

I have taught in the Department of Writing, Rhetoric, and American Cultures (WRAC) as a fixed-term Assistant Professor since Fall 2010. I have significantly shifted and/or developed my professional and pedagogical approaches, researching and writing practices, and networking capacities ever since. My professional and pedagogical shifts have become possible due to the First-Year Writing (FYW) workshops, FYW committee meetings, WRAC Journal Club, college- and university-wide workshops, student instructional rating system (SIRS), annual performance reviews, and global pedagogical networks. In the last six years, I have collaborated with colleagues, shared and/or practiced WRAC's (strategic) vision, interacted with local and global scholars, re/designed courses, and published books, book chapters, and journal articles in the areas of global literacies, emerging pedagogies, leading-edge technologies, cross-cultural/intercultural pedagogies, transnational- and/or trans-border pedagogies. Via these different network spaces, I learned what emerging global pedagogies are, what leading-edge technologies are, and what cross-cultural composition strategies are in relation to teaching in the context of the 21st century globalized academic institutions and/or classrooms. In this essay, I will succinctly and evidently discuss my teaching approaches; professional development and/or intersectionality of researches and pedagogies; mentoring graduate students; representing WRAC, CAL, and MSU in global context; sharing our (WRAC/CAL/MSU) cultures via global media networks; and my future research and pedagogical directions.

Teaching: I have taught WRA and IAH courses such as WRA 1004: Preparation for College Writing (2010-2016), WRA 130: American Radical Thoughts (2011-2016), WRA 110: Science and Technology (2014), WRA 150: Evolution of American Thoughts (2010, 2014, 2015, and 2016), IAH 211B: South Asian Visual Arts, Music, and Philosophy (2015-2016), and WRA 101: Writing as Inquiry (2016). Overall, my major learning goals in the courses were to: 1) familiarize students to inquiry-based writing and peer-based writing, 2) enrich students' understanding of local and global histories, cultures, people, and leading-edge cultural conventions affecting their/our lives, 3) engage students in invention, arrangement, revision, and delivery strategies, 4) make students understand the importance of purpose, audience, subject, and self in their writing/communication, 5) help students become successful researchers, writers, and communicators, and 6) help them succeed in transitioning to writing, reading, and researching in higher education and beyond via inquiry, communication, and discovery pedagogical processes.

My PhD dissertation was on "Cross-Cultural Composition 2.0: Mapping/Remapping Spaces of Language Minority Students in the Contact Zones"; however, I was not practically much familiar with cross-cultural, transcultural, and trans-lingual pedagogical practices. When I taught as a TA, I had students only from America (mostly from Hispanic community) and Mexico. When I moved to Michigan State University, I usually met students from 6-8 different countries in a single class; the culturally, linguistically, and geo-politically diverse student body was professionally and/or pedagogically challenging as well as opportunity for me. The heterogeneous student populations sparked serious questions such as how to professionally communicate and/or network with them, how to pedagogically create safer spaces, how to design inclusive and representational curricula/syllabi, how to help them share/transfer their prior individual, cultural, and academic knowledge/experiences to their writing, and how to help them understand global writing/communication strategies to mention a few. In our field (rhetoric and writing studies), we (instructors and administrators) have advocated for empowering students (process-, post-process-, and beyond post-process theories) with their own voices since 60s; however, our local-centric pedagogical practices still informs/ed instructor-centered teaching and learning practices, and my pedagogical practices also offered only one-on-one student and teacher relationship; for instance, my students wrote papers and reading responses; I read them and gave feedback and grades on them.

To address the pedagogical issues/challenges and to accomplish our WRAC's shared learning goals including my learning objectives, I have gradually developed cloud- and crowd-

based networked pedagogy, for cloud technologies have interactive features such as collaborating, creating, saving, sharing, and syncing data/information from anywhere, any device, anybody, and any time bases. My purpose of introducing, cloud- and crowd-based pedagogy was/is not only to address our shared learning goals, but also to make students' writing and communication strategies cross-culturally and transnationally vibrant and dynamic to meet the needs and expectations of global communities. Via cloud-and crowd-based networked pedagogy, I made my pedagogical strategies student-centric, for which I engaged students to collaborate, question, contest, and mutually construct their narratives, subjectivities, and geopolitically situated identities within the parameters of our learning goals. In this pedagogy, as a moderator and/or facilitator, I created inclusive and representational (classroom) environment, and students interacted, perceived, processed, and created their own-networked paths as writers, communicators, and readers. While my students collaborated, questioned, contested, and created in the cloud such as Google- Sites, Docs, Forms, Presentations, Blogs, and Eli, they became cross-culturally pro-active, pro-creative, and transformative, or they became cross-culturally well-informed global citizens. In cloud-and crowd-based pedagogy, whether students are/were from mainstream culture or minority culture or indigenous culture, they believe/d that their opinions are/were validated in the center (classroom and cloud spaces). In other words, in the cloud- and crowd-based interactive spaces, students learned to respect linguistic, cultural, geopolitical, and prior academic differences. For example, my student in the SIRS reflected, "[In this class] everybody gets the chance to speak for his or her own culture, and also gets valuable ideas from other students" and "I liked the people I met, the open environment created, the books used, and the broad project ideas" (SIRS 2014).

By engaging in cloud- and crowd-based networked pedagogy, students learned to invent newer ideas (knowledge), arrange them effectively, and deliver them proficiently. Via cloud writing spaces, students shared reading responses, inquiry questions, invention strategies, project outlines, drafts, and comments, etc. Students in the SIRS reflected, "My instructor's use of google docs and eli review were most effective" (SS 2016, WRA 130) and "Eli and feedback through WeChat was really helpful" (US 2016, WRA 150). My students mentioned that cloud-based writing not only facilitated learning processes, but also expedited their researching, writing, peer reviewing, revising, proofreading, and professional communication skills, for their peers' writing strategies on inquiry-questions, project outlines, drafts, and research strategies were accessible in the cloud (SIRS). To make writing courses more inclusive, representational, and/or student-centric one, I included culturally diverse reading materials including multimodal materials so that students from different continents or cultures could connect their prior experiences, individual stories, cultural narratives, and prior academic experiences. For example, I included reading materials from North American, Chinese, Nepali, Korean, and Middle Eastern cultures to name a few. The global reading materials and multimodal texts not only gave students voices and helped them present their cultural narratives, prior academic literacies, and their individual experiences, but also helped them understand and respect cross-cultural or trans-border norms and values. For example, students stated, "The reading responses done for class sparked further thinking and opened my mind to new ideas," "The cross-cultural assignment was most interesting because we had a chance to understand different people and their cultures" (SIRS, 2016), and "I will use essays, responses, and entire website in my portfolio" (WRA 2014, SIRS). By providing rubrics (project-based rubrics), I helped students use Eli peer-review and Google Docs to comment or critique peer's writing and share their diverse inter-cultural-, cross-cultural-, and global-writing strategies. The writing, reviewing, and revising processes helped students invent, organize, develop, and deliver ideas effectively; it assisted them to write (assignments) professionally. Students mentioned that "[redacted] constructive criticism was well received by all of the class, he created a great environment" (SS 2016, WRA 130-5); "[redacted] is very dedicated to the course and is always showing interest in the material and opinions of students" (SIRS 2016), and "This class is very

helpful, learned a lot about writing, revising, and editing especially citing and quoting other's work (US 2016, WRA 150). In the networked pedagogy, as students could see other peers' composing processes, even slow and shy students got the opportunity to learn from colleagues and share their ideas with others as well.

Professional development and/or intersectionality of research and pedagogy: to conceptually, theoretically, philosophically, and practically support our (WRAC, CAL, and MSU) strategic learning goals, I have conducted research and have published books, book chapters, and journal articles on emerging global literacies, multicultural and multilingual students, leading-edge cloud technologies, trans-border pedagogy, and cloud- and crowd-based pedagogy. I reviewed journal articles for *Journal of International Students* (2011-2012) and edited manuscripts for *SAGE Open Journal* (2015) that offered me opportunity to channel, process, or understand diverse local and global pedagogical theories and practices. By intersecting both local and global pedagogical practices and theories, I learned what student-centered pedagogy is and/or what democratic, inclusive, and representational pedagogy is in the context of the 21st century globalized academic institutions. By collaborating and sharing pedagogical theories, philosophies, and practices with local and global scholars, instructors, and administrators, I could perceive, process, and channel what commonalities and differences we (in local context) and others (in global context) have; what pedagogical blind spots and issues we have (from the cultural, linguistic, and institutional contexts); and how we can address them as engaged instructors (and researchers) of culturally, linguistically, and geopolitically globalized institution/s. To further inquire, communicate, contest, negotiate, and/or explore, I founded *Journal of Global Literacies Technologies and Emerging Pedagogies* (JOGLEP), a peer-reviewed journal, in 2012. It has offered me the opportunity to communicate with local and global scholars, researchers, instructors, and administrators from all around the world. The more I conducted research, collaborated, communicated with global instructors/scholars, and brought theories and philosophies into my classroom practices, the more I started envisioning pedagogical issues, challenges, or opportunities. I gradually conceptualized, theorized, and regularly practiced student-centric pedagogies in physical and virtual (online) classrooms and also shared pedagogical issues, gaps, and opportunities with WRAC and MSU colleagues including international visiting scholars at workshops. Through my global network and regular researches and publications, I grasped the essence of emerging global pedagogical theories, cutting-edge technology-based pedagogies, and trans-border pedagogies including indigenous pedagogies. Dr. ██████ in the "Designation B" (letter) contends, "We consider ██████ to be an important and valuable member of our department and an emerging leader" (2015).

As a researcher, writer, and instructor in the field, I have further intensified my research network with local and global instructors, researchers, administrators, and writers; I continued to research, network, and write on "networked pedagogy," "emerging pedagogy," "digital rhetoric," and "global literacies." I published three edited books: *Emerging pedagogies in the Networked Knowledge Society: Practices Integrating Social Media and Globalization* (2013), *Digital Rhetoric and Global Literacies: Communication Modes and Digital Practices in the Networked World* (2014), and *Integration of Cloud Technologies into Digitally Networked Classrooms and Learning Communities* (2016). For the collaboration and/or production of the books, I invited scholars from different cultures and/or continents such as the USA, Mexico, Canada, UK, Nepal, India, China, Hong Kong, Taiwan, Australia, Africa, and South America to share their theoretical, philosophical, and pedagogical practices. Through such local and global collaboration, I evidently learned that our mono-centric or local-centric (Anglo centric) pedagogy should not petrify diverse student populations' creative subjectivities; it should not paralyze their prior experiences; it should not impair their learning abilities. In my online and physical classes, I not only romanticize the presence of diverse student populations, but I also professionally and/or pedagogically validate the differences that students bring in my classrooms within the

parameters of MSU's larger inclusion and diversity learning goals.

I have always fully taken the advantage of FYW workshops, SIRS, WRAC journal club, FYW committee meetings, library lunch discussions, workshops, and books/journals (I worked for); these diverse academic contact zones prepared me to envision and to practice congenial and communal pedagogical settings. For instance, my students portrayed in the SIRS that "Honestly [redacted] one of the best teachers I ever had" (US 2016, IAH 211B), "[redacted] is the best writing teacher ever" and "Dr. [redacted] was the best professor I have had at MSU" (SS 2016, WRA 130-5). My students valued my teaching philosophy and pedagogical approaches. They also gave me the title "**Brother from another mother**" (as I never let them "GIVE UP"; I was just like their "Big brother"). They stated that "[redacted] really is a prime example of what a professor should be" (US 2016, IAH 211B), and they agreed that I help/ed them succeed in their lives within class, at college/university, and beyond. I have become my students' professional "Big Brother" in the WRA and IAH classes. Student/s further mentioned that "[redacted] is dedicated"; "[he is] always available to help"; and "he was just a big brother for us and we all love him" (US 2015, IAH 211B). So, my students' evaluations demonstrate that I worked harder, treated them communally, and assisted professionally and congenially. My consistent earning of the highest rank (4.0) each time in annual reviews since 2012 also demonstrate that I have professionally and pedagogically executed my duties and responsibilities as an instructor and researcher. By closely and critically examining my teaching portfolio, Dr. [redacted] contends, "I appreciate the way you continually challenge yourself to get better as a teacher, and the way in which all of your classes pay close attention to diversity" (June 2016, annual review letter).

Mentoring graduate students: as a graduate faculty, I have mentored graduate students in WRAC. I share my professional experiences with them such as how writing theories, philosophies, and pedagogical philosophies translate into real classroom practices and into real workplace practices (institutional practices). I practically and professionally familiarize them how writing theories, processes, and publishing occur in local and global context by offering them opportunity to review book chapters and journal articles (that we get from different cultures or continents). We regularly share our experiences on leading-edge pedagogies and how we should address global pedagogical issues and/or pedagogical blind spots as emerging global scholars or global citizens. By reading, peer reviewing, or editing manuscripts as writers, (some) graduate students have learned pluri-versal (culturally and geo-politically situated) ways of researching and writing strategies or approaches. They also have already written and published research-based book chapter/s and are currently writing journal articles (with me). We are researching, collaborating, and writing on global literacies, indigenous rhetorics, pedagogical theories, technologies, and we will publish and share them with local and global scholars in the near future. Concerning my service and relationship with graduate students, Dr. [redacted] states, "You were very active in department service and professional development, plus you are an important colleague and mentor for graduate students in our department, teaching them the challenges and rewards of collaborative writing, editing and teaching as part of a network of other global scholars and teachers" (2016 June, annual review letter).

Representing WRAC, CAL, and MSU in the glocal context: I have presented and shared our missions and visions, and academic practices that we exercise (at MSU) at the local and global contexts as an instructor, workshop facilitator, guest speaker, and chief guest, etc. For instance, *University of Louisiana at Monroe* invited me as a guest speaker to talk on "Embracing Our Differences: Languages, Cultures, and Traditions." The FYW, WRAC also invited me to give multiple lectures to TAs and instructors on pedagogy, technology, culture, and writing. Beside the regular talks and/or presentations at CCC including local venues here in the US, I also presented research papers and conducted workshops in Nepal and the UK. I also have been

mentoring Nepali indigenous scholars, instructors, and graduate students on how to document oral texts and/or oral-performance-based texts. Because of my two major workshops (2015 and 2016), we (indigenous peoples and I) are going to publish edited book/s in the near future (in 2-3 years). Similarly, I have also been assisting *Limbuwan Study Center*, Lalitpur, Nepal to publish a peer-reviewed journal article on indigenous knowledge, oral and performance-based rhetorics, and writing. Similarly, *Tehrathum Samaj*, UK also invited me as the Chief Guest in 2016. By assessing my research and writing in the area of [REDACTED] rhetorics and writing, many indigenous organizations recognized me as one of the emerging, leading scholars from the [REDACTED] indigenous community. Similarly, *Limbuwan Study Center*, Basingtoke, UK invited me to give a talk on "Globalization, Immigration, Technology, and Identity" (2016). *Kirat-Rai Yayokha*, UK invited me to observe their program and to share my thoughts and ideas on indigenous knowledge, cultures, and identities. Similarly, *Kirat-Yakthung Chumlung*, Ashford, UK invited me as a guest speaker to share my research and writing on indigenous cultural rhetorics in 2016.

Sharing WRAC, CAL, and MSU culture and pedagogy via international media networks:

[REDACTED] ("*Special Talk*" TV show) interviewed me to share my conceptual, theoretical, and practical experiences on how to grow as a global scholar, instructor, and writer in 2016. *Nepal Television* invited me to share Eastern and Western cultural, academic, and pedagogical theories and practices in 2014. Similarly, *eSamata* (2014) and *myRepublica* (2015, 2016) interviewed me to critically reflect global cultural, academic, and pedagogical practices. Similarly, *Radio Menchhyayem FM*, Tehrathum, Nepal (2013), *Saptakoshi FM Radio* (2015) interviewed me to share ideas on Eastern and Western cultural rhetorics, indigenous spaces/identities, and networked academic communities. The interviews and networks were some critical sites that sparked series of research questions on Eastern and Western pedagogical concepts, theories, and practices. Via the media networks, I not only have shared my experiences of global networked pedagogy with global scholars and global citizens, but I also have made WRAC, CAL, and MSU more visible to the Eastern and Western global communities. After minutely assessing my last six years' pedagogical, professional, and network profiles, Dr. [REDACTED] finally stated that "You are an amazing colleague, and we are very fortunate to have you. It's clear to me that you are an excellent candidate for promotion as a non-tenure faculty member, and I hope we'll be able to move through that process in the coming year" (June 2016).

Future research and pedagogical directions: to constantly and consistently support MSU's mission of inclusion and diversity and/or to become (cross)-"culturally competent and have the skills to function in a global society," I will be utilizing JOGLTEP as one of the critical network contact zones to collaborate with local and global scholars to explore globally emerging conceptual, theoretical, and practical pedagogies. I have been working on "[REDACTED] *Language, Writing, and Rhetoric: Landscaping Limbu Rhetoric and Writing in the Context of 21st Century Networked World*," funded by Asian Studies Center, MSU; I have already completed the book (draft), have been revising, and have a plan to publish it in 2017 or in early 2018. In 2016, I have written a book proposal on "*Revisiting and Rethinking Kirat-Yakthung Rhetorics and Mundhum Literacies*" and have applied for HARP developmental fund; I have a plan to publish it as a book in 3-5 years (whether it gets funded or not). I also have been collaborating, researching, and writing on "*Delinking, Relinking, and Linking Yakthung Epistemologies*" with Kirat-Yakthung Indigenous scholars since 2015; it will be published in 2-3 years. Similarly, I have a plan to research, write, and publish as a book on "*Global Indigenous Rhetorics, Emerging Pedagogies, and Leading-edge Technologies*" with WRAC/MSU graduate students including other global (indigenous) scholars within 3-5 years. Finally, through my teaching, research, and publication, I will be consistently supporting both WRAC's mission to prepare "excellent communicators in the culturally, technologically, and economically dynamic environments of the early 21st century" and

MSU's mission of inclusion and diversity in the context of the 21st century globalized world.