Preface

AN OVERVIEW OF THE SUBJECT MATTER

Digital technologies are pervasive in a wide variety of educational settings. Concomitantly, our knowledge construction process is in flux. As teachers and learners, we are shifting from analog to digital, industrial to information, local to global, point-to-point to networked, as well as individual to more social. These shifts have been new impetuses to the process of globalization and the creation of information-based societies and a more Networked Knowledge Society (NKS). The NKS advances the information-based societies into more involved communities (i.e., knowledge societies) that engage people in collaborative projects of creating, sharing, and distributing knowledge. Currently, along with the rapid globalization mediated by emerging networking technologies such as social media, cloud, and Web 2.0 tools, individuals are building Networked Knowledge Communities (NKCs) to share their ideas, knowledge, and content. The NKC interweaves global societies into digital villages creating the possibility for instantly interactive, cross-cultural, and borderless spaces that can facilitate collaborative knowledge construction processes. For instance, people from diverse socioeconomic and cultural backgrounds use social media to share and discuss their stories, which can richly contribute to advancing or building new knowledge by interconnecting local and global narratives. The knowledge that is created in the NKCs is not bound in a universal or singular global pattern, but these knowledge communities can also be real, authentic, and individual. Thus, in the NKCs, knowledge is generated, disseminated, and consumed from within non-traditional epistemic spaces, the epistemic spaces of the crowd (of the everyday people) and their rhetorical spaces.

The emergence of the NKC has several important implications in education, pedagogy, and communication among others. The NKCs are influencing how we teach and learn, how we design and implement curriculum, and how we practice writing and rhetoric. NKCs constantly generate new contexts for teaching and learning, thus requiring learning design to be emergent, which we define as “Emerging Pedagogies.” From this contextual stance, this book, Emerging Pedagogies in the Networked Knowledge Society: Practices Integrating Social Media and Globalization, re/imagines pedagogical possibilities, such as emergent classroom practices (e.g., integrating social media in classrooms, cloud pedagogies, collaborative student engagement with Web 2.0/social media, etc.) and learning engagement within the perils and promises of the NKCs.

This book intends to push the reader to explore, understand, and critique the concepts, theories, and practices of the NKCs for pedagogical practices. The authors focus on how globalization and omnipresent Web 2.0 tools, including social media or social networking spaces, interweave societies into infinite and complex networked knowledge communities in evolving ways. Examining the process of globalization and digital social interactions, three major aspects of NKC for emerging pedagogies are explored.
First, “Emerging Pedagogies” explores the mediational effects of networking technologies (e.g., Web 2.0, cloud, and social media) in production, dissemination, and consumption of knowledge through NKC. Second, we examine the knowledge building processes within the NKC with the theoretical assumption that knowledges that are created in the NKC are real, organic, individual, universal, and, yet, problematic. Finally, this book re/imagines pedagogical possibilities, such as emergent classroom pedagogical practices (e.g., cloud pedagogies, Google apps, iOS apps, and collaborative and interactive classroom practices) and learning within the contexts of NKCs. These two aspects are explored with the objectives: (a) to understand how globalization and pervasive Web 2.0/social media interweave global communities into infinite and complex networked knowledge communities in newer ways and (b) to examine pedagogical possibilities within NKC in light of global literacies, cross-cultural communications, writing, and classroom research. These explorations offer intersectional and interdisciplinary perspectives (that can be useful) across disciplines, particularly in the areas of emerging pedagogies, global literacies, new media/cloud literacies, cross-cultural and intercultural communications, and classroom research. In so doing, we hope that this examination of NKCs highlights the potentials and possibilities of knowledge development in an expanding global reality.

WHERE OUR TOPIC FITS IN THE CURRENT NETWORKED SOCIETIES

Today’s society is a knowledge-based and networked society that utilizes knowledge and technologies in almost every sphere of its socioeconomic activities. With the proliferation of networking technologies, the current society is globalized and networked in multiple ways. Thus, current society is quickly transforming into a networked knowledge society that embraces knowledge economy. “Emerging Pedagogies” is relevant in the evolving contexts of knowledge-based society and economy, especially when considering milieu of teaching and learning in a global setting. We posit that concepts and theories of NKCs from this book can be a springboard for multiple stakeholders who engage in education fields and knowledge economy as it captures the emerging new media/cloud computing technologies that are becoming part of the ubiquitous digital tools of the 21st century.

OUR TARGET AUDIENCE

This book richly offers intersectional and interdisciplinary perspectives that can be utilized across disciplines, especially in the areas of emerging pedagogies, global literacies, new media/cloud literacies, cross-cultural and intercultural communications, as well as classroom research. Researchers, administrators, educators, and graduate students, including educational stakeholders in higher education can benefit from the chapters in this comprehensive book. For them, this text provides cutting-edge theories and research-based practices pertaining to the emerging pedagogies and the use of digital technologies in teaching, learning, and curriculum. Additionally, Emerging Pedagogies in the Networked Knowledge Society: Practices Integrating Social Media and Globalization, provides foundations for redesigning 21st century pedagogies by addressing the evolving networked knowledge communities mediated by Web 2.0, cloud, and social media.

Emerging Pedagogies in the Networked Knowledge Society: Practices Integrating Social Media and Globalization is organized in four sections comprising several chapters. Section 1 examines theories and concepts of NKCs for pedagogical purposes.
In chapter 1, Binod Gurung looks into the conceptual and theoretical aspects of emerging pedagogies in the contexts of networked knowledge communities. Gurung investigates the notions of NKCs and emerging pedagogies by analyzing their basic concepts, structures, and components. Then, he explores the possibilities of emerging pedagogies as a concept and as a practice in the contexts of NKCs. Finally, Gurung discusses the pedagogical implications of emerging pedagogies, specifically focusing in teachers’ knowledge bases of emerging pedagogies in the NKCs.

In chapter 2, Wharrard, Chambers, Evans, and Goode explore the emergence and current status of networked knowledge communities in Higher Education in the United Kingdom in the context of globalization and the use of new technologies. The authors present the curriculum internationalization and cultural awareness in a nursing education setting. This setting offers insights and lessons learned about building and practicing pedagogies in the NKCs. In the light of internationalization of nursing education, they examine several important pedagogical dynamics and issues of NKCs including power-relationships, cross-border communications, teachers’ cultural awarenesses, and online discussions. They argue that pedagogical considerations should be prioritized over technological ones, however, not to discount the importance of choosing a suitable virtual platform. For future research, they recommend that the pedagogical dynamics and issues presented in this chapter should be further investigated as the NKCs are in their early stage of development.

Section 2 deals with various dynamics and dimensions of NKCs within the pedagogical, literacies, communications, and research purposes.

In chapter 3, Marohang Limbu examines networked knowledge societies, NKCs, and emerging pedagogies in relation to Web 2.0 tools, social networking sites, and interactive cloud spaces. Limbu’s chapter explores how networked communities and networked societies tend to blur the traditional concept of social, cultural, linguistic, and political dichotomies. He explores some sites of emerging pedagogies in networked communities, especially in academic institutions, social institutions, and networked global communities. Finally, by showing some problems and concerns of digital technologies and networked knowledge communities in the context of twenty-first century cloud era, it concludes by offering some potential future directions.

Karen Sorenson and Andrew Mara’s “BookTubers as a Networked Knowledge Community” stresses a genre analysis of a self-titled new media genre—BookTube. Sorenson and Mara’s BookTube is an NKC made up of YouTube content creators as a network community, and the network community members use BookTube channel to celebrate and discuss young-adult fiction books. In this chapter, Sorenson and Mara argue that BookTube is a non-institutional learning culture that provides one powerful example of how an NKC operates through this production and exchange of symbolic meaning and affective engagement rather than the educational currency of professional advancement and positivistic and logocentric accumulation of knowledge.

Shreelina Ghosh, in chapter 5, studies the conflict between traditional pedagogy and technology-mediated pedagogy by drawing an example of Odissi, an Indian classical dance. Ghosh’s chapter examines how digital technologies used in teaching (e.g., CDs, DVD, online videos, and synchronous videos) are transforming the practice and teaching of this traditional dance. Based on her study, she reveals that technologizing the Odissi dance might be unavoidable. Nonetheless, to some practitioners technologizing the Odissi dance might be disrupting Odissi’s traditional values. In this liminal space, Ghosh reasserts that the position of the teacher in an online pedagogic space and simulated presence of bodies might be vital in learning and composing collaboratively. Ghosh’s interdisciplinary study of mediation in NKCs in online spaces evokes the understanding of value systems in “sacred” composing spaces.
Section 3 offers research based pedagogical practices in K-12 and higher education settings that utilize the similar concepts and theories of NKCs in teaching and learning processes.

Kevin DePew, Sarah Spangler, and Cheri Spiegel, in chapter 6, examine power dynamics of building online knowledge communities. They present a mixed-method study of using blogs created by pre-service and in-service instructors to examine if hierarchies among users, content managers, and programmers persist. Results indicate a limited number of interactive posts among students because the instructors did not model community-forming behaviors. The study implicates that instructors, as “programmers” of the rhetorical and instructional situations, need to clearly design and articulate the students’ outcomes of community building.

Chapter 7 by Steven Hammer and Bruce Maylath illustrates that peripheral contact and communications, via social networking sites, are effective for members of international and intercultural NKCs in terms of culture, custom, and language use. Hammer and Maylath show the increases in communication via new media has resulted in both successful writing, translation, and collaborations by satisfying long-term personal and professional relationships. Hammer and Maylath draw examples from written student reflections collected over a two-year span, in the long-running Trans-Atlantic Project, linking writing classes with translation classes. The reflections reveal that the informal, pseudo-immersive communication of new social media and real-time media can be even more effective than traditional pedagogical practices that rely largely on textbook-centered approaches to intercultural education, especially when carried out through an NKC.

Phu Vu, Lan Vu, Vien Cao, and Peter Fadde, in chapter 8, discuss their experiences of taking Massive Open Online Courses (MOOCs). They themselves joined several MOOCs to investigate various aspects of online learning that are familiar, but are not amplified in massive and open E-learning courses. They focus on technical issues, learner interactions on discussion boards, and learners’ concerns with their grades.

Chapter 9 by Yowei Kang discusses the implications of technology literacy on global literacy theory and practices. Kang scrutinizes the ways in which instructor’s technology literacy becomes interwoven into students’ literacy and what practical and theoretical implications this relationship has for global literacy theory. Kang collected both quantitative and qualitative data to uncover issues critical to students’ technology literacy within a composition classroom. For this research, a questionnaire survey was distributed to 62 bi-cultural undergraduate students conveniently recruited from a large southwestern university near the U.S.-Mexico border. Based on the research, this chapter reflects how English instructors’ technology literacy had significant impacts on students’ own technology literacy.

Krishna Bista, chapter 10, discusses Twitter, a social networking site, as a pedagogical tool in higher education to create network interactions between instructors and students. Bista contends that Twitter provides spaces and opportunities for students and instructors to engage in social and academic activities. He brings examples from the US, the UK, and Australia to demonstrate how instructors and students use Twitter to share course information and to collaborate research among educators. This chapter also includes a comparative analysis of positive and negative perceptions regarding the application of Twitter in higher education classrooms, student engagement inside and outside the classroom, and research on collaborative interactions among education in research application.

Chapter 11 by Santosh Khadka discusses uses of Facebook in private and public spheres along with the implications of rhetorical moves, strategies, and tactics as powerful rhetorical tools. The chapter invokes the scholarships on private and public spheres and Web 2.0 technologies. It also situates Facebook in the debate over private/public distinction or their blurring, and attempts to re-conceptualize private and public spheres in post-Web 2.0 contexts.
Daniels, chapter 12, argues that technology is changing the “ecosystem of writing” for first-year students in writing courses. This change requires instructors to become designers and to utilize online social networking communities that their students are savvy with. For this, she argues that instructors need to be able to create new multimodal pedagogies by developing their own technological literacies. She provides examples of using Drupal, Google Plus, and Wordpress in her first-year writing class to show how new multimodal pedagogies can be designed and implemented.

In chapter 13, Leila Nemati-Anaraki and Azedeh Heidari discuss the importance of knowledge sharing between universities and industrial organizations. They are that there exists a lack of collaboration for knowledge sharing between universities and industrial organizations. They state that information and communication technologies and university libraries can play a vital role in fostering the collaborative process of knowledge sharing. To address this issue, they propose a conceptual model of university-industry knowledge sharing that strives to create mutually beneficial communication processes.

Section 4 presents contested ideas, concepts, and theories pertaining to NKCs with future implications.

Chapter 14 by Anita August argues that NKCs, in the advent of interactive and collective ideologies of digital technology environments, have become increasingly the way knowledge is constructed, represented, and circulated in the present information-based societies. This chapter posits NKCs as an epistemic space that “reflects, recirculates, and reacts to bodies of knowledge produced by the institutions of power in the larger social culture” and examines the dominant and subjugated identities in digital networked communities. She uses the theory of visuality and argues that language and images intersect and interact in digital networked communities.

Dilli Edingo, chapter 15, explores how social media can function as an alternative media (i.e., to mainstream media) for creating virtual democratic forums that generate and share news among NKCs across the globe. He examines the impact of social media as an alternative media to national and mainstream media in Nepal. The social media, in Nepal, are increasingly representing the collective voice of indigenous and/or marginalized people within the evolving political situation. He argues that the majority of people, including indigenous and marginalized people, use social media in Nepal in the denial of discriminatory news disseminated by the mainstream media. In this context, he situates the social media as NKCs that foster the news representing collective voice, collective power, and emic interactions and also as the shaping force that democratize mainstream media. Stating the fact that social media is growing wider, more complex, and deeper, he implicates that the social media as the NKCs can be an important site for future studies.

Finally, in chapter 16, Panthee examines the culture and language issues on the Blackboard LMS (Learning Management System) interface as a contact zone in a First-Year Composition (FYC) classroom in order to see if it excludes the students from periphery coming from culturally and linguistically diverse backgrounds. Employing the usability test, he asserts that the Blackboard LMS interface is not a democratic learning space.

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