multiliteracies for a Digital Age*, are enacting forms of this institutional critique without explicitly stating so. Selber’s reimagining of computer literacy is a critique of computer literacy programs and their place in English departments. While he examines his own localized experiences within the Penn State University system, Selber’s research would differ from institutional critique, as Porter and others would define it, because his accounts ultimately provide context merely for policy recommendations and encourages change among teachers and the way they engage in computer literacy in their classrooms. These contextualized accounts are very important, however, and contribute to technology and literacy scholarship in significant ways.

What follows then is my interpretation of institutional critique, which has been informed by all of the previous scholars’ initial forays into this adaptable, yet amorphous, methodology. While institutional critique can take many forms, each project should examine institutions in two ways: from rhetorical, spatial, and theoretical perspectives and with the purpose of seeking out moments for resistance. I follow Porter et al’s blueprint, in that I am focused upon a local institution, I engage in situated theorizing, I historicize the rhetoric of technology

at UCF, I employ postmodern mapping to show relationships and hierarchies, and I analyze metaphors that contribute to the spaces of online learning within the University of Central Florida's English department. What follows are chapter descriptions that more fully outline my methodological approach and provide brief summaries.

Chapter Two – Spaces Perceived, Experienced and Imagined

Using the work of David Harvey, Edward Soja, Michel Foucault, Wolfgang Schivelbusch, Walter Benjamin and others, I explore the various ways in which modern and postmodern theories take on issues of space in their critical theories. These authors provide theoretical lenses through which we can examine local implementations of distance learning, as I do in later chapters. My primary framework is borrowed from Harvey's categorization of space into spaces *experienced, perceived, and imagined*. Through this framework, I offer Foucault's work as useful for theorizing spaces experienced, and accompanying issues of power and control. Schivelbusch and Michel de Certeau provide us with a way of thinking about perceived spaces, as they discuss the entrance of the railway and the subsequent changes to perceptions of spatiality and temporality. From their work, we move to Walter Benjamin and Jean Baudrillard to consider imagined spaces, spaces that are sacred, utopian, or nonplaces.

Although Harvey's categories--spaces experienced, perceived, and imagined--overlap and challenge one another, they provide me with a way to organize the discussion. Examining the ways that these spaces are accessed,

appropriated, controlled, and produced will inform later discussions of the spatial implications of online learning.

Chapter Three – The Rhetoric of Technologies at the University of Central Florida

One crucial area of investigation when engaging in institutional critique is rhetorical analysis. If discourse helps to shape the ways in which we experience, perceive, and imagine spaces, then any local examination of distance learning practices would benefit from rhetorical analyses. The ways in which technologies, distance learning, and space are talked and written about--or not talked and written about--are important if we are to seek out opportunities for rhetorical agency.

In this chapter I provide a history of UCF's development, its institutional identity, and its relationship to technologies and local industry, geography, and culture. I go on to show the rhetorical tensions between technologies and space through an examination of two related events: UCF's multiple name changes throughout the 1960's and 1970's and lost opportunities for technological agency, As I discuss more in Chapter Four, faculty comment that they have had little to no input as to the extent we participate in online learning. What these events also reveal, however, are not only rhetorical events that have led to our extraordinary investment and commitment to online learning, but also rhetorical opportunities available in order to make change.

Chapter Four – Hurricanes and Spider Webs: The Perceived and Imagined Spaces of Online Learning

Chapter Four presents findings from an online survey of department faculty, which shows the ways in which issues of efficiency, power, and embodiment are central to discussions of online learning and the virtual classroom. Although administrators tout university research claiming that “more than 80% of our faculty indicate they are satisfied with their experience teaching Web or Web-enhanced courses,” my survey results show that English department faculty overwhelmingly prefer to teach face-to-face courses (“Distributed”). To understand more of faculty preferences, I conducted interviews with three English department online instructors who mapped their perceptions and imaginations of their real and ideal online classrooms. I conclude the chapter with an analysis of the metaphors used by these instructors to describe their online teaching. What the survey, interviews, maps, and metaphors reveal are conflicting positions toward online learning than the practices within the institution. Despite their concerns, however, faculty seem resigned to online learning, reflecting a *perception* of rhetorical powerlessness.

Chapter Five – Spatial Solutions

In this chapter I discuss the importance of my project to English studies. In addition, I examine my own spatial issues as a researcher engaging in institutional critique. I provide a lengthy discussion about my decision-making process as I developed this methodology. Using postmodern mapping as an

analytic strategy, I map my process of doing institutional critique and comment on the ways this methodology could have been improved. In addition, I offer guidelines and discussion for future researchers wishing to engage in this sometimes amorphous methodology. My goals then are to make visible the space in which I conducted my research so that others may be able to develop their own investigative space and to provide commentary on my methodology so that others may learn from both my successes and challenges. Finally, I talk at length about my problems engaging in this methodology and the inherent difficulty in taking on such a project for a dissertation. Institutional critique seeks to go beyond mere policy recommendation, which I do offer in this chapter, and report effected change. Change, however, is difficult to gauge and is often felt more over time. My limited agency in the department is about to become even more limited as I graduate in June. What I discuss, however, are ways that our department has already begun to effect change and reassert their voices into university discussions about technologies and learning.

CHAPTER TWO - SPACES EXPERIENCED, PERCEIVED, AND IMAGINED

Whether we are attempting to deal with the increasing intervention of electronic media in our daily routines; seeking ways to act politically to deal with the growing problems of poverty, racism, sexual discrimination, and environmental degradation; or trying to understand the multiplying geopolitical conflicts around the globe, we are becoming increasingly aware that we are, and always have been, intrinsically spatial beings, active participants in the social construction of our embracing spatialities.

-- Edward W. Soja (1)

Space and time are basic categories of human existence. Yet we rarely debate their meanings; we tend to take them for granted, and give them common-sense or self-evident attributions. . . . Even though time in physics is a difficult and contentious concept, we do not usually let that interfere with the common-sense of time around which we organize daily routines.

-- David Harvey (201)

Introduction

In *Postmodern Geographies*, Edward Soja argues that we are “intrinsically spatial beings” (1) and asks us to consider differently the concepts and meanings of space in our lives in terms such as place, landscape, environment, and home. David Harvey points out that “we rarely debate their meanings”⁶ and take these spatial terms for granted (201). Harvey claims that we do not let the complexities of space and time “interfere with the common-sense of time around which we organize daily routines” (201). If Soja and Harvey are correct, as I believe they

⁶ Tim Unwin disputes this point, arguing that instead geographers, social theorists, and philosophers have, and continue to, debate the complexities of space/time (17).

are, then a spatial investigation into distance learning must question basic assumptions about spatiality and the ways in which our understandings of space and time can alter these routines. It is these disruptions in the daily routines of post-secondary education that are often being advertised as benefits of distance learning courses. An online search revealed both print and commercial advertisements promoting spatial and temporal benefits of online education. Common-sense perceptions of space and time are the bases for faulty assumptions of the myths of online education: that students and faculty have more power over their personal time, that convenience and efficiency are inherent to online education, and that online learning is inevitably changing the ways in which we teach and learn. As I argue in this chapter and state explicitly in the title of this dissertation, space matters. As a declaration, the title of my dissertation, "space matters," argues for the significance of spatial issues to our understanding of distance education and its effects upon our institutions and their members. Space is important, it matters, and it is significant to any discussion of online education. Yet discussions of space necessitate discussions of materiality as well: the matter within time and space.

For Harvey, the differences between modernists and postmodernists concern their views on space as it relates to architecture:

I take postmodernism broadly to signify a break with the modernist idea that planning and development should focus on large-scale, metropolitan-wide, technologically rational and efficient urban *plans*, backed by absolutely no-frills architecture (the austere

“functionalist” surfaces of “international style” modernism).

Postmodernism cultivates, instead, a conception of the urban fabric as necessarily fragmented, a “palimpsest” of past forms superimposed upon each other, and a “collage” of current uses, many of which may be ephemeral. (66)

Here Harvey distinguishes between urban *plans* and urban *design* in order to distinguish between postmodern and modern perceptions of space. Plans impose, have little flexibility, and seek universality. Designs, however, are local, sensitive to the cultural aspects of spatiality. In many ways, this distinction between modernist and postmodernist views of architecture and urban planning also represents the differences between views of technologies in education, from a modernist, functional, unilateral approach to a more postmodern, local, integrative approach. Although our writing pedagogies may seek to be postmodernist, they are operating within modernist institutions, which necessitates a certain amount of flexibility in the theoretical choices that I have made in this chapter. Therefore, I have chosen both modernist and postmodernist theorists who consider spatiality in their work. David Harvey, Henri Lefebvre, Michel Foucault, Walter Benjamin, Jean Baudrillard and others provide me with multiple, sometimes competing critical frameworks through which I can examine a local implementation of distance learning. I will draw upon these critical, spatial approaches in later chapters when I examine both the rhetorical and spatial practices of UCF’s English department.

Spaces Experienced, Perceived, and Imagined

Harvey argues that any attempts to transform society must consider the spatial and temporal conceptions and practices of that society. He offers his own “grid of spatial practices” (218-221) which draws upon the conceptualizations of Henri Lefebvre in *The Production of Space*. Harvey and Lefebvre organize spatial practices into three categories: material spatial practices, representations of space, and spaces of representation. Lefebvre refers to these categories, respectively, as space *experienced*, *perceived*, and *imagined* (Harvey 218). As Soja points out, however, when considering material spaces separate from imagined, rhetorical, or social spaces, the boundaries that delineate these categorizations of space are necessarily blurry:

The presentation of concrete spatiality is always wrapped in the complex and diverse re-presentations of human perception and cognition, without any necessity of direct and determined correspondence between the two. These representations, as semiotic imagery and cognitive mappings, as ideas and ideologies, play a powerful role in shaping the spatiality of social life.

(Postmodern Geographies 121)

It would be impossible, for example, for me as a researcher to consider the material space of the home in which I grew up in Spartanburg, South Carolina, without the corresponding lenses of nostalgia, family, and Southern culture influencing my analyses of the material space. Language itself makes impossible a “direct and determined correspondence” (121) between perception

and cognition of my childhood home. It does not follow, however, that the inherent complexities of spatial analysis cannot still provide another useful lens through which we can examine local practices. What spatial analysis requires is that we think of these categories dialectically, as informing and influencing one another in productive ways.

Harvey's goals, however, are not to suggest any complete system by which spatial practices can be understood, but to "find some point of entry that will allow a deeper discussion of the shifting experience of space in the history of modernism and postmodernism" (222). In fact, Mike Savage writes critically about Lefebvre's "formalism," suggesting "there is a constant tendency to reification in his distinctions" (48). It is important, then, to continue to complicate the ways in which Lefebvre's categories of abstraction are not only interrelated, but also challenge one another.

In one productive way, Harvey expands upon Lefebvre's three categories of material spatial practices, representations of space, and spaces of representation, offering four additional aspects to consider: *accessibility and distanciation, appropriation and use of space, domination and control of space, and production of space* (220-221). It is worth quoting Harvey at length so we might consider these aspects fully:

Accessibility and distanciation speak to the role of the 'friction of distance' in human affairs. Distance is both a barrier to, and a defence against, human interaction. It imposes transaction costs upon any system of production and reproduction (particularly those

based on any elaborate social division of labour, trade, or social differentiation of reproductive functions). Distanciation...is simply a measure to the degree to which the friction of space has been overcome to accommodate social interaction. (221-22)

Considering accessibility and distanciation, Bill Anderson analyzes asynchronous text-based communication as he conducts a study of a distance program for undergraduate education majors. His research into the ways participants in online learning develop agency reveals that individual power is “in relation to the powers of others and structural constraints” (121). The construction of online spaces--the ways instructors arrange learning units, offer policies for interaction, and provide opportunities for student-only interactions--is a part of the set of relations in which students develop their own opportunities for agency. Harvey describes *distanciation* in similar terms, as “a measure of the degree to which the friction of space has been overcome to accommodate social interactions” (222). The strictures that Anderson describes--when instructors or administrators make pedagogical and technological choices that provide little opportunity for students to interact with one another--prevent students from bridging these social distances and limit agency in the process.

Anderson’s work also reminds us that distance learning takes place in local environments, despite suggestions that courses delivered online are reproducible among many contexts and with similar results. Students, free from the common context of the physical classroom, still have their own individual contexts when learning online. They are connected as parts of a whole, as they

are all enrolled in the course, but individual contexts create particularity in their learning environments. Geographical distance among students can also translate to distance communicatively, if opportunities are not provided for students to be active participants in their own learning.

Harvey is also concerned with the *appropriation* of space, which examines the way in which space is occupied by objects (house, factories, streets, etc.), activities (land uses), individuals, classes, or other social groupings.

Systematized and institutionalized appropriation may entail the production of territorially bounded forms of social solidarity. (222)⁷ Temporality is a significant component of a space, as we are reminded from David A. Reinheimer's work. In a comparison of the workload of both face-to-face and online courses, Reinheimer considers four variables that contribute to the length of time required to teach an online course: instructional design, delivery mode, pedagogy approach, and course maturity. He determines that the teacher workload of an online course exceeds that of the face-to-face course by almost two to one. Studies like these, however, are notoriously difficult to extrapolate results from, as online teaching, as with face-to-face courses, varies wildly due to none of the variables above. As we will discover more in Chapter Four, server problems, maintenance issues, inexplicable access problems, and many other variables frequently prevent faculty from teaching their courses with any sense of regularity. While these times might be thought of as "time off" from the online

⁷ Harvey does not distinguish between the *appropriation* of space and the *use* of space, but instead uses these terms interchangeably.

classroom, these technological events frequently mean *more* work for the online instructor, as she frantically sends out emails to students trying to log into the course and then catches up when things return to normal.⁸ Reinheimer's focus upon the time spent teaching online, the ways time is experienced by online instructors, is an important example of the ways online spaces are appropriated.

Kate Keifer also considers the appropriation of spaces as she considers a new metaphor to represent online communication. Keifer employs a traffic metaphor to describe the experience, which can be adaptive, complex, but not necessarily chaotic. She engages complexity theory, particularly the concepts of nonlinearity and emergent organization. Nonlinearity, as Keifer explains, is "simply the insight that a relatively insignificant change in the system could have a large impact in the system" (127). In traffic, this makes complete sense, as I am able to draw upon my considerable experience driving in Orlando, Florida. The traffic metaphor works as well for online classroom dynamics; Keifer describes one incident when a student switched writing groups, shifting the dynamics of the entire class with a ripple effect. Emergent organization, then, is the way patterns develop with no overarching guide toward that development. In other words, a traffic accident on I-4 slows passersby initially, but eventually

⁸ Further, Reinheimer falls into the technology-is-inevitable myth when he states that "online instruction will only continue to grow—the net-generation student will demand it, as will shrinking and shifting resources. It has long been acknowledged among compositionists that online instruction changes the way we teach and the way students learn; now we must acknowledge how it changes the way we do our jobs" (468). I offer the following correction: if members of the academy continue to argue that online learning changes the ways we teach and learn, we must carefully consider the ways we do our jobs before determining the best courses of local action.

these drivers determine for themselves the best course around the problem.

Again, this idea works well when considering the online classroom, as students and the instructor develop productive ways of engaging course materials and one another. Keifer provides a new mental map for us to consider, then, when thinking about online communication. She appropriates a common metaphor of “traffic” and uses it to think about online discussions in new ways.

Harvey also considers the *domination and control of space* which

reflects how individuals or powerful groups dominate the organization and production of space through legal or extra-legal means so as to exercise a greater degree of control either over the friction of distance or over the manner in which space is appropriated by themselves or others. (222)

In one consideration of the domination of a digital space, Simon Kitto reports on the ways that technologies, as “panoptic techniques” in a distance learning environment, can be implemented to “normalize and thus order the broader student population” (3). Students in this case study tended toward pragmatism and efficiency when completing online tasks. They negotiated working relationships with one another to complete the assigned tasks for the highest grade possible, subverting the learning processes previously set up by the instructor. They sought and found ways to control their online classroom space.

Harvey finally considers the *production of space*, which

examines how new systems (actual or imagined) of land use, transport and communications, territorial organization, etc. are

produced, and how new modes of representation (e.g. information technology, computerized mapping, or design) arise. (222)

Produced *material* spaces are those that are built, through reorganization and urban planning, for example. Produced *perceptions* of space include, as Harvey points out, maps, architecture, and other new forms of representation. Produced *imagined* spaces include utopias and “mythologies of space and place” (220).

Applying the utopian arguments to online environments, particularly in education, can be problematic. To suggest that an online classroom is inherently dialogic or that it frees students and teachers from modern conceptions of time and space is to misunderstand the fact that cyberspace is itself material.

Postmodern arguments champion cyberspace and its nonlinearity, and yet we still teach and learn in modernist institutions. In *Fragments of Rationality*, Lester Faigley considers why the writing classroom does not better reflect the postmodern shifts we are supposedly experiencing as a culture. He relates the experience of networking his classroom in order to engage in postmodern possibilities. Using Interchange, an early chat function that ran on a local area network, Faigley argues that at least for a moment in these online, synchronous conversations with students, “the utopian dream of an equitable sharing of classroom authority, at least during the duration of a class discussion, has been achieved” (167). Despite what he feels was a utopian achievement, Faigley describes his uneasiness with the fact that there is no governing modernist logic. This uneasiness, Faigley explains, is what Lyotard describes as a “legitimation crisis” (Faigley 190). Consumption is guided by student choice, as “topics are

introduced and consumed according to what students like at that moment and what they don't like" (Faigley 190). Truth, then, is also contingent upon student choice, a point which makes many educators as uneasy as Faigley.

Certainly rhetoric has played a significant part in the perpetuation of myths that promote online learning as utopian education. The ways we talk about technologies partially determine the ways we appropriate them for our own uses. Nicole Brown considers the ways in which space and language interact with one another, particularly in the use of metaphors like "community." She explains how "when community is approached as metaphor, the dominant and silenced discourses about community reveal how online communication technologies connect some individuals while also constructing boundaries between other online groups" (5). Brown's examination of "community" as a metaphor suggests that it is merely a precursor to some appealing alternatives such as "ecological model," "rhizome," or "architecture."

In what follows I employ Harvey's categorizations to more fully explore the various ways in which we theorize spatial practices from both modernist and postmodern perspectives. As Harvey reminds us, "the grid of spatial practices can tell us nothing important by itself" (222). Harvey's categories can, however, provide a framework through which we can analyze specific local practices. In addition, by interrogating the ways in which these categories overlap, compete with one another, share boundaries, etcetera, we can read their "dialectical relations" (219) across local situations, as I do in later chapters when I examine

the experienced, perceived, and imagined spaces of distance learning within UCF's English department.

Spaces Experienced

Material spaces are described as the ways in which we *experience* space, the ways in which society's members live, and work, go about their daily routines, and participate in the exchange of labor, money, goods, power, and communications. To understand this concept more fully we can look to Foucault's early work in *Discipline and Punish*, which examines the ways in which technologies of power provide mechanisms for punishment and the enactment of power. The historical shift from the spectacle of the scaffold to the modern day penal system is actually a shift of focus from disciplining the body through corporal punishment to disciplining through a "more subtly 'physical' control of the mind and soul" (177).

Central to Foucault's system of power are architecture and the ordering of individuals. He offers the panopticon as the most efficient model for the control and disciplining of bodies, but suggests other institutions also resemble this model in architecture, function, and other systematic means. He asks us, "Is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prisons?" (*Discipline and Punish* 228). Foucault describes the ideal panoptic model:

In each of its applications, it makes it possible to perfect the exercise of power. It does this in several ways: because it can

reduce the number of those who exercise it, while increasing the number of those on whom it is exercised The panoptic schema makes any apparatus of power more intense: it assures its economy (in material, in personnel, in time); it assures its efficacy by its preventative character, its continuous functioning and its automatic mechanisms (206)

From Foucault's remarks we can see the significance of Harvey's spatial aspects more clearly. Foucault is describing the *appropriation and use of space*, the ways in which spaces are organized to effect the most efficient uses of power. In addition, Foucault is concerned with the *domination and control of space*, the ways in which bodies are disciplined, surveilled, and controlled.

Time, as Harvey explains, is inherently connected to these physical experiences of space, as time organizes and hierarchizes spatial behaviors. To show the significance of time to spatial arrangements, Foucault details the ways in which observations and examinations, as disciplinary technologies, served to efficiently order individuals through "a new economy" (147) of time. The ordering of time, "imposed on everyone temporal norms that were intended both to accelerate the process of learning and to teach speed as a virtue" (154). The disciplines, Foucault explains, "which analyse space, break up and rearrange activities, must also be understood as machinery for adding up and capitalizing time" (157). Time, however, is often overlooked as a crucial component of spatial analysis, despite the understanding that our mental models of time help us to arrange our spatial behaviors.

Spaces Perceived

While Foucault's examination of 18th and 19th century disciplinary tactics can be considered an examination of material spatial practices, or space experienced, we must also consider his analysis as space perceived. Foucault provides us with a mental model for considering the ways we have been, and continue to be controlled by spatial means. We see the panopticon in our classrooms, our military barracks, our hospitals, and other institutions that surveil and order bodies. Harvey describes representations of space as "symbolic orderings" that "provide a framework for experience through which we learn who or what we are in society" (214). Spatial arrangements sort individuals and groups and indicate their interests. Harvey offers the separation of household spaces under gendered terms as being one persistent example of such symbolic ordering. The spatial arrangement of a classroom also reveals much about hierarchies of authority and individual interests, as I discuss further in Chapter Four.

What needs to be considered, however, are the ways in which technologies not only alter spatial arrangements, but also change *perceptions* of time and space. Stephen Kern and Wolfgang Schivelbusch explore how perceptions of time and space have been affected by the introduction of new technologies into a culture. In *The Culture of Time and Space*, Kern investigates how technologies such as the cinema, telephone, and airplanes were the material foundations for these new perceptions of time and space in the late 19th and early 20th centuries. He considers how these inventions and concurrent

developments in art and literature contributed to cultural changes. Particularly useful are his discussions of “the sense of time”(35) which changed due to scientific debates, art, literature, and new technologies, material artifacts that challenged contemporary perceptions of time and space. Ronald Schleifer also considers the logic of abundance that comes about with changes in post-Enlightenment accumulation. By examining both perceptions and scientific theories of the temporal, Schleifer creates a “constellation” (xi) by which we can understand more clearly the experience of twentieth-century Modernism. The sense of speed felt by those experiencing new technologies, such as the railroad locomotive and the bicycle, led to changes in experience. Kern explains that

as quickly as people responded to the new technology, the pace of their former lives seemed like slow motion. The tension between a speeding reality and a slower past generated sentimental elegies about the good old days before the rush The pace was unpredictable, and the world, like the early audiences, was alternately overwhelmed and inspired, horrified and enchanted.

(130)

This awe and anxiety is in response to a shift in spatial velocity, the rate at which the world rushes past the bicycle and railway traveler.

In “Railroad Space and Railroad Time,” Wolfgang Schivelbusch discusses what Karl Marx calls the “annihilation of space and time” (xiv) in the 19th century. In fact, the temporal shrinkage—the reduction of travel time between locations—created “a new, reduced, geography” (35). This annihilation describes not the

physical destruction of spaces, or the shrinking of spaces, but the perception of shrinking of space due to the new transportation network created by the railway. As Schivelbusch explains, this new perception of space-time affects social structures: “If an essential element of a given sociocultural space-time continuum undergoes change, this will affect the entire structure; our perception of space-time will also lose its accustomed orientation” (36).

Schivelbusch illustrates this disorientation through his example of the railway as a technological development leading to changes in social structures. He describes the effects of railway travel upon outlying areas of France such as Fontainebleau, Luxembourg, and Fontenay. Products made in these regions were associated with that geographical space until railway travel made these regions less remote and available to a wider market. The products were, as Schivelbusch explains, divorced from their “spatial presence” (40). He writes that the “regions, joined to each other and to the metropolis by the railways, and the goods that are torn out of their local relation by modern transportation, shared the fate of losing their inherited place, their traditional spatial-temporal presence or, as Walter Benjamin sums it up in one word, their ‘aura’” (41). For the moment, I’d like to postpone a discussion of Benjamin’s work, as it better informs our understanding of *space imagined*. The phenomenon that Schivelbusch explains, however, is one in which modern technologies, in this case the modern railway, change the way in which groups identify themselves with their spaces. *Accessibility and distancing*, in Schivelbusch’s case, contribute to identity formation.

Again, as Schivelbusch shows us, our material experiences of space and time cannot be separated easily from our perceptions of space and time. At the center of Schivelbusch's approach to temporal-spatial relations is the notion of material and cultural situatedness. He focuses not on the mathematical conception of space-time, but on the perceptions and the material effects of a culture in relation to space-time. Seeking a "unitary theory" (133) of space, Lefebvre and Harvey explore the ways in which the physical, mental, and social fields combine and elicit spatial practices. Lefebvre explains that spatial practices embody "a close association, within perceived space, between daily reality (daily routine) and urban reality (the routes and networks which link up the places set aside for work, 'private' life and leisure)" (140). For Lefebvre, spaces are constructed not only by the physical, material aspects, but also by the social interactions within it, which bring to bear issues of knowledge and power. As he explains, a space "also serves as a tool of thought and of action; that in addition to being a means of production, it is also a means of control, and hence of domination, of power" (137).

Michel de Certeau also explores spatial practices in his work, spending a chapter on the experience of riding a railway. He describes it as "a bubble of panoptic and classifying power, a module of imprisonment that makes possible the production of an order, a closed and autonomous insularity" (111). What Certeau describes is the way in which railway technologies hold the promise of a utopia but instead offer incarceration. Inside the train's compartment, travelers are immobile, with the spaces outside, the "stretches of green field and forest,

arrested villages” rush by, distanced from the passengers in the moving train. Once arriving at the station, the passenger is faced with “the end of an illusion . . . a sort of god undone” (114). Schivelbusch describes this same experience as “panoramic travel” (52-69). Unlike stagecoach travel which preceded the railway, panoramic perception removed the viewer from the space as a result of velocity and the barrier of the windowpane.

Spaces Imagined

Harvey describes our imagined spaces, or spaces of representation, as “mental inventions . . . that imagine new meanings or possibilities for spatial practices” (218-219). We live in spaces such as these, which include “utopian plans, imaginary landscapes, and even material constructs such as symbolic spaces, particular built environments, paintings, museums, and the like” (218-219). These spaces are not only material, but also perceived and imagined. For example, Schivelbusch invokes Benjamin to explain how remote locales lost their “aura” when railways began to alter perception of space-time. Schivelbusch describes “the devaluation of outlying regions by their exploitation for mass tourism” (42). Although Benjamin is primarily concerned with the “aura” of an art object, he does extend the scope of aura to natural objects, as he describes “a mountain range on the horizon” (222) as having an aura.

Benjamin’s concern with authenticity and the art object is rooted in temporality and spatiality. For Benjamin, “even the most perfect reproduction of a work of art is lacking in one element: its presence in time and space, its unique

existence at the place where it happens to be” (220). Benjamin states how “the desire of contemporary masses to bring things ‘closer’ spatially and humanly” (223) leads to mechanical (or in the case of distance learning, digital) reproduction and ultimately the loss of aura. A work of art, Benjamin explains, cannot be extricated from “its ritual function,” which has its original use value in a particular space and time. While these spaces have a presence materially, their identity is also contingent on how they are spatially fixed. For Benjamin, however, the loss of aura is simultaneously a loss of authenticity and yet emancipatory. The authenticity lies in its connection to time and place. Benjamin explains how with mechanical reproduction, “the quality of its presence is always depreciated” (221). This depreciation, however, is tempered by the fact that mechanical reproduction allows for mass consumption of the art:

Above all, it enables the original to meet the beholder halfway, be it in the form of a photograph or a phonograph record. The cathedral leaves its locale to be received in the studio of a lover of art; the choral production, performed in an auditorium or in the open air, resounds in the drawing room. (221)

We can extend Benjamin’s analysis to include the digital reproduction of a classroom. If a town can lose its “aura,” can a classroom? Furthermore, what happens to the “aura” of home, work, the university, the college town when the remoteness and defined boundaries become confused and blurred? The remoteness from campus and the face-to-face classroom experience felt by faculty who teach online can have a profound effect upon their attitudes toward

online learning. If we consider that a classroom has a distinct aura, a connection to a time and place, then online learning seeks to confuse the temporality and spatiality of that classroom through reproducibility online. Our homes, our workplaces, our universities, and our college-towns each have a presence in time and space as well, and those presences may be impacted if our classrooms cease to be classrooms and instead are represented only in digital forms. As I will discuss more in Chapter Four, our faculty speak and write about distance learning as if something sacred is being lost when teaching online, a loss of “aura,” the face-to-face connection with students in the physical classroom.

Other imagined spaces include what Harvey calls “places of popular spectacle” (221). Disney World, as an obvious example of spectacle, is perhaps the space most often discussed in these terms and particularly germane to our discussions due to its close proximity to UCF’s campus in Orlando. Jean Baudrillard addresses the hyperreality of Disney World’s complement, Disneyland, as “a perfect model of all the entangled orders of simulation” (174). As a space, it is inherently illusory and its presence is meant not to establish itself as the real, but instead to reinforce that the other (cities like Orlando, New York, as well as my hometown of Spartanburg) are the real. However, Baudrillard reminds us that these towns, seemingly real, are themselves simulations. The “signs of the real” become a substitute for the real itself (170). Cities like Spartanburg, with struggling downtowns and urban sprawl, often seek

to revitalize their city centers by simulating what is perceived to be an “American” small-town center.

Jay David Bolter and Richard Grusin remind us alternatively that “all simulations are themselves real” (55). The authors theorize remediation, the ways in which media inform and reshape one another and how these mediations alter the experiences of the human subject. In their discussion of mediated spaces, Bolter and Grusin describe Disney World as a “nonplace” (179) one defined not by the physical surroundings or local peoples or cultures, but instead “defined by video and audio as pure perceptual experiences” (179). Other “nonplaces” would include spaces such as shopping malls, supermarkets, airport lounges, and other highly mediated places. Bolter and Grusin add cyberspace to this list of nonplaces, arguing that “cyberspace is a shopping mall in the ether; it fits smoothly into our contemporary networks of transportation, communication, and economic exchange” (179). The notion of cyberspace as a nonplace, escaping the strictures of time and space, make it a powerful utopian metaphor for freedom. The authors remind us, however, that cyberspace isn’t free from materiality, but instead “refashions and extends earlier media, which are themselves embedded in material and social environments” (183).

Conclusion

Examining spatiality from both modernist and postmodernist perspectives allows us to see the ways the spaces of online learning are *experienced*, *perceived*, and *imagined*. To summarize Harvey’s work, within these three major

categories we find four additional aspects of spatiality, all of which help our understanding of the complexities of online learning. The *accessibility and distanciation* of an online space, for example, is of primary consideration of those interested in bridging the digital divide and providing equal access in education. The various ways institutions and their members *appropriate and use space* through online learning can reveal points of contention among members of an institution, as departments, administrators, and faculty grapple with the best ways to educate their students. In addition the *domination and control of space* is a concern for teachers of online courses that seek not to repress student learning through disciplinary means, but instead to encourage shared authority in the learning process. And finally, we need to understand more about the *production of space*, the ways we construct online spaces through rhetorical means, avoiding overly utopian representations.

Important parts of this spatiality are the ways that rhetoric contributes to our experiences, perceptions, and imaginations of space. At the heart of any institutional critique should be an investigation into the rhetorical spaces of a local context. While the spatial theories of Foucault, Schivelbusch, Benjamin, Baudrillard and others inform my investigation of UCF's English department, the investigation itself must include such a rhetorical inquiry. In the following chapters I examine the rhetorical and material spaces in which distance learning functions and flourishes within the department and the spaces occupied by administrators, faculty, and students. Situated theorizing of these rhetorical and

spatial practices will more fully show the effects of distance learning within the English department and the university.

CHAPTER THREE - THE RHETORIC OF TECHNOLOGIES AT THE UNIVERSITY OF CENTRAL FLORIDA

Technology has an enormous shaping force on our lives. That means that how we talk about it and how its mechanical and human representatives talk to us are important. As rhetoricians, we can contribute to an understanding of this crucial human activity.

-- Dorothy A. Winsor (287)

Any theory of rhetoric must also have a concomitant theory of silence.

-- Cheryl Glenn (153)

Introduction

As Porter et al make clear, rhetorical analysis should be a significant part of any institutional critique. The authors claim that institutions “do contain spaces for reflection, resistance, revision, and productive action. This method insists that sometimes individuals (writing teachers, researchers, writers, students, citizens) can rewrite institutions through rhetorical action” (613). Institutional rhetoric represented in those guiding documents that help to shape institutional identity provide opportunities for inspection and critique. Institutional rhetoric can be examined in those institutional documents that speak about technology and distance learning, such as strategic plans, vision statements, mission statements, and the like. Interrogating these documents can reveal institutional assumptions about the roles of technologies and distance learning. To uncover such rhetoric of technology and distance learning at the University of Central Florida, I began a lengthy search for institutional documents. What I discovered was the slow, but steady, lessening of technology rhetoric at our institution. Although our institution

has had periods in which technologies played a more obvious role in establishing an institutional identity, we once again find ourselves in a period of time during which technology-talk is *seemingly* disappearing. The absence of statements about technology, however, does not mean that this silence doesn't speak in some way about technologies.

The implication of this silence is that technologies achieve a pervasiveness on our campus and in our pedagogies, everywhere at once, but unstated and therefore little critiqued. In this chapter I examine texts from three periods in UCF's history: first, documents chronicling the university name change, which not only reflected the institution's hesitancy to associate themselves with technology, but also a need to identify themselves institutionally and spatially with the center of Florida; second, a comparison of strategic plans from the last 15 years revealing the disappearance of technologies and distance learning from these statements; finally, a dissertation from 2002 by Dr. Joel L. Hartman, currently Vice-Provost for Information Technologies and Resources, chronicling the development of UCF's Center for Distributed Learning and the institutional transformation that Hartman and his team sought.

The University of Central Florida

The University of Central Florida, established in 1963 by the Florida state legislature, became the seventh of Florida's public state universities. The university, unnamed at its establishment, became Florida Technological

University (FTU) in 1968.⁹ Created in response to Florida's burgeoning space and technology region in central Florida, FTU offered courses through five colleges: Business Administration, Education, Natural Sciences, Humanities and Social Sciences, and Engineering. Enrollment began modestly, with 1,948 students ("Pathways" 5). A name change to the university in 1978, "to more accurately reflect [the] mission as a university with a wide range of academic programs," led to FTU becoming the University of Central Florida. Since then, student enrollment has risen steadily, with over 27,000 students enrolled by 1996. A mere ten years later enrollment rose to 46,907 students in Fall 2006, making UCF the sixth largest university in the United States. The administration expects growth to continue through expanded course offerings through UCF's regional campuses and online courses, with expectations of reaching 60,000 students by 2011.

From its inception, during a time when the beginnings of the space race were changing the nature of industry and technology in Florida, UCF has forged connections to technological industries, a point emphasized by Kenneth G. Sheinkopf in his history of the early years of FTU. He begins his account with remarks from FTU's first President, Charles N. Millican, quoted in FTU's first catalog:

⁹ Throughout this chapter I will refer to UCF by any of its three historical names: "Space U" refers to the institution before it was named, as it was known unofficially as the "space university" until its first naming in 1968; "FTU" refers to the institution from 1968 until its name change in 1978; and "UCF" refers to the institution re-named in 1978 to the present.

I am strongly aware that one need only turn toward the eastern horizon--toward the thick thumb of Florida that serves as a launch pad of the missile age--to find that this place, this time in history have their own stupendous significance. But the past is nothing without its validity as a path to the future. This generation has a rendezvous with space and the stars . . . We must set our course and move forward. (1)

From its beginnings, UCF has held a unique relationship between technologies and geography. Like the horizon that Sheinkopf describes, the geographical spaces of UCF have been, and still are, intimately connected to technology and the notion of progress. In Sheinkopf's description above, the "thick thumb of Florida" *becomes* a launching pad for its residents, referencing NASA's work at Cape Canaveral, which is geographically situated a mere fifty miles from UCF's campus. Geography meets technology to ensure its constituents forward progress through education.

The placement of what lawmakers and others were calling "Space U" within central Florida can be attributed to its proximity not only to NASA but also the electronics and engineering firms that moved into central Florida in support of NASA. Still, many thought that Space U would initially offer mostly courses in the liberal arts, business, and other professional fields, with technical disciplines like engineering to follow at a later date. Since these early days of UCF, however, the institution has grown into its role as one of Florida's high research universities, currently offering 95 baccalaureate, 96 masters, 3 specialist, and 25

doctoral programs. Most of UCF's students are in-state (nearly 93 percent), and are traditionally-aged first-year students. The university currently has 12 colleges: Arts & Humanities, Burnett College of Biomedical Science, Business Administration, Education, Engineering & Computer Science, Graduate Studies, Health & Public Affairs, Optics and Photonics, Rosen College of Hospitality Management, Sciences, Undeclared College, and Undergraduate Studies. In many ways, UCF is like many other high-research universities, offering a range of undergraduate and graduate degrees in a variety of disciplines. UCF serves more than most universities, however, with nearly 50,000 enrolled students ("Current Facts").

The growth expected by the 1963 Florida State Legislature has certainly come to pass. The university has partnered with central Florida's technological industries in order to serve the increasing numbers of workers in these technical fields. In 1996, the Florida State Legislature created the "Florida High Tech Corridor Council" (FHTCC) in order to "attract, retain and grow high tech industry and to help develop the workforce to support those industries" ("Council"). The 1963 Legislature's original intentions were to serve these industries through telecommunications courses, but it was determined that a local university would offer the best opportunities not only for this new technical workforce, but also for the central Florida student interested in a general education (Sheinkopf 4).

Technological Transformations at UCF

Even in UCF's earliest days, the university's attention to technologies translated to the latest, most advanced technological approaches to education. Dr. J. Broward Culpepper, director of the Florida State Board of Control, promised that the new space university would be "a forward thinking institution, with a bright new look, using the very latest electronic methods of teaching" (Sheinkopf 17). In fact, UCF has been an early adopter of technologies and distance learning, although as Joel Hartman points out, efforts were largely individual and not institutional until 1995 (33). Instructional technologies such as radio, videotaped instruction, and audio conferencing comprised the means by which education was distributed at UCF.

Hartman attributes changes in distance learning, from an institutional perspective, to six events taking place from 1995-1996:

- UCF's combining of its Office of Instructional Resources and Library, Computer Services & Telecommunications under the Division of Information Technologies and Resources
- a UCF self-study to prepare for a Southern Association of Colleges and Schools (SACS) review, which disclosed the need to increase access throughout central Florida, while maintaining high standards for delivery and providing financial and administrative support

- the development of UCF's strategic plan, which "integrated information technology into the fabric of institutional goals and directions" (35)
- "Equity funding" by the Florida Board of Regents which made UCF more comparable to other state universities in Florida. This funding led to technological investment in the "instructional television (ITV) distribution system" to serve branches of UCF
- a "conversation" between Dr. John C. Hitt and Dr. Max King, Presidents of UCF and Brevard Community College (BCC) respectively. The two agreed that students graduating with online degrees from BCC might be served in a similar manner if they were to transfer to UCF for a four-year program
- a 1996 "Deans and Directors Distance Learning Workshop," which convinced colleges to not only offer online courses, but "the following online programs: BA in Liberal Studies, Ed. D. in Community College Leadership, BS and MS vocational education certification programs, and at a later date the RN to BSN in nursing." (41) ¹⁰

From Hartman's description we can see the confluence of events influencing the development of online learning as a significant part of the way UCF students are

¹⁰ Hartman, Vice Provost for Information Technologies and Resources at UCF, provides extensive history of the development of distributed learning at UCF in Chapter Two of his dissertation (33-46). UCF now offers many undergraduate degrees, graduate degrees, and graduate certificate programs online.

taught. The development of the SACS self-study, as well as the creation of the Strategic Plan, provided opportunities for faculty and administrators to develop policies for online learning at UCF. Without the increase in funding from the Florida Board of Regents, however, much of this development might not have been possible at that time. In addition, “conversations,” like those between Hitt and King, as well as the Deans and Directors Workshop, are rhetorical moments during which change began to take place, change that has profoundly affected the ways we teach and learn at UCF.

UCF currently offers four modes of distributed learning, with varying degrees of face-to-face student/teacher and student/student interaction:

- (W) courses are fully-web-based courses which may or may not require face-to-face orientations or examinations
- (M) courses are mixed-mode courses that “have substantial content delivered over the Internet” and have reduced classroom meetings.
- (E) courses are web-enhanced, meaning there is no reduced seat time for students, but there is significant use of the Internet for course delivery
- Web-Presence courses are not supported by the institution or with course management software, but would include those courses that house their course documents on a website, for example.

As one might imagine, the various incarnations of these courses differ widely, not only among each of the four categories, but within one category. For example, I teach two (E) courses this semester. Although they are technically (E) courses, as I have a WebCT account for each section with materials uploaded for student access, these courses do not fulfill the spirit of the (E) course, as my students rarely visit this online space. At the beginning of the semester, however, my job search required my leaving town for several days at a time. Although I attempted to arrange substitute instructors for these days, I realized there were few instructors and graduate teaching assistants that felt comfortable teaching my 3000-level writing courses. A lack of available instructors led me to create alternative learning opportunities for students. Inevitably, my courses became unofficial (M) courses to accommodate my job search while allowing me to still pursue my teaching objectives for the course.

With a new structure for distributed learning across these four mediated platforms came new strategies for faculty development, due to “feedback from faculty, combined with recommendations from instructional design staff” (Hartman 68). Faculty development for those wishing to teach online consists of three web-based modules:

- IDL 6543 - an (M) non-credit course in which faculty become students and instructional designers are teachers of a WebCT course with some online work and face-to-face meetings on Fridays. Topics covered include “asynchronous distributed learning, best practices, online interaction, assessment, group

work, copyright, learn support, and course development processes” (Hartman 69). Faculty wishing to teach an (M) or (W) course must first complete this training, which is held in the Fall and Spring of each academic year.

- ADL 5000 - a (W) non-credit course for instructors wishing to teach online courses that have been created by other instructors. The course covers “instructional design, student learning objectives, online assignments, assessment and grading criteria, copyright and intellectual property, effective online interaction, learning communities, and general learner support strategies” (Hartman 74).
- Essentials - a WebCT training module for those wishing to teach (E) courses. Topics covered include UCF’s online policies and “essential” skills needed to construct a WebCT course.

So, if a new faculty member wants to develop and teach a (E) course, she must first complete the Essentials training, which then allows Course Development and Web Services to create a WebCT account for her courses. To teach a (W) course, however, she must enroll in and complete IDL 6543, which is a semester-long web-based course. And, this cannot simply happen; faculty are chosen by their dean and program chair to teach these courses, and finally approved by the director of Distributed Learning at UCF.

With every passing academic year, UCF's online offerings and student enrollments increase. When UCF began their online initiative in 1996, only 72 students were enrolled. Only four years later in 2000, UCF reported over 3000 student enrollments in over 60 "web and web-enhanced" courses (Dziuban et al "Reactive" 172). More recently in Fall 2006, over 14000 student enrollments in over 300 (W) courses are reported ("WebCT"). The growth of this area of distributed learning has surpassed even administrative expectations. In fact, the development of the Center for Distributed Learning expanded at such a speedy rate that resources had to be developed just as quickly, which the staff described as "laying track in front of the moving train" (Hartman 89), an interesting technological and spatial metaphor. The moving train, as a technology, changed the way travelers perceived the space around them, bridging the distance between any two towns previously considered "far apart." Travelers themselves were changed, being "made over into a bulk of weight, a 'parcel', as many travelers confessed themselves to feel" (Schivelbusch xiv). That UCF technology administrative staff likened themselves to railroad workers is spatially and technologically appropriate, in that university staff are responsible for making decisions about the hardware and software that will "connect" students to the university from their various locales. In addition, the anxiety felt by staff (and students) is similar to that of the early railroad travelers due to a "greater number of visual impressions for the sense of sight to deal with" (Schivelbusch 56). Like these travelers, university administrators found themselves faced with a flurry of newly-available technologies.

Hartman's goal, with the support of other UCF administrators, was total institutionalization, not merely transformation. He describes institutionalization as a more thorough process, one connected to the institution's goals and one that is permanent. In the conclusion of Hartman's dissertation, he explains this more fully:

The goal selected by Juge and Hartman at the dawn of UCF's distributed learning initiative was institutionalization, not transformation. The intent behind institutionalizing distributed learning was to connect the activity to institutional goals to give it direction, as well as to eventually have online learning become "just another way to educate students"; that is, to disappear as a change process and become internalized within the culture of the institution. The extent and speed of adoption were not foreseen.

(195)

As Hartman describes it, online learning should be "just another way" to teach and learn at UCF. As Barton, Haas, Selfe, and others would point out, however, Hartman's statement might not be the most apt from a critical perspective.

Technologies are not unilaterally the "same," nor are their applications in the classroom, nor are the spaces in which they operate, nor are the implications of using them in the classroom. The assumption follows that if distributed learning is "just another way" to learn, then what are the potential benefits for faculty, departments, institutions, and most importantly, students? Online learning affords, some argue, freedom from the strictures of space and time, offering

students opportunities in a virtually time-less, place-less classroom. With so many students and instructors engaging in online learning, it becomes important to examine the times and spaces in which online learning develops and flourishes at a university. As we will discover more in the next chapter, teaching and learning online has significant implications for the environments of our faculty.

This institutionalization also seems to have gone virtually unchecked, as faculty were only marginally consulted in “whether or not” UCF engaged in distributed learning, according to Hartman. In a recent interview, he explains that faculty had little to no say about the “why” of distributed learning on our campus, but were the primary agents in the “how” of distance learning. This becomes less clear, however, as the answer to the “why” question at least in part determines the “how.” When decisions are made to engage in online learning and to “encourage” departments to shift some of their programs to fully-online delivery, then those decisions in part determine “how” we teach that program and its courses. Online courses are not taught in the same way (nor should they be) as face-to-face courses. So when a university offers some courses *only* online, they are shaping, in part, how those courses are delivered and how they are not delivered. This is not to suggest that all online courses are taught in the *same* ways, but certainly a faculty member’s set of choices changes once the decision is made to teach the course online.

The rhetorical space in which online learning develops is certainly complex, as all rhetorical situations are. What is interesting to note, however, are

the ways in which the rhetoric of technologies and distance learning help to shape the ways we teach and learn at UCF.

The Rhetoric of Technologies and Distance Learning

The ways in which institutions speak about technologies through institutional guiding documents, such as strategic plans, mission statements, and the like, comprise some of the rhetorical spaces which deserve analysis and through which resistance is possible. As Hartman's history of distributed learning at UCF reminds us, rhetorical opportunities such as the development of strategic and technology plans, as well as informal rhetorical moments, often provide spaces and times when those of us in English studies can bring to bear our considerable knowledge and expertise in technology studies. The study of the rhetoric of technology, for example, can lead to more thoughtful conversations about the role of technologies in education and literacy acquisition.

In English studies, Ellen L. Barton provides an early example of such analysis in her examination of the discourses of technology. Dividing technological discourse into "dominant" and "antidominant" views toward technology, Barton reviews scholarship in English studies to show how these two discourses have merged, extolling only the benefits of technology uses. Dominant views of technology promote the benefits of technologies and their inevitability within our culture. Antidominant views critique the dominant views and the consequences of unchecked appropriates of technologies. This analysis is echoed by Christina Haas in her work as well. In *Writing Technology*, Haas

reframes technological discourse into three major assumptions, that technology is transparent, that technology is all-powerful, and that technology is not our job in English studies. Haas, with Ann George, then shows the ways in which we construct technologies through these technological assumptions by analyzing articles published in mainstream journals within composition studies. The authors argue that “those attempting to address questions of technology and literacy within Technology Studies should not underestimate the power of language in shaping visions of what technology is, as well as what our response to it can be” (199). Extending this call to further examine the rhetoric of technology, Dorothy A. Winsor challenges the assumption that technologies are inherently “scientific” in nature. As guest editor of a special issue of *Journal of Business and Technical Communication*, Winsor asserts that rhetoricians have a significant role to play in the understanding, adoption, and representation of technologies in modern culture. Knowledge of these kinds of technological metaphors and their uses, and the ways in which the rhetoric of technology helps shape these uses, can assist faculty and administrators in the creation of guiding documents such as strategic plans, mission statements, and others.

It becomes important, however, to understand the ways in which views of technologies often fall into an either-or, as Barton points out in her work. Dichotomous representations of technologies ignore a more full, rich, ecological understanding of technological environments. Cynthia L. Selfe in her call for action to address the inequities associated with technologies and literacy

acquisition, addresses the “dichotomous perceptions” of technologies that are promoted in popular scholarship. She explains how

by describing computer technology as *either* beneficial or detrimental, *either* good or bad, they limit our understanding.

Provided with such a simple, bi-directional representation, readers of such texts (and there are many) are encouraged to take a side--for or against technology--rather than to understand the complex ways in which technology has become linked with our conception of literacy and, possible, to shape the relationship between these two phenomena in increasingly productive ways. (36-37)

The rhetoric of technology, then, becomes crucial if we are to see ourselves as agents in relationship-building between technologies and literacies. Guiding documents provide one way to address these relationships. Many of these documents, however, seem to be filled with the kind of dichotomous representations that Selfe critiques.

Our institutional guiding documents, as John Swales and Priscilla S. Rogers point out, act as carriers of “ideology and institutional cultures” (225). Therefore, our statements about technologies also carry with them our ideologies about technologies, literacy acquisition, pedagogy, and many, many other systems of belief. These documents, in fact, can be used as opportunities to make change. Despite a level of generality and positivity that seems to be specific to this genre, Swales’ and Rogers’ analyses suggest that mission statements do not have to be rhetorically static, but in fact can elicit or encourage

change. And, as Philip E. Smith II argues, the development of a mission statement--the process by which the document is created--can be healthy for institutions as an opportunity for members of the institution to discover points of consonance and dissonance. Focusing upon the mission statement genre in academia, Smith warns against considering the creation of a mission statement merely for the “routine public rhetorical occasion, namely, university or departmental assessment or accreditation” (33). Instead, educators and administrators should use these rhetorical occasions as a process “of thoughtful, self-reflective study and discussion” (35) followed by thoughtful consideration and implementation.

One area that has yet to be fully explored in scholarship is the entrance of discussions of technologies into institutional guiding documents. As I have written in my masters thesis, mission statements, strategic plans, and other departmental documents have yet to be fully interrogated for the statements made about the role of technologies within departments (Mumpower). In a similar investigation, Paul Bender’s dissertation examines technology plans as locations for change and examines three technology plans “as rhetorical representations of institutional values” (21). As both Bender and I argue, the relationship between technologies and institutions needs to be made more visible if we in English studies are to have a hand in re-making this relationship.

Although Bender and I focus on the dangers of uncritical technology statements, Brenton Faber approaches the rhetoric of technology from another perspective. He explores the ways in which rhetoric can encourage

implementation of those technologies. Describing his campus' implementation of a new email software program, Faber seeks "to determine how writers attempted to achieve discursive stability in the process of introducing new software at a university campus" (172). He describes seven emails from his university's Office of Informational Technologies with regard to the implementation of the new software. According to Faber, one email rhetorically linked the purchase of new servers with the purchase of new email software, which was not required for the servers to run properly. This omission represents a textual silence in order to move users more quickly toward acceptance of the software. In addition, the initial announcement by the Office of Information Technology was rhetorically constructed such that campus email users were given little opportunity to resist the software implementation: "theoretically, the technology implementation is situated as 'already complete'" (173). These events are examples of what Faber calls technologized discourse, "discourse that has been consciously structured to stabilize change. This discourse resists input, choice, or other considerations of community-based decision making and instead evokes change-usually as an already accomplished fact" (174). Faber's claim here suggests intent when he states that such discourse is "consciously structured" in these ways. This kind of critique can be very difficult to prove and suggests limited agency on the part of the faculty and staff faced with these kinds of technology adoptions.

Faber's discussion of the effects of technologized discourse, however, is important to consider. As I show in the following, the effects of technologized

discourse on UCF's campus has had profound effects upon the ways that faculty on our campus teach and their personal and professional spaces.

Naming and Spatial Identity

One important location of technologized discourse can be found in the history of the naming of the University of Central Florida. The naming of a university can bring about any number of problems and opportunities when establishing an institutional identity, as in the case of UCF. Carlin Romano explains how university naming “cuts to every constituency, catalyzing consternation and fear” (B9). While Romano is reflecting upon university name *changes*, certainly the same concerns manifest themselves when a university is not changing its name, but *creating* one. The university that would eventually become UCF is no exception; the naming process proved to be contentious and territorial.

Even in its relative infancy, UCF has shaped its identity through rhetorical and spatial means. As I mentioned previously, “Space University” was not formally named until 1966, three years after having been established by the Florida state legislature. Charles Millican, as the university's first president, had the daunting task of leading the search for the university's new name.

Interestingly, the university names being considered revolved around two themes: technology and space/place. In an interview conducted as part of an oral history project conducted by former UCF President Tom Colbourn, Millican explains the investment of central Florida constituents:

There must have been 60 or 70 names that were suggested, including the Space University, Orange State University, the University at Orlando--all kinds of names. Out of that of course came the suggestion of the University of Central Florida and Florida Technological University as possible names. The Chancellor had told me that anything having to do with Tech or Technological was out of bounds, we could not consider that. (Colbourn 8)

Certainly there were concerns that to have “technology” in the university name would suggest, inappropriately so, that Space U was solely interested in the technical education of its student population.¹¹ In fact, while Space U was certainly serving a new technical industry that moved into central Florida to support NASA’s projects, the university was always meant to serve a broader populace that had limited access to a local, state-university education. Millican reminds us, however, that the connections between the space industry and UCF could not be easily extricated from one another: “At the same time all of this stuff about space activity was booming and bursting at the seams. It just permeated everything in this whole area” (Colbourn 9).

Other “technology-centered” names considered include what would become the university’s informal nickname, “Space University,” as well as “Canaveral University,” “The Space Age University,” and the most popular choice of the tech-related names, “Florida Technological University” (Millican). It is not

¹¹ See Angela Stephens’ similar discussion about the role of “Junior” in college naming.

surprising that members of the local community were proud of these connections and wanted to honor them through the naming of the university. In late January of 1966, the University Name Committee, eight state legislators and two members of the state's Board of Regents voted on three names, Florida Technological University, University of Central Florida, and Florida Technological and Space University. The committee unanimously selected Florida Technological University (Millican).

Another contingent, however, was interested in maintaining a geographical connection through the naming of the university, offering choices such as Florida Central State University, State University of Florida at Orlando, Orlando State University, and University of Central Florida as some of the popular choices. This is not to suggest that the name "Florida Technological University" is not also geographically connected. As I have suggested, the relationship between technologies and central Florida are clear and are indeed represented in "FTU," just not as explicitly, say, as "University of Central Florida." Some constituents, however, seemed concerned about consistency, as many Florida university names were also geographically-based, such as Florida State University, University of Florida, University of Tampa, and others.¹² These

¹² On a related note, I found only two suggestions for names that had connections to native populations: Florida Timucuan University and Chuluota University. Florida Timucuan University refers to the Timucuan tribe which predated the Seminole tribes with which Florida is generally associated ("Timucua Indians"). Chuluota University refers to a town in Florida whose name is thought to mean "pine islands" ("Chuluota Community").

concerns were put off, however, and “Space U” finally become Florida Technological University in 1966.

Problems with the name began almost immediately. By the Fall of 1972 and 1973, Millican began to receive numerous complaints associated with the “new” name. FTU alum Nancy Wade, in a letter to Millican, attributes news coverage of President Richard Nixon’s visit to FTU in 1973 as key:

The wind went completely out of my sails when on the evening of the day of President Nixon’s visit, we were referred to on the CBS national news broadcast as ‘a so-called technical-computer college.’ Such a phrase could not even be considered complimentary to the engineering segments of our university.

(Millican)

Faculty, administrators, students, alumnae, and central Florida residents all expressed frustration with the name FTU, mainly because it seemed to misrepresent the university’s purpose as a liberal arts university serving a more general population than an institution focused upon technical education.

Reporting on faculty opinion in 1977, Vice-President Carroll B. Gambrell wrote a memorandum to Millican explaining that Humanities and Fine Arts faculty were eager to make a name-change, as “the word ‘Technological’ in the present University name inhibits new students from normally flowing to FTU to pursue programs of study found in the College” (Millican). Finally in 1978, after much debate, Florida Technological University became the University of Central Florida.

The processes by which UCF's identity was shaped by the university's name changes are similar to the ways in which the railway shaped the spatial identities of outlying areas of France. Schivelbusch describes, as I discuss in Chapter Two, the ways in which the "spatial presence" of French towns such as Fontainebleau changed with the introduction of this new technology.

Schivelbusch explains how

With the spatial distance that the product covered on its way from its place of production to the market, it also lost its local identity, its spatial presence. It's concretely sensual properties, which were experienced at the place of production as a result of the labor process . . . appeared quite different in the distant market-place . . . (40-41) The regions lost their temporal identity in an entirely concrete sense: the railroads deprived them of their local time. (42-43)

New railway technologies changed not only the temporality of a locale, in that time became more standardized with the accompanying railroad schedules, but it also changed local identities; those towns that had historically been associated with a particular local product saw this relationship severed as those products became associated with the marketplace locale. While the spatial presence of these towns isn't physically lost, it is altered, and the ways in which travelers interacted with these spaces changed as well.

What we find with the naming and re-naming of FTU is a response by an educational community's members to at first identify with the new set of

technologies, and the industries related to these technologies, through the selection of “Florida Technological University.” The debate around the prominence of space and technologies within FTU’s name was actually a debate about institutional identity. The subsequent choice to re-name FTU to “University of Central Florida,” is a rhetorical adjustment on the part of central Florida’s constituents, a movement to divorce FTU from its technological spatial presence and instead reestablish a university identity that would better represent the central Florida community at large.

The Effects of Technologized Discourse

Despite the name change from FTU to UCF, computer technologies began to play a larger role in education, particularly with the creation of the Center for Distributed Learning.¹³ Reflecting these changes, the 1996 Strategic Plan “Charting the Course 1996-2001” makes over 60 references to technologies. As a new employee of the university in 1995, Hartman was consulted to provide input regarding UCF’s new distributed learning initiatives. As he stated in a recent interview, statements about technologies were woven into every aspect of the strategic plan, which seemed to him to be a more streamlined way of integrating them with the university’s mission, as opposed to creating a separate technology plan.

¹³ Under the auspices of Academic Affairs, the Center for Distributed Learning “serves as the Virtual Campus for the University [and] brings focus to University efforts in Distributed Learning by providing administrative support for all distributed learning credit courses, degree programs and activities offered by the University” (“Facts”).

This integrative approach is echoed through “Charting the Course,” particularly in the section “Growth and Quality Issues.” Out of seven proposed actions not only to accommodate, but also encourage, growth, the last three involve the infusion of technologies:

- proactively developing information technology infrastructure and deploying instructional technologies and distance learning delivery modes to facilitate time- and place-independent learning or just-in-time learning
- completing a systematic review or reform of curricula to improve the integration of knowledge and to infuse instructional technologies into the learning process
- establishing a multidisciplinary graduate program in distance education, including instructional design, educational technologies, software and database sharing, and alternative communication and delivery systems. (“Charting” 19)

These actions reflect an increasing focus upon distributed learning as having a significant role in the teaching and learning at UCF. In fact, the goal is to “infuse instruction technologies.” The use of the metaphor “infuse” warrants further examination, as it suggests a specific way of integrating technologies and pedagogy. To “infuse” technologies has deeper implications than say, to add technologies, or to employ technologies. Infusion is a more integrative process, as if technologies are being intravenously injected into UCF’s campus to be

absorbed continuously without interruption. Pedagogy becomes steeped in technologies.

Alongside UCF's goal to infuse learning with technologies is a recognition of the university's identity as a "technological" institution. Strategic Direction 8, entitled "Technology," outlines 15 key strategies that will enable UCF to "make a strong commitment and contribute significant resources to effectively employing technology throughout the enterprise" (50). The "niche statement" which accompanies this strategic direction, commands the following: "Build upon UCF's current reputation in the [state-university system] as a technology-oriented institution" (51). This approach contrasts greatly with those trying to change FTU's name to UCF in the 1970s. Technology, in the mid-1990's, has once again become a selling point for the university. In further support of this notion, Strategic Direction 12, entitled "Reputation," promotes a strategy to "publicize the institution's information technology environment and innovative applications of technology to enhance the University's image" (56).

With "Charting the Course" we see how UCF's association with technologies once again becomes a prominent part of institutional identity. With the numerous references to technologies and the specific statements citing the importance of technologies to establishing UCF's "reputation" and "image" as a technology-university, we can see how the rhetoric of technology within the strategic plan reinforces UCF as a "technological" innovator in higher education. By 2002, however, the university's next strategic plan, "Pathways to Prominence," had eliminated most references to technology.

In one of the few specific references to technologies in “Pathways,” UCF separates itself from the technological:

In just under four decades, UCF has grown from a technological university with limited programs to a major metropolitan research institution with an extensive array of undergraduate, and selected graduate, degree offerings. (12)

In this passage, “technological” means “limited,” and UCF has moved beyond being merely technological toward being comprehensive as an institution. Like the concerns by faculty, administrators, and central Florida constituents, the strategic plan reflects concerns that UCF has become too “technological,” and therefore limited in scope. Hartman explains in an interview, however, that this reduction in technology talk is not intended to be a part of this institutionalization. Instead, Hartman claims, “We’d done everything. Everything had been achieved technologically, so there was no need to have that in the second plan.”

The lack of technology discourse in UCF’s most recent strategic plans is comparable to the technologized discourse that Faber describes in his work, discourse that “resists input, choice, or other considerations of community-based decision-making” (174). Marlei Pozzebon, Ryad Titah, and Alain Pinsonneault also describe this as “rhetorical closure,” which the authors claim is a common rhetorical tool when new technologies are adopted in organizations. Using Sharon Beder’s five categories of rhetorical closure--closure through loss of interest, closure through force, closure through sound argument, closure through negotiation, and closure through consensus--the authors show the mechanisms

by which rhetorical closure functions as a communicative act. Pozzebon et al explain, however, that although “rhetoric of closure implies conclusion, ending or resolution, it is not necessarily permanent: conflicts and controversies can reopen and new changes can arise” (248). It is also important to distinguish between the *intent* of technologized discourse that resists input and the *effects* of technologized discourse, the effects of which are immobilization.

Of course I am not suggesting that Hartman and other technology administrators are intentionally resisting faculty input. Instead I am pointing out examples and effects of unexamined technologized discourse on our campus. When Hartman comments that “We’d done everything,” from his standpoint this is correct in that the goals for CDL were achieved. The effects of this rhetorical absence of technologies, however, are that technologies are less visible and therefore less able to be critiqued. If our technologies are not noticed on campus because they are ubiquitous, if our technology statements are absent in such a way as to limit critique, then challenging the uses of technologies on our campus becomes more difficult. The goals, then, become about making the technologies *more* visible, making our uses of them *more* visible, and fostering an environment in which critiques of them are encouraged, if not always agreed upon.

Conclusion

What Hartman and his technology team have achieved on our campus is remarkable, in terms of both speed and efficiency. Distance learning has become a common way to learn on our campus and serves students that might

otherwise not be able to enroll in these courses. What is needed, however, are more productive ways of collaboration among technology administrators, faculty, students, and staff about the ways we see technologies on our campus, the ways we envision online education, and the ways that our institutional, personal, and professional spaces are impacted by technologies. The ways in which rhetorics of technologies affect the spaces and spatial practices of our institution cannot be overstated. What Porter et al remind us, however, is that rhetorical analyses such as these, while uncovering power differentials, also reveal opportunities for agency in the making of technology pedagogy on our campus.

CHAPTER FOUR - HURRICANES AND SPIDER WEBS: THE PERCEIVED AND IMAGINED SPACES OF ONLINE LEARNING

The growing number of courses available online is a reflection of the faculty's dedication to integrating technology into the curriculum to meet the needs of today's time-starved student.

-- "Pathways to Prominence," University of Central Florida (6)

Introduction

Missing from Hartman's dissertation on UCF's institutionalization and the Sloan Consortium's recent findings on online education are faculty perspectives. The most recent UCF Strategic Plan, however, claims increasing numbers of courses taught as evidence of faculty's "dedication" to online learning. If, as the Sloan Consortium argues, online education will continue to rise over the next decade, and if, as Hartman claims, UCF has already begun to "engage in deep and pervasive change" (196), then faculty teaching these courses have much at stake. In this chapter, I employ postmodern mapping and metaphor analysis to better gauge how faculty perceive their work as online teachers, their roles in online courses, and their interactions with students.

A first step toward reinserting faculty perspectives into productive conversations about online learning is my dissertation, and I begin by reporting results from a department survey of teaching faculty. Their responses reveal an attention to efficiency and convenience that is not surprising given the pervasive myths surrounding distance learning and the rhetoric of technology. To more fully investigate these responses, I selected and interviewed three department

instructors who currently teach online. During the interviews, I asked them to draw maps of their online classes to gauge the various ways that these instructors perceive and imagine the spaces of both online learning and of their face-to-face courses. Their comments often echoed one another, expressing frustration and resignation to the subtle pressures to teach online. These maps, combined with their comments from interviews, provide a fuller picture of the ways that they see themselves, their students, and this environment from unique spatial perspectives.

What both the survey and interviews also reveal, in addition to issues of convenience and efficiency, is a focus upon issues of embodiment. A focus upon bodies, however, is *related* to both efficiency and convenience, as faculty seek additional control, not only over the spaces in which they teach, but also over their bodies in these spaces. Faculty also seek more tangible embodiment of their students, a primary concern for those that prefer to teach in face-to-face environments. The ways in which English department instructors write about and map online learning can help us to better understand the spaces of our institution, departments, faculty, and students.

Technologizing the English Department

Currently the English department offers undergraduate degrees in English, with specializations in creative writing, literature, and technical writing. The department also offers masters degrees in literature, technical writing, and rhetoric and composition, a graduate certificate in professional writing, and

terminal degrees in Creative Writing (M.F.A.) and Texts and Technology (Ph.D.). Most UCF English undergraduate majors, however, are creative writers.

As did UCF in its early days, the English department's Ph.D. program has suffered from identity crisis, partially stemming from the name of the degree, "Texts and Technology." Early in the program, doctoral students often remarked positively about its interdisciplinary nature, which drew students from such diverse areas as museum studies, urban planning, and journalism. But with this diversity comes uncertainty about who we are and what we do. The details of the program itself have changed several times over the last five years, adding to student uncertainty. Program Director Melody Bowdon recently conducted a workshop for doctoral students and other interested faculty and staff in order to gauge the ways that the program is perceived by its own members and to strategize about ways to better articulate these perceptions to the public.

Out of the 299 English department offerings during Spring 2007, 29 of these (nearly 10 percent) were web courses taught fully online. Every semester the English department offers more courses, by more faculty, filled with more students than the previous semester. When I meet and talk with faculty and students at other universities, they often expect that I teach numerous online classes, given the technological focus of my degree. Our department's graduate student population, however, is not a breeding ground for online faculty, although the department does offer multiple sections every semester. Only permanent faculty are allowed to take the required IDL course, and faculty are placed on a waiting list. Recently, however, the department negotiated with CDWS to offer

our own course, ENG 6813 “Teaching with Technology,” which is comparable to the IDL course. This graduate pedagogy course now required for Ph.D. students, and upon completion of this course students can teach the university’s M or W courses.

As with every department at UCF, the English department has spatial concerns. Enrollment caps on first-year composition courses are set at 27. This enrollment cap is much higher than the Conference on College Composition and Communication’s recommendation for writing courses, which is no more than 20 and ideally around 15 students (“Statement of Principles”). Currently I teach two 3000-level writing courses, and caps on these courses were set at 28, with enrollment settling at 28 and 30 students respectively. Recently I discovered that our department has been pressured to offer more large-scale online courses; our chair is now considering offering an online section of World Literature, with 500 students enrolled.

Space, obviously, is not only a problem for UCF and the English department, but also for students, which explains why their #1 reason for enrolling in distance learning classes is the convenience of not coming to campus (“Distributed Learning”). Faculty responses to my survey also suggest that teachers are seeking opportunities to make convenient and efficient uses of space and time, which have become compelling arguments to teach online courses. In what follows, I present and discuss the results from this faculty survey. In addition, I show in greater detail how three instructors perceive and imagine their online learning spaces. I engage in postmodern mapping as a way

to suggest how faculty interpret the ways in which online learning affects their roles as teachers, their students' roles, and the roles of technologies in online education.

The Faculty Survey

The survey consists of eighteen questions (see *Appendix A*), created with several purposes in mind:

- to gauge the English department faculty's general attitudes toward online learning,
- to determine the extent to which faculty preferred one mode of teaching over another,
- to measure the extent to which faculty felt online learning differed from face-to-face learning,
- to reveal faculty perceptions of the temporal differences, benefits, and problems with online teaching, and
- to better understand the ways faculty spaces may have changed with online teaching.

I also hoped to detect patterns among responses, patterns that I could either explore further in my interviews with instructors. Out of the department's 132 teaching faculty, 33 completed the survey, with faculty from all ranks and varying levels of experience taking part.

Most respondents reveal that they most prefer to teach in face-to-face environments, selecting that option as many times as others chose enhanced,

mixed-mode, and fully-online classes combined. As I discuss more completely in Chapter Three, enhanced (E) courses have no reduction in seat-time.¹⁴ Mixed-mode (M) courses have a reduction in seat-time with online instruction, and fully-online (W) courses have no seat-time and are taught online only. As Table 1 shows, no respondents choose fully-online courses as their most preferred method, and 18 out of 33 say it is their least preferred.

Table 1: Faculty Course Method Preference

	Face-to-Face	Enhanced	Mixed-Mode	Fully-Online
1 – Most Preferred	16	10	6	0
2 –	8	13	5	4
3 –	6	3	11	9
4 – Least Preferred	1	3	8	18

Perhaps the preference for face-to-face courses stems from faculty perceptions of the differences in pedagogical approaches from teaching face-to-face to teaching online. When asked to what extent these modes of instruction differed, all faculty responded that these approaches differed either “greatly,” “significantly,” or “somewhat.” In addition, 26 respondents claimed that preparing and teaching an online course takes either “much more,” or “more,” time than for

¹⁴ Seat-time, in this context, means face-to-face instruction.

a face-to-face course. The metaphor analysis and postmodern mapping later in this chapter addresses these differences more in-depth.

Despite their concerns, faculty are intrigued by the potential convenient and efficient use of time, a position which does not contradict their belief that online courses take *more* time than face-to-face. For example one instructor may choose to spend more time in preparation, responding by email, or grading online, with the knowledge that she may do so from her home, and at her own convenience. Many faculty responded in positive ways about these differences, from not only their own but also student perspectives:

- “much can be accomplished on the web in a short period of time”
- “I appreciate that the students and I can work at our convenience”
- “From a teacher’s perspective, it would appear to be convenient for superficial reasons: less travel time, less class time and less time spent dressing to impress”
- “Students can now sit at home and take classes in their pajamas. Professors no longer have to travel half an hour to work”
- “it is just convenient to not have to drive, find parking, etc.”
- “I do not have to dress for work, see people, drive, or worry about parking in order to fulfill my responsibilities”

- “I wouldn’t want to have to get dressed up and drive all the way to the office (over 60 miles) to work a full 8 hours. I don’t work that way!”
- “At home I can be more comfortable working at the computer—dress, times, and materials. A different location helps me to change gears.”

These comments, all by different respondents, tout the benefits of space and time as primary reasons for signing up to teach online courses. These potential benefits are seductive to faculty, as they overwhelmingly agree (83%) that online courses require either “more time” or “much more time” than any other type of course, whether face-to-face, web-enhanced, or mixed-media courses.

One pattern that also stands out from the above remarks is that five respondents mention dressing, or not having to dress, to teach class. What these comments suggest is a desire to control *bodies* by changing the space and time in which faculty do our jobs. If we consider Foucault and his work with the disciplining of bodies and efficiency, then we can see more clearly the connections. A faculty member’s ideal teaching space might be one in which she has more say about the where and when of her teaching. Instead of being scheduled to teach at a particular pace and a particular time as with a face-to-face class, she instead chooses to have more flexibility and a sense of choice. As I found in my interviews with faculty, however, this flexibility is often discovered to be an empty promise; instead of feeling more in control about teaching, faculty often feel otherwise.

What follows is metaphor analysis and postmodern mapping in order to investigate these variables of efficiency, convenience, and embodiment more completely. I selected three instructors from 17 volunteers solicited from my online faculty survey. These instructors were selected primarily because of their differences in gender, academic rank, level of comfort using technology, and level of experience teaching online.

In order to explore further the ways that faculty experience, perceive, and image their online teaching spaces, I began by conducting interviews. After the question and answer exchange, I asked each instructor to draw a picture of a mental model of their online classroom. While many researchers who engage in postmodern mapping draw maps themselves, I chose to have teachers draw the maps, to talk with them about their drawings, and finally to theorize jointly about what we find in them. I intentionally did not use the word “map,” however, in my instructions to faculty. Asking them instead to draw a “picture” opened up more possibilities, and this word choice was crucial if I wanted faculty to take diverse approaches to their drawings.

When reading the maps, I took note of the placement and representation of the students, the instructor, and the technologies. In addition, I read the maps for their potential metaphors about online learning and technologies. Because instructors drew these maps and we discussed my interpretations together, I see these maps as co-authored, and appropriately so. If one of my goals with this research is to reinsert the faculty voice into conversations about online learning, then faculty drawings speak more clearly than mine would. As a result, their

maps were infinitely more revealing; I am sure their maps more appropriately represent their intentions than if I had drawn them myself. I am, however, ultimately responsible for analyzing and interpreting the maps, and sometimes my interpretation differed from that of the mapmaker. When this occurs I take care to include both points of view for the reader.

Alex and Mission Control

One of our Associate Professors, whom I refer to as Alex, regularly teaches writing and rhetoric courses in our department and has taught at UCF for over fifteen years. I should also reveal that I am a former student in Alex's online class. Although this may shade my interpretation and analysis of both Alex's maps and her comments, I also believe it offers me some insight into her online pedagogy. I found Alex to be engaging, thoughtful, and helpful as an online instructor. The course in which I was enrolled was also Alex's first experience teaching online. She explains that her pedagogy has altered significantly based on her own experiences, and her students', in this course.

Alex began teaching online five years ago, although she has had previous experience conducting televised courses at her previous institution. She recognized the benefits and challenges associated with teaching online, which included her own professional development and a sense of responsibility to students unable to take face-to-face classes on campus. Alex received an email explaining that a graduate course she had previously developed and taught would, in the future, only be offered online. If she wanted to continue teaching

the course at all, she would need to do so online. Alex explains: “it was imposed on me by my own department. There was a level of hostility. I more or less resented that.”

Despite her resentment of this process, Alex could also see the potential spatial benefits of teaching online:

There were people in other departments that were teaching from really remote sites, like Provence, that convinced me to look at it differently. I thought, this actually could be liberating, and I should look into that, particularly for summer work, when you might want to travel for research or personal reasons And so maybe, having lived and taught [abroad] for a while . . . I thought surely things are going to progress fast enough [technologically] that I can think in different ways about how I want to teach.

For Alex, spatial remoteness, the distances among herself and her students, as well as between her workplace and home, is not a hindrance, but possibly “liberating.” Online teaching opens up spatial possibilities for Alex, liberating her from the Orlando campus. In fact, Alex recently moved an additional 30 miles from campus, primarily because she knows she will be able to teach online at least once per semester, limiting the number of days she will have to commute to campus.

Alex describes her writing pedagogy as constructive, collaborative, and actively seeks to decenter authority in both her face-to-face and online classes. I asked her to draw a picture of her online classroom, in whatever way she would

like to visually represent it. Her drawing, Figure 4 on the following page, is a map of her typical online course.

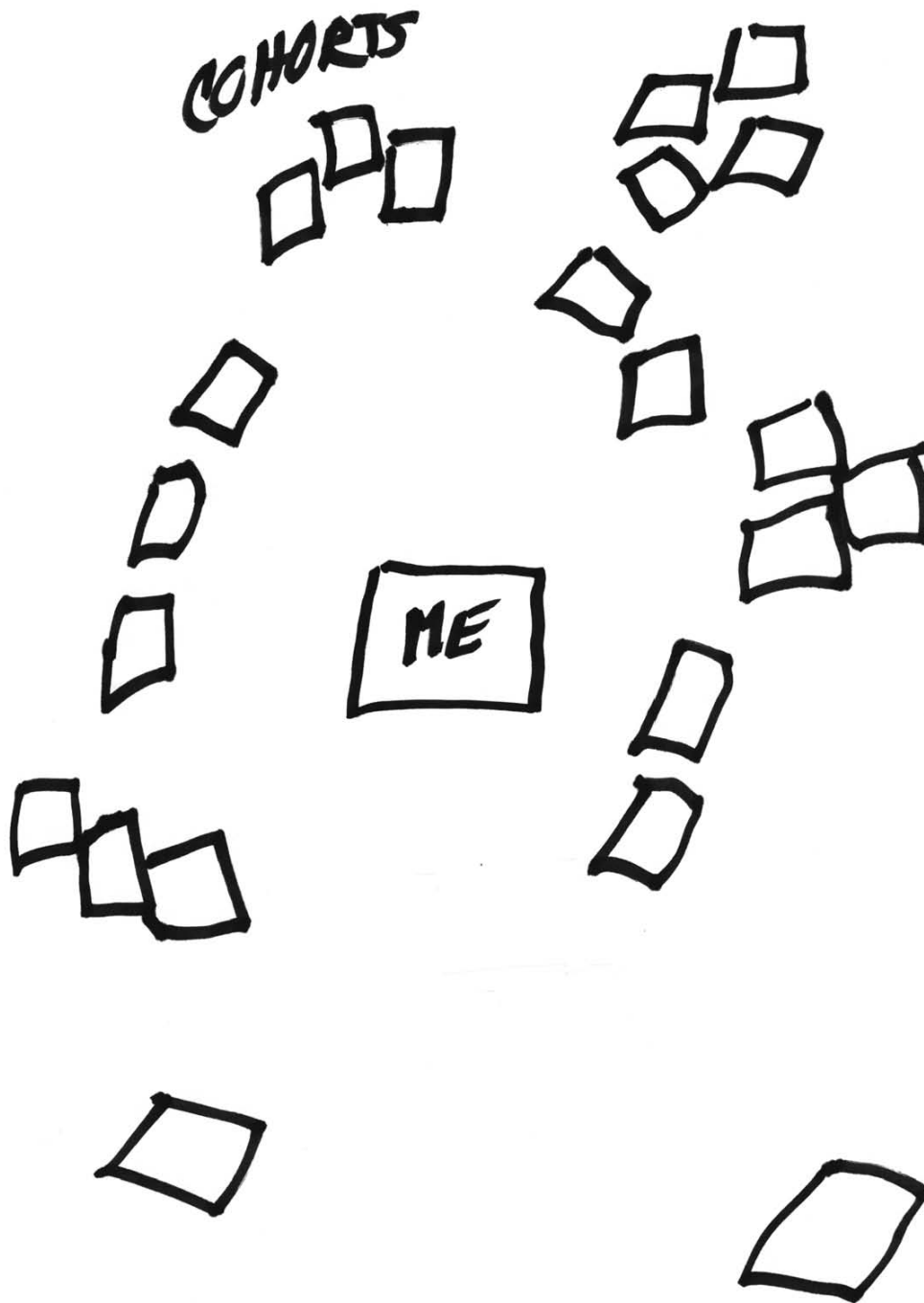


Figure 4 – Alex's Online Courses

Notice the arrangement of the members of the class, with the teacher, marked “ME” in the center, and boxes outside the center, which represent her students. Alex arranged some students together in small clumps, which shows how she established groups in order to lessen the amount of reading each student might feel compelled to do. This spatial arrangement, with the instructor in the center surrounded by her students, suggests Foucault’s casebook panoptic arrangement.

Alex sees her position in the drawing as representative of her visibility in the class:

In a way, this figure is a more panoptic model in that what all of my students are doing and thinking and how they interact is more visible to me than in a face-2-face setting...and I choose to respond to that visibility at my headquarters in mission control (the online context). Depending on the behavior of the class, a response to the inclusive visibility could result in mere management.

Likening herself to a flight director at Cape Canaveral, Alex compares her online classroom as a complex arrangement of technologies and users working in conjunction to accomplish her course’s mission. Alex chooses this visibility and depends upon it when teaching online, not merely for management purposes, but to facilitate interaction as much as possible among student cohorts.

I then asked Alex to draw an example of a face-to-face class, which we can see in both of the images in Figure 5 on the following page.

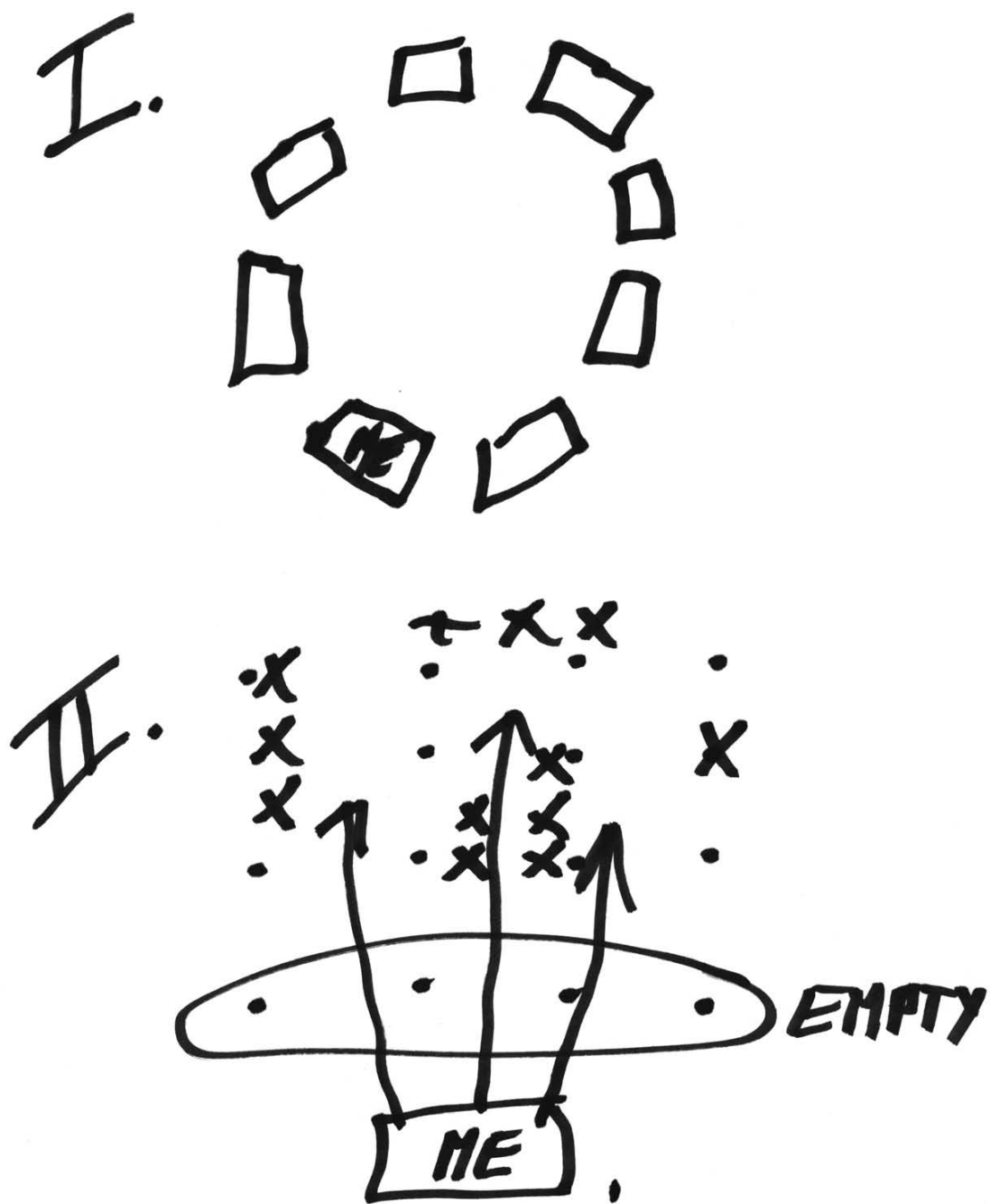


Figure 5 - Alex's Face-to-Face Courses

When discussing Figure 5 with Alex, she explained that generally she arranges students in a circle, represented by “I.” at the top. Alex drew the bottom picture to represent a specific face-to-face class in which she was having difficulty getting students to engage with her and the material. Figure 5 shows a very different representation of teacher and students in a space, one in which the teacher is not in the center, but is instead a special “one,” the only one with a designator. She sees map “II.” as the most authoritative model, as “students can and do put more distance between themselves and me; consequently, I seem to always be working to bring the group together physically as well as intellectually.”

Alex revealed in her interview with me that she wanted to be a student’s “center of gravity” for the course. In a follow-up email exchange, Alex explains her use of this term:

I think I used this term because I visualize my students floating in cyberspace; they use me as their center of gravity to establish a presence online. They offer more context clues about their life (sometimes in the form of excuses) than my f2f students do.

While Alex seeks to decenter authority in the classroom, she also clearly recognizes the tendency, and perhaps the need, to shift in and out of a managerial role when teaching online. Alex sees “a definite need to reach a level of visibility.” In a similar metaphor, Alex also sees herself as a “conduit” for the class, which she sees positively:

It’s more like conducting electricity. I’m more of a conduit, or a generator, instead of a manager. That’s my goal, to generate that

electricity. For whatever it's worth, that's what I felt has changed. I'm actually thinking literally about cable going out there . . . And they know I want them to be autonomous.

Alex's metaphor likening communication and the production of knowledge is addressed in Carolyn Marvin's *When Old Technologies Were New*. Marvin writes about the utopian dream associated with technologies of electricity and "the man-machine link" found in metaphors of the late nineteenth century. While Alex's use of this metaphor suggests a centralized, mechanized view of knowledge exchange in her class, she instead sees this as the best way to mimic community, "a circle arrangement which promotes the subject as the center of the discourse." Alex's use of this metaphor, combined with her drawings in Figure 4 and Figure 5, reflects the managerial role she is forced to assume at times and the visibility that she needs to facilitate learning in the class. However, clearing logins, answering bureaucratic emails, and negotiating technology failures for students can outweigh time spent on facilitating discussions.

Barbara and Psychic Angst

Instructor Barbara has been teaching as an instructor at UCF for eight years, primarily teaching first-year composition courses and, more recently, World Literature. She has also taught while a graduate student completing her doctorate, although her experiences teaching with technology have been limited. Perspectives such as Barbara's are crucial to our understanding of the ways in which online courses affect faculty spaces, as instructors, adjuncts, and GTAs

are often asked to train for and teach these courses on university campuses.¹⁵ Moreover, instructors and adjuncts, those teaching faculty without tenure, often feel additional pressures to take on these new teaching environments for job security.

Barbara claims to be a techno-phobe, realizing that completing university training to teach M courses would provide a service to the department, as well as offer her some spatial benefits. As an instructor, she teaches four classes per semester and seeks ways to limit her face-to-face time with students in order to make her schedule more manageable: “Less time on campus? that’s a good thing.” Teaching fully-online W courses was not something Barbara had planned to do, and she initially said “no” when asked. She rationalized, however, that she would be traveling less to campus, which might work well as she is mother to two small children.

Barbara’s views of online learning and its potential benefits to students, however, are mixed:

I think it’s critically important because we don’t have enough classroom space, and we have students that can’t finish, which is horrible. And I think a lot of the GEP stuff, I think it’s okay for students to take online courses for these things I would think less of a completely online degree I think it’s important for the

¹⁵ See Allen and Seaman (19). UCF reports that 54% of our online teachers are tenured, 26% are tenure-seeking, and 19% are non-tenured.

survival of faculty; the university keeps tightening the screws. I think it's not a bad thing, but I don't want to wholeheartedly espouse it.

Barbara here shows ambivalence toward fully supporting online learning and would "think less" of it, but yet "it's important for the survival of faculty." Faculty teaching online are finding ways to reshape their working lives both spatially and temporally to accommodate family, research, and other personal and professional needs. Despite these potential spatial benefits, many instructors worry whether they are teaching online for the "right" reasons. For example, Barbara agreed to teach online partially to avoid have four preparations each semester, as well as to make herself more accommodating to the department as a whole. She states that as an instructor, "you don't like to say no. And, you can have three preps or four, basically. Technically, it's still four preps. I do try to avoid 4 preps, because it makes me crazy."

When I interviewed Barbara she was four weeks into her first online course. In Figure 6 on the following page, Barbara drew her ideal online course, and then quickly made adjustments to reflect her "real" online course:

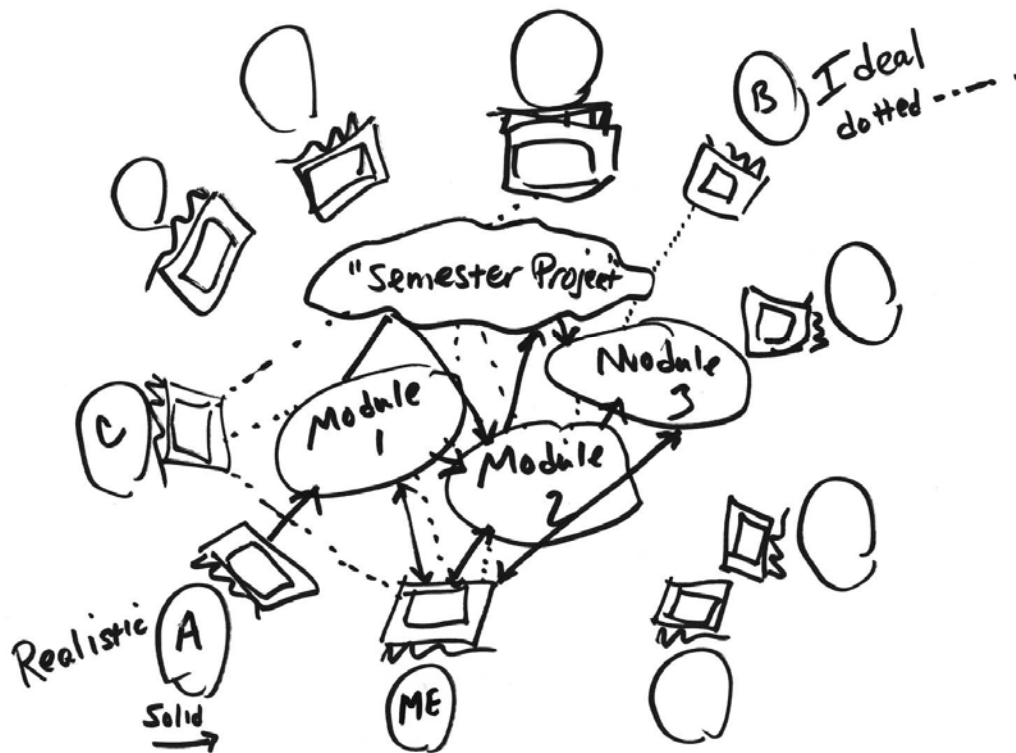


Figure 6 – Barbara’s “Real” and “Ideal” Online Course

The dotted lines, Barbara points out, show the knowledge flow in her “ideal” online class, which I did not ask her to draw. The solid lines represent what she feels is a realistic interpretation of the flow of her course, which follows a correspondence model of distance education. The complexity of this drawing is significant to note, and Barbara herself called the drawing “messy.”

In Barbara’s map, unlike Alex’s, learning modules are the center of this course, and she is a part of the circle. In her ideal classroom, she is still on the outside of the circle, but has contact with more students (and they have more contact with one another), as the dotted lines represent. Barbara’s mapping

suggests a course in which her authority is not only de-centered, but seemingly absent, as students proceed through course materials with little contact with each other or the instructor. This is not to suggest, however, that Barbara's authority as the instructor isn't an inherent part of the learning modules. But, if it were not for the label "ME" within one box of her map, it would be hard to tell her "map" identity from those of her students.

When asked about her placement in the drawing, Barbara explains:

Ok, maybe this just means that I have yet to master the art of online teaching, but I'm going to say that I feel like I'm more of a teaching assistant than a teacher. I feel that what I can do is so limited by the technology. I am constantly more worried about tracking down exams, that claim to have been submitted but weren't, or helping students log into the (admittedly unreliable) platform. And then I spend so much time and psychic angst coming up with alternative ways to grade those who couldn't get access when they needed to and arguing with them about how it's their problem and not mine. I feel decentered in my own class.

And Barbara seeks to be decentered in both her online and face-to-face classrooms, as she explains in a recent email:

I do advocate for the decentered classroom. I think it's empowering for the students, and I find that allowing them the freedom to produce knowledge on their own works really well in M classes. I also do a lot of group work in f2f classes for that very purpose. In

groups students come up with all sorts of interesting ways of thinking about the texts or their writing that I wouldn't, and that's almost always positive.

Barbara's decentered approach to online learning contrasts with the visibility that Alex seeks in her online classroom. While Alex feels her own visibility keeps students centered and on task, Barbara sees problems in her own approach, claiming instead that the technologies become more powerful:

But in any f2f class, I can give them power, but stay centered, and online, the platform often becomes the central focus. It truly has more power than I do because I'm at its mercy and if it fails, it IS my problem, no matter how many disclaimers I give them on the initial syllabus.

Here Barbara describes not just a decentered classroom, but a technology-centered classroom, one in which the technologies determine not only results, but whether or not students are able to engage in the course as she has structured it.

The different ways by which both Alex and Barbara represent themselves and their students is also interesting. Alex draws herself and her students as square boxes, while Barbara draws her students as circles, flanked by computer screens. Barbara's drawing mirrors her comment that technologies have more power than she, as the computers are at least as equally represented as she and the students. Technologies have a distinct embodiment and power in the classroom, which according to Barbara, can overwhelm her own.

I am reminded of one semester when I was teaching online at the University of Oklahoma. I was having the bizarre experience of students saying “hi” to me around campus, and I had no idea who they were. I later discovered from a student email that these were probably my online students, all of whom had seen me in one of the videos that I produced for the course. To them, I was embodied as their teacher, at least as much as I could be through video. This embodiment, for them, was enough for them to comfortably approach me on campus. I wondered about their reaction, though, when I would just give wave back, clearly not recognizing them or feeling comfortable enough to respond myself.

Faculty surveyed revealed similar discomfort with not being able to see their students’ bodies. When asked to explain why they did, or did not, prefer teaching face-to-face courses, faculty responded overwhelmingly that student embodiment was a central, if not *the* central, issue:

- “We need face-to-face interaction in order to teach effective interpersonal communication. In the real world, not everyone hides behind a computer screen.”
- “I prefer the contact with students, as I read faces and body language to ascertain their level of comfort and familiarity with and understanding of the materials.”
- “[Face-to-face courses] allow me to gauge student understanding and response more effectively (more clues) and more efficiently (less time)”

- “I can judge when/whether students are engaged through eye contact.”
- “I can react to the expressions of my students.”
- “I do like getting to know my students names and faces in a face-to-face course—this is more difficult for me in the mediated courses.”
- “I am a traditionalist and prefer to see who I am addressing. I believe in looking someone in the eyes.”

Some faculty even speak about their classes as bodies, as we can see in these comments by two different survey respondents:

- “I find discussion online to be forced. I like the dynamic of tuning in to students' energy levels, for example, being able to say, “*the class seems dead today*. Did you not read or did you have problems with the reading?” and if they didn't get part of it, to address that then and there.”
- “Students teach me things through their presence and through their willingness to risk ideas in class, and I would lose this. *A course online seems dead to me*—it is hard for me to imagine doing the work required to keep it constantly alive. These things happen live in class and among people.”
(italics my emphasis)

In both of the previous comments, courses become corpses when the energy level seems to be down. Both instructors worry that their ability to “liven up” a

sluggish class would be unusable in an online setting. Many respondents mention student embodiment as being a primary reason for teaching in “face-to-face” mode. Even the terminology that is often used to describe “traditional” teaching environments, in this case “face-to-face,” suggests that what’s most important are the faces of teachers and students faces. The ability for teachers *and students* to gauge reactions, connect through eye contact, and interpret other visual cues seem to be of utmost importance to faculty that are currently resisting online learning. Faculty revere their student’s faces and reactions as if they were the essence, or aura, of any teaching experience. As with Benjamin’s aura, the embodiment of students is rooted in time and space. Although our courses are reproducible online, they lose, at least partially, their traditional, ritualized connections to time and space.

Carl, Hurricanes, and Spider Webs

Carl is a graduate teaching assistant who has been teaching with technology for eight years, since he began his masters work in Technical Communication. He claims that, with regard to technology availability, teaching at UCF was “a step backward” in many ways. At his previous institution, Carl had become comfortable teaching in computer classrooms in which every student had their own computer station. There are few classrooms such as these at UCF that are available for graduate teaching assistants; the few that exist are in high demand. Carl, having previously taught in computer-mediated environments, did not teach his first online course until he began at UCF. Having

completed the English department's graduate course, Carl became eligible to teach M and W courses for the department. During Fall 2006, he taught one M and one W section of the same upper-level writing course.

Carl was not asked to teach online, but was merely informed of his assignment by the department's course scheduler. He points out that frequently his course schedule changes many times before the semester begins, which was also the case for Fall 2006. Upon realizing he was scheduled to teach online, Carl at first considered asking for face-to-face sections, but ultimately decided to try it. His motivations for teaching the course online were that he would be a more marketable teacher having had the experience and that it would be a formidable intellectual challenge. As a PhD student in the department's Texts and Technology program, Carl felt that he had the technical skill and the theoretical education to teach online. He was surprised, however, at how difficult a challenge online teaching turned out to be.

Carl revealed that he struggled through nearly every part of teaching the course. With about a month and a half to prepare the course, he felt that he did not fully take advantage of this time and felt "behind" the entire semester. Subsequently, Carl felt a "huge sense of guilt" if he wasn't able to check email every day, post student assignments on time, or respond often enough to student discussion posts. Online courses, which defy the weekly rhythm of a face-to-face, Monday-Wednesday-Friday section, created difficulty for Carl as an instructor. He claims it was easy for him "to forget about that class . . . I had

every intent of having all of the assignments online. None of that happened. I was doing good to get the syllabus online.”

During his preparations before the semester, Carl sought advice from his fellow instructors. A colleague advised him to select a day (or days) of the week in which to answer emails, respond to student posts, and other teaching requirements. Carl explains his own difficulties with this approach: “That was the first thing out the window. That’s when my guilt started in, like I was letting them down, like I wasn’t doing my job.” Despite his guilt, however, Carl also felt some of the spatial benefits of teaching online: “I appreciated the fact that my schedule could be just about as flexible as I wanted it to be. There is something to be said for sitting at Starbucks and doing your lecture I don’t know if that benefit outweighed getting to see them and talk with them.” In Carl’s remarks we find a conflict that many English department faculty also felt. Although faculty appreciated what they perceived to be spatial benefits (more efficient and convenient uses of their teaching time), they also often feel that they and their students may be shortchanged when taking classes online. Carl remembers moments when he felt overwhelmed by the number of discussion board posts he had to read himself when he was a student in an online course. He explains how he felt obligated to pare down the amount of information that he would offer to his online students compared to his face-to-face students: “I felt like I had to pick and choose at times.... In my mind I figured I only had a certain number of pages that they were going to read.”

In Figure 7 we see Carl's mapping of his online course, which reflects the spatial chaos he felt as the instructor:

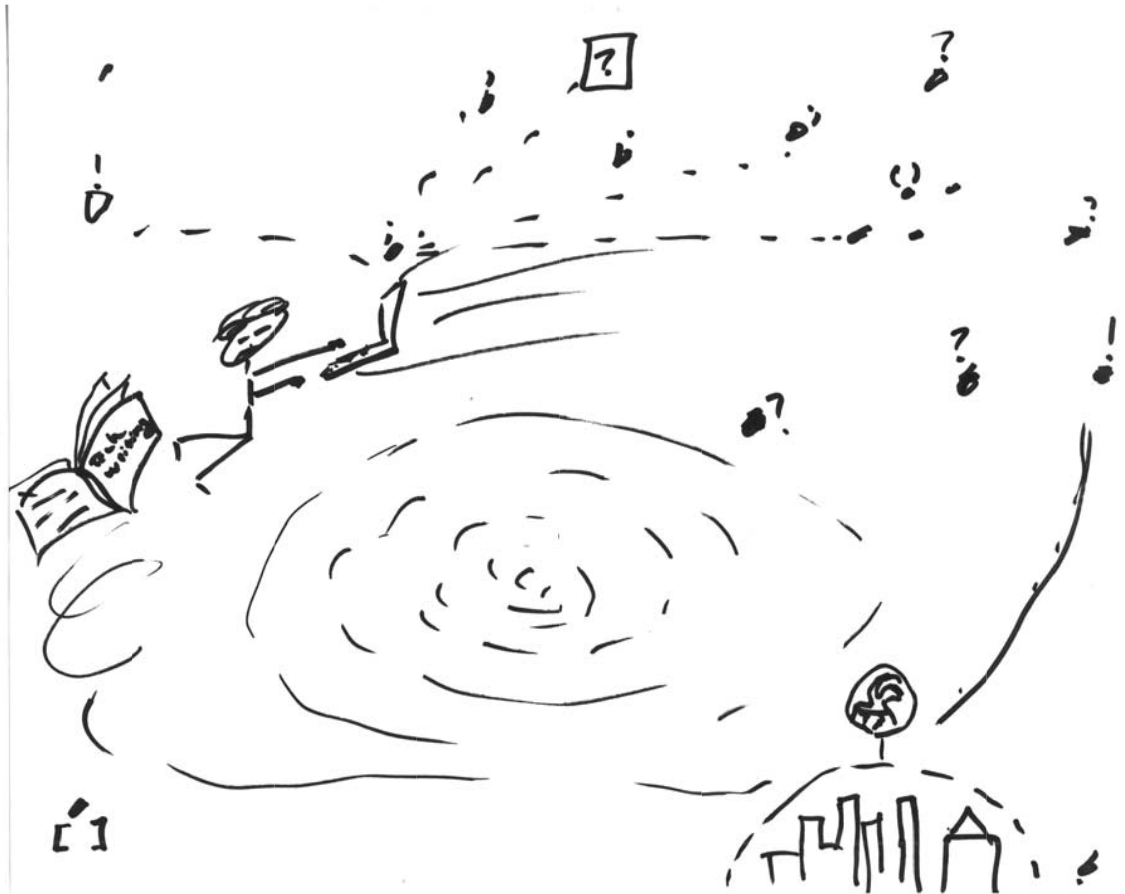


Figure 7 - Carl's Online Course

My first impression of Carl's map was that it closely resembled a hurricane. I was recently reminded by my advisor that Carl entered UCF during Fall 2004, a time in which central Florida was devastated by four hurricanes in late August and early September. As a new Florida resident, these hurricanes certainly

would have made an impression, particularly since the landscape, students, faculty, and campus community were so affected by these weather events and the resulting state-wide devastation. Faculty and students felt this chaos, as faculty were trying to begin a semester when classes were constantly being cancelled, when students were trying to drive home to visit families suffering from the damage, and when faculty and staff were themselves dealing with personal losses. It's no surprise that Carl's mapping of what he considers to be a chaotic semester of online teaching would also resemble his experience teaching in a chaotic face-to-face environment.

The map echoes Carl's sense of chaos. He draws himself on the left outskirts of the map, typing on his laptop and flanked by the course textbook. He describes his laptop, which represents his teaching, as "zooming through space. But it's also almost out of my reach because I just felt like I was always right about to do something. It never felt like I had complete control of everything." Carl's students are the various punctuation marks on the map, with exclamation points symbolizing the most engaged students, question marks symbolizing the absent students, and periods symbolizing those students who were participating in the course, but not necessarily "engaged." The university, set in a bubble on the bottom right, is separate from both Carl, his students, and the course material, a spatial arrangement which Carl intended:

Even though I know that almost all of most of my students were on the campus i really felt like I was disconnected about what was going on at the university. So the whole time I almost felt like it was

not a university class, even though it was I never felt like it was connected to the university. To that end, I suppose I would be further off the page. Maybe I should just have my foot hanging off. I felt like I had two classes, one being done at UCF, one being done *for* UCF that was “out there.”

For Carl, the perceived distance between himself, his students, and the university inhibited his ability to connect with the course. He, his students, the course texts, and technologies are caught up in a whirlwind of confusion. Carl’s perception of his course mirrors his perception of the Internet or World Wide Web in general. He discusses his frustration with feeling “disjointed” in his online class:

That’s how everything felt like, almost like a black hole or a hurricane. It’s kind of like this vortex, everything is kind of circulating around it Honestly, maybe this is just a metaphor for the internet. To me when I try to visualize it and think about it the traditional pictorial metaphors don’t work. I can think of a cute little square classroom with my face-to-face [course] with rows of students; I don’t know what these [online students] were doing To me there always felt like there was this really huge space, there was nothing holding it all together but this “login, do your work and post by the deadline.”

For Carl, trying to translate his “traditional pictorial metaphor” of a face-to-face course, with a square classroom and rows of students, leads to pedagogical chaos and personal angst. He expresses great difficulty taking his previous

perceptions of what a classroom *should* be and translating these images into a workable metaphor for his online course.

I mentioned the common “web” metaphor often associated with online communication:

To me it wasn't a web, or if it were literally like a spider web, then we are the flies caught in it. Sometimes it just felt like we were just strewn everywhere, and some of us were bigger than others, and some of us did more than others, but [in a face-to-face class] there's always this defined space that you come back to.

Unlike the organized, mechanical metaphors used by Alex to describe her online classroom, Carl's “web” course is a less-controlled environment, one in which Carl is distinctly uncomfortable. As the fly in the web, he's caught in a teaching environment with which he is unfamiliar and of which he is unable to gain control. Carl's discomfort could be a result of his perceived lack of support from the university. He claims that UCF “has an illusion of very in-place support system for online teaching . . . and the first time that i had to rely on them, it was a nightmare.” Certainly a perceived lack of technical support, as both Carl and Barbara describe, could make faculty feel even more anxious about their teaching than in a less-technologically dependent environment.

Conclusion

As they reveal both in their survey responses, interviews, and emails to me, English department faculty do not find online instruction just another way to

learn at UCF. Despite the limited presence of the rhetoric of technology within in our institutional documents, faculty not only find online learning to be distinctly different from face-to-face instruction, but also have concerns about the personal, professional, and educational benefits of this mode of learning. The metaphors they employ to represent their online classrooms are not utopian, but bring to bear issues of efficiency and embodiment, failures of technical support, and other concerns that may currently be overlooked by those promoting online learning on our campus. The postmodern maps drawn by Alex, Barbara, and Carl show the ways some faculty perceive and imagine online education. While analyses of these maps and metaphors cannot lead to generalizations among all English department faculty, we can read them dialectically for points of consonance and dissonance. In Chapter Five, I discuss these issues more completely and offer ways to appropriate faculty concerns more fully and formally into our department's online learning practices and policies.

CHAPTER FIVE - SPATIAL SOLUTIONS

Although theories of technologies can help us to speculate about the complex ways that online learning can improve education, more local examinations are needed if the goal is to instigate local change. Institutional critique provides one way of bridging theory with the social, cultural, and material contexts of a local institution. Although Foucault's theories of the panopticon are interesting and provide a useful way of perceiving classroom dynamics and shifts in authority, such unilateral applications of Foucault are inappropriate for instigating change until his theories are localized. For example, online classrooms (as delivered through software programs such as BlackBoard and WebCT) are not inherently monological. Similarly, online learning cannot be argued unilaterally as either inherently "good" or "bad" ways to teach and learn. The multiple contexts in which online learning is delivered determine the success or failure of such programs. My goal then is to bridge theory and local practice to provide a more accurate, contextualized mapping of distance learning within UCF's English department. Through historical analysis of UCF's naming, rhetorical analyses of institutional documents, a survey of faculty attitudes and perceptions of online learning, and postmodern mapping of the faculty's perceived and ideal spaces, we can find local solutions for local problems. In what follows I outline what I see as roadblocks for faculty, administrators, and the university as UCF continues to increase our online offerings. Solving these problems requires local action, and I offer plans for local implementation.

Accessibility and Distanciation - Embodiment and Loss of Aura

As surveys and interviews of English department instructors revealed, online learning brings a sense of loss for some faculty members. Like the loss of aura that Benjamin describes, faculty describe how online learning disallows faculty to make eye contact with students, to gauge their reactions to discussions by reading visual cues, and to simply, as one survey respondent said, “react to the expressions” of students. The faculty perceptions of a space without embodied students widens the *distance*, both physically and pedagogically between an instructor and students. With so many faculty mentioning this loss in their survey responses, our department needs to find new ways of helping faculty to bridge these distances.

When I taught an online course at the University of Oklahoma, I sought strategies to embody myself to my students. One of the ways I believe that I achieved this was through the use of video and audio. I recorded several videos to introduce myself to my students and to introduce particularly difficult concepts to the class. In addition to making videos, I also narrated several PowerPoint presentations for each learning unit during the course. If I could not always look them in the eye when discussing course materials and student responses, I at least wanted them to have the sound of my voice as an aural manifestation of my embodiment. Primarily, however, I wanted my students to feel connected to a real instructor, not one that they simply read about or responded to online. I wanted them to feel comfortable enough with me to visit me face-to-face during

office hours or to email me when they were having questions or difficulties.

Because retention was initially a problem in online courses at OU, I sought to create additional ways to embody myself to students, thereby making them more accountable for their actions in and out of my class. Integrating media such as audio and video is one step that online faculty can take to make themselves more “real” to students.

This would not, however, change the fact that instructors miss the embodiment of students that comes with a face-to-face course. Most students have neither the resources nor the time to produce videos or audio recordings of themselves to teachers. What would assist faculty, however, are more face-to-face opportunities throughout the semester, whether required or optional. Although university administrators are unwilling to make a pre-semester orientation a requirement, a face-to-face meeting before the semester begins could relieve an instructor’s angst about what they perceive to be disembodiment online. At the University of Oklahoma I lobbied for just such an orientation, particularly as I was teaching first-year students just entering the university system. The College of Arts and Sciences technology team agreed that this was a good idea, but our plans were ultimately rejected by the Dean of the College of Arts and Sciences. He felt strongly that if OU was to offer an online course, it should give students freedom from any time and space regulated by the university. A face-to-face orientation, in his mind, worked against what he believed to be the primary benefits of online courses, the freedom from time and space for the student.

Issues of embodiment should be integrated more fully into teacher training with strategies to help faculty overcome this distance. For example, while software and hardware training is certainly an important part of the space of online teaching, more attention could be given to the ways in which the perceptions of online teaching space differs from that of a face-to-face classroom. Conversations with faculty about the spatial metaphors associated with online environments, such as the webs, hurricanes, and circuitry that English department faculty described, can bring about conversations about student-teacher interaction, benefits and frustrations with course management software, and the visibility of instructors, students, and technologies within an online course. In addition, technical support should be given to faculty that want to develop and integrate audio and video into their online courses to improve both faculty and student perceptions of embodiment. Finally, department and institution administrators should understand that online learning may be something faculty are unwilling to engage in. While faculty may think of distance learning as inevitable for the institution, they should not be made to think that they *must* teach in those environments. The pressures felt by English department faculty to teach in online environments need to be recognized and understood more clearly, not only by department administrators, but by university administrators as well.

Appropriation and Use of Space

One frustration mentioned time and again during my interviews is how university training does not reflect understanding of the ways that we teach and learn in English studies. An overemphasis upon objective assessment tools (and, in fact, overemphasis on the tools of the software in general) was disheartening to these faculty. As writers, and language scholars, we in the English department understand how literacy practices change (and how they stay the same) when using new media. With so many of our faculty researching the fields of composition and rhetoric, technical communication, and texts and technology, our faculty should contribute to the direction and delivery of our department's training efforts. We can make better *use* of our online spaces if we are more in control of the pedagogies being promoted.

One way to take advantage of our expertise is to establish a yearly workshop for faculty, graduate students, adjuncts, and instructors wishing to teach online. This workshop, directed by the department's Writing Program Administrator, could be designed and delivered by Ph.D. students in the Texts and Technology program. The workshop would include not only theories of technologies and education, but also more practical concerns that are specific to UCF's software, school policies, and the like. Workshop participants would actively engage with their own course materials, with much help from graduate student assistants. And with so many Ph.D. students interested in language and new media, the department has a wealth of support for any distance learning training efforts. There are several models to emulate when creating an online

pedagogy workshop. A similar workshop within the English department at the University of Oklahoma has been in place for several years, with a faculty director and three graduate student assistants to develop and deliver materials. In addition, the digital media workshops developed by Cynthia L. Selfe and others (including Ohio State University's "Digital Media and Composition" Institute) are national models that departments like ours could learn from.

One way to have students consider the spaces of online classrooms is to have them begin by mapping their face-to-face classrooms and then discuss the placement of certain agents with the drawings, such as themselves, students, and technologies. They could then map their ideal online classrooms, noting the ways in which these spaces change and creating strategies to elicit positive changes. Workshop leaders could also solicit maps of online classrooms from former online students to instigate discussion with faculty. Understanding how student and faculty maps might differ contributes a fuller understanding of how spaces can be perceived differently by different rhetorical agents. Equally important to faculty understanding are the ways in which rhetoric contributes to the creation of teaching spaces. Introducing and discussing department and institutional goals for online teaching, assuming they exist, shows the way that these institutions envision teaching spaces. If such documents do not exist, workshop time could be spent in the creation of such documents, personal goals that reflect faculty beliefs and values regarding online instruction.

Domination and Control of Space

If we understand that rhetoric contributes to the making of a space, then the current rhetoric of technology on our campus helps to create a space in which critique of those technologies is not encouraged. When our institutional documents do not address the ways in which technologies are to be used in our classrooms, then rhetorical opportunities to discuss technologies and to debate their roles on campus become more limited. As I explain in Chapter Two, rhetorical events contributed to the establishment of online learning at UCF; therefore, we can assume that rhetorical events can contribute to better implementation of online learning within the English department. One way for our department to create a rhetorical moment is through the creation of policies regarding online learning. When I asked faculty whether they had seen or sought out any such document--either departmental, institutional, or discipline-specific--they knew of no such documents to guide their efforts. In fact, these documents do not exist at the institutional or department level; there are no specific, stated policies regarding online learning for faculty to rely upon when constructing courses. Neither Course Development and Web Services nor the Office of Instructional Resources—the institution’s departments that train our faculty and conduct research into online learning—have mission statements for distance learning courses nor any other guiding documents for online learning.

As Philip Swales reminds us, the creation of guiding documents such as mission statements and strategic plans provide opportunities for members of a department to engage in productive debate. If department chairs and

administrators see a financial need to create larger sections of writing courses, faculty should have a more prominent voice in whether or not the department engages in this kind of teaching and learning. Although there may be faculty that would agree to teach such courses, and while these courses fill a financial and spatial need for the institution, department faculty are also impacted by such a move, as it creates a precedent for offering similar courses in the future.

Creating a set of departmental guidelines--which not only outlines the kinds of offerings that should be delivered online but also offers a “best practices” of online pedagogy--is an opportunity for English department faculty to investigate their own beliefs about online learning.

Such thoughtful documents can be found at other institutions, such as Elon University’s “Mission Statement of the English Department,” which includes an added “Technology Statement” (“Mission Statement”). In addition, Northern Illinois University English department’s “FYCOMP Technology Skills” provides their goals for “literacy in electronic environments” (FYCOMP). Faculty and administrators seeking to create such documents have several examples from which to draw. For example the “CCCC Position Statement on Teaching, Learning, and Assessing Writing in Digital Environments” discusses technologies, writing, and literacy at a level of detail that is desirable, providing readers with assumptions about online learning, best practices, administrative responsibilities, writing program guidelines, and a position against “machine-scored writing in the assessment of writing” (“CCCC Position”). These models

provide useful beginnings for those wishing to articulate department and institutional mission statements regarding technology in the classroom.

Production of Space - Making Space Visible

By understanding more about the ways that faculty spaces are changed when engaging in online learning, institutions can make better decisions about the extent to which we change the spaces in which we teach and learn. As Bender argues in his dissertation, writing program administrators are uniquely suited as mapmakers for a department. As administrators responsible for writing program committee work, for the training and advisement of graduate teaching assistants, and often for support teaching with technologies, writing program administrators have a unique perspective upon the multiple spaces within a department. Our writing program administrator and committee can further investigate these spaces to gauge faculty perceptions and experiences with online learning.

One way for our department to approach writing program administration from a spatial perspective is through better teacher training for our adjuncts, instructors, and graduate teaching assistants. As I have mentioned before in this chapter, integrating a spatial approach to the training of online teachers creates opportunities for spatial examination and critique. Online teaching workshop participants could engage in metaphor analysis, postmodern mapping, and boundary interrogation in order to reveal and debate their own perceptions of online classrooms, or their ideal online classrooms. Taking a spatial perspective

to training more appropriately situates online learning for instructors, encouraging them to bridge the theoretical with their local online classrooms in order to make pedagogically-sound choices. Taking such an approach encourages critique and reflection, and even resistance, which *should* be encouraged.

Another way to make space visible on campus is to bring to light new spatial research methodologies like institutional critique. In order to justify my analyses in this dissertation, I first had to defend my choice of institutional critique as a valid methodology, one that moves beyond theorizing toward local change. I could have chosen more quantitative methods for analyzing faculty attitudes and perceptions, but instead chose a spatial methodology that is unfamiliar to those outside of the discipline of composition and rhetoric. Members of the English department need to not only continue the process of institutional critique, but also understand how those members outside of the department may perceive it. Therefore, engaging in institutional critique means also being able to argue for that methodology as a useful way of examining local contexts. By presenting research findings at institutional forums such as those held by UCF's Faculty Center for Teaching and Learning, by holding forums within the English department about teaching with technology, by seeking out funding opportunities for additional research into the intersections of texts, technologies, and education, faculty make visible institutional critique as a viable methodology for enacting change. Creating space for institutional critique as a research methodology contributes to a culture of research, reflection, analysis,

critique, and resistance with regards to teaching with technologies on our campus.

Faculty-Produced Spaces

Because of persistent, faulty assumptions about online learning and the lack of rhetorical opportunities available, administrators and instructors feel that online learning is an inevitability on our campus. As our survey results and interviews revealed, non-tenured faculty often feel pressured to teach online courses in order to secure their positions within a department. Even tenured faculty, as Alex explains, feel pressure to teach online if the alternative is giving up a favorite course. In an interview, however, department chair Thomas Krise reveals that neither the department nor faculty *should* feel obligated to offer online courses, although he recognizes faculty feel personal and professional are being encouraged to do so. Any new policy-making efforts by the department should discuss the ways that faculty can become a more active part of the decision-making with online course offerings thereby allowing faculty to participate in the creation of their own teaching spaces.

Faculty can begin to produce new teaching spaces in technological environments by investigating more of these spaces in their universities, departments, and classrooms. The rhetorical and material spaces that comprise teacher training, for example, are productive areas for change and could have been a significant part of my investigation at this university. More investigations into the spaces of our students are needed if we want to understand the ways in

which they experience, perceive, and imagine their educational spaces, and how these views differ from our own as teachers and administrators. And certainly more discussions about, and examples of, institutional critique as a spatial methodology contribute to the creation of faculty-produced research spaces, spaces that value critique coupled with productive change. The spaces of distance learning matter, as we have seen, and we should recognize this fact more completely in our research, in our teacher training, in our classrooms, and in our uses of technologies.

APPENDIX - ENGLISH DEPARTMENT FACULTY SURVEY

1) *What is your age?*

20-29	5
30-39	7
40-49	8
50-59	10
60 and older	3

2) *What is your gender?*

M	12
F	21

3) *How long have you been teaching at post-secondary institutions?*

0-2 years	3
3-5 years	5
+ five years	25

4) *Are you classified as a:*

adjunct	6
assistant professor	2
associate professor	4
full professor	6
graduate teaching asst.	4
instructor	6
visiting instructor	5

5) *Which kinds of courses do you teach at UCF (check all that apply)?*

undergraduate only	21
undergraduate and graduate	13

6) *Which subjects do you teach at UCF (check all that apply)?*

FYC	27
writing	16
creative	3
literature	9
other*	5

* grammar, technical editing, theory, women's studies, Linguistics, T&T, TW,
Prof. Wrtg, R-C, technical and professional writing

7) What percentage of your course load do you ordinarily spend teaching the following types of mediated courses at UCF?

	Face-to-Face	Enhanced	Mixed-Mode	Fully-Online
1	100	0	0	0
2	100	0	0	0
3	0	100	0	0
4	100	0	0	0
5	0	0	50	50
6	0	100	0	0
7	0	0	75	25
8	0	50	50	0
9	0	50	50	0
10	50	0	10	40
11	0	30	60	10
12	40	20	40	0
13	50	0	0	50
14	100	0	0	0
15	75	25	0	0
16	100	0	0	0
17	100	0	0	0
18	50	0	50	0
19	0	30	70	0
20	75	25	50	25
21	20	0	10	70
22	0	0	20	80
23	70	0	15	15
24	0	0	50	50
25	100	0	0	0
26	0	25	75	0
27	95	5	0	0
28	100	0	0	0

29	100	0	0	0
30	100	0	0	0
31	100	0	0	0

8) Rank your order of preference to teach at UCF (1 = most preferred and 4 = least preferred)?

	Face-to-Face	Enhanced	Mixed-Mode	Fully-Online
1 – Most Preferred	16	10	6	0
2 –	8	13	5	4
3 –	6	3	11	9
4 – Least Preferred	1	3	8	18

* One didn't answer (depends on context)

9) Please explain why you prefer, or do not prefer, to teach face-to-face courses:

- Certain subjects can be taught fully-online. However, if you're teaching humanities courses (especially communication courses) you need to have traditional class meetings. Online chatrooms or message boards are not the same. We not only teach critical thinking, we also teach communication skills. We need face-to-face interaction in order to teach effective interpersonal communication. In the real world, not everyone hides behind a computer screen.
- I prefer the contact with students, as I read faces and body language to ascertain their level of comfort and familiarity with and understanding of the materials. As well, there are many ways to assess student work, but I find that mixed mode often requires so much more writing (and my evaluation of the writing, whereas in face-to-face I can ask for presentations, discussion, role playing, etc. I have developed work-arounds for this with unique assignments, but face-to-face is primarily the way to talk about the humanities, in my opinion.
- I enjoy teaching face to face because it offers the opportunity to interact with my students in a way that facilitates questions and the learning environment.
- In order to gain a thorough understanding of the subtleties of writing a lot of feedback and discussion. The kind of give-and-take required for this is difficult through any means, but more difficult through web-based courses.
- I enjoy face-to-face classes, but prefer to have a web presence so that essential course documents can be accessed by students outside the classroom as long as there is an internet capable computer nearby.

- I prefer F2F courses for 2 reasons: 1) They allow the greatest planning flexibility; 2) They allow me to gauge student understanding and response more effectively (more clues) and more efficiently (less time).
- Depends on course and context. Difficult to teach the Socratic Method online, but I'm not opposed to trying. Online very good for multimedia courses -- courses that draw examples from, and ask for assignments in, media (besides print).
- I think the face-to-face is fun--I like the interaction of the classroom. I do think that fully-online classes require a higher level of engagement than face-to-faces; however, at this point in my career I really value the atmosphere of the classroom in terms of building community. I've never taught a full-online course, though, so I can't say for certain which I prefer. In my own experiences I haven't built a relationship with my instructor quite the same way in online classes.
- I haven't taught online yet.
- Immediate feedback and able to determine nuances in students' responses and questions.
- I seem to spend less time on f2f courses, especially on logistical and technological concerns. I think I can better gauge student learning and more effectively adapt my pedagogy as I go along in f2f courses. F2f courses sometimes feel more like "seminars" to me and the students can therefore enable more sophisticated discussions. I don't really distinguish between f2f and web-enhanced courses. All my courses involve the web and have a course website.
- I've always taught f2f and get great energy from interacting with students. I was skeptical of the fully online environment until I taught 2 classes completely online; I'd taught them before f2f or web-enhanced. I'm now a convert to online classes!
- I can judge when/whether students are engaged through eye contact. I use humor in class to disarm students when they are threatened by the difficulty of the material. Students tend to approach me before and after classes to discuss their relationship to the material in more depth. For drama courses, I have students act out scenes, then discuss their choices with the class "audience."
- I find discussion online to be forced. I like the dynamic of tuning in to students' energy levels, for example, being able to say, "the class seems dead today. Did you not read or did you have problems with the reading?" and if they didn't get part of it, to address that then and there. Or if they are nodding off, I can put them in groups and have them find this or that in a literature text or collaborate on revising a paper.
- I can react to the expressions of my students. My method of lecturing (and nearly all of my courses are lecture courses) involves a great deal of reacting to student comments, whether verbalized or not. Really, though, I don't see face-to-face and

web-enhanced as being separate modes, since I can't imagine teaching a non-web-enhanced face-to-face course.

- I am all about interaction and creating a dialogue in the classroom. I want to deconstruct the hierarchy normally placed in most classrooms.
- Familiarity - it's what I know in regards to teaching. It's exhilarating to see students and be on live time in regards to their reactions and responses. It's convenient to conduct group work and class activities. There is the ability to not only communicate with students, but to connect with them. There's something special about that student that walks with me to my office or the parking lot as a social act.
- Teaching face-to-face gives me the opportunity to build community more consciously and productively. Actually seeing the way in which students interact helps me to gauge activities, to provide learning stimuli in a more timely way. In general I develop closer relationships with students in this environment and am more likely to continue mentoring and friendships after the semester ends.
- Personal contact; interaction with the students
- I enjoy teacher/student interaction
- I prefer teaching face-to-face for several reasons. One, first-year writing courses establish the foundation for collegiate writing; consequently, in order to build confidence and comprehensive communication skills the social setting of the classroom is necessary to facilitate that growth. Second, related to the social atmosphere is the effect on the student—through participation and accountability they more strongly communicate their ideas and situate themselves in the community. Finally, through a social atmosphere they can validate one another's progress and build relationships; ultimately, they share their knowledge and learn by experience, as well as through modeling behavior.
- Used to doing so and work on an informal, interactive pedagogy rather than word-for-word prepared lessons.
- I like interaction--both digital and face to face
- I enjoy teaching face-to-face courses, but I like the additional freedom offered by teaching mediated courses. I find that many of my students have a difficult time actually attending let alone sitting still and paying attention in a course that meets solely face-to-face. I do like getting to know my students names and faces in a face-to-face course—this is more difficult for me in the mediated courses.
- I feel as if the students get the benefit of my experience in the field through the questions that they are able to ask in a face-to-face course. And the testing is fairer, I would say.
- Face-to-face class allows for more impromptu interaction. It is more humanistic for students and teachers. It relies less on technology and more on real-time,

human interaction. The energy level is higher and students seem to be better motivated and accountable in face-to-face instruction.

- Although I'm a better writer than public speaker, I feel face-to-face teaching allows me to share my enthusiasm better than online teaching. It also helps to cultivate a feeling of community among students to see each other regularly.
- I like to spend time with my students. It really has to do with comfort level--I am more comfortable working F2F with students or anyone else.
- I am a traditionalist and prefer to see who I am addressing. I believe in looking someone in the eyes.

10) *Please explain why you prefer, or do not prefer, to teach web-enhanced courses:*

- Web-enhanced courses are great. If you want to send extra notes to your students, you can email them. You can also have a website where your students can find class notes or helpful links.
- I actually prefer web-enhanced because I don't lose the f2f but all the handouts can be online. The problem is that then I don't always get online access in the classroom, which I need. Students are then responsible for having all the handouts and information, and I find that we are all able to share resources creatively as we find them. I've also used web-enhanced to make the students more visible as creators of the course by highlighting previous discussions and crediting students for their contributions.
- I prefer web-enhanced courses b/c I am able to use technology to help with the grunt-work of teaching such as handouts, announcements, study sessions. However, I do use the technology to deliver more information to my students than I would be able to cover simply in the classroom. I use WebCT for quizzes and reflections as well.
- Not enough opportunity for give and take discussions, making it difficult for students to grasp the ins and outs of writing.
- I prefer having a web page as part of a course so that students have access to course documents at all times, though I don't often require they participate online in order to pass the course.
- With limited supplies and the availability of so many resources online, use of the internet enhances face-to-face interaction without additional cost.
- I've never taught a web-enhanced course, but the ability to upload handouts for student access seems to be an obvious advantage.
- I will always have a web-enhanced course for my f2f students. It's a convenient way to contain mail via course mail and to post handouts, syllabi, and PowerPoints or other discussion items.

- Web-enhanced classes cut down on paperwork--and on the use of class time to distribute it. They make it easy to supply links to the many websites offering valuable material for learning about early modern English texts. They can also give shy students a safe platform from which to comment on the class.
- The only good thing about teaching online, and the reason I do it, is that it allows students who can't otherwise get an education to get one, and it allows me not to be physically exhausted from teaching 4 classes per day, particularly on a T-R schedule, so there is also the element of potential equipment failure that constantly hangs over my head teaching online. It's more convenient, but I don't find it rewarding or pedagogically effective. I have gotten quite adept at WebCT but am still a bit of a technophobe.
- I'm teaching my first fully-online class this semester and I HATE it, because if something goes wrong I can't say to students in class "the discussion board wouldn't let me post this so look for it here" (fix tech errors in person).
- These are even better than plain face-to-face courses, because I can add information for the students to investigate on their own time, thus reinforcing the classroom experience when needed. Really, though, as mentioned above, I don't see face-to-face and web-enhanced as being separate modes since I can't imagine teaching a non-web-enhance face to face course.
- I have a disability and teaching online courses would be easier for me.
- Web-enhanced courses are okay. My opinion as limited as my experience.
- I have no experience with this mode.
- Greater flexibility of pedagogy
- I will not get to know my students and the interaction is much less
- When I taught at the University of Florida we were encouraged to use the web to facilitate learning. I was surprised that UCF does not encourage their instructors to use UCF services or outside products. I prefer web-enhancement because it plays to their strengths in technology while coming the classroom rounds out and balances their learning experiences.
- No experience and not particularly interested in learning this late in my career with only 5-7 years of teaching likely left.
- Web-enhanced is an enhancement and an easy place to put materials that otherwise undergraduates might lose. ;-)
- "Enhanced" courses give me more freedom to move some class activities online while still maintaining the face-to-face fell of the course.
- My courses have always been face-to-face, "M," or "W" courses, so I have no experience with web-enhanced.

- Web-enhanced courses are nice because the Web acts as a supplemental learning tool. It provides for visual learning and easy access to disseminate information.
- At this point, I do not have the technical skills to create this type of course. I would eventually like to learn how to create a site that would allow for web-enhancements.
- There is more that you can do in a class--take advantage of teaching moments--if you have the web at your disposal.
- I feel inadequate in computer technology.

11) *Please explain why you prefer, or do not prefer, to teach mixed-mode courses:*

- It depends on the subject.
- I dislike having to put so much background material online and to so closely monitor student activities. I'm not a micro-manager by nature. At the same time, for some courses, I like the way it forces a tighter organization from me. I dislike the ways that students complain about technological issues, that have nothing to do with the course, and I dislike the student expectation that I am lurking at my computer 24/7. I also dislike the loss of f2f rapport that can only happen live.
- I have yet to teach a mixed mode, but I expect it would be similar to what I do now, except the students would meet online for class.
- Not enough opportunity to give and take discussions, making it difficult for students to grasp the ins and outs of writing.
- I prefer to teach mixed-mode courses because I feel that computers are here to stay, and students will understand their worth more in terms of important contributions to their society and culture if computers become an integral part of their educations, not just their spare time. Moreover, the possibility for engagement outside the classroom is greatly increased in web-enhanced classrooms.
- "M" courses are the worst of both worlds. Students rely on instructors to explain the online component. They do not read the online component. They are unresponsive to online instruction or correction.
- The best type for clearing time for research and other non-teaching duties. I can't seem to successfully balance the f2f and online parts of the course and therefore end up cramming too much stuff into the f2f portion.
- I currently teach a class that meets one day a week. In the M section we meet alternating weeks. I found -- and will correct this term -- that students didn't think they had work to do on the "off" weeks. I'm not crazy about this M mode but it's working for the students and me.

- These can offer the best of both worlds. They allow for the advantages I mention above for web-enhanced courses AND the advantages of face-to-face classes. The reduced-seat time allows more students who have families and demanding jobs to still have some class face time. These students seem to benefit greatly from this face time, not just with me but with each other. They are able to participate in a face to face discourse community that supports their desire to learn. For “non traditional students”, this face to face mutual support seems to be important.
- I like the Mixed mode classes on a MWF schedule better than on TR. It does allow students the best of both worlds--convenience and face to face interaction. It allows me to spend more time on giving them feedback on their writing because I don't have to prep so much. And I think the best way for them to improve their writing is to get feedback from me and their peers. This is a huge bonus for lit students, who I think, don't focus enough on improving their writing.
- Part of it is that I feel you should just pick one side or the other. I haven't been able to figure out how to deliver content that would replace the classroom experience without replacing *all* of it. Really, when it comes down to it, this is the only mode of the four listed that I really don't like.
- Because I have never done this, I am not sure of the advantages or disadvantages...
- Mix-mode courses seems like a welcome balance between the old and new technology in regards to teaching. However, it seems like it would be an easy way for an instructor to become unorganized and over worked.
- Although I have little experience with this mode, it works well to reduce seat time on a M-W-F schedule. I find that students are appreciative as long as the online component is enriching and valued rather than repetitive or simply busy work. Some students have problem with the rhythm of this mode and frequently forget to attend the online session.
- not really sure what this is
- This method requires a strong presence in the classroom for the instructor and the foundation of groups. I do not think all instructors are suited to his style. And, without student groups, modeling and accountability no longer empower students to teach one another.
- This is my favorite way to teach undergrads because mixed-mode gives them the opportunity to become more familiar with the digital environment and they still have a safety net when the technology fails them (or--more often--they fail the technology).
- At this point, mediated (mixed-mode) courses are my favorite to teach. I enjoy getting to see the faces of my students when we meet in class, but I really enjoy

being able to conduct a large portion of the course online. In my experience (I have taught a number of Mediate courses) students seem to participate more fully in mediated courses. Well, I should qualify that – the students who would normally participate do even better in a mediated course, whereas the students that don't participate in f2f portions of a class don't participate in the mediated portions of the class either. The discussion postings and peer review sessions conducted online seem to be of higher quality than the ones conducted in the f2f portions. I'm not quite sure why/how this happens, but I do like the result. Plus if I teach a mediated course I end up with a classroom with technology – not in the rooms containing chalkboards and musical scales and an archaic over head transparency projector.

- It's good to be able to field questions face-to-face but to have students interacting with each other in discussion groups on the web. And I can evaluate drafts for them on the web very efficiently.
- Students seem the least motivated in these classes. They "blow off" the web portion or the face-to-face portion. They can't seem to find a balance.
- At this point, I do not have the technical skills to create this type of course. I would eventually like to learn how to create a site that would allow for a mixed-mode class.
- This way I get the best of both modes.
- I do not prefer mixed modes, but sometimes a situation arises that a class meeting online cannot be helped.

12) *Please explain why you prefer, or do not prefer, to teach fully-online courses:*

- Since I'm teaching English classes, I do not prefer fully-online courses. Please see #9.
- This would require far too much work to prepare and monitor, far more than a normal class should take, and there isn't a payoff for me, i.e. I don't get to be part of the learning process. Students teach me things through their presence and through their willingness to risk ideas in class, and I would lose this. A course online seems dead to me—it is hard for me to imagine doing the work required to keep it constantly alive. These things happen live in class and among people.
- I have taken ADL and have been waiting to teach a fully-online course. Alas, I have not been given the opportunity as yet.
- Not enough opportunity to give and take discussions, making it difficult for students to grasp the ins and outs of writing.
- I have taught one fully-online six-week course, and would prefer doing more because much can be accomplished on the web in a short period of time.

- I like the compact structure of fully-online courses. Students who take them realize they have one mode for learning, and they expect to have to work at learning how that mode works. I do not like having to re-do the dates on my "W" courses every time every time I teach it.
- Too impersonal.
- Way more work. More difficult to do service-learning responsibility and robustly. Harder to track student learning and progress.
- I find the students to be more engaged in these classes. The peer reviews have been extraordinary. The students clearly take time to read thoroughly their classmates' work and then respond with thoughtful comments. I don't get those kinds of reviews in a classroom—too rushed. Another benefit—because every person in a group posts a draft, more than just the designated reviewer can read and learn from the draft. Great constructivist learning tool! I appreciate that the students and I can work at our convenience. I enjoy these online learning courses, and I do get to know the students well without ever meeting them.
- No face contact. (See above.) I think I've been successful at teaching fully online courses to a point. Doing so has helped me develop a variety of writing assignments. But again, I miss the spark of communication and the sense of community that face-to-face communication tends to stimulate.
- I alluded to this above. It feels "fake." I find it very easy to disengage because it doesn't happen in "real" time. It's just a psych hangup I guess but I'm not enjoying it at all. I feel like the class is constantly in session. If I get up at 4am, there's a new message, and I have to respond to it. If I don't log on for a day, I feel remiss. I know this is not logical, but it's psychically exhausting. I'm stressed out about the technology. And students don't read the directions. So they don't seem to know what is due. A few have called me because they couldn't log on. I cleared up their problems in 3 minutes. It would have taken 3 confused elaborate emails to do that (and did with certain others).
- I think there are some things that can be better delivered online. In particular, for some of the technical items that I bring up in my classes, I think students would be better served by being able to more or less self-pace when it comes to acquiring content.
- I've never taught a fully-online course, but I have taken several. From a teacher's perspective, it would appear to be convenient for superficial reasons: less travel time, less class time and less time spent dressing to impress. :) However, I feel this mode of teaching would be more work for teachers in terms of organization, structure, reading and responding to questions.
- After five years of teaching fully-online courses I have developed strong support for this mode. Ironically students must established a well-defined presence when a course requires them to discuss readings weekly by posting and responding to

others' posts in a timely manner. They learn quickly, that they need to make a commitment. In a f2f students often come to class unprepared and/or reluctant to enter a discussion making it difficult to know how they are processing course content. I have found ways to build community and interact regularly with students on a regular basis; however this does take additional time on my part. In the end, though I know more specifically what students have learned. Many are able to stop by my campus office to visit me.

- Handing of technology inhibits instruction
- I will not get to know my students and the interaction is much less
- For the courses I teach, and any course, a fully online option is not desirable to me. I like building relationships as a student and as an instructor. Between ambiguity and the illusory realm of online identity, I think it is an unreliable medium.
- If I taught grad students, I'd love fully online. I don't think it's right for the less mature undergraduate students.
- I can't really say that I prefer, or not, to teach a fully-online course. I have never taught a webcourse, although I would like the opportunity to do so.
- Discussion groups allow significant student interaction that is hard to promote in a face-to-face course where they are always conscious of time and waiting for the bell. And I actually get to know individual students better as a result of the interaction through course mail in "W" courses.
- I enjoy the flexibility of fully online courses - I appreciate that more students have access to learning because of web courses, especially working students or single parents. I feel limited, however, by how students interact with the information I present. They don't get a sense of me as a dynamic instructor, and they seem resistant to group work in this environment.
- Again, I like the technical skill necessary. I do not think I would like this mode of teaching because I feed off the class's energy and I add energy to the class. I also think this hinders a sense of community among students.
- I miss talking to my students.
- As stated earlier, I prefer to see who I am addressing.

13) *Why have you taught online courses in the past (check all that apply)?*

* Unfortunately, answers to this question could not be retrieved due to a database error.

14) *Will you teach online courses in the future?*

Yes	23
No	1
I don't know	10

Please explain:

- I will teach mixed mode and enhanced courses.
- I am at the mercy of the administration for this one.
- I usually teach at least two mixed courses per semester.
- I teach the same W course every summer.
- Once I take IDL next fall.
- I'm usually assigned them. Summer teaching necessitates this.
- I was hired to teach in a fully online program.
- See what I've written above about the advantages of online courses.
- It's easier than being there for 4 classes a day 4 days a week. I have kids. I need to be at home and it's nice to work from home even if I dislike teaching online.
- I have been informed that I will be teaching online.
- I hope so due to my disability
- I would like the experience of teaching an online course. My best thought-process times are between 2-6 a.m. No class is offered at those hours, but with online, any time is my time. I could travel to another country yet never miss a day of class.
- I hope so. I love the environment. My only concern is student facility with the environment.
- I plan to make a point of requesting to teach online courses whenever I can in the future.
- Since I have the experience and it is to the advantage of the Univ., I'm quite happy to teach some online courses.
- I cannot predict the future of my job status here at the university.

15) *To what extent do you believe that pedagogical approaches for online courses differ from face-to-face courses?*

differ greatly	10
differ significantly	16
differ somewhat	7
little difference	0
no difference	0

Please Explain:

- I must be far more directive online, and I am unable to assess certain aspects of their understanding.
- I believe they differ b/c the mode requires more initiative and places the active role on the student rather than on the professor.
- The Socratic method is a proven and successful method of teaching and the immediacy of response it nearly impossible in online courses.
- In writing courses, peer interaction has always been a valued part of student learning. Peer interaction via the computer is totally anonymous in online courses and is to some degree in mixed versions, which alters the dynamic greatly.
- Lack of instructor immediacy behaviors in an online environment requires me to exert enormous care in everything I write. I can't unwrite anything.
- links, multimedia, interactivity -- with design as message -- mixing audio lectures, video's, stills, links ...
- In writing classes, teachers create a rapport with students because we are reading their writing and personal thoughts. That same situation occurs online, and I think the rapport is even stronger because I don't have the benefit of ever meeting most of these students face to face.
- I haven't taught fully online to completion yet, but just from designing my online syllabus, I couldn't cover as much as I would have face to face. Does that mean comprised learning for the students? it doesn't necessarily follow because coverage is not the ultimate goal. So I'm not sure. I think students learn as much in my M class as much as my f2f classes. I'm not sure about W yet.
- Especially for someone like me, whose lecture style involves reacting to students' facial expressions (and lame humor!), I'll have to change styles hugely to deliver content online.
- you lose the connection in the face to face classroom, and perhaps a sense of community is lost
- The most obvious and significant difference is the ability to make a connection. Although possible, it's more challenging to form a bond with students because of

the lack of social interaction. Also, it's imperative that both teachers and students be organized, focused, and motivated when teaching/taking an online course.

- Designing discussions, tests, and responding to written work need to be tailored differently. "Lecture" format used to introduce concepts/assignments sometimes differs.
- Seems obvious
- I think it boils down to accountability. In an online environment, folks play with their identity, including how they interact as students. It's harder to situate a community space where authenticity, collaboration and community building are paramount a la liberal pedagogy in the vein of bell hooks.
- through observing as previous department chair peoples teaching fully online and M courses.
- Students must understand the need to move at a different pace--the asynchronous environment requires a commitment that bleeds through schedules.
- This is still a rather new area of inquiry. Much has been written about how pedagogical practices 'should' be different, but it is still unclear to me how much of this is being put into practice.
- The assignments have to be tailored more toward short responses on paper, so to speak, in online courses. And the quizzing is a bit different, since the students can use any aids available to them.
- The approach has to be a bit different to accommodate for the technology, but I still try to teach in a way that is student-centered and promotes active learning.
- Much has changed over the centuries of higher education. Students can now sit at home and take classes in their pajamas. Professors no longer have to travel half an hour to work.

16) *How much time do you believe is required to teach an online course compared to the time spent on a face-to-face, web-enhanced, or mixed-media course?*

much more time	10
more time	16
the same time	5
less time	0
much less time	0

Please explain:

- Since the work load is not lessened, the time should be the same, it is just convenient to not have to drive, find parking, etc.

- instead of teaching one lesson to a class of students, lessons often need to be taught/explained to each individual.
- When I taught my one online course, my course preparation involved hours of inputting lectures and related files. On top of that was computerized grading, commenting on essays, and rubric highlighting.
- It takes longer to write than to speak, so online discussions take longer, feedback takes longer to write....everything takes longer.
- Being online depends a higher level of preparation and organization, it seems. I don't think an instructor can "wing" and online class.
- Harder to set up ahead of time. Harder to assess student progress and keep track of student discussion. Harder to identify and intervene when things aren't working.
- It takes an enormous amount of time to prepare or convert the material. And then there's a lot of individual work with students that I would only have to do/say/write once in a traditional f2f class.
- Conversations with students online work best for me one-to-one (as opposed to group chat). So I spend quite a bit of time responding to individual students. I can talk faster than I can write, so this takes more time online.
- Probably less the second time around. But I factor that into the amount of time I save not driving out to campus, so it evens out.
- More time upfront for the online course, more time during the semester for a face-to-face course.
- My colleagues have told me this!
- I think it would involve more organizational skills, which equals more time. Also, technology can be fickle. Sometimes words can be lost, which means time rewriting
- I've never actually calculated the time, but it feels like more time because I'm sitting and responding to more email. The more experience I gain, the better I manage my time.
- vastly different prep, but once prep is done, it should be the same
- The prep is the same. However, verbosity tends to reign in online media and typing does take longer if you have to answer the same question for 10 emails.
- lots of structured setup
- In some ways, it requires more time because you have to set up the learning opportunities and the teachable moments in a different manner. Online teaching

instructors need to be aware of the digital interaction that occurs over the course of many days—when it’s convenient for the students to respond—and be prepared to respond more frequently than in a structured 3hr isolated period of time...

- Initially, an instructor teaching online will need quite a bit more time to prepare and teach in this environment. However, once you have taught this way it becomes a bit less time consuming. Many of the lesson plans can be modified for future use and instructors begin to set limits as to how often and how much they spend their time in online in these classes.
- The classes are larger, typically, and the amount of time required to process a particular module is significant. Preparing an online course is a massive task for a survey course in literature, and quite daunting for a typical literature course in general.
- There's no space to wing it with web based courses. Everything must be planned in advance, and students don't appreciate flexibility in the schedule. Working with technology is much more labor intensive and time consuming.
- There's much more explicit communication required because it's imperative that instruction be very clear.

17) *Where do you primarily access your online course, to teach or manage it?*

from my office at UCF	5
from home	14
I do not teach any online courses	14

Other: (from home and office, from another city)

18) *Please explain why you work primarily from this location and not others.*

- My online connection at school is very slow compared to home, and there are too many distractions at school, as I have other administrative duties. The whole point of M courses is to reduce contact time, and so I take advantage of that by working in a quiet, windowed, sane space at home. I do not have to dress for work, see people, drive, or worry about parking in order to fulfill my responsibilities.
- Because I normally teach mixed classes, I am in both places during the week.
- Because it's all I do for UCF in the Summer, and I do not need to be on campus for any other reason.
- More powerful computers at home.

- It is more free of distractions, especially service-type ones. I can more easily move from teaching to research.
- I like to work late at night and sometimes in small periods. I wouldn't want to have to get dressed up and drive all the way to the office (over 60 miles) to work a full 8 hours. I don't work that way!
- I live alone and have no distractions, and I find that I have fewer interruptions at home than in my office on the Cocoa campus.
- At school, I focus on doing the things I have to do in person like meet students, turn in forms, committee work. Also if I'm home, I'm not paying childcare fees.
- N/A. However, once I teach online courses, I expect that I will access it from the UCF campus, because (1) I have small children at home and (2) my internet connection at home is less reliable than on-campus.
- At home I can be more comfortable working at the computer--dress, times, and materials. A different location helps me to change gears.
- I don't have a private office and things are distracting in the office
- High speed internet access (I only have dial-up at home). If I had high-speed access at home I would do a lot more work from there.
- When I was a VI, I used to be assigned a space in a large office, but now I am relegated to adjunct status with no office.
- Don't have to travel. Saves time.
- I don't have a computer at home. I also get distracted when not in the office.
- I get too distracted at home, plus I can access the course in between meetings, etc.

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