CHAPTER 3.

"HELP I POSTED": RACE, POWER, DISCIPLINARY SHIFTS, AND THE #WPALISTSERV-FEMINISTREVOLUTION

Iris Ruiz
University of California, Merced

Latina Oculta[1]
Anonymous

Brian Hendrickson
Roger Williams University

Mara Lee Grayson
California State University, Dominguez Hills

Holly Hassel
Michigan Technological University

Mike Palmquist
Colorado State University

Mandy Olejnik
Miami University

Iris: WPA-L has never been a space for me let alone a "safe-space." While my colleagues engaged in a Twitter debate about the communicative drawbacks of an "outdated network technology," in my eyes, this myopic debate created a gaping blindspot that I do not intend to contribute to in this chapter. This blindspot is the lack of attention paid to collecting data about the politics of listserv participation and the accompanying trends of women and scholars of color on the WPA-L, which has arguably functioned as a White, heteronormative, patriarchal digital space since its inception. Today, this arguably hostile space has finally been met with so

---

1   This author's name is a pseudonym.

much revolutionary disruption by both women and people of color that it has reached a tipping point of having to be "rebooted." For many Rhet-Comp professionals impacted by this revolution, this space has lost its utility, novelty, innocence, and charm, and for those who looked to this digital network as a prime authority of the field, but were silenced, this revolution was long overdue.

– Iris

One thing that has concerned me during the conflicts we've seen over the past year or two has been that some of the younger and more vulnerable subscribers said some pretty harsh things, perhaps imagining that WPA-L was becoming a "safe" place. I'm not sure any discourse that's recorded and searchable is ever safe from examination, reinterpretation, and judgment. I worry that some of the things that were written might come back to haunt people. My take on this is that, even if we fundamentally reshape discourse in a positive way on the list, even if we tell people that this list is a safe place—and take action to advance that, we're still working within a larger hierarchical professional/institutional structure, with provosts, deans, chairs, senior faculty members, and so on. All it takes to derail a potential hire is one of these folks remembering an intemperate post or taking the time to search WPA-L's archives. In other words, the problem is not restricted to how we talk to each other on the list. It's baked into what we do on a daily basis, into how we hire and retain people, into how we reward them.

– Mike

Figure 3.1. One of many tweets to use the #WPAListservFeministRevolution hashtag.

According to the May 2021 farewell posts of many prominent writing studies scholars, the Writing Program Administrators Listserv (WPA-L) had tremendous influence on the discipline and on many individuals' professional development. However, it certainly was not seen by the entire community as a safe,

supportive, professional networking space. Pre-dating the Council of Writing Program Administrators (CWPA), WPA-L began in 1993 as an informal network of writing program administrators (WPAs) and teachers, never officially affiliated with CWPA, and thus operated for decades without rules or moderation, eventually gaining around 4,000 followers by 2019 before finally shutting down in May 2021, following longtime WPA-L administrator Barry Maid's retirement from WPA-L's host institution, Arizona State University.[2] That lack of connection to and accountability from a specific organization or sponsoring institution for anything beyond mechanical management—what might be described as a lack of intentional *disciplining* of an increasingly "chaotic supersystem" (Massumi, 1997, p. 54)—produced a subsequent *disciplinary disruption*, or paradigm shift (Baca, 2010; Kuhn, 2012; Mueller, 2012; Ruiz, 2017), in the form of the #WPAListservFeministRevolution and associated formation of the nextGEN graduate student listserv (nextGEN) and WPA-L Reimagining Working Group (Working Group).[3]

This chapter's authors were concerned witnesses to the numerous racist, misogynist, and classist micro- and macro-aggressions that made WPA-L unsafe for many, for many years. Some of us spoke out against the significant racist, misogynist, and classist actions that catalyzed the #WPAListservFeministRevolution, which this chapter analyzes in detail. Some were and continue to be members of the Working Group. This chapter's nontraditional approach of academic engagement—multi-theoretical and polyvocal—allows us to consider the competing and complementary ways in which we interrogate what we have identified as at least three waves of *kairotic momentum* that animated discussions among and about WPA-L's marginalized members, contributing to efforts to dismantle an arguably racist, misogynist, and classist network.[4] As in this chapter's first paragraphs, individual members' reflections are italicized and signal attempts at dialogue with our larger arguments in this chapter about the three waves

---

2   Despite never being officially affiliated with CWPA, one could find as late as the summer of 2019 WPA-L listed under the "Support" heading on the CWPA website. Since that time the CWPA website has been reconstructed and neither the "Support" link nor the information on and link to WPA-L are available there.

3   nextGEN was established in April 2018 to provide "a space to network, collaborate, share knowledge, and engage in critical, supportive, and thought-provoking interdisciplinary writing and rhetoric studies conversations on both a national and international level," one that is specifically "moderated by, and produced for, graduate students" (6 November 2018).

4   In this case, *kairotic momentum* refers to the moments in which a certain WPA-L post or response provided an opportunity for others to take the time to weigh in on a previously moot point such as the phenomenon of "mansplaining." The scale and number of responses to an initial post also builds up momentum in that each post becomes more nuanced and provides further opportunity for others to rhetorically engage the topic.

identified herein: the 2019 Conference on College Composition and Communication (CCCC) call for papers (CFP), the beginning of the WPA-L Feminist Revolution in 2018, and the 2019 CCCC's Chair's Address.

Throughout the writing process, we found ourselves contending with similarities and differences in our experiences of the #WPAListservFeministRevolution—which we view as an intersectional, antiracist, online, network-based disciplinary movement emerging over several years but escalating in 2018 and 2019—and how we made sense of and theorized them, and so present two theories—actor-network theory (ANT) and decolonial theory—in dialogue here. It was, after all, only through dialogue that we were able to analyze posts from the #WPAListservFeministRevolution and arrive at a shared understanding of WPA-L as a mechanism through which writing studies quasi-informally extends its network of influence, colonizing digital-discursive space in ways that more formal disciplinary spaces might have obscured through official policies and protocols.

As we demonstrate, WPA-L was initially theorized as a space without policy or protocol beyond an assumedly shared community identity based on assumedly shared underlying values and practices, chief among them free speech and civil discourse. These foundational assumptions rendered WPA-L particularly adept at reflecting and reifying settler-colonial, White supremacist, heteronormative, patriarchal values and practices. In the threads we explore in this chapter, it is apparent how oppressive participation on WPA-L could be, with posters sharing their perceptions of being "mansplained" to, "silenced," "ignored," "belittled," "afraid to respond," "discriminated" against, and even "abused." We contend that as a digital-discursive extension of the disciplinary network of writing studies, WPA-L is a manifestation of inequities within the discipline at large, and that by rebooting WPA-L, we can contribute to efforts to reboot writing studies into a more social justice-oriented and equity-minded space of teaching, learning, being, and becoming. There are lessons to be learned for program administrators from our narrative and analysis of the catalyzing events that led to the revamping of the list—and not just because the original list centered on writing program administration. Any work that aims to administer a discursive space (online, face-to-face, institutional, organizational) will navigate tensions that escalate and ebb.

Efforts to reboot writing studies began in 2019, when the Working Group established by vote on WPA-L a moderation board and set of participation guidelines that it would struggle to enforce due to WPA-L's inherent technical constraints, which did not allow for pre-post moderation.[5] Now in 2021, the Working Group has successfully migrated WPA-L and its archives to the North

---

5   See Appendix A for the June 3, 2019, draft and the most recent version of these guidelines.

Dakota University System, and is currently discussing how to apply the lessons learned from WPA-L in moderating its next iteration, WritingStudies-L. This chapter is an effort to discuss, distill, and distribute those lessons toward cultivating a more just and equitable future for digital networking in our discipline.

"JUST" NETWORK?: ACTOR-NETWORK THEORY, DECOLONIALITY, AND WPA-L

> Witnessing inequity on WPA-L deepened my awareness of my own privilege and complicity as a White man and tenure-track faculty member, as well as my commitment to accompliceship, which involves taking risks (Green, 2018). For me, reimagining WPA-L wasn't a big risk. If you are of the opinion that WPA-L is a reflection and reification of inequities in our discipline and society at large, then at worst, moderation boards and community guidelines continue to do the same. For my colleagues of color who already endure having their ideas and experiences questioned and undervalued, though, it is risky to reimagine a WPA-L premised on racial equity and social justice. However, reimagining WPA-L might actually be most risky for White folks who always experienced it as their community. And that is a good thing. Given WPA-L has never actually been the community they thought it was, White folks now have an opportunity to participate in a more democratic reimagining of what a writing studies community might look like, and just maybe start to scrutinize how writing studies' prepositional key of civility undermines its professed commitments to racial equity and social justice.
>
> – Brian

As Brian indicates, spaces like WPA-L operate as extensions of larger disciplinary networks, at once enacting and informing disciplinary networks' underlying values and practices. Because WPA-L existed as an undisciplined network of the discipline, it served the function of orienting some "networked" graduate students and new professionals to the field. Because there are various approaches to mapping the discipline of writing studies[6] and because writing teachers interacted in varying ways with WPA-L (digest format, archives, instant email notifications), it can be challenging to define exactly how WPA-L existed as a disciplinary network. Derek Mueller (2017) explained that "semantic, bibliographic, and geolocative patterns surfaceable from materials and activities describe and in effect set up ways of knowing and participating in an emerging disciplinary

---

6   See WritingStudiesTree.org, a "genealogical" influence network. Other "big data" efforts like Dylan Dryer (2019) and Mueller (2012) analyze bibliographic data or keyword clusters to identify disciplinary themes and values.

future" (p. 8). Mueller's work provides a precedent for drawing inferences about disciplinary networks, and a precedent has also been established for analyzing our discipline via the discourse of WPA-L (Borrowman, 2005; Chen, 2018; Dobrin, 2011; Horner, 2007; Miles, 2007; Pantelides, 2015).

Indeed, WPA-L was (and remains in archive format[7]) a rich site for research into the discursive and ideological structures and tensions within writing studies, including how it oriented those new to the discipline. Unlike scholarship, however, it existed as a dialogic space with immediacy and at least a superficial informality, despite being a place where many members only lurked because of the perceived high stakes of engaging in conversations that could impact one's professional and academic career, as members of the Committee for Change discuss in this volume. Across the various episodes associated with the #WPAL-istservFeministRevolution on WPA-L, we observed how that space perpetuated inequities in our discipline, but in ways that were unique to WPA-L as a digital-discursive extension of our disciplinary network.

Turning toward a complementarity of theoretical framing through actor-network theory (ANT) and decoloniality has helped us examine how WPA-L's discursive patterns reflected and reified hegemonic dispositions in writing studies. Rooted in his observation that, rather than making individuals freer from social and natural constraints, modernity had exacerbated the oppressive dimensions of our relationships to one another and the world, Bruno Latour (2013) proposed that modern institutions, e.g., academic disciplines, should identify the prepositional keys, or dispositions, by which they discursively arrive at their own social facts, as therein lies the ontological foundation upon which rests modern Western civilization's self-conceptualization.

While some writing studies scholars have criticized ANT for failing to account for human agency and oppression as historical, material, and embodied (Bazerman, 1999; Russell, 1997; Scott & Welch, 2014), we see ANT as integral to our examination of how modern institutions and their associated discourses and epistemologies have formed around the need to establish and defend particular modes of being, including White supremacy.

Proponents of decolonial theory are also skeptical of claims to human progress in the name of modernism (Anzaldúa, 2012; Dussel, 2003; Lugones, 2010; Mignolo, 2009; Quijano, 2003; Smith, 2012). Decolonial theory exposes the ways that disciplinary network extensions like WPA-L function as colonialist discursive and epistemological structures, resulting in the dehumanization of Indigenous and African American peoples (Fanon, 2008; Mignolo, 2009).

---

7   The WritingStudies-L archives can be found at https://lists.asu.edu/cgi-bin/wa?A0=WPA-L. In this chapter, we include selections of emails, with author names and email dates, which readers can find the full emails in the archives above.

Decolonial theory can help writing studies scholars and administrators analyze how colonized populations are subjected in networked spaces like WPA-L not only to exploitation of their own resources but also to dehumanization and racism (Ruiz & Baca, 2017). It also allows us to think through Anglo- and Eurocentric structures of representation that continue to dominate the field's governing gazes, such as those exposed on WPA-L by the "Grand Scholar Wizard" (22 March 2019), whose post, which we have chosen not to amplify here, once again brought White-supremacist, patriarchal discourse to the fore. (For a contemporaneous response to this post, see Grayson, 2019.) As such, it was necessary for us to take a decolonial methodological approach when considering how scholars of color navigated WPA-L's colonized disciplinary network, and how WPA-L as a network perpetuated, extended, and produced new iterations of epistemes tied to colonial pasts. Decolonial praxis also informs our reimagining work in that it performs "epistemic disobedience" (Mignolo, 2009): a metacognitive break from Eurocentrically minded epistemes, facilitating perspectival shifts from colonized epistemologies that might otherwise continue to silence colonized beings.

"PERSPECTIVES FROM THE FIELD": ESCALATING TENSIONS AND CALLS FOR CHANGE

> Typically, I tried not to put myself out there too much on WPA-L. However, I decided to send a quick response to someone asking for information regarding qualifications for faculty who are teaching general education writing courses. I answered the query with my experience and understanding as an accreditation peer reviewer and former chair of general education. I was soon disappointed when an aggressive White female academic responded by quoting an irrelevant page on my accreditation agency's website and calling my credibility into question. She was not the person asking the original question; she was not asking for clarification of what I posted; she was publicly trying to humiliate me.
> I left WPA-L feeling some despair since it had been a disciplinary resource for me for so many years. When I got involved with the Working Group, my hope in the future of the discipline was renewed. I felt validated in reading the thoughtful policies and procedures and respected when my voice was heard. Many of the problematic behaviors I had encountered on WPA-L struck me as aggressive and coercive. But through this "reimagining" project, I acquired a better understanding of their racial and gendered nature, which makes them seem even more insidious. The project is now more important to my own development and mobility as a minority female in writing studies.
>
> – Latina Oculta

Be careful of white people who use "they" instead of "we" when they make statements about white people because no matter how socially aware they may sound they're still trying to distance themselves, meaning they're not acknowledging they're still a part of the problem.

9:29 PM · 3/17/19 · Twitter for iPhone

513 Retweets **2,231** Likes

Figure 3.2. Tweet referencing incidents on a co-occurring WPA-L thread.

The coercion Latina Oculta refers to took place on WPA-L in a number of forms, from threatening tones to Man/Race/Able/Other/splaining, highlighting the manner in which discourse on our own disciplinary network reflects and reifies longstanding racism, misogyny, and classism within higher education more broadly. Analyzing how these larger structural inequities manifested within and across individual posts is difficult work that required the very kinds of discussions among coauthors of this chapter that we designed the WPA-L moderation board to facilitate. This work also requires explicating that our intent here is not to label the authors of posts we cite as racist, misogynist, or classist; instead, by tracing how racism, misogyny, and classism operate discursively within and across individual posts, we hope to draw attention to the manner in which all of us are coerced by these hegemonic forces, even as each of us has a different set of positionalities and associated responsibilities to interrogate and transform structural inequities. Although much of the analysis that follows resulted from deliberation by various actants on various networks mentioned here, effectively interpreting the sometimes subtle and often complicated textual and contextual nuances of each WPA-L discussion thread required foregrounding the insights that the women of color among us were able to bring to the task by drawing upon their own lived, embodied experiences.

Indeed, race played a not-so-subtle yet significantly complicated role in the series of WPA-L threads arising from Drew Loewe's March 18, 2018, post, "2019 CFP for CCCC: Is this the first CFP for a major/'flagship' conference to

use AAVE extensively?" That initial post garnered 42 responses in one thread, plus over 100 other posts on other, offshoot threads. With a few exceptions, most of those posts did not address the question reflected in the title of the original post. Instead, the brunt of the conversation centered around the second post in the thread, in which Erec Smith (18 March 2018) responded:

> I am not aware of AAVE [African American Vernacular English] being used in a call. What's more, I am not very happy about it. I presented at C's on the inefficacy of code-meshing as a pedagogy and its utter negligence of kairos. What's more, as a black man, I find the use of code-meshing in the conference a bit gimmicky, cosmetic (as opposed to semantically or rhetorically relevant), and a little offensive. I appreciate code-meshed language in interpersonal communication and as a kind of genre, but the whole code-meshing movement is beginning to feel contrived. The term "blaxploitation" comes to mind.

Smith's critique of the 2019 CCCC CFP was multilayered. He began by criticizing code-meshing as a pedagogy before establishing his position "as a black man" and criticizing Young's—another Black scholar's—language as "gimmicky, cosmetic . . . and a little offensive." Then, after acknowledging appreciation for code-meshing in practice, Smith again criticized code-meshing "as a movement," presumably a scholarly and/or pedagogical one, by referencing "blaxploitation."

Smith was not just being provocative by criticizing code-meshing. There is serious discussion within writing studies and associated disciplines regarding the exoticization and reductive conceptualization of code-meshing as a communicative practice and pedagogical intervention (Guerra, 2016; Lee, 2017; Matsuda, 2014; Schreiber & Watson, 2018). Two of the first respondents to Smith's post, established scholars of African American and Latinx language and literacy, affirmed Smith's criticism of code-meshing as a pedagogy (Balester, 20 March 2018; Barajas, 19 March 2018). Smith (19 March 2018), however, followed up the first response by observing,

> Basically, many in rhet/comp, specifically proponents of code-meshing as a pedagogy, have "fallen in love" with themselves. They are so proud of how "woke" they are that they've forgotten that the rest of the world—professional environments, namely—do not yet appreciated (sic) meshed codes like they do.

At this point, Smith's (20 March 2018) comments were becoming increasingly more personal in their attacks on Young, pointing out in a subsequent

message that there was a history of personal insult between them:

> Does [the CFP] imply that Black people who do not code-
> mesh are performing against their own authenticity to placate
> White people? (This, by the way, is a charge hurled against
> me, personally, by Young on several occasions. To his defense,
> he hasn't done it in a few years.

A disciplinary listserv may not be the appropriate place for personal attacks but separating the personal from the political is complicated partly because Smith was interrogating more than the authenticity of Young's performance of his Black identity: he was also interrogating the conference and professional organization as well as an entire theoretical and pedagogical movement. This messy conflation fed into two concurrent and often entangled discussions—of code-meshing as pedagogy and code-meshing as practiced in the CFP—and to entangled criticisms of the appropriateness of Smith's criticisms of both (see Smith [2020] for additional discussion of these tensions and his chapter in this volume).

As arguments for and against Smith's criticisms piled up, Smith continued to engage with posters by asking questions, complementing, elaborating, qualifying, and making concessions, all the while defending his own position in post after post (Smith makes at least 25 posts across the various threads) that the CFP and code-meshing in general were gimmicks in the way that they caricatured Black authenticity, and that Black students needed to learn Standard American English (SAE) in first-year composition to be successful in later coursework and in their careers (20 March 2018). Those who are literacy program coordinators would recognize this rhetorical move as a common point of debate that plays out in writing programs, in writing centers, and across campuses.

Meanwhile, in the predominantly White space of WPA-L, the conversation began to give way to more racially problematic posts that missed the complexity of race involved in Young's CFP, Smith's criticisms of it, and the fact that these criticisms were being directed by one Black scholar at another Black scholar. In one case, a scholar glossed over that important latter nuance in declaring the CFP

> . . . annoying to read. It grated on me as performance—a
> choice that annoys me as much when a writer from the South
> I know adopts a "Southern Accent" she has never had as long
> as I've known her. It's playing to an audience. (Wyatt, 22
> March 2018)

One scholar fanned the flames by describing criticism of the CFP as "vitriol" (Knoblauch, 23 Mar 2018). Another scholar oversimplified the theoretical and

pedagogical implications of the debate by pointing out that their children code-meshed when they used slang (McLeod, 23 March 2018). And still another oversimplified the racial tension posed by the CFP in remarking, "I mean a little snark about a conference theme is pretty regular fare (not just for C's but in general), but this has seemed to go beyond the typical" (Reid, 23 March 2018). The mounting hostility to Smith's criticism ultimately led Smith to reiterate that he was a Black scholar responding to an issue that would most greatly affect Black students: "I think my understanding of all of this as a Black academic—which, again, I thought I explained—gives me a different take on the matter, if you'd allow for that" (Smith, 23 March 2018). The rising tension across these various threads was connected in part to the way WPA-L's format was ill-equipped to accommodate the debate's complexities.

As mounting criticisms of the CFP continued to ignore or oversimplify its nuances and those of the broader argument for code-meshing—not uncoincidentally via public attacks on a Black scholar's use of AAVE in a CFP—a graduate student eventually called out what they observed to be "a whole bunch of rhetorical gymnastics based on investment in and alignment with white supremacist discourses."[8] That criticism was quickly followed by a more established scholar accusing the graduate student of shaming people and recommending they watch conservative, anti-social justice YouTube videos (Goldstein, 23 March 2018), then by another established scholar confronting the graduate student by asking, "Are you implying then that I'm a white supremacist? Are you suggesting I'm not self-reflective or self-critical? Please, feel free to educate me on this matter" (Krause, 23 March 2018). The quickness with which scholars chastised this graduate student highlights that in addition to race, classism was always at play within WPA-L's discourse, surfacing when graduate students dared to peel back that discourse's veneer of respectability. In her post, Bernice Olivas (22 March 2018) connected critiquing the CFP's use of code-meshing to how the conversation itself performed a certain respectability politics:

> After reading through this thread, I wonder if there is a second conversation to be had here? If we are going to critique code-meshing as an acceptable language for a CCCC's CFP, then I think we also need to be talking about the performance of respectability politics and the ways academic writing and SAE perform respectability. I think the response to the CPF indicates that the topic of code meshing is very timely—

8   To protect their identities against professional discrimination, we have intentionally chosen not to cite by name and date of post-graduate students whose posts we include in this chapter.

> clearly our field is less comfortable with diverse linguistics at the academic table than many would like to think.

A pattern emerges across these threads that speaks to what many of the posts gloss over. In post-after-post, scholars of color announced their racial positionality, but the absence of this rhetorical positioning in the vast majority of posts illustrates the conversation was not adequately accounting for its own racial complexities, let alone the racial identities of Smith and Young. Observing this phenomenon, Iris Ruiz (23 March 2018) commented,

> I've never witnessed so many curve balls thrown in one conversation. There is a clear discomfort with the content and tenor of the CFP and the criticism being made, and let's be clear, there is discomfort with who is making those criticisms. Race is a complex code of metaphors, principles, contradictions, ideologies, and corporeal, and social circumstances/realities. I think we are witnessing that on this thread. This is the most honest representation of integration in practice . . . inclusivity in practice. On the stage, for all to see, we see the difficulty in talking back to the establishment as a racial minority, as one who struggles to claim a space within the world of academia, while also trying to claim that same space for others.
>
> I, for one, am happy to see this discomfort on display, for it is only through them that true progress can be made. Let's work through our discomforts. These conversations have to go beyond the all member event. They have to.

Ruiz's post reveals some subscribers' inability to listen to scholars of color as they problematize race as it relates to the teaching of writing and to their own lived and embodied experiences as people of color. The first of several caustic WPA-L conversations that became commonplace, it was nevertheless acknowledged by Ruiz as necessary; better to "see this discomfort on display" and collectively interrogate where it comes from and how we want to work through it as a discipline than to pretend it doesn't exist. What these threads evidence is an illusion of civility that ultimately falls prey to Smith's critique of proponents of code-meshing: writing studies wants to be "proud of how 'woke' [we] are," yet we cannot step outside of our own discursive habitus in order to examine the manner in which it is encoded by White supremacy, because we are embedded within a discipline that is from-the-start mired in White, heteronormative, patriarchal discourse (García de Müeller & Ruiz, 2017).

#WPALISTSERVFEMINISTREVOLUTION: SEXISM, NEXTGEN, AND VIEWPOINT DIVERSITY

I tried to engage with WPA-L. I used it to find participants for research projects I was doing. I shared suggestions for antiracist faculty development. I posted about the significance of positionality. I called out the championing of racist and conservative talking points. Though teachers and scholars contacted me off-list, most of my attempts to engage in debate on WPA-L were met with strawman fallacies that misrepresented my statements and ignored their explicitly antiracist content. While I never wish to stay silent in the face of injustice, I have no interest in engaging with those whose approach resembles demagoguery more than deliberation (Roberts-Miller, 2017). WPA-L is as entrenched in Whiteness and patriarchy as is the history of our discipline. It is a symptom of the exclusionary disciplinary epistemologies that have made it a mainstay in our field, but I don't think it is who we currently are. The folklore of WPA-L works the same way as the myth of a standard English: it convinces us that it confers access and opportunity where it does not. In the face of progress, people and institutions whose power is threatened will always try to pull us backward. We can better direct our energy toward teaching equitably and producing scholarship that moves our field forward.

– Mara Lee

Other actants in this particular network revolution are graduate students and emerging scholars, some of whom have seriously questioned the parameters of network participation on WPA-L. After all, the dynamics Mara Lee describes were not uncommon on WPA-L. One such burst of activity occurred in October 2018 in response to the "Rubrics to Assess Writing Assignments" query from Michelle LaFrance; after several responses from frequent WPA-L discussants (questioning or imputing assumptions about LaFrance's initial post), LaFrance (22 October 2018) responded (we abridge some of the comments):

BUT WOW, I'm feeling just a little "mansplained" here.

So, I'd just like to note that 1) I hold a PHD in the field and I have a pretty noteworthy academic appointment.

Also, 2) I asked for examples—that doesn't mean I've broken any sort of ideological code around our assessment norms.

I'd sure like to have taken all of your classes when I was still a grad student and new to our field, but since I'm just crossing off an item on my long to do list so that I can have a conversation that includes everyone at our current assessment table (including those who don't share our values), I'll say that it's

> exactly this sort of behavior that keeps many of us from ever
> posting to this list . . . there's no actual conversation starter
> here and no benefit of the doubt. Your responses suggest that
> I don't know what I'm doing and . . . frankly, it's insulting.
>
> Apologies if this makes me come off as—well, any of the
> things women who "talk back" are accused of. (And see, look
> at that—I'm apologizing for setting a boundary, if that's not
> gendered communication . . .) I really do appreciate each of
> your voices (at the right time) and pretty major contributions
> to the field, but, I'm done with the pile on.

The resulting discussion produced 162 messages, many of which replicated the very same "mansplaining" LaFrance called out in the above post, as men struggled to come to grips with their perpetuation of misogyny, suggesting how deeply encoded it is in our disciplinary network. This conversation is closely correlated with a corresponding Twitter conversation in which the hashtag #WPAListservFeministRevolution eventually became the "go-to" hashtag.

The #WPAListservFeministRevolution led to a collective response by nextGEN in November of 2018, in which they "recognize that the recent conversations on WPA-L are yet another manifestation of an oppressive discourse that created the exigence for nextGEN's founding in April 2018," then further note how "the culture cultivated on WPA-L directly impacts and, at times, even restricts the culture that is allowed to be cultivated on nextGEN due to the realities and consequences of misused professional power and privilege."[9]

Again, we see those who have not felt safe on WPA-L highlighting the need for serious attention to its dynamics and culture, ultimately inspiring the formation of the Working Group.[10] Furthermore, the nextGEN statement observes that the two digital-discursive disciplinary networks of nextGEN and WPA-L are, for better or worse, entangled in such a way that the culture of one impacts the other. While we might view the efforts of nextGEN, the Working Group, and the #WPAListservFeministRevolution through a decolonialist lens as acts of epistemic disobedience intended to transform our discipline's prepositional key through the formation of new, more intentionally crafted and explicitly antiracist and feminist digital-discursive networked spaces and practices, we must also recognize that such efforts were insufficient to the task of neutralizing WPA-L's toxic culture. Indeed, these two opposing epistemes entered into a kind of dialectical tension resulting in further incidents similar to those already analyzed.

---

9   See more context about the nextGEN listserv at https://nextgenlistserv.wordpress.com/listserv-to-listserv/.

10   For a dialogue between nextGEN and the Working Group, see Baniya, et al. (2019).

RACE/POWER/DISCIPLINARY OWNERSHIP:
THE "DUMPSTER FIRE" EXPLODES

> Like many graduate students, I joined WPA-L during my studies to stay abreast of developments in the discipline. During the first of several contentious discussions in the 2018–2019 school year, I was moved to point toward the privilege inherent in some of the posters' responses as they mansplained other accomplished scholars and dominated discussions in unproductive ways. As a first-year doctoral student at the time with zero standing, I faced a certain risk in stating how unacceptable that behavior was but did so anyway.

> For me, the resulting #WPAListservFeministRevolution on social media was a central hub of feminist mentoring practices I hadn't experienced on WPA-L. The community of people on social media embraced the conversations happening on the list, acknowledging hurt while also challenging us to be better, especially in terms of who we speak out for—White women in the discipline, and also our colleagues of color who have long suffered mistreatment.

> Graduate students like myself are aware of and are influenced by the behaviors happening on WPA-L and in surrounding social media networks. We are the future of this discipline, as we are told again and again, and we are learning who to be, how to act, and what to do with each of these movements and networks.

> – Mandy

In March 2019, a post entitled "The C's Chair's Address" started a flurry of 113 email responses in less than a week, reflecting a pattern of hostility and competition, rather than collegiality or support, similar to that in the aforementioned threads. The parent post of this discussion, written by Erec Smith, sparked everything from inflammatory retorts to genuine thoughtfulness. In that post, Smith noted that many activists "prioritized performance and expression of identity over concrete steps for social change" (19 March 2019). Smith explained an assignment in which he asked students to apply Jonathan Smucker (2017) to analyze part of Asao Inoue's (2019) CCCC Chair's Address, which Smith said accomplishes some goals (student empowerment and making societal changes toward respect for minorities) while failing to accomplish more activist goals. As with the previously discussed exchanges, this thread has object lessons for administrators who hope to adopt anti-racist approaches to their programs.

Some scholars of color were quick to enter the discussion to defend the address, which confronted issues of race and social justice related to teaching writing. One response by a graduate student expressed frustration with the initial post:

> What are you asking to sacrifice in our material/visceral/
> oppressed bodies when you reduce learning the tools that
> oppress as a necessary evil (that is basically your argument)
> to navigate "contexts"? . . . You seemingly want to ignore
> the power dynamics embedded in the work we do. No one
> is equating the severity of the industrial prison complex and
> police brutality to FYC [first-year composition]; but they are
> related because we carry these relations in our bodies in our
> classrooms, in our academic communities. . . . How do you
> have more white fragility than some of my white colleagues?

The level of angst the initial post caused this graduate student is communicated in the tone of this message. But also present in the questions the graduate student posed is a desire to better understand the reasoning of the initial post. However, as Mandy mentioned, such an engagement is not easily immune from backlash by the profession. Still, a response from Myrna Nurse (19 March 2019), another scholar of color, got more directly to the point in expressing frustration:

> I take exception to the patronizing perspective disguised as
> "good intentions" . . . The assumption that people of color
> don't have the necessary tools to hold forth . . . is already
> fallacious of who and what the people labeled "of color" are
> and have.

I understand the outrage at the overt KKK reference in the #WPAlistserv but the conversation was racist from the beginning. Look at the statistics. Look at our journals. White supremacy runs deep in our discipline. #WPAFeministListservRevolution more like #rhetcomprevolution

8:30 AM · 3/24/19 · Twitter for iPhone

17 Retweets 112 Likes

Figure 3.3. Tweet commenting on the reaction to the "Grand Scholar Wizard" post.

Many of the responses (most written by White academics) that followed this second response to the initial inflammatory post seemed to defend Smith's initial post. For example, one response thanked Smith and chided the others who did not respond in kind: "I also think we owe it to our profession to avoid ad hominem attacks and taking quotations out of context . . . Silencing this perspective (as opposed to giving it a fair hearing) is also silencing people of color" (Wolfe, 20 March 2019). The irony of this response is that it attempts to accomplish what it derides—silencing people of color—and is a perfect example of race-splaining: a White academic's voice taking up the issue of race between two people of color on their behalf. Other comments struck a similar chord and recast the initial response by the graduate student of color by saying he came "out rhetorical/exegetical guns ablazing" (Dickson, 21 March 2019). These comments in support of Smith's initial post were made to subsequent responses by scholars of color, sparking further discussion and serving as an ideal illustration of how WPA-L reached the limits of what could be worked out through "civil discourse." The network fell apart into sub threads and off list in spaces like Twitter, because of WPA-L's lack of systematic constraints.

One response applauded the graduate student's post and the courage it took to submit it to WPA-L:

> What the graduate student did in his long response as I see it is activism. In fighting for social justice publicly, as a marginalized body of a graduate student, he put himself at risk and he might have to pay a high cost professionally in how he will be perceived in academia, for example on the job market. (Diab, 21 March 2019)

Another response supported the graduate student and Smith's views on the difficult but important subject of identity politics and racism in writing studies:

> Both forms of critique from both men are valid and thought provoking. I'm a bit resentful that one is a man of color and that the other is a graduate student because that brings to this debate another set of circumstances and unwritten and unseen exigencies for further elaboration and discussion. Why won't our white, tenured colleagues come out with critiques? Sustained critiques or exegetics? Solutions? What do they or how do they respond to the address? What will they do about the biases in the field? How will they continue to be allies and/or accomplices in helping this field to move forward in a way that calls out the politics of citation, the inherent biases in the work

> we do, the exclusivity of the hiring processes, the exclusivity of
> the definition of rhetoric, the narrow conception of the field's
> genesis, the ways that POC constantly have to be the forerun-
> ners for social justice, etc? (Ruiz, 21 March 2019)

The high level of tension caused by the difficult race-centered conversation
also presented an opportunity for scholars of color to foist the underlying unan-
swered questions of inequality in the discipline back onto their White counter-
parts. This rhetorical move serves as another example of epistemic disobedience
employed to illuminate and disrupt the discipline's prepositional key as reflected
and reified on WPA-L. It does not come without consequence, however, as over
the next month longtime subscribers began to express both on and off list their
dismay with WPA-L and proceeded to unsubscribe, Latina Oculta included.
Others, like Mandy and Jennifer, chose to remain.

> **Jennifer:** As the First-Year Writing Coordinator and sole
> compositionist at my institution, I joined the WPA-L as a
> much needed, free resource. I was your average WPA-Ler—
> posting rarely, reading a lot but deleting more. I didn't give
> the listserv any kind of critical thought until that one evening
> when I read an email to the listserv that began, "Okay. Look
> fellas . . . ," and it changed my relationship to and feelings
> about the field.
>
> While the exchanges that took place on the listserv often
> horrified me, they also (not to be cliché) woke me up to the
> deeply embedded racism and patriarchy in our field that I
> knew were there (of course, how could we be immune?) but
> had never truly been named, called out, or responded to.
> Regardless of how ugly the discussions got, I always felt they
> were crucial ones to be having. I closely followed along with
> and participated in the #WPAListservFeministRevolution
> backchannel discussion, from which I learned a lot. I also nev-
> er stopped believing in the potential of the WPA-L as a (in)
> valuable resource. I tried to be a strong proponent of keep-
> ing the list (behind the scenes—I read all the materials put
> together by the WPA Reimagining Working Group, answered
> the surveys, cast my votes, etc.), but with a moderation board
> and clear guidelines for posting. I still feel this way and have
> deep gratitude toward the group who voluntarily took on the
> work of keeping this listserv alive but in a more sustainable,
> inclusive, and respectful way.

Holly: Because I did not train exclusively in writing studies as a graduate student, I did not come to WPA-L until a few years after I was in my first faculty position at a two-year college, where my English department had no WPA, Composition Committee, or any specific structure of managing the first-year writing program, I struggled the first few years to figure out how to meet the needs of the students in my classrooms and to support new writing instructors.

As our own program developed, and as I became more involved in disciplinary organizations, I began to understand the "networked" space of WPA-L more clearly—the relationships that people had with each other, and that the list focused on writing classes and writing programs in ways that were not specific to "administration." Over time, I also noted how WPA-L did not really meet the needs of two-year college English instructors (hence the TYCA listserv). And the posturing and combativeness of WPA-L became more obvious to me, and more disturbing. I saw the strong and ugly reaction to Vershawn Young's CFP for 2019 CCCC, and the ways some voices were silent, and others tried to intervene. The exit of many junior scholars and graduate students in the form of nextGEN struck me—-as did, frankly, the tepid response from WPA-L subscribers and the voices who had often been loudest when the announcement emerged.

I have mixed feelings about the levels of contribution I have made to try to add accountability and community standards to the list. Even as people subscribed and unsubscribed, the hegemony of the list within the field continued to filter into publications, into presentation opportunities, into academic positions—but it seems to have been largely a space that privileged White male scholars in secure tenured positions at selective or elite institutions.

WPA-L REIMAGINING WORKING GROUP AND THE FUTURE OF WRITINGSTUDIES-L

Through our dual framework of ANT and decoloniality, it becomes evident that the WPA-L functioned as an extension of broader systems and supersystems, the ideologies and practices of which the WPA-L reproduced. At the same time, this

framework elucidates the ways in which those of us who participated in the Re-imagining Working Group have also connected as a system of resistance, one that is itself connected with other systems of resistance. Though we authors, individually, come at this work from our uniquely situated experiences and positionalities, as well as distinctive and even seemingly competing epistemologies, our work, collectively, serves as a reminder of the power of coalition in the face of injustice.

The Working Group was a "loose collection" because it emerged in part from what became known as the "Grand Scholar Wizard" post, which clearly alluded to the Ku Klux Klan, and the lack of a clear mechanism for halting communications. Through a series of email exchanges between Ruiz, Maid, and Hassel, we began an effort to call for a mechanism that would not just enable intervention in extreme cases but establish clear, reasonable boundaries for participation. Ruiz's creation of a document to crowdsource volunteers to moderate and draft principles for engagement began a longer process now informing the establishment of WritingStudies-L.
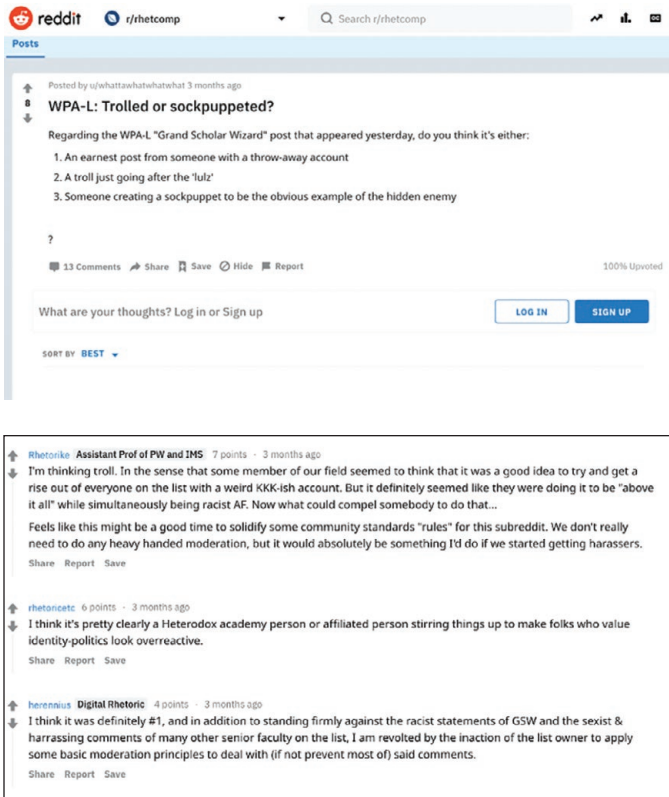

Figure 3.4. Reddit thread discussing the "Grand Scholar Wizard" post.

In this chapter, we have attempted to grapple with the complex and necessary work of adopting a multiple-theoretical and metacognitive lens to study the function of heteronormative networks and colonial spaces such as WPA-L. While we all agree WPA-L served for many as a valuable professional resource, our purpose has not been to recount its utility but instead to reflect upon it through an anti-singular disciplinary and theoretical framework to explore the complex creation and interaction of networks and the interplay of race, gender, power, and disciplinary transformation. We hope to have provided a "thin description" (Färber, 2014) of various events that led to a revolutionary disruption causing major changes in how WPA-L as an extension of the disciplinary network of writing studies proceeded with business as usual. We chose thin over thick description in that we focused "on tracing the elements creating connections, the forms of links and transformations, as well as the materiality involved" (Färber, 2014, p. 354).

We also chose at times to look beyond the limits of WPA-L to account for contours of this disruption as it occurred in various online network spaces, and to consider how such an exploration can accommodate theoretical complementarity. Through both content and structure, we blended both the collective view of our group with some of the individual positions and perspectives we have brought to the work of "disciplining" WPA-L. We hope that the interludes of our "WPA-L stories" have illustrated our motivations to participate in the transformative work.

What we can collectively say is that this desire for change led us to reimagine WPA-L, to transform our understanding and practice of leadership in day-to-day conversations, to act with respect for and appreciation of our differences. The frameworks we draw upon throughout this chapter, ANT and decoloniality, through their possibilities for self-reflection and epistemic exposure, have helped us with our administrative work in the Working Group and as chapter coauthors to press for an epistemic shift in our discipline. Much work, however, remains. We know, for example, that decolonial pursuits are still functioning on the margins of writing studies. We know that rhetoric and composition administrators do not always make space within their programs and departments for anti-racist conversations and programmatic changes or may grapple with resistance to such efforts. We continue to struggle with the difficulty of legitimizing decolonial research methods in a discipline deeply entrenched in Eurocentric hegemonic history (Ruiz & Arellano, 2019). We continue to be pulled, in good faith or otherwise, into debates over the legitimacy and necessity of antiracist research, scholarship, pedagogy, and activism. We continue to struggle, and rightly so, with the ways even those practices we assume to be equitable reinforce the entrenched Whiteness of our discipline and of academia writ large (Grayson, 2020).

Disciplinary identity has been a goal for writing studies for some time (Yancey, 2018). History shows that shifts occur according to transpositions in collective

consciousness and political climate as well as through advances in knowledge and technology, as is the case with WPA-L. However, disciplines also embody the collective consciousness of networked professionals and scholars (Foucault, 1969; Mignolo, 2009) and disciplinary change substantive enough to be considered a true shift in paradigm requires not only methodological, pedagogical, and representational movement but also ideological and epistemic reorientation and expansion.

We may not transform the entire field with these actions, but we have started the process. Reimagining WPA-L might provide an opportunity for all of us in writing studies to collectively interrogate and transform our discipline's White supremacist disposition, or, drawing upon the work of Latour (2013), its prepositional key. Resistance to demands for more just and equitable discourse on WPA-L via appeals to civil discourse evidences that writing studies' prepositional key is still—despite our discipline's "social turn" and advocacy for students' right to their own language—the modern, liberal, Western, White supremacist conception of civility, which involves a principal commitment to engaging in a free exchange of ideas through reasoned discourse with those who express opposing views, or at least tolerating others' discourse and views. While we're not arguing that toleration and reasoned discourse are bad, it is bad to value them over justice and equity, because doing so presumes that one doesn't need to actively strive toward the latter in order to make room for the former; that there exists an equal playing field upon which to engage in reasoned discourse and express opposing views; that toleration isn't literally dangerous because certain reasoned discourse isn't literally harmful to others; that civility is always the best way to work toward a more civil society, overlooking the ways in which civility as enacted in an unjust and inequitable disciplinary network is itself inherently uncivil.

In the absence of a clearly identified and maintained framework for interaction, all disciplinary spaces, even those as supposedly unofficial and undisciplined as the WPA-L, will default to the discourses that emerge from and reinforce the status quo. Whatever shape WritingStudies-L takes, and whatever the digital networking mechanism by which writing studies seeks to extend, enrich, or define its disciplinary identity, it must do more to explicate its values, beliefs, and practices in opposition to the tacit assumption that undefined values invite tolerance and civility. A reimagined listserv that is not explicitly decolonial cannot help but to function as a networked extension of colonialism.

IMPLICATIONS FOR EPISTEMOLOGICAL NETWORKS AND COALITIONS

If there is one thing that our collective network has learned from exposing the divisive exchanges on the now defunct WPA-L it is that exposing borders

between seemingly disparate theories is the same as exposing possibilities for coalitional epistemics and environmental justice. Breaking down and overcoming epistemological borders presents possibilities for creating coalitional knowledges and teaches people to think and act differently, administrate differently, think differently, write differently and even read differently. Within the scope of this collection, some of the epistemic coalitional possibilities rhetoric and composition administrators may take on in their programs and elsewhere include bridging gaps between critical race theory and decolonial theory, decolonial theory and ANT, postmodernism and modernism, rhetorical theories and decolonial theory. These types of knowledge coalitions are important for rhetoric and composition administrators to build within their programs—for example, in course curriculum, program assessment, program listservs, graduate student training, and professional development—given current demographic shifts in today's state and national demographics along with mandates for diversity, equity, and inclusion measures meant to accommodate these shifts. We have demonstrated these possibilities in both theory and practice in this chapter both figuratively and literally and the ways that they provide possibilities for direct justice in the areas of knowledge ecological futures for epistemic innovation and recovery through continued coalitional building.

REFERENCES

Anzaldúa, G. (2012). *Borderlands/La frontera: The new mestiza* (4th ed.). Aunt Lute Books.

Baca, D. (2010). *Mestizo scripts, digital migrations, and the territories of writing*. Palgrave MacMillan.

Baniya, S., Doan, S., Johnson, G. P., Kumari, A., Larson, K., Schwarz, V. M., Diab, K., Grayson, M. L., Grijalva, R. M., Hassel, H., Hendrickson, B., Hubrig, A., Messina, C. M., & Ruiz, I. (2019). Where we are: Dialogue and disciplinary space. A brief dialogue with members of the WPA-L working group and nextGEN listserv. *Composition Studies, 47*(2), 203-210. https://compositionstudiesjournal.files.wordpress.com/2020/01/whereweare_47.2.pdf

Bazerman, C. (1999). *The languages of Edison's light*. MIT Press.

Borrowman, S. (2005). We have common cause against the night: Voices from the WPA-L, September 11–12, 2001. In S. Borrowman (Ed.), *Trauma and the teaching of writing* (pp. 201-230). State University of New York Press.

Chen, C. (2018). *Enacting a networked disciplinarity of rhetoric and composition across disciplinary social spaces* [Unpublished doctoral dissertation], North Carolina State University. http://www.lib.ncsu.edu/resolver/1840.20/35240

Dobrin, S. I. (2011). *Postcomposition*. Southern Illinois University Press.

Dryer, D. B. (2019). Divided by primes: Competing meanings among writing studies' keywords. *College English, 81*(3), 214-255.

Dussel, E. (2003). *Philosophy of liberation.* Wipf and Stock.

Fanon, F. (2008). *Black skin, White masks.* Grove Press.

Färber, A. (2014). Urban ethnicity, world city, and the hookah: The potential of thick-thin descriptions in urban anthropology. In D. Brantz, S. Disko, & G. Wagner-Kyora (Eds.), *Thick space: Approaches to metropolitanism* (pp. 333-356). Transcript Verlag.

Foucault, M. (1969). *The archaeology of knowledge.* Éditions Gallamard.

García de Müeller, G., & Ruiz, I. D. (2017). Race, silence, and writing program administration: A qualitative study of US college writing programs. *WPA: Writing Program Administration, 40*(2), 19-39.

Grayson, M. L. (2019). *Response to rhetorics of White supremacy on the WPA-L: A statement from the NCTE/CCCC Jewish Caucus.* https://mailchi.mp/5f38a8a0f0f7/response-to-rhetorics-of-white-supremacy-on-the-wpa-l

Grayson, M. L. (2020). *Race talk in the age of the trigger warning: Recognizing and challenging classroom cultures of silence.* Rowman and Littlefield.

Green, N. (2018). Moving beyond alright: And the emotional toll of this, my life matters too, in the writing center work. *The Writing Center Journal, 37*(1), 15-34. https://www.jstor.org/stable/26537361

Guerra, J. C. (2016). Cultivating a rhetorical sensibility in the translingual writing classroom. *College English, 78*(3), 228-233.

Horner, B. (2007). Redefining work and value for writing program administration. *JAC, 21*, 163-84. https://www.jstor.org/stable/20866772

Inoue, A. B. (2016). Friday plenary address: Racism in writing programs and the CWPA. *WPA: Writing Program Administration, 40*(1), 134-154. http://associationdatabase.co/archives/40n1/40n1inoue.pdf

Inoue, A.B. (2019). Friday plenary address: How do we language so people stop killing each other, or what do we do about white language supremacy?. *College Composition and Communication, 70*(2), 352-369.

Kuhn, T. (2012). *The structure of scientific revolutions* (5th ed.). University of Chicago Press.

Latour, B. (2013). *An inquiry into modes of existence* (C. Porter, Trans.). Harvard University Press.

Lee, J. W. (2017). *The politics of translingualism: After Englishes.* Routledge.

Lugones, M. (2010). Toward a decolonial feminism. *Hypatia*, 25(4), 742-760.

Massumi, B. (1997). Requiem for our prospective dead (Toward a participatory critique of capitalist power). In E. Kaufman & K. J. Heller (Eds.), *Deleuze & Guattari: New mappings in politics, philosophy, and culture* (pp. 40-64). University of Minnesota Press.

Matsuda, P. K. (2014). The lure of translingual writing. *PMLA, 129*(3), 478-483. https://doi.org/10.1632/pmla.2014.129.3.478

Mignolo, W. D. (2009). Epistemic disobedience, independent thought and de-colonial freedom. *Theory, Culture, and Society, 26*(7-8), 1-23.

Miles, L. (2007). Rhetorical work: Social materiality, kairos, and changing the terms. *JAC, 27* (3-4), 743-758. https://www.jstor.org/stable/20866810

Mueller, D. (2012). Grasping rhetoric and composition by its long tail: What graphs can tell us about the field's changing shape. *College Composition and Communication, 42*(1), 195-223.

Mueller, D. (2017). *Network sense: Methods for visualizing a discipline*. The WAC Clearinghouse; University Press of Colorado. https://doi.org/10.37514/wri-b.2017.0124

nextGen Listserv. (2018, November 18). Re: Listserv to Listserv: A Response from next-Gen. https://lists.asu.edu/cgi-bin/wa?A2=ind1811&L=WPA-L&P=R144325&1=W-PA-L&9=A&J=on&d=No+Match%3BMatch%3BMatches&z=4

Pantelides, K. (2015). Metagenre on the WPA-L: Transitional threads as nexus for micro/macro-level discourse on the dissertation. *Composition Forum, 31*. https://compositionforum.com/issue/31/metagenre.php

Quijano, A. (2003). Coloniality of power, eurocentrism, and Latin America. *Nepantla: Views from South, 1*(3), 533-580.

Roberts-Miller, P. (2017). *Demagoguery and democracy.* The Experiment.

Ruiz, I. D. (2017, March 29). *A decolonial conference review: Meditations on inclusivity*. Latino Rebels. https://www.latinorebels.com/2017/03/29/a-decolonial-conference-review-meditations-on-inclusivity-and-4-cs-17-in-portland-oregon/

Ruiz, I. D., & Arellano, S. C. (2019). *La cultural nos cura*: Reclaiming decolonial epistemologies through medicinal history. In D. Baca & R. Garcia (Eds.), *Rhetorics elsewhere and otherwise: Contested modernities, decolonial visions* (pp. 141-168). National Council of Teachers of English.

Ruiz, I. D., & Baca, D. (2017). Decolonial options and writing studies. *Composition Studies, 45*(2), 226-229.

Russell, D. R. (1997). Rethinking genre in school and society: An activity theory analysis. *Written Communication, 14*(4), 504-554. https://doi.org/10.1177/0741088397014004004

Schreiber, B. R., & Watson, M. (2018). Translingualism ≠ code-meshing: A response to Gevers' "Translingualism revisited." *Journal of Second Language Writing, 42*, 94-97.

Scott, T., & Welch, N. (2014). One train can hide another: Critical materialism for public composition. *College English, 76*(6), 562-579. https://www.jstor.org/stable/24238203

Smith, E. (2020). *A Critique of anti-racism in rhetoric and composition: The semblance of empowerment.* Lexington.

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples* (2nd ed.). Zed Books.

Smucker, J. (2017). *Hegemony how-to: A roadmap for radicals*. AK Press.

WPA-L Archives. (2018, April 5). *Announcing nextGEN graduate student listserv!* WPA-L Archives. https://lists.asu.edu/cgi-bin/wa?A2=ind1804&L=WPA-L&P=R249040&1=W-PA-L&9=A&J=on&d=No+Match%3BMatch%3BMatches&z=4

Yancey, K. B. (2018). Mapping the turn to disciplinarity: A historical analysis of composition's trajectory and its current moment. In R. Malencyzk, S. Miller-Cochran, E. Wardle, & K. B. Yancey (Eds.), *Composition, rhetoric, and disciplinarity* (pp. 15-35). Utah State University Press.

Ruiz, Oculta, Hendrickson, Grayson, Hassel, Palmquist, and Olejnik

Young, V. (n.d.). *Call for program proposals 2019: Performance-rhetoric, performance composition* [Pre-Conference Communication]. 2019 Conference on College Composition & Communication Annual Convention, Pittsburgh, PA, United States. Retrieved April 4, 2023, from https://cccc.ncte.org/cccc/conv/call-2019

APPENDIX A: WPA-L PARTICIPATION GUIDELINES JUNE 3, 2019, DRAFT

The guidelines can be viewed at https://sites.google.com/view/wpa-l-change-work/home.

The proposal was adopted by list subscribers through a vote in July 2019, though not without pushback by certain "regulars" on the list.