

CHAPTER 16.

SUSTAINED COMMUNITIES  
FOR SUSTAINED LEARNING:  
CONNECTING CULTURALLY  
SUSTAINING PEDAGOGY TO  
WAC LEARNING OUTCOMES

**Jamila M. Kareem**

University of Central Florida

*Central to WAC theory are the premises that writing is vital to the learning process across the curriculum and that learners bring diverse linguistic, literacy, and educational experiences to all courses. This chapter argues for applying culturally sustaining pedagogies to reinforce these premises as they relate to raciolinguistically marginalized communities, by applying a culturally pluralistic approach to teaching and learning writing in the disciplines. The chapter gives an overview of culturally sustaining education, discusses in what ways WAC theories have moved toward culturally sustaining practices, examines what major gaps exist between WAC and culturally sustaining practices, and describes how those gaps can be addressed through learning outcomes for WAC at the institutional or programmatic levels. The chapter concludes by examining possible culturally sustaining WAC outcomes and their advantages.*

When I was a senior in college, I took a sociolinguistics course in the English department with a professor who studies pidgin and creole languages, and this was my first exposure to ideas about the social power and ideologies underscoring language practices. Throughout my childhood, I attended predominantly White public schools, with mostly White teachers or teachers who promoted Eurocentric epistemological perspectives, or views based in Eurocentric perceptions of the way things should and do work. Needless to say, I wasn't buying this professor's talk about linguistic cultural oppression. Standard English, or what Django Paris and H. Samy Alim (2017) called "Dominant American English"

(p. 6), was the right English for me and my fellow Americans. According to Paris and Alim, Dominant American English is the normed language practice of the American White middle class. For me as a college senior, it was the English of intelligence, how we got jobs, how we were taken seriously. Two years after I took that sociolinguistics course, Black American Harvard professor and African American Studies scholar Henry Louis Gates, Jr. was accosted in his home by the police with the assumption that he must've been breaking into rather than living in such a beautiful home, despite how articulate he was in Dominant American English. But hindsight is 20/20. Yes, with my family and friends from the neighborhood, I code-meshed—or combined language practices in the same setting—with Black English Vernacular and Dominant American English, but those sites were hidden from the White-dominated world. In school and other dimensions of the public sphere, I needed to present a respectable portrayal of literacy.

This attitude of linguistic respectability is one of the major aspects of mainstream education that Paris and Alim (2017) aimed to challenge with the theory of culturally sustaining pedagogies (CSP) forwarded in the collection *Culturally Sustaining Pedagogy: Teaching and Learning for Justice in a Changing World*. The complication of linguistic respectability is an experience largely shared by students of color and other linguistically subordinated students at various intersectional identities. Culturally sustaining education works under the premise that if we want to vanquish social injustices in education, we must teach without relying on cultural hegemony of language, literacy, intelligence, and knowledge-making. This culturally pluralistic approach to teaching and learning affords teachers and administrators the opportunity to bring in ordinarily marginalized knowledge bases and ontologies. Doing so, educators can design curriculum around cultural-historical realities of our most vulnerable and subjugated student populations. Paris and Alim argued that it is essential for these student populations and the teachers who teach them to reimagine academic institutions as sites that engage with the many facets of students' cultures.

This chapter applies this basic premise of CSP to the knowledge and practices of WAC. I build on arguments about addressing the raciolinguistic illiteracy in WAC (Anson, 2012; Kells, 2007; Poe, 2013) to show that by understanding and articulating principles of culturally sustaining education practices, recognizing gaps in culturally sustaining education practices in current WAC outcomes at the institutional and programmatic level, and developing a critical dialogue about how to introduce culturally sustaining outcomes and curriculum in WAC, WAC administrators and teachers across the curriculum can produce practical tools and resources to apply culturally sustaining teaching and learning practices to WAC at their institutions. Critical to WAC right now is the globalization of higher educa-

tion (see Frigo & Fulford, 2018; Horner & Hall, 2018) and transfer (see Baird & Dilger, 2018; Driscoll & Daewoo, 2018). Therefore, CSP affords the capability to develop these tools such as culturally sustaining learning outcomes and assessment as well as resources such as culturally sustaining language support systems. In what follows, I provide an overview of culturally sustaining education, discuss in what ways WAC theories have moved towards culturally sustaining practices, examine what critical gaps exist between WAC and culturally sustaining practices, and describe how those gaps can be addressed through learning outcomes for WAC at the institutional or programmatic levels. I conclude by examining possible culturally sustaining WAC outcomes and their advantages.

## **WHAT ARE CULTURALLY SUSTAINING EDUCATION PRACTICES?**

Culturally sustaining education enacts cultural pluralism in dynamic ways by sustaining communities of color “for positive social transformation” (Paris & Alim, 2017, p. 1) by perpetuating the customs of these communities. The goals of WAC are not “maintenance and social critique” (Paris & Alim, 2017, p. 5) of the curriculum but relevance for the purposes of assimilation. By remaining dedicated to assimilationist perspectives, WAC principles will continue to advocate the persistent exclusion of ever-expanding portions of the higher education population: multilingual, multidialectical, and international students. In “Letters on Moving from Ally to Accomplice: Anti-Racism and the Teaching of Writing” (this volume), Neisha-Anne S. Green and Frankie Condon argue against this culturally suppressive attitude toward marginalized rhetorical traditions, particularly those linked to raciolinguistic minority communities. Because CSP reveres the literate customs and traditions found in communities of color as important to the larger American culture, enacting CSP in WAC affords writing teachers across the curriculum the capability to understand and work with their students’ cultural communities’ discursive practices.

Within WAC, some scholars have argued for race- and linguistic-conscious approaches to programs (Anson, 2012; Kells, 2007; Poe, 2013). Such approaches to WAC programs resist practices that aim to assimilate the blackness and brownness out of students and instead see raciolinguistic diversity as a strength for students to draw on throughout their education experiences. Just as WAC pedagogy does, CSP has some basic principles that support writing learning outcomes. Drawing from Paris and Alim (2017), I see the central principles of culturally sustaining WAC pedagogy, or CSP-WAC, as those that

- decenter so-called “dominant gazes” in the curriculum (White, pa-

- triarchal, cisheteronormative, English monolingual, ableist, classist, xenophobic, Judeo-Christian) and challenge or critique Eurocentric dominance in the study and expression of disciplinary content
- investigate disciplinary language conventions in life, society, and community (Bucholtz et al., 2017)
  - celebrate linguistic, literate, rhetorical and other discursive assets of marginalized communities
  - resist systemic discrimination of communities of color and other marginalized communities through literate curriculum
  - uphold students' ethnic and racial cultural identities through critical engagement and analysis (San Pedro, 2017) and recognize cultural fluidity of youth culture while also encouraging the critique of the culture

As indicated here, critical to CSP-WAC is the concept of moving beyond making writing curriculum relevant to making it include the discursive viewpoints of marginalized communities of color.

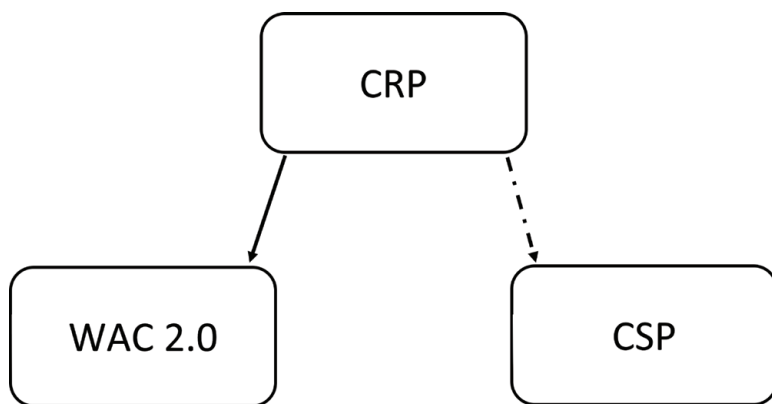
For example, looking at the contributions to the Cuban community by Cuban epidemiologist Dr. Carlos Juan Finlay (1937) provides a culturally sustaining approach to biology and can exemplify how Finlay used the genre of the scientific journal article to challenge dominant perspectives and to expose concerns from his community. Faculty in biology might incorporate this as part of their science literacy curriculum by having students reflect on the intersections between research, community culture, and writing. CSP expands on current linguistically inclusive WAC theories by emphasizing survival of cultures in all aspects of the writing curriculum rather than through final product alone.

CSP-WAC learning outcomes can offer teachers of writing ways to help students assess the rhetorical power of ethnic and racial cultures in the discipline, an element missing from the current WAC principles and WAC 2.0 approaches. As David G. Holmes (1999) suggested in "Fighting Back By Writing Black: Beyond a Racially Reductive Composition Theory," raciolinguistic inclusion in writing instruction should move beyond attributing language and dialect to specific racial groups but also examine the "rhetoricity of race [or ethnicity]" (p. 62) as it relates to writing. Holmes may contest the sociolinguistic approaches of CSP, because for Holmes, the link between racial-culture identity and dialect is greatly misconstrued in composition studies research (p. 63). However, his point that race and voice "can be used to map territory [and] community" (1999, p. 65) helps teachers of writing even in the disciplines develop practices that affirm students' racial communities in their curriculum and assignments, a key element of CSP-WAC.

CSP concerns exposing students to the importance of contributions by intellectuals of color in a variety of academic disciplines. Jason G. Irizarry (2017) demonstrated this aspect through a participatory action study with Latinx high school students. One student from Irizarry's study explains that in the traditional curriculum, he sees no evidence that Latinx people made any significant contributions to history (2017, p. 89). CSP focuses on communities of color because of their systematic erasure by mainstream education. CSP-WAC learning outcomes offer WAC a systemic route for cross-curricular community advocacy in order to combat commonplace assimilation through literacy and writing education, which is a defining feature of literacy practices in higher education.

### NEARLY CULTURALLY SUSTAINING PEDAGOGIES IN WRITING ACROSS THE CURRICULUM

WAC scholarship advocates for cultural relevance and some inclusive pedagogy approaches through the strands of writing across communities (WAC 2.0) as well as anti-racist teaching practices and WAC assessment. Before delving into that, however, let's distinguish some terms and their relationships. Namely, I would like to look at the distinctions between culturally relevant pedagogy (CRP), WAC 2.0, and CSP. Figure 16.1 illustrates the overlaps and separations between these three critical approaches to writing pedagogy.



*Figure 16.1.*

Both WAC 2.0 and CSP have a foundation in CRP, but while WAC 2.0 is one example of CRP, CSP should be seen as a more evolved model of culturally sensitive teaching practices.

Readers may be familiar with the concept of CRP from education studies. Developed by Gloria Ladson-Billings (1995), this education theory asserts that

cultural competence should not be at odds with academic achievement (p. 476). The goal of CRP is to “produce students who can achieve academically, produce students who demonstrate cultural competence, and develop students who can both understand and critique the existing social order” (Ladson-Billings, 1995, p. 474). While effective and a progressive move away from oppressive education practices, Paris and Alim (2017) argued that culturally relevant methods lack the community perpetuation goals of culturally sustaining practices. This missing element also contributes to the gap between WAC 2.0 and CSP.

Michelle Hall Kells (2007) advanced WAC 2.0 as a culturally conscious approach to WAC practices that perceives effective WAC programs as “organic (community-based), systemic (institutionally-distributed), and sustainable (flexible and responsive)” (p. 89). WAC 2.0 especially accounts for raciolinguistically varied student populations by recommending that WAC programs and practices help students learn to survive rhetorically in the many linguistic relationships they will participate in. Therefore, it links to culturally relevant practices that require what Ladson-Billings (2014) deemed “cultural competence” (p. 75). Cultural competence encompasses learning about the communities that a teacher or school serves and understanding their nuances (Ladson-Billings, 2017, pp. 143-144). In line with cultural competence, Kells (2007) proposed that “by promoting opportunities for context-based writing, WAC programs can facilitate students’ civic, academic, and professional engagement with diverse discourse communities” (p. 88). Through advocating such opportunities, WAC programs might “foreground the values of community and sustainability [to] enhance students’ initiation into a complex ecology of human relationships” (Kells, 2007, p. 89). Even as WAC 2.0 recognizes the need for cultural competence in teaching writing across the curriculum, its focus diverges from sustaining the communities of color.

According to Kells (2007), WAC 2.0 “emerges whenever we transgress the ethnocentric biases that permeate every field and discourse community” (p. 92), but such efforts toward ethnolinguistic cultural relevance and competence does not equate to the perpetuation of the traditions within communities of color. CSP involves more than enacting ethnolinguistically diverse discourses, as WAC 2.0 stresses; CSP also emphasizes managing the many avenues that our students of color have for representing and performing race through language. Although WAC 2.0 “foregrounds the dimensions of cultural and sociolinguistic diversity in university-wide writing instruction” (Kells, 2007, p. 90) and “attempt[s] to connect the college classroom to the students’ other communities of belonging” (Guerra, 2016, p. xi), it does not “conten[d] in complex ways with the rich and innovative linguistic, literate, and cultural practices of . . . youth and communities of color” (Paris & Alim, 2017, p. 2). WAC 2.0 may be considered a cul-

turally relevant approach to WAC and its outcomes, as its “cultural ecology approach seeks to cultivate critical awareness of the ways that literacy practices are shaped by ever-shifting sets of economic, political, social, cultural, and linguistic factors” (Kells, 2007, p. 93). Cultural ecology in WAC assists those teaching writing in any discipline understand the “dimensions of communicative competence” (Kells, 2007, p. 90), or the many factors involved successfully conveying information in different contexts. This concept is a culturally relevant rather than a culturally sustaining strategy for WAC, because it emphasizes competence with established ecosystems of written discourses not the social transformation of these ecosystems.

WAC 2.0 pedagogy could be sustaining, but that is not a requirement to learn to write “Appropriately (with an awareness of different conventions); Productively (to achieve their desired aims); Ethically (to remain attuned to the communities they serve); Critically (to learn to engage in inquiry and discovery), and Responsively (to negotiate the tensions caused by the exercise of authority in their spheres of belonging)” (Kells, 2007, p. 103) or to develop the necessary rhetorical resources for engaging with academic and their other communities of belonging (Guerra, 2016, p. xi). Kells’ (2007) conception of WAC 2.0 does suggest that agents of WAC “should serve as advocates of literacy and language awareness for speakers of English as well as members of other ethnolinguistic communities present on and around campus” (p. 103), and advocacy is a key element of CSP. However, CSP also provides students, teachers, and program administrators with ways to remain productively critical of all their cultural community literacy and rhetorical practices.

WAC pedagogy that is culturally sustaining spotlights the experiential knowledge, linguistic preferences, and disciplinary social engagement of communities of color in the arts, humanities, sciences, and social sciences. Where WAC 2.0 provides a pedagogical basis to connect ethnolinguistically diverse students’ many communities of belonging to academic discourse communities, CSP affords the means to study, understand, and learn to use writing in disciplines through the lens of complex discursive practices of communities of color, by decentering Eurocentrism in the curriculum. More than including the perspectives from these racial and ethnic cultures, CSP-WAC would ask: What if we begin the narrative of disciplinary knowledge from the position of a “[non-] White middle-class linguistic, literate, and cultural” (Paris & Alim, 2017, p. 6) community? Ladson-Billings (2014) suggested that culturally relevant pedagogy is “where the beat drops” for culturally sustaining pedagogy (p. 76), meaning that culturally sustaining education implements cultural relevance as its backing but departs from the goals of cultural relevance alone. For example, a culturally relevant pedagogy would consist of students reading about hip hop music and

culture yet still expect students to compose analyses in the discursive practices of the academy. A CSP, on the other hand, would teach hip hop practices as forms of rhetorically effective means of communication. By emphasizing aspects such as writing as rhetorical and writing to learn, traditional WAC pedagogy and outcomes lean towards cultural relevance but not cultural sustainability.

With these distinctions now ascertained, the nearly-but-not-quite culturally sustaining strands of WAC are clearer. Besides WAC 2.0, Mya Poe (2013) and Chris Anson (2012) both argued that scholarship concerning racial identity is limited in WAC. Poe (2013) forwarded anti-racist teaching and curricular practices for WAC, suggesting that “if the goal is to help prepare students for real-world rhetorical situations, then teaching writing across the curriculum means preparing students for the multilingual spaces in which they will be writing and working” (p. 9). The idea here, to prepare students for multi-raciolinguistic rhetorical situations they will engage with in the real world, begins to flow into culturally sustaining approaches. In addition to urging administrators to prepare faculty and TAs for race and writing issues to intersect as they deliver and assess the curriculum, Poe recommended that WAC directors participate in consistent discussions about race with teachers and administrators across the curriculum (2013, pp. 2-3). Poe indicates that writing instruction across the curriculum must account for the intersections of racial histories and identities with written communication when instructors plan, deliver, and evaluate student writing. Such considerations can support CSP-WAC, as they lead to more robust understandings of what attitudes about students’ racial, ethnic, and linguistic backgrounds we bring to writing instruction. Further, understanding our attitudes is the first step to recognizing that students from diverse backgrounds bring a multitude of socially constructed perspectives to traditional assessment practices such as rubrics and assignment prompts (Anson, 2012, p. 20).

Anson (2012) suggested that while assessment is not a place to start for WAC curricular intervention, it may be an ideal place to begin to examine the multiple literate experiences and resources students bring to the classroom (p. 20). The rhetorical act of writing is molded by our linguistic and sociocultural backgrounds, and as teachers in all disciplines, we must keep this in mind about our students. In line with CSP, Anson argued for teachers of writing to see students as individual learners (2012, p. 23) rather than possessing a homogeneous linguistic identity (Matsuda, 2006). As shown here, WAC programs have excellent foundation to foster culturally sustaining practices. Still, program outcomes center on writing practices guided by dominant gazes around the question “How can ‘we’ get ‘these’ working-class kids of color to speak/write/be more like middle-class White ones?” (Paris & Alim, 2017, p. 3). The next segment of the chapter details what I perceive as the critical gaps between



current WAC theories and CSP to better understand how the field might begin to move towards CSP-WAC.

## **GAPS BETWEEN WAC AND CULTURALLY SUSTAINING PEDAGOGIES**

For WAC to sustain communities of color, it should inspire all disciplines where writing is a part of the learning process to provide students of color with opportunities to recognize their ethnic, racial, and linguistic cultural histories and traditions. Even writing instruction in scientific, social science, and technical disciplines must create these opportunities. Anson (2012) put it this way:

How students view their relationship to a discipline or major is a formulation of its institutional ideology, which includes its history of diversity or lack thereof, the presence or absence of role models, and how its various constituent communities look on the value of its work. (p. 23)

CSP-WAC can treat writing in most disciplines as a “generative spac[e] . . . to support the practices of youth and communities of color” (Paris & Alim, 2017, p. 10) through sustaining curriculum.

One way to enact this approach in scientific disciplines, for instance, is to implement the suggestion by Neisha-Anne Green and Frankie Condon (this volume) to amalgamate rhetorical traditions, such as the objectivity valued in scientific discourses and the community consciousness valued in Latinx discourses. Certainly, such an approach requires a shift in attitudes about the linguistic respectability of marginalized rhetorical practices, attitudes that comprise generations of sociocultural conditioning—that’s not easy! WAC has traditionally “facilitate[d] students’ civic, academic, and professional engagement with diverse discourse communities” (Kells, 2007, p. 88) and endeavored “to improve student learning and critical thinking through writing and to help students learn the writing conventions of their disciplines” (Thaiss & Porter as cited in Townsend, 2016, p. 118). A culturally sustaining approach to learning outcomes for writing across the curriculum examines and critiques disciplinary language and discourse as well as history of the discipline alongside students’ literacies and language practices. Further, CSP-WAC transcends the learning and application of disciplinary writing conventions as the primary way to demonstrate intellectual prowess.

CSP-WAC treats the literate cultural perspectives from communities of color with the same respect, circulation, and criticism typically reserved for the mainstream Euro-Western cultural practices of the academy. Where WAC 2.0

offers “ways to connect students’ home communities to college literacy education” (Kells, 2007, p. 90) and its auxiliary theory, writing across difference, pulls from the cache of discursive resources that students bring with them from each of their communities to connect to course writing content (Guerra, 2016; Hendrickson & Garcia de Mueller, 2016), CSP affords WAC the conceptual means to preserve cultural practices within disciplinary writing instruction. The current WAC principles and outcomes sustain disciplinary cultures but must do more work to show that WAC programs should value the literacy practices of sociopolitically oppressed communities.

Local college-level WAC outcomes and practices are often influenced by two sets of national guidelines: the *Statement of WAC Principles and Practices* (International Network of WAC Programs [INWAC], 2014) and the cross-curricular outcome recommendations found in the WPA Outcomes Statement for First-Year Composition (Council of Writing Program Administrators [CWPA], 2014). These guidelines support the central principles of WAC and should be localized to fit the context of each institution because in successful WAC programs, the director tends to have “an understanding of the local context, including: student educational, literacy, and language backgrounds; faculty values and goals; [and] institutional values and goals” (INWAC, 2014, p. 3). Both sets of outcomes act as guides as opposed to requirements. They were developed through “a distillation of fundamental principles and best practices based on some forty years of experience and research by professionals in the WAC field in the US” (INWAC, 2014, p. 1) and “what composition teachers nationwide have learned from practice, research, and theory” (Council of Writing Program Administrators, 2014, p. 1). While generalized to perhaps cater to no kind of student in particular, the outcomes actually sustain dominant cultural practices and disenfranchises the literacy and discursive practices of communities of color. For, the literate cultural practices of the academy, overall, are based in Eurocentric masculinist epistemological perspectives (Collins, 1991) and discourses of whiteness (Inoue, 2016), and these are perpetuated through the majority of curriculum. Eurocentric masculinist epistemological perspectives are ways of evaluating knowledge that proliferate White-centric ways of being (Collins, 1991, p. 271). For example, these epistemologies situate other knowledge bases, such as Afrocentric, women, or LGBTQ+ experiences, as specialized rather than normative. Discourses of whiteness have distinct features, including “hyperindividualism—self-determination and autonomy,” an “individualized, [r]ational, [c]ontrolled [s]elf,” “rule-governed, [c]ontractual [r]elationships,” and “clarity, [o]rder, and [c]ontrol” (Inoue, 2016, p. 147). These features signify what Eurocentric ways of knowing privilege about discourse as well as what they hold in low esteem.

The prevalence of mainstream cultural values in learning outcomes illustrate what WAC directors and WAC theorists value about particular practices. Take, for example, the following remark from the *Statement of WAC Principles and Practices*:

WAC refers to the notion that writing should be an integral part of the learning process throughout a student's education, not merely in required writing courses but across the entire curriculum . . . [and] is based on the premise that writing is highly situated and tied to a field's discourse and ways of knowing, and therefore writing in the disciplines (WID) is most effectively guided by those with expertise in that discipline. (INWAC, 2014, p. 1)

All of the above is certainly accurate and also demonstrates the importance of “those with expertise” in disciplines in fostering the rhetorical traditions and literate cultures of communities of color.

WAC program outcomes are complemented by the interdisciplinary outcomes on the WPA Outcomes Statement for First-Year Composition (CWPA, 2014; see Appendix). The important thing to note is that the WPA Outcome Statement reflects what the CWPA considers necessary for learning to write in any discipline. They too are devoid of raciolinguistic considerations that aim to sustain marginalized cultures within higher education. In the next section, I suggest alterations to WAC program approaches that “sustain the cultural lifeways” (Paris & Alim, 2017, p. 1) of academically and socially marginalized communities.

## **ATTENDING TO THE CULTURALLY SUSTAINING GAPS IN WAC**

WAC is rife with possibilities for sustaining the literacy practices of marginalized, oppressed, and underrepresented cultural communities. Consider the following central principles of WAC:

- writing as rhetorical
- writing as a process
- writing as a mode of learning
- learning to write

Each student brings a set of personal and institutional vernacular histories that influences perceptions of disciplinary knowledge. Culturally sustaining learning outcomes for writing value those experiences while also encouraging students to use them as a way to understand new literacy experiences. CSP-

WAC would expect students to understand and articulate how discourses are formed and practiced and how cultural experiences influence creation and reception of texts in any field. Table 16.1 shows the above principles alongside their CSP-WAC revisions.

**Table 16.1**

<b>Current <i>Statement</i> Principles</b>	<b>CSP-WAC Principles</b>
Writing as rhetorical	Writing conventions as rhetorical behaviors not classifications of correctness
Writing as a process	Writing practices as individual and communal
Writing as a mode of learning	Writing as a mode of learning cultural, political, and ethical implications
Learning to write	Writing as a cultural experience

I consider this comparison in Table 16.1 to be suggestive as opposed to prescriptive. These example outcomes exemplify how a change in our considerations about what WAC can do for sustaining raciolinguistic communities of students of color in college-wide writing curriculum. Rather than focusing on correcting the black, brown, indigeneity, and foreignness out of students’ literacies, WAC programs have a responsibility to help students use these literacies as assets for writing across the curriculum. A focus on disciplinary conventions is critical to current WAC principles, yet without exploring or critiquing the cultural epistemologies embedded within the conventions, programs remain assimilationist (Kells, 2007, p. 92; Villanueva, 2001) and lack recognition “that students come to the classroom with a wide range of literacy, linguistic, technological, and educational experiences” (INWAC, 2014, p. 1).

As an example, the principle of “writing as rhetorical” (INWAC, 2014, p. 5) hints at cultural relevance, because it theorizes that “texts are dynamic and respond to the goals of the writer(s), goals of the reader(s), and the wider rhetorical context, which may include culture, language, genre conventions, and other texts” (p. 5). Yet educators in the disciplines habitually ignore the “wider rhetorical context” of written texts. Poe (2013) gave one example of such ignorance in the case of race and writing intersecting in a health policy and administration course:

In professions such as Health Policy [sic] understanding linguistic diversity is enormously important. As John explained to me, hospital administrators as well as nurses, doctors, and other hospital workers interact with individuals from diverse

backgrounds. Too commonly, misconceptions arise based on patients' linguistic practices—misconceptions that are located at the intersection of a patient's linguistic and racial identities. Those misconceptions can lead to disastrous consequences, or at the very least, distrust of the healthcare system. (p. 8)

Poe illustrated that to sustain communities of color in disciplinary work, teaching the rhetoricity of writing needs to go a step further to examine the histories of race, ethnicity, and language that situate textual practices in the discipline. Race, ethnicity, gender, age and other defining aspects of an individual's culture weave their way into how researchers analyze, write up, and present data, even when those aspects are unapparent on the surface.

A culturally sustaining approach to the WAC principle "Writing as a mode of learning," for instance, moves beyond "mak[ing] thinking visible [and] allowing learners to reflect on their ideas" and the notion that "writing facilitates connections between new information and learned information, and among areas of knowledge across multiple domains" (INWAC, 2014, p. 5). It emphasizes these ideas while also revitalizing communities of color (Lee & McCarty, 2017; Paris & Alim, 2017) through the writing-to-learn process. This process could include prompts and assessments that use writing to apply concepts learned in a discipline (e.g., alternative therapies in counseling psychology) to their communities in specific ways to better understand the concepts.

To help students understand disciplinary rhetorical situations especially, "WAC recognizes that writing instruction is shaped to meet the needs of different contexts and disciplines" (INWAC, 2014, p. 5). The *WAC Statement* asserts that "WAC promotes engaged student learning, critical thinking, and greater facility with written communication across rhetorical situations" (INWAC, 2014, p. 1). Culturally sustaining learning outcomes give students the academic and sociocultural resources to bring their own discursive practices to many rhetorical situations. Being that WAC 2.0 seeks to use WAC to emphasize linguistic diversity related to racial, ethnic, and other cultural, social, and political ways of being and connect them to collective university writing instruction (Kells, 2007, p. 90), culturally sustaining practices transcend this objective by encouraging teachers and administrators to perpetuate students many discursive identities through all writing curriculum. I submit that this could begin with a shift in how we develop WAC program learning outcomes.

The implications of using WAC to sustain the "dynamic community practices" (Paris & Alim, 2017, p. 7) from communities of color in mainstream sites of higher education will not seem worthwhile to institutional representatives who see those practices as deficient. In the decade since I completed that under-

graduate sociolinguistics course, I have replaced the goal of White-washing my writing to respectability with the goal of expressing ideas in the most appropriate manner possible for the content, genre, audience, and situation. I continually work towards doing so without sacrificing the rhetorically effective practices of my primary raciolinguistic community. It is a struggle. What helped me while I finished undergraduate work and graduate school was the encouragement and support of professors across disciplines to research and represent my own racial and language cultural histories within the context of the disciplinary content. For example, I worked with a professor in a classical archaeology course who helped me develop a project that looked at ancient African kingdom writing systems. Responsible faculty in graduate school courses humored my inquiries about the voices of color absent from readings in courses—yet not actually absent from the field—and then connected me with other scholars and resources who would have more knowledge about my inquiries. Through these situations, I was able to enact and contend with the complex linguistic cultural practices of the Black American language community and learn how to meaningfully respect and critique those practices. At this critical juncture in the higher education system, WAC practitioners need a theoretical basis for fostering the home and civic community raciolinguistic traditions of students like I was in college, in the way they foster and circulate the linguistic culture of White standard-English-speaking middle-class communities. CSP deserves further inquiry, critique, and empirical study from WAC to help the field continue to work ethically and responsibly with a student body that is steadily shifting racially and linguistically.

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## **APPENDIX: FROM THE WPA OUTCOMES STATEMENT FOR FIRST-YEAR COMPOSITION (CWPA, 2014)**

Faculty in all programs and departments can build on this preparation by helping students to learn

- the expectations of readers in their fields
- the main features of genres in their fields
- the main purposes of composing in their fields
- the kinds of critical thinking important in their disciplines
- the kinds of questions, problems, and evidence that define their disciplines
- strategies for reading a range of texts in their fields
- ways to employ the methods and technologies commonly used for research and communication within their fields
- ways to develop projects using the characteristic processes of their fields
- ways to review work-in-progress for the purpose of developing ideas before surface-level editing
- ways to participate effectively in collaborative processes typical of their field
- the reasons behind conventions of usage, specialized vocabulary, format, and citation systems in their fields or disciplines
- strategies for controlling conventions in their fields or disciplines
- factors that influence the ways work is designed, documented, and disseminated in their fields
- ways to make informed decisions about intellectual property issues connected to common genres and modalities in their fields