

Table Puzzle Transcripts

Dear All,

I provide this “transcript” of the puzzling activity, along with the puzzle images, for your critical response.

Some of the puzzles became separated en route to me, so I did my best to piece them back together, though I’m aware it’s not an exact science. I photographed them, then sent their images to three amazing volunteers, who transcribed them like prose poems as best they could. At the end of each transcript, volunteers “tagged” the puzzles for any of the following concepts that they think best reflected the table discussions:

- ageism
- opportunity
- multiculturalism
- empty gesture
- illness
- wellness
- struggle
- representation
- shared burden

The tags are neither prescriptive nor wholly descriptive; just something to help the volunteers think coherently about the puzzle pieces and about how to write out linearly what was first constituted spatially.

One final note: only two tables identified themselves (Table 9 and Table 20). The other table names are arbitrary -- I assigned letters from the western alphabet. Should you decide you want to refer to specific tables/responses other than Table 9 and Table 20, I’m afraid you may have to resort to just writing, “At one table ... At another table ...” Also, you need not feel compelled to respond to any particular table at all, but can respond to themes, parts, or wholes.

Really looking forward to this next step,

-Tarez

Table 9

Only seeing certain stories

Can’t just check the box and be done with intersectional work; it’s life-long work

Consider how our scholarship and whiteness reifies whiteness; empty multi-culturalism

Don’t reify whiteness

Ethical issues involving how health providers are portrayed in the media

Shallow intersectionality

Insensitivity erased stories

Appropriation

Self-awareness; empty forms of multi-culturalism

How can disruption become seismic as well as local? Or seismic through the local?

Tags: multiculturalism; empty gesture; representation

Table 20

Intersectionality as a method, a theory, a means of analysis

Using students' experiences as resources

Cite women and men and women of color when you can

Raising student awareness of their own positionality. The "student" position they occupy is not the only iteration of "student"

The chronic contested illness made me think of representations of menopause and how those are so...inadequate or plain wrong

Power of users to manipulate algorithms (metadata + tagging; flash mobbing; search terms)

Deliberately cite/reference/center writers of color and women writers

Tags: representation; shared burden

Table A

How do uses of authors' cultures avoid appropriation? Is it possible? Who do you leave out or appropriate—is there a middle ground?

"100th Day of School" Why not disrupt ageism instead of reinforcing it by using kids as adults?

Push organizations to redesign websites not stock photos of white people!

We should be conscious of not exposing or forcing individuals to expose personal details and experiences

How can we query wrong-footed attempts at disrupting IJAJ? Can we have better examples?

Tags: ageism; struggle; opportunity

Table B

White should not be the default

Listen more, talk less

Using privilege to hold space for others with less

How do we be best allies?

As a white woman, I need to be constantly aware of my implicit white privilege. I need to ask others how I can help

Be an accomplice

What does it look like to release privilege, to rethink feminism as a unified point of view?

Being an ally is an active thing

Tags: representation; shared burden

Table C

Ethical issues that are connected to studying individuals as groups with chronic or contested illness include exposure, fixed identity connected with illness or (mis)diagnosis

Ethical implications of speaker/scholar revealing our standpoint?

Complex; careful; mindful; ethical

Tags: wellness; illness

Table D

Intersectionality does not equal multiplicity of identity

How do we go about training people in CRT in the workplace? It's such a big undertaking; where do we start?

Destabilize my own identity in the classroom and in my work...allow my students to push me and teach me...I turn back on my own positionality

Cite women of color; actively make interventions in/disrupt whiteness—cause that won't happen on its own!

Holding a mirror to my lived experience; margins

Tags: representation; shared burden

Table E

Sarah Singer- I would be interested in how you would categorize/theorize non-white distrust of white doctors when trying to understand their own experiences with chronic illness?

Jenny Korn- How to get white people invested in non-white groups without tokenizing or fetishizing to make themselves palatable to a white person

How does “racial affect” affect POC and their relationship of trust with healthcare providers?

Who provides care for POC? How does class and healthcare impact POC awareness of their possible diagnoses? How likely are POC to be misdiagnosed with/without chronic illness? How do digital spaces not become devoid of race, gender, and class given the anonymous nature of the internet? How does this anonymity embolden “trolls” and/or embolden/deter POC's efforts to construct digital communities? How does ageism affect the self, especially self-imposed ageism, regarding performance and sense of adequacy? Great job :)

AGE discourses

SIGS- insiders, outsiders, who should come?

THANK YOU

Intersectionality -> analyses in understanding chronic illness- representation in media

Intersections-> Each presentation looks at different “section” lines -->

Tags: illness; representation; shared burden

Table F

Intersectionality and/as the move towards justice

Talking with and listening to

More listen better

What does decolonial rhetorical activism look like for feminists? How might images contribute to this work? Beyond listening?

Encourage all students to engage with these discussions of intersectionality

Representation. Subjective data -> algorithm bias. Empty multiculturalism. Rhetoric and power.

Epistemology.

Decolonial versus postcolonial. Publish and cite more broadly. Race gender age, illness intersecting.

If we also center stories of intersectional successes, might we see more energy focused on WOC doing intersectionality well?

Actively recruit students of color and their ideas for special topics courses

Representation, feminism, bias, data, intersectionality, responsibility <->ethics

Tags: representation; shared burden; opportunity

Table G

Age and identity

Academic practice as activism

Disrupting oppressive systems as they've morphed to fit our daily lives

Shallow intersectionality and empty multiculturalism

Complex careful mindful ethical

Age is children and well as old people. You can ask companies to change things?? *mind blown* What is/are the purpose(s) of SIGS? Writing as aged/ill/raced/gendered/classed people instead of dealing with how to write “about” them- like Jenny did

Activism through active thought and consideration

Ethical issues that are connected to studying individuals and groups with chronic or contested illnesses include exposure, fixed identity connected with illness or (mis)diagnosis

Intersectionality. Citation practices. Who do you quote? Disrupt algorithms that naturalize whiteness!

Tags: representation; ageism

Table H

Opening field to these new ideas of intersectionality- Empathy to others, open space. Listen. Believe those wronged. Violence w/in field. Age, illness, disability, digital bias. No harassment. Action taker. de-colonialism . push boundaries of forms of re-think. Rethink citation practices.! Examine gaps in social justice, scholarship, discourse, representation!! Cheryl Glenn-> decentering whiteness. Push back.

Citation practices. Challenging chronological development.

Ethical implications of speaker/scholar revealing own standpoint?

I want to teach my students academic activism through thoughtful citation practices. Thank you for these brave and powerful presentations.

Intersection

The intersection of disability and age. An omission of a citation is not harm. Methods and chronic illness.

Citation- Yes, cite inclusively. Also move beyond likely kinds of sources (cite poetry as evidence in unlikely moments) How does jargon intersect with non-academic experience?

Tags: representation; age; illness

Table I

Insensitivity- erased stories

Regarding age, when is lived experience an invaluable body of knowledge- embodied wisdom

A new center. Self-awareness. Empty forms of multi-culturalism

Representation from lived experiences, not outwardly imposed

How can disruption become seismic as well as local? Or seismic through the local?

Self-interested uncritical research DISGUISED as advocacy

“Keep being young”

Tags: ageism; representation

Table J

Can't just check the box and be done with intersectional work- it's life-long work

Lived experience. Embodied experience...it matters. Celebrate, interrogate. Thanks to all the speakers!

Talking about lived experience (in youth, online, in old age, in the doctor's office, in cultural or religious experience) isn't complaining

Ethical issues involving how health providers are portrayed in media

Lived wisdom. Embodied experience. Empowering youth. Valuing individual subject position.

Consider how our scholarship and activism reifies whiteness. No empty multiculturalism.

Tags: multiculturalism; representation

Table K

Beginner's mind

Growth vs. expertise

Collaborating/Supporting across life stages

loved these talks—thank you!!!

- Implementing ethical, multiculturalism, and intersectionality in a writing center setting?
- ▷ Inviting the references and citation of scholars of color (esp. women of color!)—international referencing and citation in tutoring practices
- ▷ Centering the experiences of women of color in rhetoric by encouraging the addition of said experiences in writing in tutoring
- ▷ Having talks such as these at gatherings of W.C. writers (i.e. staff meeting)
- ▷ Avoid token minority practices!!!

Where does allyship live in this space/in these spheres?

How can we facilitate less labor on WOC?

Is there a danger in using violence as a metaphor to describe harm to opportunity and equitability?

how should white scholars working on issues concerning marginalized groups solicit feedback without abusing their position of privilege?

Will adding a single critical race theory course change the culture of algorithmic bias? Or should this be a more integrated curriculum with race at the center? Is that realistic?

How can we better connect our contextualized intersections to capture age, chronic illness, and online representation?

Tags: opportunity; representation; multiculturalism

Table L

Age is a rhetorical/social frame.

Appropriation

[puzzle piece half colored in blue marker and half in magenta marker]

intersectional mind?....

in the intersectional mind there are many oppressions and potentially in the singular mind there are few.

Potentialism Oppression

Affordances Limits

“Intergenerational Trauma”

BMR [image of stick figure]

Do not stir [image of spoon stirring bowl or pot]
Access-chronic illness-race|class| age
“White consumption of the dark other”

Call In racist/sexist/ageist/abled comments

- Engaging in conversation about age and multiculturalism during writing center conferences
- Centering experiences of other ethnicities in scholarship
- Intentional inclusion of scholars of color and varying age in review of literature

Tags: ageism; struggle

Table M

I When, Where, WOH, & LHM
Do we revert to us/them logics?

Us Them
Us Them
Us Them
Us Them
Us Them

You [puzzle piece colored in red marker; white outline of triangle pointing to the right] tube

How are we feminist scholars ensuring our wisdoms inform nourish intersectional organizing & change?

They see the hard work of doing (incremental) change the labor of organizing
Our colleagues outside the academy link short term acts—Marches, Twitter Storms with activism.

We might ask ourselves whether and how we are also laying groundwork and teaching strangers for work is activist. So much of our work is activist. It involves consciousness-raising and various forms of information-rich education in so many forms and formats.

[puzzle piece has grey circles—some open, some filled with grey color; overlaying these images are circular strokes, creating a sort of astral look).

How to make our scholarship accessible to diverse audiences and support communities (ex: those with chronic illnesses)

How do uses of others’ cultures avoid appropriation? Is it possible? Either you leave out or appropriate—is there a middle ground?

Tags: struggle; opportunity

Table N

Push organizations to redesign websites → Not stock photos of white people!

How can we avoid wrongfooted attempts at disrupting -isms? Can we offer better examples?

Genre, media, accessibility

Where are people meeting (possibly virtually)?

How are they writing/talking/communicating?

Where are people not? What do these different locations (not nec. absences or silences) mean for representation?

We should be conscious of not exposing or forcing individuals to expose personal details and experiences.

Challenging our citation practices within our discipline and extending to the intersections with other fields and traditions.

“100th day of school”

Why not disrupt ageism instead of reinforcing it by dressing kids up as older adults? [arrow points to drawing of person with glasses who is smiling and wearing an argyle sweater]

Korn's and Oweidat's talks address issues of representation from alternative angles. I'm interested in how online representation could avoid “empty multiculturalism” and what material impact online representation can accomplish.

Tags: empty gesture; struggle; shared burden

Table O

How does the media construct violence toward white women and overlook others?

Intersection of age and popular culture—now to bring older populations into the classroom?
→ issues of circulation and reception

Trouble genres in medical discourse

Looking to sites where online communities are already being formed and partnering across disciplines (for ex. 1st) to develop critical race pedagogies are digital rhetorics and software studies.

Do we erase such terms as “hysteria” that we deem problematic? In a century from now, is chronic illness going to be problematic? What do we do with these culturally constructed terminologies? How do we engage/update/provide alternate solutions to terminologies?

How does Christianity sustain a non-intersectional approach to gender & sexualities, race, etc.?
[image of church with three crosses in front of it]

Tags: representation; struggle; opportunity