
Non-Negotiable Inclusivity: Chronicling the Relational, Embodied Work of Antiracist, Accessible Conferencing

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An articulated principle that guides the work of the Coalition of Feminist Scholars in the History of Rhetoric and Composition (CFSHRC) is its investment in inclusivity and invitation. On the [Coalition website](#), for instance, a key aim for the Coalition is to “cultivat[e] a dynamic, intellectually challenging, and professionally nurturing community. We welcome and sustain all who do feminist work, inclusive of all genders, sexualities, races, classes, nationalities, religions, abilities, and other identities, in their research and classrooms.” Since 1997, the Feminisms and Rhetorics Conference, known colloquially as FemRhets,¹ has been a site where this intentional feminist community is expected to materialize and take shape.

In March of 2020, the Advisory Board of the Coalition voted to cancel the 2021 conference. As president of the Coalition Wendy Sharer explained in her 2021 Watson presentation, “This decision was made in light of COVID-19, but, more significantly, it reflected long-standing (and growing) concerns about the inclusivity of the conference: concerns about the whiteness of conference programs, concerns about accessibility, and concerns about the costs of attending (for graduate students in particular)” (Sharer 1). To address these concerns and rethink the conference as a whole, Sharer constituted our team, titled the Workflow, Format, and Processes (WFP) Task Force, and we were charged with studying the conference and its operations. The main work of this task force was to identify inclusive, invitational possibilities for conferencing and to recommend ways to restructure FemRhets.

We six authors were members of the WFP Task Force:

- Mudiwa Pettus, an assistant professor and Executive Board member of the Coalition;
- Sherita Roundtree, an assistant professor, Advisory Board member, and newly elected Member-at-Large of the Executive Board;
- Ruth Osorio, an assistant professor, Coalition member, and critic of FemRhets’ cost and exclusion of graduate student leadership;
- Jen Almjeld, an associate professor and co-host of the most recent FemRhets Conference;
- Patrick Thomas, an associate professor, former conference host and member of the Advisory Board;
- Jess Enoch, a full professor, long-time Coalition and Advisory Board member, outgoing Vice President, and incoming President of the CFSHRC.

Our task force met twice a month for approximately a year, working as a full group of six as well as in pairs on distinct tasks. As a starting point, we chose to focus on the two most recent conferences, hosted by two members of our task force, though the concerns our committee addressed began well before 2017. In particular,

Abstract

Six members of a Coalition of Feminist Scholars in the History of Rhetoric and Composition (CFSHRC) task force share their insights and affective responses to their work to identify and operationalize inclusive, invitational practices for the Feminisms and Rhetorics Conference (FemRhets). This article first describes understandings of antiracist practices that guided the group’s work - rooted in the writings of scholars Sara Ahmed, Kimberlé Crenshaw, and Michelle Grue - and highlights parts of the task force’s 23-page report outlining partial, initial steps for inclusive, antiracist conferencing. The article ends with each author sharing personal experiences working on this project. The authors seek to root the non-negotiability of inclusive conferencing practices in the need for antiracism, accessibility, affordability, and transparency as central to conference planning.

Keywords

antiracist, academic labor, diversity work, inclusive conferencing, intersectional feminism

the WFP Task Force was responding to critiques raised in surveys and conference feedback, conference town halls, and social media discussions that FemRhets often feels exclusive and insular and that the conference and the Coalition as a whole is overwhelmingly populated by white, straight, cis-gender, able-bodied women. Too, interlocutors raised questions about the conference site selection and the full range of concerns around inclusion: accessibility, affordability, and transparency regarding conference planning and decision making.

Taking on this work brought on a range of affective responses from us all—responses that, as we discuss below, shaped our ideas about conference revision. We collectively felt a sense of discomfort as we quickly understood that this sort of conference re-visioning is difficult because no one of us ever knows or sees the full picture or history of the organizations we are working to change. We felt called to address issues whose origins began long before our arrival to the CFSHRC and to do so without a complete record of all the actions, committed publicly and privately, that have impacted members’ experiences. We knew our vision and understanding were incomplete and there was discomfort in our partial understandings. Additionally, each member of the task force came to our group with different experiences of and emotional attachments to the conference and the Coalition. And yet, while grappling with these issues was often difficult, painful, and discomfiting, we also saw our work as aspirational and hopeful.

Below, we first describe the understandings of antiracist, inclusive practices that guided our work, the model of diversity we operated

1 In our task force report, which we offer sections of below, we use the acronym “FRC” for the Feminisms and Rhetorics Conference.

within, and ways we suggest the Coalition—and perhaps other national organizations—operationalize responses to these issues to create more welcoming conference spaces. As members of the WFP Task Force, our suggestions for FemRhets took the form of a 23-page report that offered partial, beginning steps for conferencing change that we see as non-negotiable. As authors here we each draw from this report and use it as a springboard to consider our re-visioning of FemRhets and antiracist, inclusive conferencing. We deepen our engagements with the report here by imbuing our comments with our own perspectives, each of us sharing our personal, embodied responses to this process—and to particular parts of the report—in an effort to document the messy, complex, vulnerable, and partial work of collaborative change making.

ANTIRACIST, INCLUSIVE CONFERENCING WORK

Looking back on our task force work, we can define our operations as mirroring the feminist practices advocated by Jacqueline Jones Royster and Gesa Kirsch (2010) of “tacking in” and “tacking out.” Drawing on the work of Clifford Geertz, Royster and Kirsch see “tacking in” as “focus[ing] closely on existing resources, fragmentary and otherwise, . . . to assess what we now understand and to speculate about what seems missing”; “tacking out” is seeing from a distance, a satellite perspective, “in order to broaden our own viewpoints in anticipation of what might become more visible from a longer or broader view” (p. 651). As a task force, we “tacked in” by addressing the particular concerns raised about recent FemRhets, and we’re grateful especially for Michelle Grue’s (2021) presentation at the 2021 Watson conference that astutely named these criticisms and her call to engage in new possibilities for interactive, antiracist conference work more broadly (p. 3). Grue names the specific and longstanding critiques about FemRhets: a lack of listening to non-leadership members stemming from defensiveness of leadership, a lack of accessibility, high cost, and the dominance of whiteness and white feminism that permeates the Coalition’s decision-making (p. 4). Grue invites us to learn from one another how to better engage in antiracist conference work, acknowledging that while we “lack a clear model of what antiracist conference spaces, physical and digital, should look like,” we can look to ways other organizations have mitigated similar concerns “so that folks can stop saying ‘I don’t know how to do this’ as an excuse to not do the work” (p. 2).

Inviting us to engage in the practice of “speculating the academic future” (p. 3) and helping us to envision ways to “tack out,” Grue considers how the Coalition is poised to cultivate a more inclusive, antiracist culture of conferencing. She points to the intersectional goals of the Coalition’s social media plan and the inclusive, accessible content of its Twitter account to demonstrate the contrast between exclusionary conference spaces. In highlighting this contrast, Grue draws attention to the tensions between the *reality* of our predominantly white Coalition and conference—and the prevailing commitments of white feminism that uphold racist

and exclusionary systems of both—and the *possibility* for creating more intersectional, antiracist organizational structures and spaces. We see Grue’s discussion of the possibilities that stem from her critiques as a critical exigence for our work, recognizing that the Coalition can continue to re-envision the organization itself and FemRhets as a more intentionally intersectional, inclusive, and antiracist space. Yet we still see it important to recognize that the Coalition’s push to make FemRhets an inclusive conference is inexcusably belated. Due to experiencing and witnessing racism, ableism, nepotism, and class-based exclusion at past conferences, some members of the Coalition and those in rhetorical studies writ large have decided to no longer attend FemRhets. Some individuals have distanced themselves from the Coalition altogether. We understand these decisions. In the end, we join Grue in “speculating the academic future,” and we move forward with the hope that the Coalition will carry this loss of community on its conscience, seeking ways to redress past harms while devising inclusive conferencing protocols that will shape future conferences.

In speculating with Grue, we shifted gears in our feminist practice to “tack out” to imagine the invigorating potentials of *antiracist*, inclusive practices. As we tacked out, we found that one key component to transformative antiracist work is relationality: an attunement to how we are connected in a myriad of ways, and an investment in nurturing those connections. Relationality as a research methodology is informed by Indigenous epistemologies and cultural rhetorics, which emphasize that, as Shawn Wilson (2008) writes, “[r]elationships do not merely shape reality, they *are* reality” (p. 7, emphasis in original). As our narratives illustrate below, relationality entails not only learning from each other but also seeing our work in relation with past and future conference organizers, with the critics of the conference, and with future conference goers. Rather than sever our connections to the complaints that made us uncomfortable—and yes, sometimes, the complaints did make us squirm—we oriented ourselves to be in relation to the humans behind the complaints. This required a level of vulnerability amongst one another, as we spoke across multiple forms of difference: race, gender, rank, and connection to the Coalition. As we attended to the needs of each other and ourselves, we imagined a FemRhets that would attend to the various needs of future conference goers. As Andrea M. Riley Mukavetz (2014) explains, “relationality as a practice allows us to expand and sustain our disciplines, to challenge disciplinary and professional practices that emphasize strict categorization and demarcation” (p. 114). It was this dedication to each other, to fostering connection even when it was hard to do so, that enabled us to even attempt what we hope to be transformative work in the discipline of feminist rhetoric.

Our relationality and indeed vulnerability provided an important step for our group to critically consider the elements of what Sara Ahmed defines as “diversity work.” In *On Being Included: Racism and Diversity in Institutional Life* (2012), Ahmed questions the process of *becoming* a diversity practitioner, especially for people of

color in academia who often find themselves on call “when race turns up” (p. 5), and she explores “what diversity does by focusing on what diversity obscures, that is, by focusing on the relationship between diversity and racism as a way of making explicit a tendency that is reproduced by staying implicit” (p. 14). The acknowledgement of diversity needs, at times, can become reduced to appearances—the appearance of institutional documents that change in language but not in meaningful practice, the appearance of increased numbers of people of color present in organizations doing diversity work with no explicit measures to sustain them within and beyond that work. As Ahmed explains, “Diversity work is typically institutional work” (p. 19), and so institutionalized diversity work is “material as well as symbolic: how time, energy, and labor are directed within institutions affects *how they surface*” (p. 29). Writing can sometimes be a means to an end that allows for strategic planning, but documentation alone is not the *work*. Therefore, the development of the 23-page WFP report, the documentation of that labor, and the negotiation that resulted in this article are stepping stones within the work—a push to intrinsically link FemRhets to the work of sustained, institutional change. Ahmed (2017) reminds us that “diversity work is messy, even dirty, work” (p. 94). It is also, she argues, embodied, emotional and willful. By presenting our stories alongside our recommendations, we make visible the messy, hopeful, and at times heartbreaking nature of diversity work.

As we attempted to take on the “diversity work” Ahmed advocates, we also grappled with the very definitions of antiracism and inclusivity that would drive our practice. We were especially driven by Kimberlé Crenshaw’s understanding of antiracist practice, which is one that works towards the “active dismantling of systems, privileges, and everyday practices that reinforce and normalize the contemporary dimensions of white dominance” (qtd. in Shim Roth, 2020). Crenshaw’s words guided us to know that striving only to ensure that marginalized groups are present at FemRhets, or prioritizing what scholar Dafina-Lazarus Stewart refers to as “compositional diversity,” will not rectify the inequities engendered by how the conference has been planned and executed historically (p. 1). Likewise, in developing our recommendations, we aimed to reject the conservative impulse to approach inclusivity as a simple matter of assimilation. Rather, our goal is that the inclusivity practiced by the Coalition will align with the theoretical contributions of Black feminist scholar, Cecilia Shelton. In “Shifting Out of Neutral: Centering Difference, Bias, and Social Justice in a Business Writing Course,” Shelton argues for the inclusion of the “invisible labor” of Black women and the “significance of [Black women’s] bodies” in the field of technical and professional communication (p. 2). Claiming her and other Black women’s epistemes, experiences, and bodies as valuable texts for scholarly and pedagogical engagement, Shelton proclaims, “To include me is to share the labor of making sense of my intellectual contributions with me, even when (perhaps *especially* when) my ways of knowing, and

being, my references and insights are not familiar or easily accessible to those of you who are operating out of traditional Western knowledge and value systems” (p. 1).

In her writing, Shelton offers a stipulative definition of inclusion that is predicated upon labor, collaboration, and generative discomfort, one that we deem useful for how the Coalition might be oriented in restructuring FemRhets. In our recommendations, we assert that the Coalition leadership, not marginalized members or individual conference hosts, should assume responsibility for ensuring that the conference is inclusive and that the organization should be accountable when issues arise. Additionally, we have argued that groups who have been excluded historically from FemRhets should not just be invited into the existing structures of the conference. Rather their epistemes, experiences, and even critiques must be given the space to radically alter the conference’s culture. We believe that if the Coalition includes the perspectives of its members who have long been marginalized and minoritized, especially those who are non-white, disabled, poor, queer, immigrants, employed contingently and/or at community colleges and minority-serving institutions, then FemRhets will become a remarkably different conference. Rather than fighting this transformation, we hope that the Coalition’s leaders and membership will welcome the change.

BRINGING OURSELVES TO THIS WORK

Through task force deliberations, we centered on four guiding principles that actualized our work, identifying “inclusive conferencing” as conferencing that is antiracist, accessible, affordable, and transparent. Our team used these overlapping nodes of concern as heuristics for our research and thinking, and they structured our 23-page report.² We use them again in this essay to anchor our comments below. In one of our especially poignant task force conversations, we identified a question that drove much of our research, discussion, and recommendations. We asked: *How should our conferencing practices change if we treat our four guiding principles—conferencing that is antiracist, accessible, affordable, and transparent—as non-negotiable, as tenets planners are not only accountable for but something that energizes and improves our conference, our organization, and our discipline?*

What we want to dwell on as authors of this piece is our investment in the non-negotiability of inclusive conferencing practices. The following vignettes capture how we imagine this commitment to non-negotiability and consider what this non-negotiability might look like in future conferences and in expanded support from the Coalition via renewed investment in antiracism, accessibility, affordability, and transparency. Our meditations illustrate the recursive, relational dimension of diversity work as we engage the four principles that guided our work and formed our report, and

² We also included “Good Ideas” (Fig. 7) appendix for future conference hosts and a proposal for establishing the Fellowship Pod Program.

we demonstrate the themes we identify are not isolated but rather overlap and build upon one another in both tangled and generative ways. We hope the following sections present the urgency of antiracist work, the possibilities and risks of invitations to build coalition, the necessary expansiveness of accessibility practices, the deep and vulnerable work of transparency, the importance of shared accountability, and an exciting glimpse into the future of FemRhets.

“On most days, I find myself possessing a ‘hope not hopeless but unhopeful’ (p. 209). But I am rooting for the Coalition to surprise me.” — Mudiwa Pettus

When Jen, Patrick, Sherita, Ruth, Jess, and I were deciding how to organize our contribution to this special issue, I noted that our transparency concerning the amount of time we reflected, imagined, and deliberated together seemed requisite. As highlighted in Figure 1, we reviewed Coalition members’ feedback on past conferences, examined past FemRhets programs and budgets, and researched methods for how the Coalition might attend to the equity issues of the conference. Additionally, we developed relationships with each other that enabled us to do this work with a certain level of openness and trust. In the end, the process of composing our recommendations regarding how the Coalition could *begin* to address critiques of FemRhets spanned nearly an academic year. In my mind, our pacing emphasizes the care that antiracist conferencing planning demands. Simultaneously, I am vexed by the protracted nature of our work.

Our lives are molded by neoliberal metrics of productivity, cruel ethics of personal responsibility, vicious competition, and unequal resource distribution. Trying to survive in these conditions means that many of us are running on fumes constantly. Of course, individuals racialized as non-white bear the brunt of these death-making forces.

While I recognize the necessity of thinking prudently about anti-racism, as our task force has attempted to do, and the importance of conserving energy so that we might live to fight another day, my hope is that we prioritize pursuits of survival and endurance that are not dependent on the destruction, alienation, or exploitation of others. We must labor as hard as we can and as fast as we can bear to imagine and build a society for the good of all people. To this end, my wish is that we become ambivalent, conflicted, perpetually around slowness and antiracism, and our ambivalence should extend to any conversation about antiracist conference planning. We never should seek to reconcile the productive tension between respecting the limits of our physical, emotional, mental, and temporal capacities in pursuing social justice and knowing that expecting people of color to wait for the full spectrum of our personhood to be respected in our personal and professional lives is unconscionable. Additionally, we should make room for what the rhetorical theorist Tamika Carey has referred to as “rhetorics of impatience” to be heard and to be acted upon.

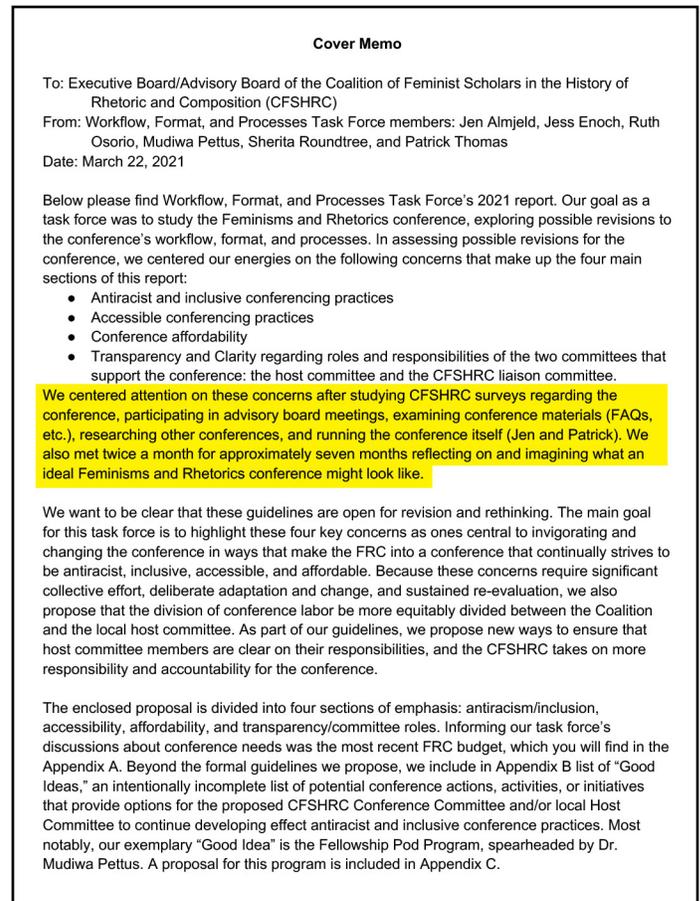


Figure 1: Cover Memo of the [WFP Task Force Recommendation Report](#) highlighting Our Four Areas of Concern

Writing from and immersed in a Black feminist perspective, Carey reminds us that “[e]quity and justice are late” (p. 275). Accordingly, when members of our communities voice displeasure, frustration, and even rage regarding their mistreatment, we should act with urgency and humility to address their needs and concerns. The most disempowered and vulnerable among us should always set the pace of our work.

Even though we have developed our recommendations deliberately and with the best of intentions, I am not arrogant enough to claim that what we have offered is perfect. At its core, antiracist work should be recursive. As scholars of writing and rhetoric, I hope that we welcome the revision process. On this matter, I am moved particularly by the words of prison abolitionist and community organizer Mariame Kaba. In describing the central role that experimentation and revision play in processes of social transformation, Kaba primes us to recognize the necessity of performing “a million different little experiments, just building and trying and taking risks and understanding we’re going to have tons of failure, and failure is actually the norm and a good way for us to learn lessons that help us” (p. 166). Frankly, believing that any predominantly white organization, including the Coalition, will keep running

experiments in the interest of antiracism, especially in the face of failure, requires a good bit of faith and hope. On most days, I find myself possessing a “hope not hopeless but unhopeful” (Du Bois, p. 209). But I am rooting for the Coalition to surprise me.

“Trust is not a default in feminist, coalitional work. It is fostered. It is negotiated. It is renegotiated. And sometimes it is broken.” — Sherita Roundtree

In “Interrogating the ‘Deep Story’: Storytelling and Narratives in the Rhetoric Classroom,” following the 2016 U.S. election, Sharon Yam uses sociologist Arlie Hochschild’s (2016) “deep story” theory to argue that writing and rhetoric teachers should use personal narratives as an opportunity to help students interrogate their own deep stories. Developed in 1995, Sonja K. Foss and Cindy L. Griffin explain that “invitational rhetoric” offers the rhetor an alternative option “when changing and controlling is not the rhetor’s goal” (p. 5). Foss and Griffin go on to state that “Ultimately, though, the result of invitational rhetoric is not just an understanding of an issue. Because of the nonhierarchical, nonjudgmental, nonadversarial framework established for the interaction, an understanding of the participants themselves occurs, an understanding that engenders appreciation, value, and a sense of equality” (p. 5). In

the classroom, deep stories often operate under the guise that if misinformation about a community “feels-as-if” it is true, it is true and this “truth” leads to a defensive stance rather than a stance that is introspective and collaborative — an invitation to coalition. However, this invitation to coalition had not always been my experience as a Feminisms and Rhetorics presenter and attendee, and my concerns often echoed the concerns that other attendees expressed over the years—that Feminisms and Rhetorics (and by extension, the Coalition) is overwhelmingly white and inaccessible.

The invitational conference practices value that developed out of our series of recommendations to the CFSHRC questions who the FemRhets Conference’s invitations are for and under what premise. More specifically, I believe this value seeks to explore how invitations without infrastructure—to support and listen to the voices of those invited—potentially create undesirable demands of invitees’ labor, time, resources, wellness, etc., especially when their experiences serve as additional considerations rather than being central to conference planning. Yam suggests that a hyper focus on persuasion limits the possibility that engaging with someone who has a differing perspective can lead to a change of mind and/or perspective.

In many ways, the Feminisms and Rhetorics Conference has worked under a system where there is a goal to seek common ground or a desire to compromise and a belief that all parties involved have mutual trust. But trust is not a default in feminist, coalitional work. It is fostered. It is negotiated. It is renegotiated. And sometimes it is broken. Working with Mudiwa, Ruth, Jen, Patrick, and Jess on the task force helped me to recognize what these meaningful negotiations look like in practice. Our recommendations for future conferences call attention to the need for dialogue that leads to community-informed changes and reimaginings. Aja Martinez’s discussion of “counterstory” acknowledges that “oral tradition as taken from lived personal experience is valued as ‘legitimate knowledge’” (p. 66). This task force’s recommendations recognize that scholars of color, disabled scholars, LGBTQIA+ scholars, and many other scholar communities—whose experiences intersect and extend beyond those I have listed here—have shared their stories many times over about invitation without representation at the conference. Storytelling alone does not account for the structural changes needed in conference invitational practices and motivations. Our invitational recommendations for conference practices recognize risk for scholars whose work and public scholarship and lived experiences lie at the intersection of listening and dismantling.

The recommendations propose critical, coalitional reflection and exploration of the deep stories that we may be holding on to in our imaginings on FemRhets and other spaces in the field. Specifically, the call to action, which names and proposes actionable change, is intentional and specific; it challenges hierarchies but it does not shy away from critique and recognizes that collaborative revision is an inherent part of diversity work. As shown in Figure 2, which

- Proposed Antiracist, Inclusive Conferencing Practices:**
- (1) Create FRC planning structure that overtly foregrounds antiracist, inclusive priorities and initiatives.
 - (2) Advertise conference widely, ensuring that that CFP and conference announcements are shared with Historically Black Colleges and Universities (HBCUs), tribal colleges, Hispanic Serving Institutions, other minority-serving institutions, and community colleges.
 - (3) Establish an antiracist, anti-ableist, inclusive review process for panel and presentation proposals.
 - (4) Engage the contemporary and historical complexity of the FRC location (campus, conference event locations, city, state).
 - (5) Compose and institute land/territorial acknowledgements that are accompanied with materials forms of redress (See Isador, Vowel).
 - (6) Invite and engage with BIPOC scholars to keynote events in ways that honor their distinctive intellectual/artistic/activist contributions and their preferred ways of engaging FRC attendees and CFSHRC membership.
 - (7) Offer guidance to attendees on antiracist inclusive strategies for conference sessions.
 - (8) Establish and maintain connections to BIPOC scholar-teachers and organizations beyond the CFSHRC membership.
 - (9) Coordinate at least one panel or plenary event that spotlights emerging scholars, especially the work of the Nan Johnson Travel Award and the Shirley Logan Diversity Scholarship Award recipients.
 - (10) Identify and institute publishing opportunities for FRC presenters, especially BIPOC, emerging, and disabled scholars
 - (11) Redesign conference name tags/badges to promote nonhierarchical community building.
 - (12) Facilitate multiple opportunities at the conference for community building across membership.
 - (13) Welcome children to the FRC
 - (14) Create a system for receiving feedback and addressing grievances regarding the conference.

Figure 2: Recommended Antiracist, Inclusive Conferencing Practices
(for fuller description, see [Task Force Report](#), p. 3-7)

Mudiwa and I collaborated on within the report, the recommendations highlight strategic ways of employing antiracist strategies, and, in many ways, those antiracist strategies start with developing transparent communication and elucidating organizational processes (with the option of changing those processes). They serve as a call to action for many of the stories that have already been shared and redistribute the labor on conference organizers and not the invited. This work, similar to Sonja K. Foss and Cindy L. Griffin's (1995) discussion of invitational rhetoric, provides "an impetus for more focused and systematic efforts to describe and assess rhetoric in all of its manifestations" (p. 5).

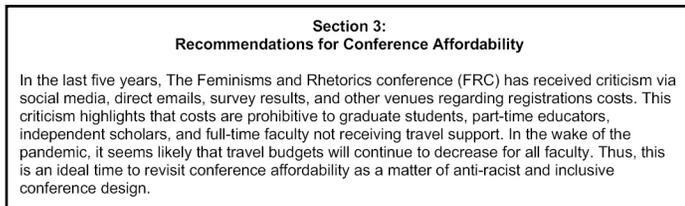


Figure 3: Screenshot of Recommendations for Conference Affordability ([Task Force Report](#), p. 12)

“Complaints are pedagogical, and we need to practice feminism to learn from them.”

—Ruth Osorio

Affordability *is* an access issue. Therefore, affordability is a social justice issue. As Osorio et al. argue in “The Laborious Reality vs. the Imagined Ideal of Graduate Student Instructors of Writing,” (2021) graduate programs often imagine grad student instructors as “those with economic privilege and thus are more likely to be privileged along other axes of identity, e.g., white, single/childfree, cisgender, nondisabled” when constructing the pay and benefits package for GSIs (p. 139). This is true for stipends, and it’s also true for the other costs grad students face when attempting to enter the profession, including high conference registration fees. When a conference is too expensive for grad students, the conference is inaccessible to grad students. The same holds for adjunct instructors and independent scholars. And historically, FemRhets has been too damn expensive.

In 2017, I was a part of a collective of grad students concerned about access, mentorship, and affordability at the Feminisms and Rhetorics Conference and the Coalition more broadly. The cost of the conference for grad students that year was \$250, only \$50 less than the cost for full-time faculty. The leaders who met with us responded to our concerns with a list of reasons why the conference cost so much. For them, the high cost was inevitable, and because they did not see it as a social justice issue, they weren’t willing to re-imagine the conference to be more affordable and accessible. Many of us left that meeting feeling unheard, with some vowing to not return to the conference.

In 2019, I emailed the FemRhets Conference organizers asking about the cost for grad student registration. Co-chair Jen responded right away with the same numbers as 2017; there had been no change to the cost of grad student registration. Jen, now a colleague and a friend, admirably did what she could with the limited resources and support she had and reduced the grad student fee by \$150, a welcome move indeed. At the 2019 conference town hall, I learned that the leaders we had met with in 2017 did not communicate our concerns to the conference organizers or the wider Coalition Advisory Board.

In all these conversations about conference cost, high registration fees have been justified by a laundry list of conference essentials: space, meals, technology, speakers, activities, swag, etc. More than once, conference organizers (and not just at FemRhets) have blamed high registration costs on American Sign Language interpreters and live-action captioning—an ableist argument that frames disability access as a financial burden (Hubrig & Osorio, et al., 2020). These conversations have left me frustrated and discouraged.

That was, until I joined the WFP Task Force in 2020.

I learned that with a small group of folks committed to access, we can imagine new ways of organizing a conference that reduces the cost for members. Our task force prioritized feminist praxis through creative thinking, collaborating across ranks and experiences, and listening to the complaints of grad students. Yes, it’s easy to dismiss complaints, especially ones that make us uncomfortable. But as Ahmed (2021) argues, complaints are pedagogical, and we need to practice feminism to learn from them. By assuming a posture of openness, rather than defensiveness, in the face of complaints, we were able to imagine a more affordable, accessible, and inviting conference experience for grad students and other precarious scholar-teachers.

“Transparency is ... a reiterative act that asks us to speak and share and also listen and allow ourselves to be changed.”
—Jen Almjeld

Ruth and I met trying to solve a problem for the 2019 FemRhets Conference. Running a conference is pretty much all about solving problems. Anyone who has planned a conference will probably agree that by the end all you really want is for people to have gotten something out of the event and for you to have survived and so joining a task force four months after our conference wrapped—largely to revisit issues and mistakes from past conferences—was not at all what I wanted to be doing. But the process gifted me new colleagues and friends—Ruth and the rest of the team—and also taught me something about feeling defensive and about the trust and relationship that can be built via vulnerability and transparency. Participation on this committee was both valuable and, at times, painful as I reconciled my conference team’s best efforts with some participants’ very real discomfort and disappointment

with multiple issues at this and previous FemRhets. Conference hosting is entirely a labor of love—there is, for most of us, no extra pay and limited recognition and so revisiting the “pain points” in need of attention at the conference I was in charge of was difficult. But giving voice to this discomfort in our task force meetings—in what I registered as a safe space—helped me begin to uncover some of my own biases and also to really trouble the super complex work of conference hosting. Transparency was a leading value for our group’s work and the recommendations we would make. Representing multiple genders, ethnicities, and career positions, we brought ourselves to this work and we tried – as often as possible – to mine the ways our positionalities colored our understandings, needs, and choices.

As the co-chair of the most recent FemRhets Conference, being transparent in conference planning was a goal for our local planning committee as well. In fact, the decision to discuss the conference budget at a town hall during the 2019 conference was intended to help others “see behind the curtain” of conference planning. However, it was, very understandably, read by some as ableist when the costs for CART services and other accessibility measures were discussed. I wish we had the insight that an Access Coordinator (as described in Figure 4) might have brought to the town hall to render our transparency more thoughtful. Being transparent, then, means not only sharing your intentions, but also seeing and honoring the impact of those intentions and actions. Learning to be accountable for my actions as a conference planner and to stand in the discomfort that comes with that is an important lesson I learned from hosting and being part of this task force.

In our task force work and, we argue, in the future of the conference, transparency cannot be a one-way action. It must be work that organizers at all levels (local hosts, Coalition representatives, and conference partners) as well as participants commit to taking up together. Being transparent about needs, resources, decision-making, and goals does not mean you make everyone happy, but it may lead to a greater sense of shared community and trust.

A quick perusal of scholarship on leadership and transparency reveals ways transparency is longed for in university governance (Ramírez & Tejada, 2018), promises to encourage better, freer science (Lyon, 2016) and medicine (Milton, 2009) and can be both liberatory (Farrell, 2016) and challenging for organizations and individuals (Kráľ & Cuskelly, 2018). So many of these articles seem to understand transparency as a strategy or tool, but our committee came to see it as a way of being and an orientation to the work to help us begin to understand ourselves and others.

Feminist scholar Cheryl Glenn, in *Rhetorical Feminism and This Thing Called Hope* (2018), discusses “the feminist commitment to transparency” (p. 117). While Glenn focuses mainly on ways transparency is vital to research and knowledge building, the parallels between rhetorical feminism itself and transparency as both “in a constant state of response, reassessment, and self-correction”

(p. 4) seem relevant. Our work as a task force is an important step in “self-correction” regarding transparency in our conference values, goals, and voices. Our field is one predicated on notions of re-claiming and re-visioning, and it seems that the same commitments we’ve made to honoring research participants is relevant to ways we honor one another’s work in the knowledge-building spaces of conferences.

Transparency, then, is not a performance or a strategy. It is a reiterative act that asks us to speak and share and also listen and allow ourselves to be changed. Being transparent as an organization does not mean simply telling others what we are doing, but it requires vulnerability, active listening, and a willingness to see our mistakes and to try to do better.

Accessibility is a major priority for the Coalition of Feminist Scholars in the History of Rhetoric and Composition (CFSHRC) and the Feminisms and Rhetorics conference (FRC). The WFP task force approaches accessibility and access services here as an “asset that benefits the growth of knowledge, relationships, and disability/social justice in our field’s shared spaces” (p. 105). As a community, we must be dedicated to creating, revising, adding to, and reflecting on the access services we put in place at FRC. This section offers guidelines and heuristics for such services and practices. (Please see Section 4 of this report that outlines FR Host Committee and the CFSHRC Conference Committee for suggested responsibilities concerning these practices.) Here, we first outline the work of a proposed Access Coordinator; then we outline practices with which the FR Host Committee and the CFSHRC Conference Committee should assist the Access Coordinator as well as strategies for amplifying the work of disabled scholars and scholarship relating to disability.

Proposed Accessibility Practices for FRC

(1) Identify and fund the hiring of an Access Coordinator for the FRC.

(a) This person would be a member of the FR Host Committee (see Part 4) and their work would be to coordinate and carry out the majority of access services for the conference. We see this position as critical given that accessibility should be a focus for the conference. This work necessitates one person who can oversee access services and strategies in total and who is in charge of implementing these services and strategies at the conference. We also see this role as one in which the coordinator would gain skill and knowledge in accessibility practices and services. Thus this position could be defined as a professionalization opportunity, either for a disability studies scholar to contribute directly to CFSHRC, a disability rights advocate, or a graduate student interested in

Figure 4: Rationale and Position Description for the Access Coordinator for the Feminisms and Rhetorics Conference Committee (*Task Force Report*, p. 8)

“Shared accountability asks us to think about our collective responsibility to each other, as both conference planners and attendees.” —Patrick Thomas

I was excited to be invited to this task force. As a previous conference host, I wanted to provide guidance for future hosts that I had found missing in my own experience. Primarily, my concerns were pragmatic: I was concerned with giving advice (as much as that is possible given the unique circumstances of any conference location). Jen and I even brainstormed ideas for a workbook-style conference host guide. After all, we had drawn on the expertise of previous conference hosts, we worked our best to replicate those models, and now we would provide future hosts with the same guidance. In retrospect, my naiveté is laughable: these pragmatic concerns like how to organize proposal reviewers or how to think about planning the conference schedule were so far removed from the work that our committee really needed to do, which was to radically rethink who the FemRhets conference was serving, and why.

Jen noted above that conference planning is a labor of love. Extending this idea, I would add that our conference committee allowed for me to ask the question that I was unaware of while I was preparing for the 2017 FemRhets conference, which is: how do the activities of conference planning demonstrate love? For whom was I expressing love in my conference? If conference hosting is an expression of love, then my love was being directed toward the Coalition itself, not necessarily toward attendees—a misdirection that in part stems from conference hosts’ interest in putting on a “good conference” a characterization that resulted in reproducing the same kinds of conference experiences I had attended.

The tendency to reproduce prior conferences is even easier when we consider how little that conference hosts are given in terms of guidance, support, or requirements from the Coalition. Therefore, during our initial meetings, a thread I continually wove into our task force conversations was the need to provide conference hosts with more dedicated support for the work of hosting. As Jen and her colleague Traci Zimmerman (2021) have written,

conference organizing [must] be recognized not only as incredibly taxing invisible labor, but also as viable intellectual work, something that the academy marks, values and rewards. Continuing to undertheorize and undervalue such work may damage not only individuals, particularly those marginalized by gender, race, and other identity markers, but also may have a negative impact on individual universities and disciplines that will likely continue struggling to find hosts willing to take on such demanding and often-discounted scholarly work. (p. 35)

Without clearer support for hosts and attention to the concerns that conference participants had been raising over the last four years, the Coalition was just beginning to recognize the very real consequences that Jen and Traci describe. What’s more, the work of conference planning and hosting is complicated by the fact that this work has to be continually recast and reinvented every two years of the FemRhets Conference cycle. I attribute this complication to the intentionally “hands-off” approach that the Coalition has taken as a way to allow conference hosts to take full advantage of the unique offerings of their conference locations. Such an approach certainly delivers on an ethic of openness and interest in local control; however, as any organization is prone to developing norms and expectations tacitly — and as the FemRhets Conference has grown — the lack of guidance for conference hosts has likewise morphed into an unanticipated problem. Specifically, how does the conference enable hosts to bring a locally responsive and nationally accessible conference to fruition? To be sure, materially the Coalition asks very little of hosts beyond a few dedicated spaces and activities (manuscript mentoring, awards, a Board meeting). However, this hands-off approach is precisely what perpetuates the enduring criticisms of FemRhets: because the Coalition is never actually responsible for hosting the conference, it has been easy for past Coalition leadership to dismiss concerns about issues like

Previous Coalition Support of the FemRhets Conference	Recommended Revisions to Coalition Support of the FemRhets Conference
<ul style="list-style-type: none"> • \$1,000 in seed money • Assistance with use of CFSHRC website • General help from a liaison committee of 3-5 Coalition members. 	<ul style="list-style-type: none"> • \$5,000 in seed money • A newly established Conference Committee comprised of members serving in three-year staggered terms: <ul style="list-style-type: none"> ○ A previous conference host ○ A graduate student ○ A contingent faculty member ○ A future FemRhets host ○ A member of the CFSHRC Executive Board • Recruit local hosts • Select host sites with attention to antiracist, inclusive, accessible practices • Coordinate with Access Coordinator • Offer guidance to host committees on enacting antiracist, inclusive, accessible practices • Provide guidance on budgets to maximize affordability • Create a Rapid Response Team to collect on-site feedback • Assist the host committee in archiving the conference • Provide input on speakers, planned activities, or community engagement as requested • Take charge of conference proposal review procedures • Write letters of recognition for host committee members.

Figure 5: Comparison of Previous Coalition Support and Recommended Revisions to Coalition Support for the Feminisms and Rhetorics Conference (*Task Force Report*, pp. 15-18)

affordability, whiteness, and accessibility as problems of a particular location or host committee rather than a larger problem for the Coalition itself.

What was necessary for me, then, was to ensure that our task force responded to the logistical and operational concerns on behalf of the Coalition rather than relying on individual hosts to temporarily solve a problem within a two-year cycle. The solution, to me, was one of shared labor in the revision of the Coalition’s Conference Committee: in sharing the workload of regular conference activities — such as reviewing proposals, sending invitations, scheduling sessions, maintaining the conference website and social media, and evaluating the conference — the Coalition can make the conference more manageable for local hosts who can take up the work of arranging keynote speakers, organizing site-specific activities, and making sustaining connections between the Coalition and the local community (see Figure 5 above).

As our task force moved into more granular discussions of anti-racism and accessibility, the notion of shared labor between the Coalition and local hosts changed shape for me. While the notion of shared labor certainly seemed an improvement over the current relations between the Coalition and the FemRhets hosts, it also still seemed inadequate for understanding how we could envision a different FemRhets Conference, one that espoused the additional values of anti-racism, inclusivity, accessibility, and affordability. This is because an approach based on shared labor of conference organizing still presumed that the conference itself was already an inclusive space for all, which our 2017 and 2019

post-conference surveys indicated was not the case. For instance, the perennial concern about (and lack of solution for) conference affordability demonstrates how maintaining a replication model for the Conference perpetuates inequalities and exclusionary practices. As our task force continued, the issue of affordability moved from a peripheral to central issue, in large part due to parallel concerns about accessibility and the numerous constraints (travel, location, conference timing and duration, and on-site amenities) that in-person conferencing poses, as well as how conference practices that require in-person attendance might be counterproductive to the invitational ethos and conferencing practices and activities that we proposed in our recommendations. Beyond this, we recognized that tiered systems of registration are no longer a guaranteed way of managing conference affordability as faculty travel funds have been slashed over the last decade. In this way, while our recommendations for affordability remain tentative and ongoing, the response to the ongoing concern of affordability has taken on renewed urgency in the partnership between the Coalition and local hosts.

The affordability issue also illustrates how our task force's work developed beyond an accounting for shared labor to provide a set of recommendations that allow the Coalition and local hosts to re-envision the conference in ways that take on an ethic of shared accountability. Such shared accountability asks us to think about our collective responsibility to each other, as both conference planners and attendees, as both members of the Coalition and as members of local host committees. We are at the same time occupying both spaces, and by participating in the shared work, we become the people who determine the terms and conditions that shape the discourse of the conference.

Recognizing our shared responsibility to the collective care of the Coalition and its premier event — the FemRhets Conference — we are better able to help local hosts enact justice-oriented, antiracist, and inclusive conference activities and to construct spaces that overcome the Coalition's history of exclusionary practices. To do so, our task force re-envisioned the role that the Coalition will play in the FemRhets Conference, and in supporting new antiracist, accessible, inclusive, and affordable values in conference planning, hosting, and evaluation.

“We need to add to, revise, reconsider our recommendations so that inclusiveness and antiracism are deeply woven into everything we do as we create this next conference and the ones that follow.” — Jess Enoch

As our task force worked on our report for antiracist, affordable, accessible, and transparent conferencing practices, we knew that composing a document of recommendations could not be enough. As Mudiwa and Sherita note above, reports alone will not do the trick; we cannot offer “invitations” without creating “infrastructure”; “meaningful practice” must follow. Patrick's section clarifies our intention to suggest a change in the structure of how FemRhets

Proposed Responsibilities for CFSHRC Conference Committee (CC):

- (1) Actualize antiracist, inclusive, accessible, affordable conferencing practices for the FRC
 - a. Craft the Call for FRC Hosts that underscores the value of antiracist, inclusive, accessible, affordable conferencing
 - b. Select conference hosts and sites, paying particular attention to how the potential hosts will incorporate antiracist, inclusive, accessible approaches to conferencing
 - c. Offer guidance and support to hosts regarding accessibility services for the conference
 - d. Office guidance and support to hosts regarding FRC budgeting to maximize affordability
 - e. Create a Rapid Response Team (RRT) that is tasked with collecting feedback and responding to grievances related to antiracism and inclusion as well as accessibility
 - f. Collaborate with hosts regarding accountability and responsibility if/when issues arise at the FRC. The CFSHRC should share responsibility with hosts.
- (2) Create opportunities for information sharing and structural support that recognizes hosts' labor and enables streamlined, consistent labor practices
 - a. Create a sustainable portal for FRC proposal submissions that can be used for numerous conferences
 - b. Coordinate vendors for the FRC and/or identify a more productive role for publishers at the FRC
 - c. Write letters for hosts' annual review file to acknowledge their labor.

Additional Suggestions for the Coalition Conference Committee:
The responsibilities outlined above require changes to the current FRC workflows and processes, as well as the following suggestions regarding additional finances, personnel, resources, and actions.

- (1) Increased Finances for hosts: The conference seed money for the HC from the CFSHRC should be increased to \$5000.
- (2) Suggested Resources: To assist future local conference host committees, the Conference Committee should create the following documents:
 - a. Local host guidebook (as an update to current Host FAQs)
 - b. Revise host application and Call for FRC Hosts to reflect investments in this report relating to antiracist, invitational, accessible, and affordable conference practices
- (3) The Committee should take on greater responsibility through increased presence, guidance, and labor for the next FRC.

Figure 6: Description of Responsibilities and Suggestions of the Proposed Coalition Conference Committee (Task Force Report, pp. 15-18)

operated so that there was consistent collaboration, commitment, and responsibility from the Coalition. We thus recommended that the CFSHRC constitute a standing Conference Committee that would take on the work of actualizing, revising, and adding to our recommendations. This committee's responsibility and privilege would be to envision and support consistent, non-negotiable, structured attention to antiracist, inclusive practice across conferences. Members here would serve a three-year term, selecting and supporting Host Committees for two conference cycles. Critical to note is that the Conference Committee would not set out marching orders for what the host must do, but instead this committee would collaborate with the host and take the opportunity to create inclusive, antiracist conferences.

As Figure 6 details, we identified that the duties of the Conference Committee would include composing a Call for Conference Hosts that prompts hosts to articulate how they will take up inclusive, antiracist conferencing practices, including conference themes and identification and amplification of BIPOC and emerging speakers. The Conference Committee would select and meet regularly with the Host Committee, ensuring, for example, that their call for papers (CFP) and conference announcements are shared with Historically Black Colleges and Universities (HBCUs), tribal

colleges, Hispanic Serving Institutions, other minority-serving institutions, and community colleges, and the Conference Committee would guide hosts through an antiracist, anti-ableist, inclusive review process for proposals.

Importantly, too, the Conference Committee would work with the Host Committee to engage the contemporary and historical complexity of the conference location (campus, conference event locations, city, state). As best they can, site selection should account for participants' precarities. The Conference and Host Committees should prioritize the safety and well-being of participants by openly acknowledging and naming past and present harms regarding how the location may impact conference attendees. The committees, too, should work together to create both programming around site selection and space for conversation regarding concerns participants might have. And yet another role of the Conference Committee would be to collect and archive the inclusive, antiracist work of each conference so that Coalition members and future hosts can draw from and reflect on our past work so that we can map out even more inclusive futures.

As my task force members have written, much of our collective WFP work was built on patience, respect and hope. I'm so thankful that the members of this group took on this challenge as we did and I'm proud of both our process and our product, because as most feminist work makes clear, the process of working together and grappling with these ideas as a group was just as critical as our product: the completed report. But the next step in the Coalition's process is just as important as the work the WFP completed. Once we submitted the report, we trusted that the Coalition would listen and respond, first and foremost, by constituting the Conference Committee. The Coalition has taken this next step, with Ruth, Jen, Patrick, and I transitioning to this new committee joined by Erin Banks-Kirkham, Erica Cirillo-McCarthy, Michelle Bachelor Robinson, and Britt Starr.

I am excited and a bit daunted by the work ahead of us, for I see this committee holding great responsibility as it is accountable not just to the Coalition and its members but also to the recommendations of the WFP report. As we set out on our work, though, I hope this new committee embraces the kind of accountability Ann Russo imagines when she writes that accountability "encourages us to shed critical light on how [oppressive systems] are manifesting in our lives and in our communities," enabling us to "build critical consciousness and action that would work to undermine and disrupt these systems" (p. 23). Feeling accountable and acting with accountability, therefore, is not only a critical endeavor; it's a creative one: as Russo explains, accountability "can free us up to act, to change, and to transform ourselves," and I would add, the structures around us (p. 23).

This is the emotional and embodied response I'd like to dwell on and sit with as I reflect on our WFP work. As I collaborated with this group, responding to criticisms, researching new possibilities,

considering different routes, I moved through a range of emotions. I have a deep commitment and attachment to the Coalition, to its goals, and its ambitions; it has been my intellectual home, even though I know it is, of course, flawed, and I know too it can do and be better. However, there was a shift for me in thinking (and feeling) about antiracist, inclusive conferencing when we started talking about our recommendations not as only addressing criticisms, which we no doubt *needed* to do, but in imagining new futures, in seeing new possibilities; it became something hopeful, creative, and exciting. The Conference and Host committees, Coalition members, and FemRhets participants should see this as a opportunity for imagination and invention—one in which we not only redress but re-imagine and see this moment of conference revision as one of transformative possibility—one we should welcome with excitement and energy because FemRhets will no doubt be a better conference as a result.

CONCLUSION

As our narratives illustrate, re-imagining the conference experience is not easy work. In building relations, we had to dig deep into uncomfortable feelings and realizations. Mudiwa reminds us that there is a "productive tension" in social justice efforts that often leave us with tentative hope, especially for scholars of color whose labor gets consumed by the ebbs and flows of this work. In conversation with discussions of labor, Sherita emphasizes the value of invitational conference practices that understand what critical narratives offer antiracist work and interrogate how current perceptions of conference practices reflect the experiences of its membership. Ruth documents the frustrations of advocacy work when organizations seemingly ignore the needs of its memberships and reflects on how collaboration can offer new perspectives. The discussion of communication and transparency expands as Jen invites us to consider how transparent conference planning pushes against performativity, and instead requires reiterative, personal and collective reckonings. Patrick discusses the need for a bridge between conference hosts and the Coalition and the shared labor and responsibility of "collective care." Lastly, Jess provides insight to the imaginings that we have alluded to throughout our collective reflections by narrating the development of the Conference Committee and mapping its commitment to support "consistent, non-negotiable" conference practices now and in the future. This work challenges us to listen, trust, and be open to critique. It requires that we continue to confront how conferences and our professional organizations uphold whiteness and able-bodiedness as the norm. Our drafts of various iterations of the report revealed to us what we already suspected: this work does not neatly fit into categories or operate as a series of items on a checklist. Instead, it is a series of temporal relations. It is recursive, demanding attention to the labor of reflecting on the past, attending to the present, and hope for an antiracist, invitational, and accessible future.

Again, it is not easy work, and the scope and depth of this kind of relational work will not be reflected on our CVs or tenure and promotion dossiers. And there is no guarantee that the recommendations we put forth will radically transform the Coalition or FemRhets. But, as Rebecca Solnit (2016) explains, “to hope is to gamble. It’s to bet on the future, on your desires, on the possibility that an open heart and uncertainty is better than gloom and safety” (p. 4). Hope does not occur in a vacuum or on a whim; rather, as Kaba reminds us, hope is a discipline. In meeting to openly discuss our experiences of conferences, to link vulnerability with action in those conversations, we practiced hope. Not hope in the Coalition or any other professional organization, but rather, we chose hope in ourselves and each other as we laid bare the human cost of exclusionary practices in our profession. By no means is our set of recommendations a statement of resolution. Instead, we echo the notion that our work on the WFP task force not only presented hopes for imagined futures and a preliminary blueprint to bring those critical imaginings into fruition, but also fostered the kind of community where such imaginings could take place.

Coda: At the time of this writing, the Conference Committee has selected sites for the 2023 and 2025 conferences. Michelle Bachelor Robinson moved from the Conference Committee to the chair of the Host Committee, and we’re thrilled to say that Spelman College will host the 2023 conference; the conference theme is “Feminisms and Reckonings: Interrogating Histories and Harms, Implementing Restorative Practices.” The 2025 conference will be held at the University of New Hampshire, with Cristy Beemer serving as the chair of the Host Committee. The WFP Task Force looks with excitement and anticipation for FemRhets at Spelman and UNH. While we anticipate challenges as the Conference and Host Committees consider the WFP recommendations, we, the WFP task force members look forward to learning how these new committees build on and revise the suggestions we’ve provided as they consider how to imagine and deliver FemRhets that are antiracist, accessible, affordable, and transparent.

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Appendix B:
“Good Ideas”: Suggested Strategies for Conferencing

Ideas for Hosts

- Consider strategies for managing workload. These strategies might include requesting courses, such as Feminist Rhetorics or Gender Studies, that could connect with the conference theme. Students in the class might attend and help on-site at the conference. They might also take on rhetorical work like creating an archive (EX: <https://femrhetarchive19.wixsite.com/femrhetarchive19>), podcasts and other artifacts).
- Advocate for course reassignment for hosting by positioning conference creation as a form of scholarly rather than service work.
- Ask host institutions to offer support via paid undergraduate and/or graduate student workers.
- Encourage conference mentoring by pairing new attendees with conference regulars.
- Reach out to those attending the conference alone. Offer Conference Buddy sign-ups.
- Host a session on “Writing Successful Abstracts” before the conference proposal deadline that would engage antiracist, anti-ableist evaluation techniques and conversations.
- Create events that recognize writing or scholarship that is vastly different from traditional presentations, journal articles, and monographs.
- Create targeted sessions for 2-year, community colleges, and other higher education venues not considered large national and regional institutions.
- Host a panel on Alternative Career Paths to/within the Academy.

Ideas for Coalition Committee Members

- Host a “Meet the Coalition” event that encourages those interested to consider working with the Coalition in leadership, service, and other roles.
- Instead of traditional vendors/publishers’ tables for sales only, invite one publisher per year to do substantial collaboration with conference members (How to Pitch Book Projects; Framing Edited Collections for Publishers, etc.).
- Consider hosting virtual vendor/publisher booths on the conference website. Participants must register for the conference to access the booths and promo codes and other specials targeting conference attendees.

Ideas for Conference Supports and Participants

- All conference attendees should be provided copies of Accessibility and Anti-Racist/Invitational Practices prior to the conference.
- Identify how conference attendees can participate in/contribute to the feminist activities or activism in local host communities. Relatedly, invite local feminist organizations to contribute to conference activities.

Figure 7: Our “Good Ideas” List of Informal, Invitational Strategies for Anti-Racist, Inclusive, Accessible, and Affordable Conferences ([Task Force Report](#), pp. 20-21)

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