CONTENTS

Introduction

THE SOCIAL JUSTICE TURN

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The practices of technical communication in the twenty-first century have become so diverse that we cannot possibly trace all the current industries in which technical communicators work, much less our contemporary workspaces, job titles, roles, and responsibilities. Globalization—and the complex and culturally-rich material and information flows that come with it—has forever changed who we think of as technical communicators, the work that technical communicators do, and thus where and how we understand technical communication happens. Alumni from Illinois State University and East Carolina University's technical and professional communication programs alone come from diverse cultural backgrounds and end up working around the world for major Fortune 500 companies, design firms, local factories, governmental agencies, grassroots/nonprofit organizations, hospitals, universities, publishing houses, and media outlets in a wide range of positions, including social media manager, user experience specialist, project manager, learning designer, professor, grant writer, community relations liaison, legal writer, information architect, journalist, translator, editor, and documentation specialist—just to name a few. Although some technical communicators today still work in traditional engineering and technical manual writing contexts, globalization has certainly influenced the potential places where this work transpires and audiences impacted by this work as well.

Because globalization is continuously broadening our understanding of who we are as technical communication scholars, practitioners, and pedagogues, we must systematically interrogate the relationships between globalization and technical communication. Globalization affects three critical spheres of technical communication's influence—technological, scientific, and cultural—and in highly complex ways. For example, on one hand, globalization has allowed us access to an unprecedented wealth of diverse material goods and technical and scientific information

from diverse places across the globe, a sense of connectedness in terms of networks and networked people, communities, economies, products, and media outlets, as well as new digital spaces in and geographical places at which to work. On the other hand, access to global networks, what counts as global, and movement within and across global places and spaces has always already been facilitated and impeded by actors and rhetorics that legitimize inequitable rules and conditions informed by ideological assumptions about: ownership of land, technological and scientific resources, material goods, and information; what is understood to be technical and scientific and for what reasons; what can be bought, sold, and traded and by whom and for what reasons; who can travel and for what reasons; who is seen, unseen, re-seen as part of local and global networks, how so, by whom, and for what reasons—and much more.

Thus, while technical communicators may appreciate the international, professional, and economic gains afforded to us by globalization, we must also interrogate how we may be complicit in, implicated by, and/or transgress the oppressive colonial and capitalistic influences and effects of globalization. As Carolyn Rude (2009) reminds us, we have the potential to *both* "function as agents of knowledge making, action, and change" for some *and* function as agents of oppression—albeit often unwittingly—for others (183). As public intellectuals, knowledge workers, and advocates for users, technical communicators have a responsibility to advocate for equity in local and global networks of scientific, technical, and professional communication. To do so, technical communicators must be able to ascertain how these networks are constructed, by whom, toward what ends—as well as the stakeholders, power dynamics, distributed agency (distributed by whom/what; who/what benefits, is underserved, and disenfranchised within the network; in what ways), and the direction(s) of the material and information flows and within the network(s). Needless to say, we have a complicated relationship with globalization; thus, we have an obligation to critically assess that complexity.

This edited collection offers *social justice frameworks* that foster curricular and pedagogical approaches to this complex rhetorical and advocacy work. Social justice approaches to technical communication are often informed by cultural theories and methodologies, but they also explicitly seek to redistribute and reassemble—or otherwise redress—power imbalances that systematically and systemically disenfranchise some stakeholders while privileging others. Using cultural and rhetorical theories to redress social injustices, social justice approaches essentially and ideally couple rhetoric with action to actually make social, institutional,

and organizational change toward equity happen. This collection, then, contributes to both the cultural studies turn (Scott 2003; Scott and Longo 2006; Scott, Longo, and Wills 2007) and what we suggest is the *social justice turn* in technical communication studies—or a turn toward a collective disciplinary redressing of social injustice sponsored by rhetorics and practices that infringe upon, neglect, withhold, and/or abolish human, non-human animal, and environmental rights. Ultimately, this collection imagines socially-just futures for our discipline, programs, and professions inspired by the work of emerging and established scholars and practitioners. Contributors from twelve different universities provide theoretical and curricular frameworks that support instructors teaching current and future technical communication practitioners how to be socially-just technical communicators and global citizens and to solve complex technical and scientific communication problems within diverse workplaces, work spaces, and organizational cultures by skillfully, ethically, and rhetorically negotiating contextual power dynamics. Using our privilege and skills as nimble, flexible, liminal, rhetorical, and ethical technical communicators, we can intervene in global and local technical communication problems at the macro and micro levels in the face of asymmetrical power relations and limited agency—and teach current and future practitioners to do the same.

Technical communication scholarship, practice, conferences, and pedagogies have rich histories of adapting with cultural, technological, and scientific changes. Over the past thirty years alone, our scholarship and practice has dramatically transitioned—with help from the work of the humanist, social, feminist, cultural, critical, intercultural, international, and global turns, and now the social justice turn—from understanding technology as neutral and science as objective to understanding that technologies and sciences are culturally-rich and thus informed by ideological agendas and uses. To be clear, technologies and sciences are unequally prescribed, controlled, and delegated. They have been used to empower and oppress. Technical communicators construct knowledge informed by multiple subjectivities that we can never fully shed. These critical shifts—just to name a few—demonstrate that the discipline and profession of technical communication is deeply committed to revisiting and revising our relationships with communication, technology, science, and culture in responsible and reflexive ways that have had great impact on our practices and users.

Decades of global changes, emerging research, programmatic changes, and evolving professional identities in technical communication have led us to an amazing place in our organizational conversations.

The most recent annual conferences held by the Association of Teachers of Technical Writing (ATTW) and the Council for Programs in Technical and Scientific Communication (CPTSC) have evidenced that the humanist, social, feminist, critical, cultural, and global studies turns in technical communication studies continue to inform our organizational and local programmatic identities, as well as our curricular and pedagogical approaches to teaching technical communication. The last five national conferences of ATTW, for example, facilitated conversations about culturally-specific perspectives on networks and networking, international technical communication, the shaping of data (and ourselves in relation to it), and advocacy and civic engagement in our research, pedagogy, and practice. The last six conferences sponsored by CPTSC have called for presentations on program development and revision informed by: relationships with public- and private-industries; workplace communication and technologies of/by/about underrepresented communities; local and global trends and practices; curricular, programmatic, institutional, disciplinary, social, political, or economic contexts and connections; and programmatic research that examines curriculum design, hiring and promotion, recruitment and retention, and innovative pedagogy. Especially noteworthy, Miriam Williams's keynote at the 2012 CPTSC conference critiqued colorblind approaches to technical communication and offered ways to think about ethnicity, race, and power in relation to technical communication research, pedagogy, and practice—and the plenary session showcased social justice approaches to technical communication informed by the rhetorical, technological, and scientific expertise of underrepresented scholars and communities.

These exciting trends in our organizational conversations about technical communication programming, curricula, and pedagogy have yet to be reflected in the scholarly books available to us. Not only are we presently in short supply of book-length projects focused on theoretical and methodological approaches to teaching, but the texts we currently have do not fully theorize the implications of the cultural studies turn nor attempt to address the social justice turn in relation to technical communication curriculum design and pedagogy. Nonetheless, there is much to learn from the scholarship designed to help teachers of technical communication respond to emerging disciplinary issues. For example, *Innovative Approaches to Teaching Technical Communication*, edited by Tracy Bridgeford, Karla Saari Kitalong, and Dickie Selfe, seeks to energize technical communication pedagogy in dynamic ways and, thus, offers assignments, activities, and practices for doing so (Bridgeford, Kitalong, and Selfe 2004). James Dubinsky's (2004) collection, *Teaching Technical*

Communication: Critical Issues for the Classroom, provides resources for first-time technical communication instructors. Finally, although not primarily focused on teaching, *Central Works in Technical Communication,* edited by Johndan Johnson-Eilola and Stuart A. Selber, includes a section on pedagogy with essays that respond to technological development, cross-cultural collaboration, and gender issues (Johnson-Eilola and Selber 2004).

Although these texts certainly remain key to the discipline, they are now over a decade old (and some of the chapters therein were re-published from earlier publications). Accordingly, some of the issues they respond to are no longer emerging, and other critical issues have emerged since their release. Further, although a few of the chapters offered in these collections explicitly engage theoretical approaches to teaching, the majority discuss pedagogical practices without identifying the theories informing them. Building on this work, our collection consists only of original essays that seek to offer novice and veteran teachers fresh but tested curricular and pedagogical approaches for identifying new emerging issues and reassessing former emerging issues in relation to social justice and globalization. Moreover, our contributors make explicit how their recommendations are informed by specific theories and methodologies, as a social justice pedagogy understands that the curricular and pedagogical choices that we *all* make are always already influenced by theories about teaching, learning, and communicating about science and technology. Thus, all teaching is ideological and political, even if we pretend it is not.

Since these foundational texts from 2004 and the cultural studies turn in 2006, five books have been published that make evident the value of considering cultural contexts when teaching technical communication. *Resources in Technical Communication: Outcomes and Approaches,* edited by Cynthia Selfe (2007), provides assignment sequences organized around meeting a set of student learning outcomes that should be modified by teachers to make them more appropriate for their local institutional contexts. Barry Thatcher and Kirk St.Amant's edited collection, *Teaching Intercultural Rhetoric and Technical Communication: Theories, Curriculum, Pedagogies, and Practice,* introduces a variety of ways to incorporate inter-cultural communication contexts into our curriculum and pedagogy (Thatcher and St.Amant 2011). *Online Education 2.0: Evolving, Adapting, and Reinventing Online Technical Communication,* edited by Kelli Cargile Cook and Keith Grant-Davie, addresses how technical communication programs and pedagogy can respond to trends in online education—such as changing student demographics, emerging Web 2.0 technologies, and multimodal pedagogies—in relation to institutional and

departmental culture (Cargile Cook and Grant-Davie 2013). Especially inspirational to this project, Han Yu and Gerald Savage's *Negotiating Cultural Encounters: Narrating Intercultural Engineering and Technical Communication* is a collection of real-world stories written by technical communicators who narrate the complicated rhetorical and cultural dynamics at play when working in multicultural teams, and each story is followed by a list of related publications and discussion questions (Yu and Savage 2013). Finally, and most recently, the contributors to *Solving Problems in Technical Communication*, edited by Johndan Johnson-Eilola and Stuart Selber, employ contemporary research in the discipline to solve contemporary real-world technical communication problems—including those associated with new media, but most notably ethics and intercultural communication—in order to bridge the academic-practitioner and theory-practice splits (Johnson-Eilola and Selber 2013).

Our social justice approach to teaching technical communication contributes to the important cultural work of these edited collections by demonstrating that all technical communication contexts are multi- and inter-cultural and influenced by institutions and systems of power—and distributed agency therein—and that social justice approaches to technical communication better position us in any context to better advocate for technological and scientific change in equitable ways within these contexts. Thus, we borrow from our disciplinary traditions of responding to emergent issues, considering (inter)cultural contexts, and solving problems *in* technical communication toward better understanding how injustice is not just a problem in technical communication but also one that we can solve *with* technical communication. Just as cultural theories help us to create more culturally responsive and responsible documents and technologies that are usable and useful for their users, we posit that interfacing cultural theories with social justice frameworks have the same benefits for the users of our curriculum and pedagogy—but also better positions them as agents for redressing workplace, public, civic, and environmental inequities.

This edited collection is the first of its kind in bridging the theoretical with the pedagogical as a means of articulating, using, and assessing social justice frameworks for designing and teaching undergraduate and graduate courses in technical communication. To do so, this collection capitalizes on the momentum gained from the cultural studies and social justice turns in the discipline to make apparent[1] how cultural theory informs classroom practices and how these practices can work in service of redressing technical, technological, and scientific injustices in and outside of the classroom. Moreover, we position social justice

inquiry and action as integral to teaching, learning, and practicing ethical technical, scientific, and professional communication in the twenty-first century by highlighting the connections between and across social justice and: intercultural, international, and transnational technical communication; medical, scientific, disability, legal, environmental, and cultural rhetorics; risk communication; civic engagement; and much more. In addition to better representing diverse workplaces, practices, and practitioners, we hope that this collection will also inspire other programmatic initiatives (e.g., recruiting and supporting increased representation of, participation from, and mentoring of historically underrepresented and underserved populations, forming social justice committees and special interest groups, etc.).

We are honored that Gerald Savage and J. Blake Scott, key scholars in the social justice and cultural studies turns in technical communication studies, composed the foreword and afterward to this collection, as their work has cleared a path for us, the teacher-scholars contributing to this project, and future generations of technical communication teacher-scholars. Collectively, our contributors take up Savage and Scott's work and put it into conversation with—and thus contribute to and clear paths in additional areas of—technical communication scholarship, including but not limited to: intercultural and international communication (Barnum and Huilin 2006; Ding 2009; St. Germaine-Madison 2006; Sun 2006, 2012), race and ethnicity studies (Evia and Patriarca 2012; Haas 2012; Johnson, Pimentel, and Pimentel 2008; Williams 2006; Williams and Pimentel 2014), diversity and technical communication programming and curriculum design (Savage and Mattson 2011; Savage and Matveeva 2011), gender and feminist studies (E. Flynn 1997; J. Flynn 1997; Frost 2013; Koerber 2000), postcolonial and globalization studies (Agboka 2013; Bokor 2011; Jeyaraj 2004), disability rhetorics (Palmeri 2006; Smyser-Fauble 2012; Walters 2010; Wilson 2000), and environmental rhetorics and risk communication (Blythe, Grabill, and Riley 2008; Bowdon 2004; Evia and Patriarca 2012; Grabill and Simmons 1998; Sauer 2003; Simmons 2007; Simmons and Grabill 2007; Youngblood 2011).

All of the chapters in the collection do similar rhetorical and intellectual work for users of this project and the discipline. Each chapter: introduces a specific interface for social justice work in technical communication studies—oftentimes in conversation with a cultural theory or a combination of cultural theories—and detail its importance to the discipline and practices of technical communication; offers a case study that demonstrates how the theory/theories informed their curriculum design for and teaching of a specific technical communication course;

and provides broader implications for technical communication curricula, pedagogy, and practice beyond their specific course context. Moreover, every chapter explicitly demonstrates why other teacher-scholars should (and theorizes how to) adapt its specific social justice framework for other institutional and curricular contexts.

Collectively, the chapters in our collection evidence the following rhetorical values foundational to social justice approaches to technical communication in a globalized world:

- All technical communication has the potential to be global technical communication. Even if one works in/for a local organization, the technical communication of those outside the organization could shape the technical communication that transpires within, not to mention that stakeholders and/or users of that technical communication may come from diverse global locations.
- Social justice is both a local and global necessity. This means that contrary to rhetorics of national exceptionalism, the United States, "first-world," and Western countries could also benefit from social justice approaches to technical communication.
- International and intercultural communication happens outside of non-Western and non-US contexts (and without Western and "first-world" interlocutors). Moreover, these cases, their stakeholders, their technical communication—thus, cultural and rhetorical—work, and the power dynamics therein are worthy of our study.
- International technical communication happens within the United States. There are over five hundred sovereign indigenous nations independent from the United States but are located within United States national borders. And this international technical communication can and does happen independent from United States and other "first-world" involvement.
- International and domestic technical communication is all a matter of rhetorical perspective. A case study of Chinese technical communication, for example, is not international technical communication for Chinese technical communicators.
- Intercultural technical communication happens within and across national borders given ethnic and other cultural diversity.
- Although social justice begins at home, it's important to understand the relationships between local and global injustices. Certainly, we should consider our agency as technical communicators in light of the social injustices within our own communities rather than positioning ourselves as rhetorical missionaries for Others. But we should also study the patterns and trends across and between local and global stories of injustice so that we may better identify, analyze, and redress the ideologies, institutions, stakeholders, and rhetorics that sponsor them—and to more effectively form intercultural technical communication teams to do so.

- Social justice includes justice for the environment, as injustices against any living species (not just humans and non-human animals) should impact the social. Moreover, many non-Western epistemologies understand non-human actors as social beings.
- Social justice benefits everyone. Working to achieve or restore equity for one population or community does not require anyone with access to those rights to relinquish them—quite the opposite actually. For technical communication, specifically, equity means fair and just access to and representation in scientific and technical communication for *all* stakeholders.

Admittedly, due in part to the scope and emergent nature of this collection, our contributors evidence some of these foundations more so than others. For instance, most of our contributors discuss US-based contexts for their curricular and pedagogical case studies. Despite this limitation, our collection highlights the necessity of social justice in the United States, as well as the relationships between local and global injustices (e.g., racism, sexism, etc.). Further, we suggest that a US focus is appropriate for the present disciplinary moment. To explain, the focus of most current technical communication scholarship is US centric, and we assume that the majority of our readers are from the United States and/or are teaching or studying technical communication in the United States; thus, most of us likely have more agency to make change happen within US borders. Put simply, we should pitch in to clean up the mess of injustice in our own backyards before pointing at the messes of others. Moreover, while scholars of international technical communication always already understand their work in relation to globalization, few scholars of US-based technical communication do. The latter position is one of privilege, and we should no longer feel comfortable in this position. If we truly understand the complex nature of globalization and truly desire to teach current and future practitioners how to communicate for/with/about global audiences, then we need to understand "international" and "domestic" technical communication is all a matter of perspective. A case study of US-based technical communication is international to a technical communicator in Mexico, and thusly we must be accountable for better understanding the complexities and complicities of the United States on global inequities and global technical communication.

An affordance of our collection is its broad approach to redressing injustice vis-à-vis technical communication practice and pedagogy, an approach that understands animal (human and non-human) and environmental rights as integral to social justice. In chapter 4, Elise Verzosa Hurley brings spatial justice into this conversation, as well, which helps us to better interrogate the complex interdependencies of

human, non-human animal, and environmental rights as they pertain to the spaces and places we inhabit, work, and communicate. Thus, the chapters interrogating issues of disability, gender, race, and sexual orientation all clearly contribute to the human rights movement (Sapp, Savage, and Mattson 2013) within the social justice turn—and the chapters that address environmental and risk communication contribute to the environmental justice movement. But we also see these categories as dynamic, as one can read the chapters written by Erin Frost, Elise Verzona Hurley, Godwin Agboka, and Donnie Johnson Sackey as tending to human, non-human animal, and environmental rights as well. Suffice it to say, our contributors help to reveal the interdependent relationships between the local and global on the macro-, meso-, micro-, and even—literally—the cellular levels.

Ultimately, our collection seeks to mobilize social justice rhetorics of technical communication that trouble institutional and geopolitical boundaries toward an understanding of interrelationships and interdependencies between local and global cultures, organizations, borders, publics, and citizenry and to foster more critical understandings of:

- our responsibilities to the cultures and communities within which, to whom, and about whom we communicate
- systems of and rhetorics from hegemonic power—and how and why they have historically shaped how we regard specific cultures and communities in relation to their technical and scientific expertise, or lack thereof
- the effects of globalization on local environmental, scientific, technological, cultural, and rhetorical practices
- the relationships between rhetorics, places, power, agency, networks, infrastructures, and institutions—and how space and place have real political and embodied effects on (in)justice and rights
- how bodies, embodiment, and risks affect teacher, student, practitioner, professional, and public identities—as well as knowledge production and lived realities
- tactics for challenging, resisting, and transgressing systems and rhetorics from/of power
- non-Western, non-patriarchal, or otherwise underrepresented traditions and histories of technical, technological, scientific, and rhetorical expertise
- the relationships between diversity, cultural studies, community literacies, public rhetorics, participatory action research, and social justice—and what these relationships can teach us about local and global technical, technological, and scientific knowledge work
- our roles as technical communication instructors, public intellectuals, and user advocates for diverse communities and

> stakeholders—and how we can work toward pedagogical, social, technological, spatial, and environmental justice in these roles

Altogether these rhetorics offer a social justice framework of intellectual, professional, and rhetorical skills necessary for communicating in and representing diverse twenty-first-century technical communication workplaces, spaces, and practices, and communicating with diverse practitioners and users.

A strength of this collection is that we bring together emerging and established scholars, cutting-edge research, and critical theories gaining traction in the discipline in one place. The twelve chapters in this collection are organized into four sections: Embodied Knowledges and Risks; Space, (Em)Place, and Dis(Place)Ment; Interfacing Public and Community Rhetorics with Technical Communication Discourses; and Accommodating Diverse Discourses of Diversity. Part I: Embodied Knowledges and Risks situates *all* bodies as critical to ethical technical communication pedagogy and practice. The first chapter, "Apparent Feminism and Risk Communication: Hazard, Outrage, Environment, and Embodiment," written by Erin A. Frost (East Carolina University), argues that apparent feminism is critical to socially-just technical communication pedagogies and practices. To demonstrate this, Frost discusses how she employed this framework to design and teach an online, graduate-level risk communication course that focused on exposing the ways in which environmental, technical, and public risk attaches to particular bodies and, thus, affects lived realities. Cruz Medina (Santa Clara University) and Kenny Walker (University of Texas-San Antonio) posit that grading contracts can be used in ways that support social justice approaches to teaching technical communication in their chapter "Validating the Consequences of Social Justice Pedagogy: Explicit Values in Course-Based Grading Contracts"—as long as teachers and students consider the ways in which their identities and bodies impact their positionality, power dynamics, and agency in relation to the grading contracts. To wrap up Part I, Barbi Smyser-Fauble's (Illinois State University) chapter, "The University Required Accommodations Statement: What 'Accommodation' Teaches Technical Communication Students and Educators," uses a feminist disability studies framework to expose how the Americans with Disabilities Act (ADA) accommodation statements on course syllabi can often perpetuate the normalizing practices of an ableist culture. Specifically, this chapter examines how the ambiguous language often used in required ADA accommodations statements in course syllabi can problematically construct student bodies and identities, what is perceived as "accessible" or "reasonable

accommodation," and who is perceived as worthy of accessibility and inclusion consideration.

Building upon Part I's insistence that we value diverse bodies and embodied knowledges, the chapters in Part II—Space, (Em)Place, and Dis(Place)Ment—demonstrate that space and place have real political and embodied effects on (in)justice and rights and thus call for pedagogical and professional practices that support spatial justice, human rights, and environmental justice. In "Spatial Orientations: Cultivating Critical Spatial Perspectives in Professional and Technical Communication Pedagogy," Elise Verzosa Hurley (Illinois State University) argues that we pay closer attention to rhetorics of space, place, and location toward more *critical spatial perspectives* in our pedagogical practice. Specifically, building intellectual alliances between critical cultural geography, rhetoric, and technical communication theories, Verzosa Hurley offers a case study of a professional and technical communication graduate-level course focused on spatial and visual rhetorics—and, in the process, helps our discipline to make the "spatial turn" and teachers and students to understand, imagine, and enact *spatial justice* practices in diverse professional workplaces. Concerned with geopolitical struggles over space, Godwin Agboka's (University of Houston-Downtown) chapter, "Indigenous Contexts, New Questions: Integrating Human Rights Perspectives in Technical Communication," exposes technical documents used during the Ogoni oil crisis in the Niger Delta of Nigeria—and related genocide and displacement of indigenous Nigerians, political unrests, gas flares, oil spills, and pollution of water—as a case study to demonstrate the relationships between technical communication, globalization, and human rights violations. Further, Agobka provides a pedagogical framework (informed by the UN statement on human rights) for discussing these relationships in technical communication curricula so that we prepare future and current technical communication practitioners to "aggressively interrogate" the ways in which technical communication may be complicit in human rights violations. Finally, in "An Environmental Justice Paradigm for Technical Communication," Donnie Johnson Sackey (University of Texas at Austin): examines feminist materialist, feminist political ecology, ecofeminist, and environmental justice perspectives on space, place, and agency—and in relation to the primacy they give to either people or the environment within their analyses; offers a pedagogical heuristic that leverages the affordances of these theories toward solving environmental problems in technical communication; and discusses how he used this heuristic in an environmental rhetoric course he designed. Ultimately, Sackey argues that

"technical communicators should always be attuned to the emplaced conditions of social justice concerns."

The chapters in Part III: Interfacing Public and Community Rhetorics with Technical Communication Discourses demonstrate that community literacies are always already deeply emplaced, that everyday community literacy practices deeply inform technical communication, and, thus, that technical communication pedagogy should be concerned with diverse technical and professional communication practices within diverse communities and workplaces. In "Stayin' on Our Grind: What Hiphop Pedagogies Offer to Technical Writing," Marcos Del Hierro (University of New Hampshire) advocates for the inclusion of hiphop pedagogies in the teaching of technical writing. Using non-Western theories and social justice approaches to technical communication, Del Hierro offers a hiphop pedagogical framework as a way of decolonizing the field and designing our curricula to be more inclusive of knowledges that have been historically marginalized on the basis of ethnicity, race, and class and offers specific examples for engaging non-traditional technical writing practices, theories, and workplaces. Kristen Moore (University at Buffalo—SUNY) recommends another non-traditional approach to teaching technical communication in her chapter, "Black Feminist Epistemology as a Framework Community-based Teaching." Moore puts the four tenets of Patricia Hill Collins's Black Feminist Epistemology into conversation with community-based scholarship and participatory action research in the discipline to demonstrate its usefulness in her study of public and community engagement and then suggests how other technical communication teacher-scholars might inform their community-based research and teaching with this framework. While Del Hierro locates his work as informed by the technical literacies of a larger cultural group—the hiphop community—and Moore positions hers as informed by black feminist thought writ large and a local black, female community group in St. Louis, Missouri, the last author in this section situates her attention in relation to the "cultural place" of nonprofit advocacy websites. Specifically, in her chapter "Advocacy Engagement, Medical Rhetoric, and Expediency: Teaching Technical Communication in the Age of Altruism," Marie E. Moeller (University of Wisconsin-La Crosse) argues for the importance of analyzing medical rhetoric in scientific and technical communication pedagogy—even medical rhetoric communicated by nonprofit advocacy organizations—by evidencing how such rhetoric can have harmful effects on the very users it's supposed to help. She provides a model and suggestions for doing so by using a feminist

disability studies framework for rhetorically engaging with the popular medical advocacy website of The Susan G. Komen Foundation.

The last section of the collection, Part IV: Accommodating Different Discourses of Diversity, offers a diverse set of theoretical and practical approaches aimed at challenging our current perceptions of teaching and learning about diversity in the classroom and the workplace. Natasha Jones (University of Central Florida) and Rebecca Walton's (Utah State University) chapter, "Using Narratives to Foster Critical Thinking about Diversity and Social Justice," provides a working definition of social justice research and pedagogy, proposes narrative as a "useful tool for fostering critical thinking about social justice in the technical communication classroom," and calls for more explicit social justice pedagogy work in technical communication scholarship. Further, Jones and Walton provide a heuristic for developing and examples of narrative-driven in-class exercises, assignments, and discussion guides. In "Race and the Workplace: Toward a Critically Conscious Pedagogy," Jessica Edwards (University of Delaware) argues that it is "necessary for students to consider the ethical and social responsibilities that undergird their language use, and moreover, that professional communication classrooms are a vital site for promoting students' cultural competence and attention to issues of race." Edwards includes student voices that evidence the necessity of critical race theory for tending to issues of race and racism in our pedagogies and suggests ways that we might study systemic structures of oppression and the rhetorical practices that support them so that technical communicators can be better positioned to subvert those structures and revise those rhetorics. In the final chapter in this section, Matthew Cox (East Carolina University) proposes queer theory and cultural rhetorics as an intersectional, "culturally-conscious" pedagogical framework for studying diversity in "Shifting Grounds as the New Status Quo: Examining Theoretical Approaches to Diversity and Taxonomy in the Technical Communication Classroom." Cox describes a graduate-level course he designed that used this framework and reports on the implications for and affordances of intersectional approaches to engaging with diverse cultural issues in the broader field of technical communication.

While the collection provides a robust and wide array of usable and useful support for instructors invested in teaching practitioners how to skillfully, ethically, and rhetorically negotiate contextual power dynamics when solving complex technical and scientific communication problems within a variety of contexts, we hope that this collection also helps to clear a path for future social justice inquiry, discussion, practice, and

promise. A path built upon the understanding that *all* bodies—human, non-human animals, and landbases—are critical to ethical technical communication pedagogy and practice. As technical communication researchers and practitioners, we can use our privilege and rhetorical skills to help equip others with new habits of mind and practice that attune them to responsible citizenship and advocacy, self-awareness and consciousness, and critical thinking. To recognize how the material realities of our lives are continuously and differentially impacted by technical communication that takes form in a wide range of public rhetorics, including local, state, federal, and transnational legislation; corporate and organizational policies and practices; and scientific, medical, technical, and technological communication—just to name a few. In short, technical communication does important work in the world—and we have the position, agency, and obligation to identify and intervene in discourses that authorize injustice.

Note

1.   To borrow from Frost's articulation of apparent feminism (see chapter 1).

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