

APPENDIX A.

A BRIEF LIST OF KEY TERMS AND CONCEPTS FOR ENGAGING ANTIRACISM AS A RESEARCH METHODOLOGY

These terms are not inclusive of the full scope of the concepts that are operating in our text by any means. However, for the purposes of making our work even more accessible to readers, we have provided this glossary for quick reference. In the examples below, we have tried our best to clearly show how certain key terms that we introduced in the book's introduction and chapters are operating in our collaborative text.

Antiracism (as a methodology)

As a methodology, antiracism aims to destabilize the assumption that research (or the researcher) can be neutral, objective, and unbiased. Rather, it assumes that research is socially situated and its processes of knowledge production (such as citation) are always political. Antiracism refers to critical interventions that acknowledge how race and racism affect everyday life, in terms of the various epistemologies, discourses, environments, and ecologies where these concepts unfold. This methodology may inform research methods that seek to make knowledge from lived experience such as autoethnography, critical discourse analysis, and critical historiography.

Antiracism (as a theory)

As a theory, antiracism refers to the most desirable forms of human arrangements and interactions that enable us to vividly articulate that racism is viral, destructive, illogical, and unsustainable. In a white supremacist and/or colonial society, violence is used variously to broker and preserve power. Antiracism constitutes a logical and emotional response to the violent methods of preserving white and/or colonial supremacy.

Countervisuality

The denaturalization of culturally dominant optics by dissident or historically suppressed ways of seeing. The term has particular prominence in the work of Nicholas Mirzoeff, who frames visuality not as the neutral process of viewing or

spectatorship, but rather as a set of preoccupations that condition what people notice and ignore. Put in conversation with Kenneth Burke's rhetorical theories, countervisuality at once challenges hegemonic varieties of the "terministic screen" and articulates contrary frameworks.

Book Applications: Carter relates this idea to citizen videography. Sanchez goes further, however, by helping produce a documentary film about antiracist protest and its reception in Grand Saline, Texas. Whereas Carter attempts to describe countervisuality and its relation to policing, Sanchez enacts the idea through collaborative, multimodal practice.

Decolonial Historiography

A critical research method that refers to the practice of reading histories, especially those composed in English, with an awareness of the colonial perspective. This perspective may be detected if the historian fails to disclose their position in relation to their subject (e.g., as a Western European or Occidental writing about an indigenous cultural group, or a White American writing about Black or Latinx populations) or writes about historically colonized groups as subjects to be studied and analyzed rather than as agents of their history. Composition, rhetoric, and literacy studies scholarship features many scholars who utilize this method to fill major gaps in the field's historical knowledge about the contributions of marginalized groups. These scholars often represent the groups they study and utilize this method as a way to demonstrate the field's lack of diversity. Examples of this work include Damian Baca and Victor Villanueva's *Rhetorics of the Americas: 3114 BCE to 2012 CE*, Shirley Wilson Logan's *We Are Coming: The Persuasive Discourse of Nineteenth-Century Black Women*, Jacqueline Jones Royster's *Traces of a Stream: Literacy and Social Change Among African American Women*, and Iris Ruiz's *Reclaiming Composition for Chicanas and Other Ethnic Minorities: A Critical History and Pedagogy*.

Book Applications: Ruiz employs this approach in Chapter 2. It is also modeled in Chapter 1.

Epistemic Mediation

The production, or influencing, of epistemology through varied technologies of communication—whether as elemental as words, sounds, and pictures or as multiform as virtual reality and artificial intelligence. Carter's chapter utilizes this method to investigate how phone and body cameras mediate public deliberation about race and police brutality. For example, Carter observed that the news and television media have a long history of representing non-White subjects as latent or explicit threats to social order, thus, exerting a significant influence on law enforcement, judicial procedures, and the larger array of discursive norms

that reproduce dominant ideas of authority and justice. The phrase “epistemic mediation” also entails a different meaning which inverts the previous emphasis, shifting from how media inform epistemologies to how those epistemologies work to generate media platforms. Lockett’s chapter on Black Twitter’s relationship to Black culture and language provides a key example, as does Ruiz’s analysis of knowledge-making via decolonial storytelling such as how *Curanderismo* infuses Latinx writing.

Essentialism

Essentialism, within the context of critical race theory, suggests that certain groups of people, especially racial and ethnic groups, can be defined by certain immutable qualities. Historically, people have used the concept of essentialism to propagate racist ideologies that establish and perpetuate stereotypes. These include, for example, negative stereotypes like the idea that Black people have lower IQs or are more violent, or that Latinx people are lazier or quick to anger (“spicy”), as well as positive (but still harmful) stereotypes such as Asians are good at Math, Blacks are good at sports, etc. Examples of work that discuss essentialism include Harris’ “Race and Essentialism in Feminist Legal Theory,” Hanson-Easy, Augoustinos, and Moloney’s “They’re All Tribals”: Essentialism, Context and the Discursive Representation of Sudanese Refugees,” Williams’ “Dissolving the Sameness/Difference Debate: A Post-Modern Path beyond Essentialism in Feminist and Critical Race Theory,” and Phillips’ “What’s Wrong with Essentialism?”.

Book Applications: In Sanchez’s chapter (Chapter 3), he analyzes the relationship between essentialism and autoethnography. For Sanchez, this term can offer routes to self-reflection that are necessary for studying our personal relationship to racial epistemologies when doing autoethnographic work. He focuses on this term to consider how he handles his subjects in the inquiry, as follows: do our stories about literacy and culture essentialize peoples or communities? Are there ways we should ethically combat or acknowledge this?

Geography/Territory

This term may refer to both physical and symbolic space. In decolonial discourses, the issue of geography or territories is at the center of inquiry. For example, the United States gained territory through the notion of “Manifest Destiny,” which was both the name of its colonialist pursuits, as well as the slogan for propaganda campaigns that legitimized those aims. Topography and cartography also represent colonialist practices of genocide and theft. For example, the creation of maps that increase the actual size of the US out of proportion with the rest of the world, or the British renaming of Gaelic land in Ireland. For further elaboration, see Kiran Asher’s “Latin American Decolonial Thought, or Making

the Subaltern Speak,” Eve Tuck and K. Wayne Yang’s “Decolonization is Not a Metaphor,” Brian Friel’s *Translations*, Walter Dignolo’s “The Geopolitics of Knowledge and the Colonial Difference,” and Ruiz and Sanchez’s *Decolonizing Rhetoric and Composition: New Latinx Keywords for Theory and Practice*.

Book Applications: Each author—Ruiz, Sanchez, Carter, and Lockett—focuses their investigation of race and racism on specific places and spaces. Whether they were investigating digital media, a small town, sites of state-sponsored violence, and/or institutional/disciplinary boundaries, geography is emphasized in every chapter.

Nahui Ollin

Aztec/Mexica sun stone symbol signifying the number four (Nahui) and movement (Ollin; see Chapter 2 by Ruiz), also known as the fourth movement or four movements, four philosophies or principles of movement, four directions, four corners of the earth, and four seasons, all of which generalize into an understanding of cosmological, symbiotic, and universal harmony. There are four basic movements imprinted on the sunstone that represent four different philosophical worldviews that are interdependent and cyclical.

The first is hidden in the subconscious—Tezcatlipoca is the black obsidian mirror, also known as smoky mirror of the subconscious, self-reflection, and the creations of dreams and memory. The second is Quetzalcoatl, or “precious and beautiful knowledge.” Once one gains the ability to self-reflect and gain a notion of self, one can then apply the faculties to gain knowledge and experience around them with the understanding that knowledge of the self, the family, the community, the land, and the cosmos are all interconnected and can provide sources of environmental, familial, societal, scientific, and intimate comfort that are a reflection of the higher spirit that is within all of us.

The third is Huitzilopochtli, which is part of the cycle of the Nahui Ollin that means to take action, or exercise the will to act. With the ability to self-reflect, as well as gain and develop knowledge, comes the challenge of being able to act upon the world in harmony with the intent of continuing on with self-realization regarding one’s actions while also realizing that these actions will have material consequences on the physical world. With a conscious will to act, one must also be open to the consequences of their actions. If there is a lesson to be learned, that lesson would lead into the fourth concept: Xipe Totec, or transformation and renewal.

These four philosophies represent the Nahui Ollin and can be applied to the present day, in terms of indigenous reclamation of the epistemic and the spiritual—both present in the Aztec sun stone. When performing decolonial, antiracist research, this indigenous paradigm offers a more comprehensive framework

for visualizing and actualizing possibilities than what we commonly refer to as “self-reflexivity” and “ethical research practices.”

Book Applications: Ruiz employs this approach in Chapter 2.

Parrhesia

An Ancient Greek trope for determined resistance under conditions of inequality—in short, speaking truth to power. Vorris Nunley sees this blunt communication as necessary to “deep democracy,” which presumes uneven agency among social demographics while noting how race permeates politics on the transnational scale and at the micro-level (164). Deep democratic praxis does not retreat from rhetorical agonism, which necessarily arises when antiracist actors contest structures of bodily privilege. Parrhesia inhabits antiracist practice in prose and in public demonstrations, in pedagogy as well as research design.

Book Applications: Carter employs this approach in Chapter 4.

People of Color

A term that is commonly used to refer to marginalized groups that represent a plurality of historically underrepresented, marginalized, or disadvantaged cultural identities. Many people utilize this term as a method of demonstrating their identification with and/or recognition of the collective suffering of Black, Brown, and colonized populations. However, it is not without controversy. Being a person of color (POC) may essentialize skin color in ways that continue to reify White supremacy because the notion of “White people” continues to be omitted from racial categorization. Furthermore, it erases the distinctive experiences of Black people, in regards to colorism. Access to White privilege, especially the ability to be identified as “White,” is most limited to Black people unless they are fair-skinned enough to pass. However, being recognized as a White person depends on a combination of skin color, religion, educational background, linguistic dexterity, and economic class.

The demographic categories “People of color” and “White people” are socially constructed subject positions that indicate a historical, economic, and legal relationship to colorism, which is at the center of anti-Black racism and colonialism as structural practices. The distinction between “White” or “non-White” status, when at the center of the identity and social life of cultural groups, is enforced by genocide, theft, and exploitation of lands, resources, and people, which effectively serves to increase Western European and New World (American) economic power.

We propose that there needs to be an expansion of Alternative terms for POC. This would constitute antiracist praxis and enable us to re-imagine our relationship to race, in terms of the possibilities of livelihood, as well as our

survival chances—both historically and present. This more comprehensive terminology might include: White/non-White, marginalized groups, minoritized populations,(historically) underserved populations, (historically) underrepresented groups, (historically) dehumanized peoples, (historically) terrorized cultures, and so on.

Note: We are not including “minorities” as a designation for POC even though some literature continues to do so. The term “minority” is factually inaccurate. White people are clearly the minority when considering the relationship between race and geography (see our definition of Geography/Territories) from a global vantage point.

See also M. Omi and H. Winant’s *Racial Formation in the United States* and the other texts referenced as part of the “race” and “racism” definitions.

Book Applications: Some authors prefer the term “people of color,” whereas other authors do not. We hope readers will pay attention to the specific contexts in which that term appears, as well as the specific authors who choose to use it to decide how the term’s contestability is negotiated.

Race

Race is a cultural invention that emerged from certain scientific, technological, religious, and economic arrangements of human beings over time. It is comprised of a set of codes that assign certain values to the skin color of individuals and groups, as well as the style and performance of linguistic and cultural practices.

Race refers to a method of taxonomy that assigns value to an expansive categorical system that color-codes and geographically situates signs and symbols of dominance, entitlement, submission, and suffering. This system, when practiced, constitutes racism. Hardly “natural” or scientific, race is a human invention. It is both a socially constructed phenomenon and a ubiquitous feature of Western culture. Thus, race and racism are learned concepts and behavior, which means one’s understanding is capable of being transformed.

Countless scholars across disciplines have attempted to define race. Some of the most widely circulated texts include Michelle Alexander’s *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, Karen Brodtkin’s *How Jews Became White Folks and What that Says about Race in America*, John F. Dovidio and Samuel L. Gaertner’s “Aversive Racism and Selection Decisions: 1989 and 1999,” Michael Omi and Howard Winant’s *Racial Formation in the United States*, and Beverly Daniel Tatum’s *Why Are All the Black Kids Sitting Together at the Cafeteria?: And Other Conversations About Race*.

Book Applications: Race, as a construct, is at the center of this text’s critical framework. We envision research about this term’s relationship to epistemology,

as it offers a key site of investigation for examining how knowledge is produced, managed, and circulated.

Racial Literacy

Typically, literacy is defined as the individual's ability to read and write in a specific language, but in literacy studies, and in the context of a racial literacy, the term "literacy" would be better defined as the comprehension of specific cultural and social contexts. Thus, a racial literacy looks at how the researcher understands their own race—in relationship to time, space, location, and other social and cultural factors—or the race of others. In other words, a racial literacy focuses on how to "read" race. Racial literacies have been utilized in RCWS and other fields (such as education studies and cultural studies) and are typically employed to better understand the structure, dynamics, and realities of race and how race impacts education (Victor Villanueva's *Bootstraps*), language practices (Keith Gilyard's *Voices of the Self*), and other subjects. Most racial literacies take an autoethnographic approach and emphasize how the individual found something about their self through various cultural factors. Examples of work that discuss racial literacies (or embody the form) include Yolanda Sealy-Ruiz's "Building Racial Literacy in First-Year Composition," Elaine Richardson's *PHD to Ph.D.: How Education Saved my Life*, Ta-Nehisi Coates's *Between the World and Me*, and Mara Grayson's "Race Talk in the Composition Classroom: Narrative Song Lyrics as Texts for Racial Literacy."

Racism

The conscious or unconscious act of erasing another human being's life force to some degree or another. At its most extreme, racism is targeted murder that leads to the literal erasure of a human life. It is also more or less practiced as a matter of enforcing "normal" behavior in any community setting that measures and values performances of whiteness/coloniality as superior to other kinds of cultural expression. For example, the act of making a statement that claims someone else is cognitively deficient because they don't speak or write in Standard White English (SWE) or refusing to comment on the witnessing of police brutality against unarmed persons.

Racism is not a matter of personal opinion and prejudice. As scholar Beverly Daniel Tatum argues, racism is "prejudice plus power" because it maintains and perpetuates a system of advantage based on race (10). A systemic phenomenon, racism is a practice that allocates social, political, and economic advantages based on fair skin and European facial characteristics; it creates and maintains White supremacy, regardless of intent or intensity of manifestation.

Racism may be overt, as in the use of racial slurs, racist symbols and hate crimes, or aversive. Pearson, Dovidio, and Gaertner make this point in their

article “The Nature of Contemporary Prejudice”: “Aversive racists sympathize with victims of past injustice, support the principle of racial equality, and regard themselves as non-prejudiced, but at the same time, possess negative feelings and beliefs about [marginalized groups such as] Blacks, which may be unconscious” (316). Indeed, unconscious racial bias significantly contributes to systemic discrimination during jury selection and hiring processes, as well as miscommunication and distrust during interracial interaction, which affects whether relationships will form and how (Dovidio and Gaertner 322-325). For more information on this sense of the word racism, see J. F. Dovidio and S. L. Gaertner’s “Aversive Racism and Selection Decisions: 1989 and 1999” for more information about unconscious, or subtle acts, of racism. This foundational work maintained the word “racism” in its definition of certain racial practices, unlike the term “microaggressions,” which we have omitted because it removes the language of race from its categorization of racist phenomena.

Countless scholars across disciplines have attempted to explicitly define racism. Some of the foundational texts in this area of scholarship include D. A. Bell’s *Faces at the Bottom of the Well: The Permanence of Racism*, E. Bonilla-Silva’s “Rethinking Racism: Toward a Structural Interpretation,” and J. F. Dovidio and S. L. Gaertner’s *The Aversive Form of Racism*, as well as M. Wetherell and J. Potter’s *Mapping the Language of Racism: Discourse and the Legitimation of Exploitation*.

Many scholars have also acknowledged the intersection of gender, ethnicity, and race in their formulations of the definition. This inclusive scholarship includes work such as Lauren Berlant’s *The Queen of America Goes to Washington City: Essays on Sex and Citizenship*, Philomena Essed’s *Understanding Everyday Racism: An Interdisciplinary Theory*, and Patricia Hill-Collins’ *Black Sexual Politics: African Americans, Gender, and the New Racism*.

The most marginalized scholarship about racism is research on environmental racism. Widely cited research in this area includes Robert D. Bullard’s *Confronting Environmental Racism: Voices from the Grassroots*, Robert D. Bullard and Beverly Wright’s *The Wrong Complexion for Protection: How the Government Response to Disaster Endangers African American Communities*, and Steven Gregory’s *Black Corona: Race and the Politics of Place in an Urban Community*.

Book Applications: In the introduction, Chapter 1, we argue that racism is a consequence of researchers failing to take race into account when they conduct and publish research.

Reconciliation

The act of reconciliation is typically understood to be a two-party process, in which the “wrongdoer” attempts to make amends with the person or party who is wronged. In academia, we typically use this term to think of larger atrocities

(such as the Truth and Reconciliation Commission that attempts to “reconcile” post-apartheid South Africa). However, the term can be employed to study other forms of transgression too, ones that might be more personal or might be between community and individual. More importantly, we can use reconciliation to better understand the relationship between researcher and subjects when the subjects have a personal interest for the researcher.

For the field of RCWS, reconciliation can be an important theme to help the researcher position themselves in relation to their subject and to navigate how to make the personal scholarly. Examples of work that discuss reconciliation include John B. Hatch’s “Reconciliation: Building a Bridge from Complicity to Coherence” and “The Hope of Reconciliation: Continuing the Conversation,” Erik Doxtader’s “Reconciliation—A Rhetorical Concept/ion,” and Erik Doxtader’s *With Faith in the Works of Words*.

Book Applications: This concept is further explored in Chapter 3.

Sustainability

An ecological practice and symbiotic ideal in which human activity is directed towards preserving and generating biological and cultural life throughout all levels of the biosphere. This includes resisting the further contamination of air, water, and soil, promoting the healthy function of human bodies, as well as increasing linguistic and genetic diversity among humans.

This book utilizes the term to argue that sustainability should be the ultimate goal of antiracism. When race and racism are defined as ecological (e.g., structural and material) phenomena, they should be embedded in discourses of sustainability. Our book’s theoretical framework merges several disciplinary perspectives on race and racism that fail to articulate the glaring assumptions about the purpose of talking about race and resisting racism: to reduce human suffering and increase peace—two goals that are compatible with a less toxic physical environment.

Some recent scholarship in interdisciplinary fields like public health and environmental studies acknowledging the relationship between appeals to life and the purposes of antiracism include Jennifer Jee-Lyn García and Mienah Zulfacar Sharif’s “Black Lives Matter: A Commentary on Racism and Public Health,” Phoebe Godfrey and Denise Torres’ “Systemic Crises of Global Climate Change: Intersections of Race, Class, and Gender,” and David Pellow’s *Toward a Critical Environmental Justice Studies: Black Lives Matter as an Environmental Justice Challenge-Corrigendum*.

Book Applications: Sustainability ought to be the goal of any human activity, especially antiracism. Antiracism that contributes to sustainability seeks to value and preserve human life and the biosphere.

Whiteness

Racial performance that is marked by its users' ability to conceal race as a visible construct operating in the space. For example, the terms man and woman without racial modification (e.g., Black man) will likely be imagined as Caucasians, which normalizes and, thus, privileges whiteness. In other words, it is a benefit to be identified as someone who is "beyond" race precisely because of the vast number of negative consequences of being considered a raced or "colored body." The color of our bodies bears the mark of the degree to which one is likely to own property, inherit wealth, have documented lineage via news coverage, tax record, or cemetery visibility, as well as be subject to mob violence, imprisonment, homelessness, and general poverty.

Book Applications: All chapters address the concept of whiteness. Ch. 2 illustrates how whiteness is perpetuated through the racialized politics of citation. Ch. 3 describes whiteness as a cultural identity rooted in place and anti-Black regional traditions. Ch. 4 demonstrates how whiteness is protected by institutions, especially law enforcement. Ch. 5 analyzes whiteness, citizenship, and online identity performances.

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