

## Position Paper 3: Responses to Situated Literacies (Part 1-2)

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From the article by Bartlett and Holland we learnt about the approach of viewing literacy studies in general as composed with two types of content: events and practices, the latter of which is also considered a “meta-theory”; the authors proposed three main concepts of literacy studies including figured worlds, artifacts, and identities in practice, which laid out the foundation for our further inspection into situated literacy – the type embedded in the social context as what is “being done” as well as what has been well defined before the Euro-centric conceptualization.

Think about literacy practice as a “bucket”: it can be what fits it all into our own research question and what connects all essential concepts in an institutional discipline of literacy and/or English language studies. It reminds me of the notion of **languages being a mediation tool**, for the purpose of intervention in a dispute so as to resolve arbitration. In parallel, from a historical point of view – as historians measure *changes over time* – **literacy should never be static** as it always varies at different times. For the example discussed in our class, simplistic but straight-to-the-point, people in early 2000s might not have access nor use laptop computers as much as we do today in 2020s of the twentieth century. Another example would be an event-practice categorization analysis for some special/simple genre such as the *grocery list*; most things we read and write, in real-life scenarios, can be extruded as both a practice and an event.

In the scholarly works of the well-known New Literacy Studies (NLS) so well as works done by scholar Brian Street, who made important contributions to the field since early to late 1990s and who also taught at Penn once with an original background in anthropology, we can seek an understanding of literacy and a portion of the field as the where, when, what, how, and why’s of the literacy practices we encountered in all aspects of professional settings. Cultural artifacts, as what people can see tangibly, signify the characteristics of peoples and places as some or arguably all of our data come from these artifacts including social media posts nowadays, educational platforms, textbooks, written curricula, etc.; they tell us the associated culture inherited by the practitioners of literacy and literary works, such as the usage of a history textbook in a lecture, and they also tell us about where power exists as to whose voices are heard and whose are not.