

REPROGRAMMABLE RHETORIC

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*Critical Making Theories and Methods in
Rhetoric and Composition*

EDITED BY
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SECTION 2

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THE WOMAN WHO TRICKED THE MACHINE

Challenging the Neutrality of Defaults and Building Coalitions for Marginalized Scholars

Cana Uluak Itchuaqiyaq

Virginia Tech

There once was a woman who lived at the margins and who felt lost and alone. She decided to make a map to find others who also needed support, that way she could be part of a group of friends and would no longer be an outsider. However, she did not know how to make a map on her own; she needed help. She found a machine and asked if it could make a map that showed where she and her friends were.

“All you need to do is feed me the right kind of information and follow my instructions, and I will make you a good map that shows everyone and their friends,” the machine said.

Elated, the woman gathered the right kind of information and fed it to the machine, careful to follow the machine’s instructions diligently. When the machine was done eating, she waited for the promised map. She was excited to finally have a map that showed her place among others, and to know where she could find support. The machine, satisfied after digesting all the information, finally gave her the map. The woman studied it, looking closely to find the place where she was on the map. She could not find herself and she could not find her friends. Instead, all she saw were the names of people at the center, large and bold on the map.

Anni, she thought, *surely this isn’t right*. This machine had promised to make a map that would show everyone but had made a map that made her feel more lost and alone than ever.

She decided to try again, double-checking that she fed the machine all the information carefully and according to its instructions. The map stayed the same. The machine tried to convince her that she was taking this map too personally. The woman showed the map to a passerby, and they found themselves and their friends on the map right away.

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“Maybe you’re just too far out at the margins to be on this map,” they said.

“But I *am* here, just the same as you,” she replied, exasperated.

Finally, the woman realized that the machine was built to only highlight those people located at the center, and that she must trick it into showing herself and her friends located at the margins. She realized that she must gather a list of her friends and somehow force the machine to make their names the prominent feature of the map. She hid the list inside the packet of information she had been feeding the machine, and carefully fed the machine once again. The machine gobbled this information up and gave her a new map. She studied it, and her eyes grew wide.

“There I am!” she exclaimed, easily finding herself on the map.

“There are my friends!” she said with relief.

Aarigaa, she thought, and no longer felt like she was lost, alone, or an outsider.

“See, I told you I make good maps,” the machine gloated, and the woman smiled.

BUT I AM HERE, JUST THE SAME AS YOU: TECHNICAL COMMUNICATION AND PARAMETERED REALITIES

As the above story illustrates, programs are not neutral. Default settings pretend at neutrality for the “average user”—but that assumption is based on cultural expectations. John Cheney-Lippold (2017) describes how HP faced backlash for their computer’s inability to easily recognize black skin tones with their facial recognition software. This issue, stemming from the computer’s built-in settings, demonstrates a cultural phenomenon: the presupposition of whiteness attached to users of technology and, by extension, makers of technology via “seemingly neutral technological and infrastructural projects with (often white supremacist) racial logics at their most ground level” (18). If we view technology (and its accompanying technical communication) as a method of telling stories about the users, relationships, purposes, and priorities that exist within our society (refer to Legg and Sullivan [2018] for discussion of technical communication’s relationship with story), what story does the HP computer tell? What story does the map-making machine tell? What stories need to be told? This chapter examines how critical making can act as a bridge between critical inquiry and technological innovations for social justice activism in technical communication. Specifically, this chapter demonstrates how I, an outsider in academia who felt lost and

alone, became a “maktivist” (Mann 2018) and figured out how to trick a mapping program into showing me where the coalitions supporting multiply marginalized and underrepresented scholars—scholars like me—were in my field. While this study focuses primarily on technical communication scholarship, the coalitional map-making process that is described can (and should) be replicated in other fields, such as rhetoric and composition, in order to determine what coalitions of support exist for marginalized scholars.

Technical communicators are called to act in collaboration with makers in designing communication that transmits and shapes reality (Miller 1979). Through a recognition of the rhetoric implicit within the default settings of the programs technical communicators interact with in their work, we can better exert our authorial agency (Colton and Holmes 2018; Slack, Miller, and Doak 1993)—and even act as makers—via customization of these programs in order to promote more equitable outcomes. Users are often tricked into believing programs are interactive because of the various settings choices offered—which they are—but only within the program’s own defined parameters. In other words, we are persuaded by the rhetoric of the interface via a procedural enthymeme where “we convince *ourselves* that we are actively making decisions about how to participate in a given system when, in reality, we accept options made apparently available to us from a set of constrained possibilities” (Brock and Shepherd 2016, 21). This type of persuasion, a tactic of assimilation into the reality offered by the program, makes us at once dependent on the program (to perform a task) and at the mercy of the program. Aaron Beveridge and Nicholas Van Horn state in their chapter within this collection, “Data-driven research often requires that researchers employ an inventive *maker* approach,” which highlights the fact that technologies are constructed, parametered realities that can be directed, or manipulated, for executing unintended tasks. Ian Bogost (2007) states, “Interactivity guarantees neither meaningful expression nor meaningful persuasion, . . . choices do not necessarily entail all possible choices in a given situation; rather, choices are selectively included and excluded in a procedural representation to produce a desired expressive end” (44). However, an aspect of critical making is the recognition of what is and what isn’t possible within the defined parameters of a program. This critical making happens when one is able to recognize a program’s parameters as well as imagine potential workarounds, or hacks (in the DIY/reverse engineering sense as Mann [2018] describes), to redefine the possibilities within that system. This chapter argues that small changes and simple hacks can shift the paradigm inscribed into

the program by its manufacturer and change the meaning of the results produced by the program. This chapter describes the customization process the author followed in order to change how an existing mapping program performed, yielding a product that highlights coalitions of support for multiply marginalized and underrepresented (MMU) scholars within the field of technical and professional communication (TPC) rather than a map that simply highlights scholars with power.

Critical race theorist Richard Delgado's multiphase citation analysis project in civil rights literature discovered that an inner circle of twenty-six white men were cited most frequently by authors. Once he called this practice out (1984), he found that the subsequent changes to citation practices were problematic (1992). Instead of meaningfully incorporating MMU scholars into work, Delgado found that many were cited in what he identified as marginalizing ways (1350). Delgado's study may raise a few questions for the reader, such as: What are the citation practices like in our field? Do we have our own version of an inner circle? Technical communication is linked deeply to issues of social justice, especially with regards to how our work affects MMU populations. Much like Delgado, technical communication scholars Rebecca Walton, Kristin R. Moore, and Natasha N. Jones (2019) recognized a theme in the justifications used for not incorporating more minority and marginalized voices in TPC scholarship: "There are just not enough Black, Indigenous, minority, transgender, or scholars with disabilities, etc. in our field" (169). In response to this pushback, the authors provided a list of eighty-six MMU scholars alongside a strong call to amplify these voices in our classrooms and in our scholarship.

There have been multiple studies explicitly concerning citation in TPC scholarship (Smith 2000a, 2000b, 2003; Smith and Thompson 2002). However, these studies focus broadly on citation patterns related to topics and neglect to discuss issues of diversity in citation (in terms of the identity of the cited authors). Though little research exists regarding the impact of citation practices in TPC scholarship upon issues related to diversity and inclusion, there does exist established, if not formally written, parameters of what is expected in citational work in TPC. For example, *Communication Design Quarterly* reviewer guidelines ask, "Are there any sources the reader should be citing (but is not) in examining the ideas covered in the manuscript?" What's important to note is that this question places the onus on reviewers to decide which *relevant* materials *should* be cited. Emily January Petersen and Rebecca Walton (2018) state, "In social justice scholarship, gaps and silences are important sites of study to investigate who is left out of discourse and decision

making, how silence functions as a power strategy, and which groups might need recognition for work already accomplished” (423). One method of revealing the gaps and silences in our field is to thoroughly investigate inclusion in citation practices. Delgado (1992) asserts that his research is not aimed to condemn his colleagues, rather he hopes that his research “will provide the occasion for mainstream writers who recognize themselves in its pages to reevaluate their scholarly practices with respect to insurgent scholars. At the same time, I hope it will assist insurgent scholars in articulating their criticisms of unregenerate attempts to keep them on the margin” (1351). As our field looks for more ways to enact social justice in our scholarly practices—ways that move beyond discussions of diversity towards actually making our field more inclusive (Williams and Pimentel 2012)—meaningfully incorporating scholarship from current and future members of Walton, Moore, and Jones’s (2019) MMU “list” through our citations is an action attainable by all.¹

While a systematic investigation of inclusion in our field is necessary—that is, an investigation about how it *feels* to be a diverse body in our field—there does not exist an easy method to meaningfully perform this investigation. One potential method might ask MMU scholars how often their presence in our field has felt erased, objectified, or even risky. However, just answering those types of questions in an honest manner involves emotional labor and real risk of further marginalization. For example, I have had well-meaning people ask about my experience as an Inuit scholar in a predominately white field, but then turn on me when my stories are negative. (Now, all I say is, “It’s so *interesting*”—but I mean “interesting” in the same way that my mom taught me to discuss food I didn’t like.) One method that can assist with such an investigation is to map the networks of support that MMU scholars create with other MMU scholars and with allies/accomplices.

Building coalitions—essentially building a network, however large or small, of support—is integral to social justice work, especially activism that calls for shifts in paradigms upheld by institutions invested in tradition. If one is to make social change, finding and attracting like-minded individuals and organizations also dedicated to making that change is paramount (Chávez 2011). In the story about the map machine, the woman needed a map to find others who were also outsiders in order to create a coalition of support. Karma R. Chávez (2013) asserts that “women of color feminists have long advocated for the necessity of coalitional politics to address oppression and power at its roots and to utilize difference as a resource rather than a hurdle to be overcome” (7). As an Inuit scholar, I come from a highly underrepresented population

in academia and tend to seek other BIPOC (Black, Indigenous, and people of color) scholars to form a community of support. It happens almost instinctively when we enter a classroom or academic space: We scan the room, and *if* there are any other BIPOC individuals, we tend to gravitate towards one another. For example, I attended Dr. Natasha Jones and Dr. Miriam Williams’s Narrative Inquiry workshop at the 2019 Association of Teachers of Technical Writing conference and performed this auto-scan when I entered the room. When the twenty or so workshop participants were instructed to break into small groups, the majority of BIPOC participants (including myself) formed a large group silently and automatically. These groups are born out of a still-present need for security² and are formed via glances and low-key nods and smiles. Often occurring behind the scenes, coalition-building involves an understanding of the rhetorical situation and using it in building bridges with allies (Chávez 2011). Not only are BIPOC and other marginalized scholars seeking one another out for building coalitions of support, but they are also looking to allies for support. Citational maps that highlight MMU scholars, and those that cite MMU scholarship, are a useful tool in MMU coalition-building because, like the woman in the story, sometimes you just need to know where your friends are.

Using mapping techniques to show the relational aspect of MMU citation—who is citing MMU scholars and how frequently—is one method to demonstrate how inclusion efforts are enacted within common scholarly practices. Mapping the physical locations of coalitions of support for MMU scholars and using critical cartography methods is not a new idea to technical communication or rhetoric and composition (Faris and Selber 2013; Ridolfo 2020; Sullivan and Graban 2010; Unger and Sánchez 2015). However, most of the existing mapping research focuses on “marginalized” topics, like queer rhetorics, rather than centering on marginalized scholars themselves. Regardless, this vein of mapping research indicates that locating potential support is key to coalition-building. Like the story illustrates, while existing mapping shows author publication rates and scholarly coalitions bound together through citations and keywords, they are designed to only highlight information that fits neatly within the program’s parameters. In other words, because the programs are designed to report back only information contained in the data used to make the map, such as bibliometric data, “inner circle” citation issues are not easily visible. This limitation occurs because demographic data is not meant to be inputted into the program. An interface’s “educational” effect is the enactment of colonial structures that train users to carry out certain prescribed

procedures in order to carry out desired tasks (Selfe and Selfe 1994). Cynthia L. Selfe and Richard J. Selfe discuss computer interfaces as “maps that enact—among other things—the gestures and deeds of colonialism, continuously and with a great deal of success” (482).

In this chapter, I discuss the use of the citation mapping program VOSviewer (2020) to make coalitional maps. Though entering data into the program according to the available data settings within its interface, it is implied that the user should not consider demographics (figure 3.1) when making their maps. One is taught to trust the interface as presenting solutions to their needs, and not critically examine how the “user-friendliness” of an interface masks the limited choices presented within that space. Through this sort of training, the interface becomes a site of forced assimilation into a particular reality. Because a program’s code is rhetorical and culturally based, issues like bigotry can affect how the program operates and perpetuate oppressive outcomes like erasure (Bogost 2007; Brock and Shepherd 2016; Noble 2018). Safiya Noble (2018) states, “While we often think of terms such as ‘big data’ and ‘algorithms’ as being benign, neutral, or objective, they are anything but. The people who make these decisions hold all types of values, many of which openly promote racism, sexism, and false notions of meritocracy” (1–2). Critical making provides a way to resist such structures and force programs to perform outside of their defined parameters. Matt Ratto describes critical making as “embedded in practices of socio-technical reflection and critique, [providing] the possibility for truly innovative thinking and making, the result of which is not just more of the same but includes novel and more comprehensive understandings as to the relationships between social life and technical work” (2011, para. 6). My hack uses the mapping program’s interface to force the “neutral” program to reveal the demographic context that is left out of traditional citation mapping. This hack is simple and requires no coding skills. To do this type of critical making, one must simply trick the program as the woman in the story does. The first step in this simple critical making process is to locate the barriers written into a program. These barriers, such as the inability to input demographic data, are often not obvious and require the user to critically consider the interface to determine what’s missing or what’s unavailable. The next step is to locate gates, or avenues of input. These gates may be obvious, such as the thesaurus file input in figure 3.1, or can be located within the program’s file settings or preferences. It is important to understand the mechanisms of gates (such as how information must be organized in the thesaurus file) in order to determine how to repurpose them. By locating barriers and

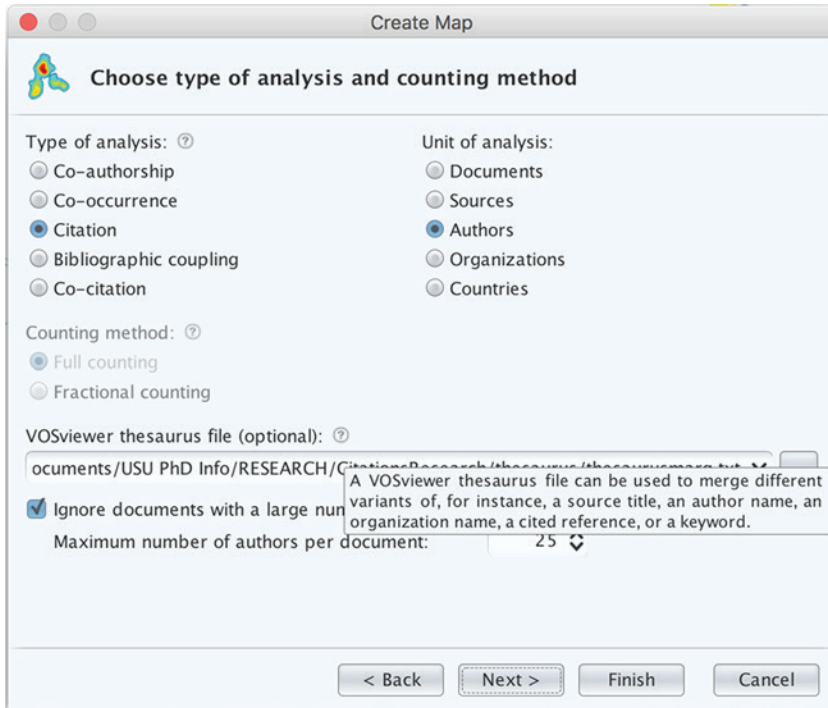


Figure 3.1. Screenshot of VOSviewer interface showing customization options. The dialogue box displaying the description of optional thesaurus files is visible.

gates, one locates both the problem and the solution to a critical making technique. It is much easier to identify how to get past a fence when you know what kind of fence it is and where its gates are located.

HOW THE WOMAN TRICKED THE MACHINE

As you might have guessed, the woman in the story is based upon my own experiences attempting to use citation data to find coalitions of support during my graduate program. Being a BIPOC scholar often comes with multiple vectors of precarity and frustration (Steele 2010). Like the woman in the story, I desperately needed a way to find other BIPOC scholars so that I didn't feel isolated. I also needed to find ally-scholars who demonstrated *through their scholarly practice* (instead of merely voicing) that they valued the ideas and arguments generated by scholars like myself. If I needed a guide to potential coalitions of support, such as a citation map, I knew that others would need it, too.

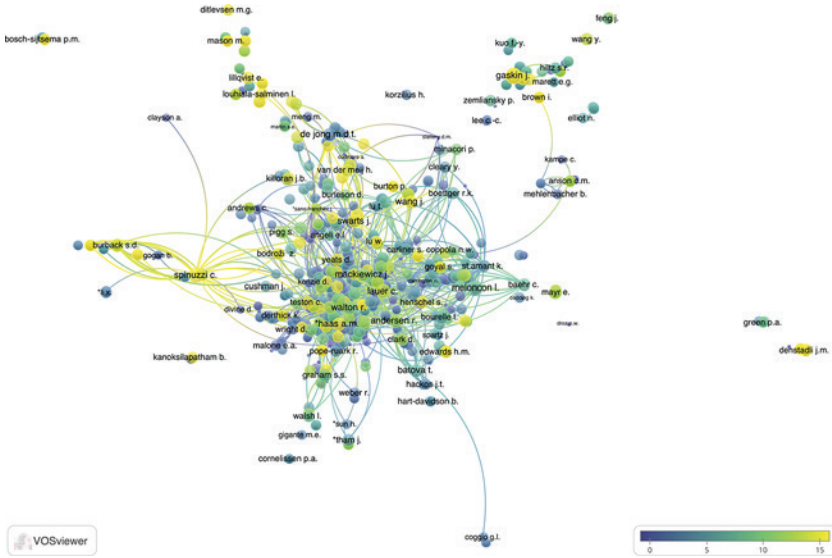


Figure 3.2. Sample citation map from VOSviewer featuring TPC authors linked through citation in five TPC journals since 2000. This map contains only authors who fit the user-defined thresholds: minimum two publications and minimum zero citations. The different size nodes indicate higher frequencies of citation. The node colors indicate the average number of citations attributed to each author. The interactive feature of the live version of this map would allow you to zoom in and/or click on different authors to see connections more clearly (as shown in figure 3.3).

Citation mapping is the process of visually representing relationships between authors, publications, and citation practices. Citation maps are made using downloaded bibliometric data collected from abstract and citation databases like Scopus. This data is then uploaded into mapping programs, like VOSviewer, in order to make interactive maps. VOSviewer is a mapping program available for free online that visually identify networks within bibliometric data. These networks, or clusters, act as “solutions” to problems like, “Which authors have a relationship through direct citation in TPC journal scholarship since 2000?” (figure 3.2³). VOSviewer maps are interactive, so users can select a specific node, like an author’s name, to highlight its associated relationships.

Although generating maps in VOSviewer is relatively simple, it requires a lot of finessing and preparation in order to make these maps meaningful. The first step is to choose what the nodes represent. One method to help with this step is to ask, “What is the subject of the map?” For example, for the question above (Which authors have a relationship through direct citation in TPC journal scholarship since 2000?), *authors*

would be the subject of the map and therefore should be the nodes. As the number of an author's publications increase, the larger their node becomes. The next step is to determine the relationship between the nodes, which are represented by lines that vary in width depending on the links strength. In my map examples, the purpose is to visualize coalitions through citation, so the lines between the nodes represent a direct citation relationship between authors. It is important to point out that in VOSviewer the map does not distinguish between "parent" and "child" publications. In other words, the lines on my map indicate that either/both Author A or Author B has cited the other in their published scholarship. One has a limited number of customizations within the VOSviewer's interface but can make some customizations such as using color to indicate information like publication dates or number of citations. In conducting my citation mapping research, it became apparent that the maps VOSviewer was built to make could not easily highlight the citational relationships of MMU scholars. Through the development of critical making strategies, the possible customizations in VOSviewer can be increased through tactics such as repurposing thesaurus files. Much like the woman in the story, I tricked the program into indicating which nodes represented MMU scholars. What I did was simple: I wrote a basic thesaurus .txt file that changed the appearance of MMU scholars' names by adding an asterisk (figures 3.2 and 3.3). This addition of an asterisk to their names visibly differentiates them from other authors. If one were to rely on just the standard options of this mapping program, the only way to differentiate authors would be via their individual publication statistics, which makes their names and nodes bigger, as well as changes to the meaning of their node's color to either indicate numbers of citations (as in figure 3.3) or the average year of publication.

My citation mapping study aims to map MMU scholar networks and therefore relies on representing authors accurately. There are two identifying markers that my study is concerned with: name and MMU status. However, authors sometimes publish using different versions of their name. For example, technical communication scholar Natasha Jones has published as Natasha Jones and Natasha N. Jones. Because bibliometric data condenses names using initials for first and middle names, Natasha Jones is categorized under "N. Jones" and "N. N. Jones." Fortunately, programs like VOSviewer are built to allow users to edit the names of nodes within the map. It is recommended that users "clean" their data through creating a thesaurus file that acts as a find-and-replace function within the mapping program. A thesaurus file is necessary to tell the mapping program to combine the bibliometric data for "N. Jones" with

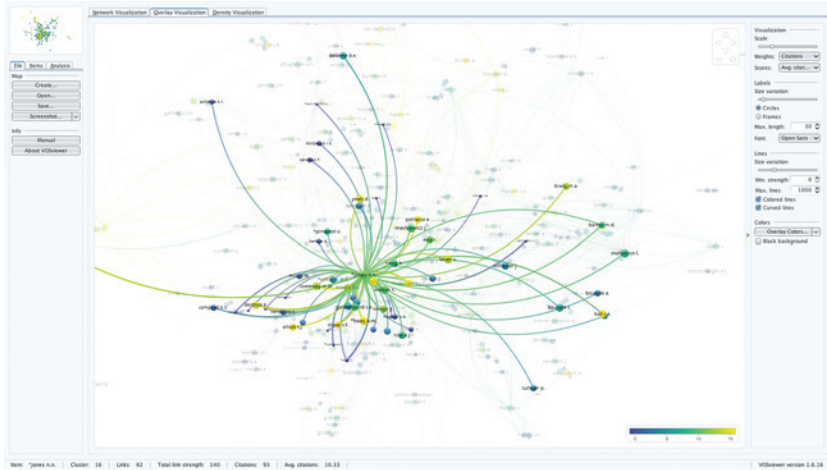


Figure 3.3. Screenshot of the VOSviewer interface displaying the citation coalition of technical communication scholar Natasha N. Jones. Note the asterisk (*) next to the names of MMU scholars. This image shows a zoomed-in version of the map from figure 3.2. The node colors indicate the average number of citations attributed to each author. Note that some nodes connected to Jones are not visible at this level of zoom.

the data for “N. N. Jones” and produce a single node that represents all that data together: “N. N. Jones.” In other words, all the publications, citation relationships, co-authorship relationships, keywords, and abstracts that were filed under Natasha Jones and Natasha N. Jones, will now be filed only under “N. N. Jones.” It is through hacking this “cleaning” feature that MMU authors’ names can be differentiated from other authors. In order to make MMU author names distinct on the map I changed how the names themselves were written. By default, authors’ names are displayed in the following format: “lastname a.b.” I used a thesaurus file to subsume “jones n.” citations into “jones n.n.” citations *and* to change “jones n.n.” to read as “*jones n.n.” to indicate her status as an MMU scholar.⁴ This may seem like a minor change—and, really, it is—but it is a change that completely shifts the meaning of the maps created in VOSviewer from one that highlights those who have high publication statistics to one that also highlights MMU scholars.

Like was discussed, the second identity marker used in my citation mapping study was the author’s status as MMU scholar. Because marginalizing factors like non-white racial identity, disability identity, and LGBTQIA2+ identity can be deeply personal, invisible, and stigmatized in society leading to (un)intentional oppressive outcomes (Bonilla-Silva

2018; Cox 2019; Delgado and Stefancic 2017; Del Hierro, Levy, and Price 2016; Samuels 2003), it is important to let scholars self-identify as members of any number of these groups. Walton, Moore, and Jones (2019), in recognizing a need to compile a listing of minority and marginalized voices in TPC scholarship, “developed through a snowball approach that requested both permission and recommendations of additional scholars. [They] developed the collection of scholars here to signal the multiply marginalized and underrepresented groups in our field. These groups include colleagues who are racial and ethnic minorities; colleagues who are lesbian, gay, queer, transgender, or bisexual; colleagues with disabilities and colleagues who are neurodiverse; among others” (171). Their list of eighty-six MMU scholars in the field⁵ is a useful resource that documents scholars who gave specific permission to be publicly acknowledged as such. Applying this MMU list to the list of authors in my map through adding an asterisk to their name in a thesaurus file is an act of critical making and is an effective way to highlight authors as multiply marginalized and underrepresented in an ethical manner. It is important to note that using a thesaurus file to add a visual element to MMU names retains the functionality of the standard VOSviewer features. This move demonstrates that critical making is a useful ally to technical communication’s interest in enacting social justice activism because it at once acknowledges the moral responsibility of nonhuman agents (Johnson and Johnson 2018) and answers the call from David Gaertner’s 2019 keynote speech about the maker movement and its relationship with marginalized identities at the Digital Humanities Summer Institute Congress asking, “How can we reorient our politics of citation so that Indigenous peoples and people of colour figure more prominently in our critical genealogies? How can we use the tools of [Digital Humanities] itself to amplify those voices and disrupt the predominantly white hand of techne?” (para. 16).

THE WOMAN WHO FOUND A MAP

Once there was a woman who lived alone at the margins. One day she made a map that showed where she could find the other people who were located at the margins. Encouraged by this map, she decided to set forth to find them and ask if they would like to travel with her on the long and risky journey to the center. She always wanted to go to the center but was a little scared to go alone because there were so many obstacles along the way.

Following the map she made, she met another person from the margins who had a lot of important things to say but just needed someone to listen.

“I’ll listen to you,” she said, and she sat down and listened and learned many things she hadn’t thought of before. It turns out that not all people living at the margins are the same! She thanked her new friend for sharing their knowledge with her and asked if they wanted to join her in the journey to the center.

“I’d love to come,” they said, and together they looked at the map and decided where to go next.

The two became three, then four, then five, and so on. The friends traveled together, slowly inching their way toward the center of the map. They helped one another move around or even tear down the obstacles they encountered along the way. They worked together to build bridges over large chasms that were once impassable. On their journey, they met a lot of kind people who were from the center and whose locations were shown on the map. These allies listened to their stories about living at the margins and how the woman and her friends wanted to get to the center.

“Thanks!” the kind people said after hearing their stories. “What can I do to help get you to the center?” they asked. The allies wanted to become accomplices!

The woman and her friends told the kind people that listening to and believing their stories about the margins was a great way to help, and that sharing these stories with others (with proper attribution, of course!) also helped. The friends asked their accomplices to hold open the gates they encountered and help tear down the obstacles that were blocking the way to the center so that others may follow the friends’ path more easily. The accomplices happily agreed to do this work.

On an on the friends traveled, following their map and clearing the way on their long journey toward the center.

THE END

Critical making offers technical communication a rich avenue for problem solving. To be honest, it really wasn’t until I started making citation maps and wondered about how to highlight MMU scholars on these maps that Chávez’s (2011, 2013) and Walton, Moore, and Jones’s (2019) concepts about coalition building were brought to light. Through this process, I was better able to understand how seemingly benign things

like what is and isn't offered as a setting in a program can be complicit in perpetuating oppressive norms. These concepts were not new to me, but their meaning—their *true* meaning—was veiled by my own inexperience and lack of critically tinkering with their on-the-ground expressions. By identifying what was missing within a mapping program, I was able to clearly recognize the fences installed into the program itself and discover successful workarounds through existing gates.

Much like Delgado (1984, 1992) found, sometimes segregatory citational practice is intentional. However, sometimes it acts like a default setting where authors tend to cite the same authors because it is just how it has always been done (Hemmings 2011), and authors have been trained not to question it. Likewise, the defaults of the mapping program I used to make my maps perpetuate inner circle citation issues instead of challenging them. By adding the asterisk—a simple but rhetorically powerful change—I changed the meaning of the map from one that identifies power to one that identifies coalitions of support for MMU scholars in technical communication. This type of critical making reframes the map to highlight how diversity and inclusion efforts play out in our field's scholarship practices.

I wish I had some neat way to tie the above story up with an “and they lived happily ever after.” While I'm not even sure how much this saccharinely idealistic story is grounded in reality, I do know that stories like these are useful in illustrating possibility. Academe is a brutal business that tends to infect even the strongest personalities with terrible feelings of insecurity (Sano-Franchini 2016), and this lack of security is especially true for MMU scholars. By critically using the tools we have at hand, even if it means repurposing them to perform different tasks, we can create paths together toward a more socially just future.

NOTES

1. I am going to make this clear, especially considering the recent arguments made about multiply marginalized and underrepresented (MMU) scholarship's merit (see social media posts using #communicationsowhite for more information): I do mean to suggest that one should engage with MMU scholarship *simply because it is MMU scholarship*. This says nothing about the merit of our scholarship; it says everything about the conditions of academe. These perspectives need *to be read, engaged with, and validated* if we are going to make any real progress toward being inclusive and to make reparations for generations of systemic abuse of MMU communities (Ahmed 2017). (See social media posts using #BlackintheIvory for examples of the implicit bias and racism facing Black scholars.)
2. Refer to Claude M. Steele's (2010) *Whistling Vivaldi: And Other Clues to How Stereotypes Affect Us* for more information about how and why BIPOC students tend to seek one another out.

3. This map was made from a sample of all articles published between the years 2000 and 2018 from five leading TPC journals available on Scopus: *IEEE Transactions on Professional Communication*, *Journal of Technical Writing and Communication*, *Journal of Business and Technical Communication*, *Technical Communication*, and *Technical Communication Quarterly*.
4. Though Natasha Jones did not include herself on the MMU list presented in her book *Technical Communication After the Social Justice Turn: Building Coalitions for Action* (Walton, Moore, and Jones 2019), she gave me permission to include her name on the MMU list and to discuss her identity as a Black woman in this chapter.
5. This list yields a large body of authors and scholarship, but it is not complete. The author is currently examining the results from her IRB-approved survey to add names to Walton, Moore, and Jones's (2019) list. Currently, as of early 2021, the list of MMU scholars is at 120 scholars.

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