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Front Matter

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Mission

We understand “community literacy” as the domain for literacy work that exists outside of mainstream educational and work institutions. It can be found in programs devoted to adult education, early childhood education, reading initiatives, lifelong learning, workplace literacy, or work with marginalized populations, but it can also be found in more informal, *ad hoc* projects.

For us, literacy is defined as the realm where attention is paid not just to content or to knowledge but to the symbolic means by which it is represented and used. Thus, literacy makes reference not just to letters and to text but to other multimodal and technological representations as well. We publish work that contributes to the field’s emerging methodologies and research agendas.

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Cover Image

Cover image by Kimberly Coon. When Kimberly was in third grade, she acquired a neon stuffed gorilla who served as her “travel buddy” for a few months. Binky went on adventures with her dad’s friend Bob, a corporate pilot, to places she could only imagine. Binky’s companion kept a journal of their travels, which became one of Kimberly’s first and favorite glimpses into the vastness of the world.

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The peer-reviewed *Community Literacy Journal* seeks contributions for upcoming issues. We welcome submissions that address social, cultural, rhetorical, or institutional aspects of community literacy; we particularly welcome pieces authored in collaboration with community partners.

Manuscripts should be submitted according to the standards of the *MLA Handbook for Writers of Research Papers*, 7th ed. (New York: MLA).

Shorter and longer pieces are acceptable (8–25 manuscript pages) depending on authors' approaches. Case studies, reflective pieces, scholarly articles, etc., are all welcome.

To submit manuscripts, visit our site—communityliteracy.org—and register as an author. Send queries to Michael Moore: mmoore46@depaul.edu.

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Intellectualizing Adult Basic Literacy Education: A Case Study

Kelly S. Bradbury

At a time when accusations of American ignorance and anti-intellectualism are ubiquitous, this article challenges problematic assumptions about intellectualism and proposes an expanded view of intellectualism. It is important to recognize and to challenge narrow views of intellectualism because they not only influence public perceptions of and engagement with education and intellectualism, but they also affect what and how we teach in U.S. schools and aid in institutionalizing social hierarchies that privilege the knowledge, learning sites, and educational experiences of the cultural elite. To demonstrate the benefits of revising our views of intellectualism, I draw upon my observations of and interviews with adult learners participating in GED-preparation writing workshops.

Only those who have power can decide what constitutes intellectualism ... The intellectual activity of those without power is always characterized as nonintellectual (122).

—Paulo Freire

Literacy: Reading the Word and the World

A few years ago, when I asked adult learners participating in GED-preparation writing workshops what the word *intellectual* means, their responses included the following: “I don’t know. What does it mean?” “No, I don’t know what that is. Is it intellecture?” “Okay, now, I know intelligent, but what’s intellectual? You have to tell me. I’m not familiar with that term,” and “I know what intelligent means, but we never talked about intellectual in high school so I wouldn’t know the definition.” Two students had a definition. Wendell¹, a 60-year-old man who dropped out of school in the 7th grade, described an intellectual as “a bookworm” and someone with a high vocabulary. Carl, a young male in his twenties, distinguished a smart person from an intellectual: “an intellectual attains his confidence through academics, so he’s real aggressive toward his academics, but I think a smart person, he balances them out as far as his intelligence and his common sense. An intellectual person, they just grasp like education to be their way