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Locating Queer Rhetorics: Mapping as an Inventional Method

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Abstract

Because of the sheer abundance of scholarship employing spatial metaphors to trace Rhetoric and Composition's development, it feels disingenuous to argue that mapping has recently emerged as an important method for shaping and reshaping the field. However, much of this scholarship challenges the lay of the land by describing the discipline as a map (e.g., Glenn, 1995). In so doing, this work glosses the complexities involved in making *and* reading maps. More recently, Sullivan and Graban (2010), Tirrell (2012), and others have delved into these complexities by employing mapping technologies to visualize aspects of the field that get overlooked. We draw inspiration from both bodies of work in order to locate queer rhetorics in two maps: one visualizes published work, and the other marks where, when, and from whom dissertations emerged. In one sense, our maps conceptualize queer rhetorics as a landscape in order to complicate how published works define this area of inquiry. In another sense, discussing our processes for creating and reading these maps points toward the limited way we are able to extend this conversation and complete our project. Put simply, we argue that mapping is an inventional method and that maps are not an end in themselves. In order to raise questions for future research, we address how our maps locate (and dislocate) what they attempt to visualize.
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Keywords: Queer Rhetorics; Mapping; Map Making; Invention; Dissertations in Rhetoric and Composition; Queer Dissertations

This article chases one central, though complex, question: how do we locate queer rhetorics? In our attempt to answer to this question, we used Google Maps to trace a landscape for queer rhetorics, or LGBT studies and queer scholarship in Rhetoric and Composition. By employing mapping technology to illustrate when, where, and from whom this work emerged, we approach queer rhetorics as a vibrant area of inquiry that has changed shape over four decades. To that end, we provide two maps. The first visualizes queer rhetorics based on a bibliography composed by Jonathan Alexander and Michael J. Faris (2010) and posted to the college section of the National Council of Teachers of English website. On this map, each placemark represents the decade of publication, the university where the author(s) worked at the time of publication, and the authors themselves (see Figure 1). The second map locates queer rhetorics based on doctoral dissertations archived by ProQuest's Dissertation and Thesis Database.

Here, each placemark represents the decade the dissertation was filed, the degree-granting institution, and the author (see Figure 2). Because these maps juxtapose published scholarship with dissertation work, when taken together they complicate attempts to locate queer rhetorics. Still, the complexity of the landscape they create is rather limited as they represent only some of the data from slightly more detailed data sets. Prior to presenting our maps and discussing our process for visualizing queer rhetorics, we address the three areas of scholarship that influence our

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Figure 1. Map representing Alexander and Faris' (2010) bibliography. (http://tinyurl.com/okh6sdg)

approach: (1) work that defines queer rhetorics as an area of inquiry with a particular outlook and research agenda, (2) work that chronicles computers and writing's emergence as a field, and (3) work that uses mapping as a research method.

The first section, "Queer Rhetorics: When, Where, and By Whom," discusses how particular articles from scholarly journals shape our understanding of what queer rhetorics are and what they do. These articles define queer rhetorics by addressing common themes within and across journals, and we raise concerns about how this method relates to our project. While such work helps us visualize what it is that we are attempting to locate in our first map, both the map and the research to which we refer leave out a number of people and places. This section concludes with the definition of queer rhetorics that broadens our search, and we rely on this definition when invoking *queer rhetorics* throughout this article.

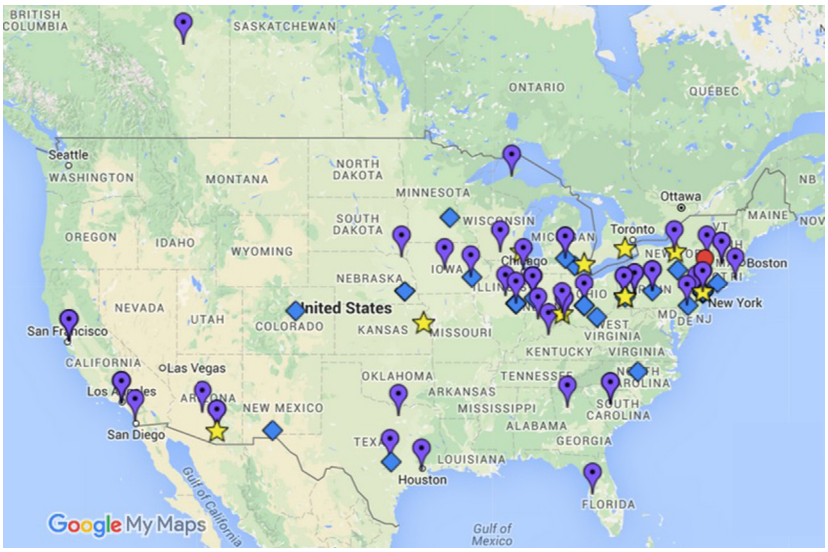

Figure 2. Map of doctoral dissertations on queer rhetorics from ProQuest's Dissertation and Thesis Database. (http://tinyurl.com/o9bns9k).

The second section, "Lessons from Lisa," addresses Lisa Gerard's articles (1995, 2006) describing the first two decades of the Computers and Writing Conference. Like the work described in our first section, Gerard's work begins by using common research topics to conceptualize computers and writing as an area of inquiry, but she also details the infrastructural mechanisms that allowed it to grow, e.g., the creation of journals, formal and informal scholarly networks, etc. For us, dissertations represent another such mechanism, and Gerard's work inspired us in considering what to include in our second map and in considering how changes in writing technologies allow for new mechanisms and new stories about those mechanisms to emerge.

The third section, "Mapping as an Inventional Method," examines mapping as just such a writing technology. In order to address its complexities, we discuss mapping as involving two processes: one informs the decisions regarding what to map and what to leave off a map (i.e., map making), and the other considers how to read or use a map. While mapping proves useful in answering our research question—how do we locate queer rhetorics, it also raises other questions about what locating means and what it does for the map maker and the user.

1. Queer Rhetorics: When, Where, and By Whom

This article certainly isn't the first in the field to trace queer rhetorics, or LGBT studies and queer scholarship in Rhetoric and Composition. Many such attempts are reflected in the contents of journal special issues. Having no publications dedicated explicitly to such work, scholars have coalesced around these special issues. Every so often another journal plays host: *Pre/Text* in 1992, *College English* in 2002, *Computers and Composition* and *JAC* in 2004, and *Reflections* in 2010, for example. That's not to say that this work doesn't appear in regular issues, but these special issues represent particular moments of visibility where scholars have the opportunity to demonstrate queer rhetorics as a diverse and complex area of inquiry. Because of their infrequency, these special issues serve as a mechanism through which a group of scholars gather.

Special issue introductions establish parameters for inclusion within such a group. For example, in the introduction to the 2004 special issue of *Computers and Composition* on the intersections of sexualities, technologies, and the teaching of writing, Jonathan Alexander and William Banks describe the queer rhetorical work contained within as addressing four primary lines of inquiry: (1) how to integrate LGBT and queer texts and issues in the computer-mediated classroom, (2) how to use virtual environments to develop safer spaces for LGBT and queer students to participate in the writing classroom, (3) how to interrogate ways that identity and sexuality are socially constructed through the use of virtual spaces, and (4) how technology can help us approach sexuality as a dynamic literacy practice. However, Alexander and Banks' description of queer rhetorics isn't limited to this particular issue; it provides a flexible framework to serve as a basis for further action to "the broader community of composition professionals [who] might find encouragement from these experiences to enact such transformative pedagogies in their own classrooms" (p. 275).

Five years later, Jonathan Alexander and David Wallace (2009) take up this framework in "The Queer Turn in Composition Studies: Reviewing and Assessing an Emerging Scholarship." In the article, the authors reshape the previous taxonomy by pointing out three rather than four key features of "scholarship situating itself at the intersections of LGBT/queer studies and composition/rhetoric studies" (p. 300). This narrowing reflects a sharper, but broader focus on defining queer rhetorics. In "The Queer Turn," the authors argue that such scholarship struggles against homophobia in the classroom, integrates queer experience into curricula and classroom practices, and challenges both the binary categories that delimit identity and sexuality and the pedagogical practices that reinforce these binaries.

Reading the literature review in light of special issue introduction raises questions about why this work didn't change much between 2004 and 2009. While it is outside the scope of this article to address the assemblage of factors that contributed to, impeded, or complicated such work over the past decade, we deal with three factors that might help us understand why certain features carry over from one publication to the other. They are (1) where this work happens, (2) what it deals with, and (3) whose work gets recognized as queer rhetorics.

In terms of addressing where queer rhetorics happen, a certain amount of rehashing may be inevitable considering that there are no regularly publishing journals to foster an ongoing and in-depth discussion. While special issues offer visibility, their specialness implies that such research may be unsustainable for any number of reasons, including a lack of contributors, readers, or funding; queer rhetorics research falling outside contributors' "real" responsibilities; etc. In other words, specialness positions queer rhetorics at Rhetoric and Composition's edges. Alexander and Wallace struggle against remaining at the edges by publishing their literature review in a journal issue that wasn't explicitly dedicated to queer rhetorics. But beyond generic differences between the introduction to a special issue and a literature review, "The Queer Turn" covers much of the same ground as the previous article: Alexander and Wallace reflect on 15 years of scholarship, which includes the work discussed previously by Alexander and Banks. These similarities raise questions about how scholars might move beyond both specialness and periodic review. To that end, we believe that a generative rather than an iterative discussion of queer rhetorics needs to move beyond journals or published texts and classrooms, particularly undergraduate composition classrooms, as the sites where this work happens. We don't want to abandon work dealing with these spaces by any means, but reiterating that such sites *are* where queer rhetorics happen risks limiting what it does or can do.

In terms of addressing what comprises queer rhetorics, the powerful tropes encompassed in Alexander and Banks' 2004 taxonomy not only describe work at the intersections of sexuality, technology, and the teaching of writing, they shape future work. Examining common patterns across a small pool of work necessarily delimits boundaries because it provides subsequent scholars specific points at which they may enter these discussions. We acknowledge that any attempt to define or locate queer rhetorics sets boundaries, but we believe that by employing methods not traditionally associated with such work, specifically mapping, we might imagine these boundaries in a new way.

Finally, in terms of addressing who does queer rhetorical work, both taxonomies limit discussion to published articles. We believe that in order for queer rhetorics to move from an area of inquiry comprised of only a few different lines of inquiry, we need to move beyond published works and include a broader range of voices in these discussions. The question is, how we can do that? In comparing the special issue introduction to the literature review, we wonder to what extent each genre limits visibility just as it makes visibility possible. Our anxiety toward these genres compelled us to look for some other method to locate queer rhetorics. We asked ourselves, if scholars in queer rhetorics have exhausted these mechanisms—the special issue (introduction) and the literature review— are there other mechanisms that might provide or incorporate new perspectives?

Our rationale for discussing these articles isn't to point out shortcomings; we are indebted to Alexander, Banks, and Wallace's work. Rather, we address these particular articles because their similarities help us locate queer rhetorics and begin to imagine new possibilities. This article builds from their work. Our first map visualizes the works included the special issues mentioned at the outset of this section, as well as other edited collections, monographs, and journal articles, but our second map introduces another method for locating queer rhetorics. By using map making to imagine what queer rhetorics looks like and turning toward dissertation research to broaden this view, we hope to include an ever-increasing group of scholars, empathizers, and bodies of scholarship that investigate myriad research questions from various perspectives. We seek methods for envisioning queer rhetorics that expose and break through its borders while at the same time acknowledging that no single method can or should claim to represent it.

In so doing, we connect our project with the inventional methods afforded by queer or performative pedagogies as described by Karen Kopelson (2002),[1] but we also acknowledge that the queer rhetorics we are able to map necessarily demand that we entertain two seemingly contradictory positions. The first contradiction relates to our decision to include numerous key words related to LGBTQ identities in gathering data for the second map rather than particular topics, themes, or approaches (see section 4. Locating Ourselves). These terms and their supporters don't always sit well together, yet we gather them in one place; we do not differentiate between LGBT Studies—work that is often accused of focusing on or living up to essentialized or normative identity categories—and queer scholarship—work that is just as often accused of ignoring real-life situations in favor of academic exercises in deconstructing ostensibly accepted identity categories and the behaviors and processes ascribed to them. Rather, we agree with Kopelson's articulation that "queer, as a signifier and as a politics, will ever and inevitably bear traces of, and remain implicated in, that which has preceded it" (LGBT identifications) (p. 32). For us, both LGBT Studies and queer scholarship are a part of queer rhetorics. In that sense, we share Kopelson's aspiration to "turn off the very mechanisms that convince us of two different sides; by questioning the very idea of rift, rather than setting about trying to mend it" (p. 32). To that end, we make no attempt to trace the sexual orientations or gender identities of the authors included on our maps. Nor do we measure their work against a particular taxonomy prior to including it under the contested banner of queer rhetorics. Any such banner would itself represent a second and irresolvable contradiction: scholars proffering queer work accept particular identifications and easy categorizations for the sake of the archive, but defy easy categorization

[1] In "Dis/Integrating the Gay/Queer Binary," Kopelson (2002) critiques identity-based pedagogies for holding a stable view of sexuality as a starting point of discussion. Instead, she suggests moving toward a queer or performative pedagogy that puts forth a self composed of multiple identities that transcends identity markers.

within their argumentation and implementation. Still, we note that the project of locating queer rhetorics makes us uneasy with some of the choices we have made in order to collect our data sets and complete our maps.

This uneasiness lies at the heart of queer rhetorics as defined more recently by Alexander and Rhodes (2012). Their definition is twofold. On one hand, queer rhetorics seeks to recognize "the dense and complicated ways in which sexuality, à la Foucault, constitutes a nexus of power, a conduit through which identities are created, categorized, and rendered as subjects constituted by and subject to power" (para. 3 of "Introduction"). In other words, queer rhetorics fosters an unquenchable thirst for social and self critique about the manifestations and exertions of power and (we would add) methods of resistance. On the other hand, queer rhetorics "disrupt[s] and reroute[s] the flows of power, particularly discursive power" (para. 3 of "Introduction"). Queer rhetorics moves beyond reading and seeks to do something, to disrupt, reroute, and even locate. However, we see one important difference between our ideas and Alexander and Rhodes' definition. The authors distinguish between the rhetorical work aimed at fighting for "the same rights accorded to straights (such as marriage and open military service)" and the rhetorical work questioning "the regimes of normalization through which straights have certain rights and privileges in the first place" (para. 2 of "Introduction"). We do not believe that either work is mutually exclusive, and in fact, the two are inexorably bound by their rhetoricity, that is to say the fight for rights is implicitly a fight for broadening "even to the breaking point, what counts or passes as 'normal'" (para. 2 of "Introduction"). For us, approaching queer rhetorics as rhetorical practice means imagining our project as both a struggle for legitimation within the broader discipline of Rhetoric and Composition and a critique of how legitimation happens and whose voices and what places are deemed legitimate. Furthermore, we realize that our maps do not include all voices and places and could never represent them all. We share Alexander and Rhodes' curiosity when they write, "At a time when 'information' and 'data' about the 'queer' are readily accessible, we wonder about the challenges of making such information and data meaningful" (para. 4 of "Introduction"). We offer our project of locating queer rhetorics as one attempt to document the challenges of making a small portion of this data meaningful.

As of 2014 another five years have passed since Rhetoric and Composition made "the queer turn." Using Kopelson's definition of, or maybe more accurately attitude toward, queer rhetorics and drawing inspiration from Alexander, Banks, Rhodes, and Wallace's work, we hope to influence some conversations about queer rhetorics, but we select different parameters and methods to do so. In order to establish these parameters and describe what locating offers that defining does not, we turn to Lisa Gerard's (1995, 2006) work detailing the development of the Computers and Writing Conference and the emergence of computers and writing as a field connected to Rhetoric and Composition. Her work is comparable to Alexander, Banks, and Wallace's in that she addresses how shared theoretical concerns and classroom practices form a disciplinary foundation for scholars working at the intersections of technology and writing instruction. However, she moves beyond a focus on setting thematic boundaries and provides important lessons about how infrastructural mechanisms, and changes to these mechanisms and the spatial metaphors used to describe them play important roles in rhetorically constructing a field and opening that field up to diverse and divergent viewpoints.

2. Lessons from Lisa

By looking at how Lisa Gerard (1995, 2006) traces the development of the Computers and Writing Conference in its first twenty years, we reveal two approaches to conceptualizing an area of inquiry. The first approach, exemplified by Gerard's 1995 article, uses methods similar to those of Alexander, Banks, and Wallace. Gerard addresses common themes that emerge and change shape in conference presentations from 1982 to 1994 in order to locate work at the intersections of computers and writing instruction. However, this method's explanatory power proved inadequate as the area of inquiry developed further and as technological advancements in computing prompted researchers to shift their foci, e.g., from designing software to the implementation of commercial software in the writing classroom. This shift allowed more voices to enter discussions because scholars no longer needed programming expertise to develop research. For us, the lesson here is that the way we imagine queer rhetorics is necessarily bound to the writing technologies that shape how we conceptualize it. We interpret this to mean that it is unnecessary for us to write another article legitimating queer rhetorics as an area of inquiry by redefining or refining its foci. Instead, we can leverage contemporary writing technologies to shift the discussion and to show that there are many voices already involved. Still, adding more voices doesn't necessarily translate into inclusion. It doesn't necessarily mean we have made more space or that the space is hospitable. As Gerard points out in regards to Computers and Writing, the movement toward inclusiveness did not happen on its own. In fact, the conference struggled with inclusion early on. In discussing this struggle, a second approach for envisioning computers and writing as an area of inquiry becomes apparent.

As computers and writing grew in prominence, which included a number of journals and dissertations, it became increasingly socially stratified. As Gerard describes it, "the 1989 conference...was the first year I saw large numbers of people looking lost and dazed, and I realized that we had developed a language, shared assumptions, and a history that separated the old timers from the new" (p. 288). While the conference "stayed roughly the same size, [attendees were no longer there] for the same reason" (p. 289). In an attempt to foster openness rather than exclusion, conference organizers set up introductory sessions to intersect with new attendees and focused workshops on implementing various technologies in the classroom. Additionally, computers and writing scholars created email lists and MOOs to build connections outside the conference.

While a struggle with definition marked the conference's first decade (Gerard, 1995), a sense of cohesion characterized the second (Gerard, 2006). Although merging technological considerations with writing instruction was "still a revolutionary idea" in some English Departments, many scholars stopped questioning whether the work had merit (p. 214). These scholars developed "an ability to tolerate failures and express ambivalence" (p. 217). By and large, disagreements no longer escalated to questions of definition and legitimacy. Instead, experimentation allowed for a diverse body of research, teaching practices, and lore, and scholars presenting work on computers and writing became an expected presence at other important venues for research in Rhetoric and Composition, such as the Conference on College Composition and Communication.

Interestingly, as this work grew it led to the adoption of new ways of conceptualizing the intersections of computers and writing using figurative language and images. These included metaphors associated with space (in particular the home, such as in "a homestead on the web," and "strange bedfellows") and images that referred to natural landscapes (as in "an ecology of understanding" and "plowing the field of cyberspace," Gerard, pp. 217-8). For us, this raises questions about how queer rhetorics scholars might utilize spatial metaphors to craft new kinds of stories about our work. Still, such stories should struggle against claims to explain the nature of queer rhetorics in total; furthermore, they should move beyond stabilizing definitions and establishing legitimacy and deal with what inclusion means.

In computers and writing, dealing with issues of inclusion/exclusion meant two things, accepting ambiguity and uncertainty (Gerard, 2006, pp. 218-9) and creating infrastructural mechanisms that supported further participation. Alongside creating and nurturing journals and conferences, these mechanisms included: making state of the art research widely available via digital tools; creating personal and professional networks that span institutional boundaries and foster collaboration, mentorship, and a sense of community; and demonstrating collective values (e.g., through awards). Stories employing spatial metaphors to reconceptualize the field weren't simply reflective of an appetite for new ideas; people created these stories to understand these mechanisms and the relationships that they afforded. In its second decade, these mechanisms helped make computers and writing's boundaries visible yet permeable.

For better or for worse, queer rhetorics does not have many of these mechanisms though we see evidence of their emergence. While queer rhetorics does not have a yearly conference, a queer presence at Rhetoric and Composition conferences seems to be increasing. We point, for example, to the 2014 Conference on College Composition and Communication (4C14). Alongside featured speakers and panel sessions addressing queer rhetorics, some participants organized the 4C4Equality initiative in order to draw attention to the laws opposing same-sex marriage and LGBTQ rights in Indiana—the site for the conference. Additionally, the 2014 conference marked the inauguration of various awards for queer and LGBT Studies and queer scholarship, such as the Gloria Anzaldúa Rhetorician Award presented to a graduate student or first-time attendee "whose work participates in the making of meaning out of sexual and gender minority experiences" (Conference on College Composition and Communication, para. 4). Still, queer rhetorics does not have its own regularly publishing, peer-reviewed rhetoric and/or writing studies journals, though related journals do exist and others have emerged in recent years, e.g., *Transgender Studies Quarterly* and *QED: A Journal in GLBTQ Worldmaking* in 2013. However, the lessons we draw from Gerard's work are not that all areas of inquiry must adhere to a particular set of mechanisms and develop the same structures for carrying out scholarly work in order to reach a point where experimentation, uncertainty, and ambiguity are accepted.

We appreciate Gerard's work, and in the same spirit, we employ mapping and utilize spatial metaphors in order to move past discussions of who we, as queer rhetors, think we are and what we think we do. We attempt to demonstrate that certain cohesion and acceptance of ambiguity already exists and begin to illustrate one of the mechanisms that affords such openness. Simply put, we use mapping to visualize some of the places where queer rhetorics have been and who is involved, and to raise questions about who and what gets left out.

This attention to place prompts us to characterize our approach as one of *locating* queer rhetorics. Our maps represent something decidedly different from a literature review because they start to reveal (but do not represent) the relationships undergirding this work. Visualizing the people and the work involved in publications and dissertations helps us begin to ask questions about the relationships that make such work possible and allows us to think of them as some of the infrastructural mechanisms that shape queer rhetorics as an area of inquiry. In reframing our approach in this way, our attempt to locate queer rhetorics is revealed as being too big. It's too much for any map or combination of maps to address. One map, or even a series of maps, can't possibly represent all the influences involved in all the publications and dissertations we include. However, only after making *and* reading these maps did we realize the enormity of the task we'd set out to accomplish. For us then, the act of locating relies on a recursive combination of these two tasks, making and reading maps. To address how these tasks overlap, we look at how some Rhetoric and Composition scholars employ mapping, and we begin this discussion by trying to limit what we mean by *locating*.

3. Mapping as an Inventional Method

Spatial metaphors aren't unique to computers and writing. In fact, such concerns have played an important role in conceptualizing Rhetoric and Composition as a contemporary discipline. For instance, innumerable publications characterize its modern formation as crossing a frontier or staking a claim in virgin territory (noted by North, 1987, p. 17; reiterated years later by Reynolds, 1999, p. 23). Other scholars challenge the way such work employs colonizing language. These scholars use spatial metaphors describing the margins, borders, or spaces left in order to complicate grand narratives about the field (e.g., Royster & Williams, 1999). Despite the abundance of spatial metaphors and references to maps and mapping, few of these publications use maps, i.e., visualizations that represent their ideas or help shape their thinking. Patricia Sullivan and Jim Porter offer two early examples that move beyond metaphoric language and use visualizations to frame their arguments, namely "Sullivan and Porter (1993). Remapping curricular geography: Professional writing in/and English and Sullivan and Porter (1997) *Opening spaces: Writing technologies and critical research practices*. Our project is indebted to their work not only for their turn toward visualizations, but also for developing a framework that locates rather than defines an area of inquiry (1993, p. 391). For Sullivan and Porter, locating orients a researcher and the research subject to one another in a specific space and time. It involves identifying relationships and the acknowledgement that this identification happens from a particular vantage; it is subject to change as that vantage changes or as the mechanisms that shape relationships change. We believe that this approach points toward the complexities of mapping as an inventional method and demonstrates how we might consider queer rhetorics as an area of inquiry without bolstering one definition or choosing specific people and places as arbiters of this work. Sullivan and Porter also set the stage for more recent work mapping aspects of Rhetoric and Composition.

In the field, maps are increasingly becoming commonplace as both methodological tools in published research and as visual aids for less formal arguments and classroom exercises. Undoubtedly, mapping's popularity as of late is due in part to the accessibility of web applications like Google Maps, which was made publicly available in the mid-2000s. While a number of other popular mapping tools exist, such as BatchGeo and Drupal modules, they rely largely on Google Maps. Such tools have made it incredibly easy for scholars to cut and paste data from various sources and create visualizations that emphasize place as an important or even a defining factor to a data set. Still, each map is necessarily limited by its data set and the technology used to construct it. It is outside the scope of this article to address the ways mapping applications, such as Google Maps, afford and constrain map makers. Instead, we focus on the rhetorical work involved in making and reading maps. Our focus becomes clearer through examining maps from the field. For instance, Jim Ridolfo's (2012) Rhetmap.org site offers a specific example we can dig into in order to understand mapping as an inventional method comprising these two overlapping and recursive processes. In its first instantiation, the site offered two maps. The first map visualized the 2012-2013 *MLA Job Information List* (available at http://rhetmap.org/job-market/2012-2013/). By describing this map, some of Ridolfo's choices become apparent. On the map, each placemark represents a job ad posted to the list that year. However, Ridolfo points out that it does not necessarily represent all the jobs in the field that year. He does not include job postings from *Inside Higher Education* or *The Chronicle of Higher Education*. For our purposes, debating the completeness or incompleteness of his data set is neither here nor there. We address these details in order to illustrate that every map reflects the map maker's concerns and demonstrates something about his/her/hir relationship to the data being mapped. In this instance, Ridolfo demonstrates that he's concerned with the *MLA JIL* more than other venues. In some sense this decision narrows the field. However, other decisions point toward a broadening of the field. For example, Ridolfo includes job postings that don't explicitly invoke rhetoric or composition in the title, and he doesn't limit placemarks to particular institutional ranks (Assistant, Associate, Dean, Director, etc.). The point here is to illustrate how these seemingly small decisions come together to shape the map. How the user interprets and interacts with these decisions reflects the other process involved in mapping, i.e., reading.

Examining Ridolfo's maps reminds us that although the map maker bears certain responsibilities, mapping involves more than just a location and a person interested in visualizing it. In part, because applications like Google Maps make it increasingly easy to revise a map, and in part, because the meaning derived from maps is never stable, the processes of making and using maps overlap in a sort of feedback loop. Therefore, mapping as a inventional method extends beyond the map maker or even the map itself. While a map maker's choices provide constraints and affordances to users, they do not control the user's reading in total. Therefore, understanding mapping as an inventional method means appreciating how the map maker, the map, and the user influence one another. In this sense, a map's value differs based on the choices underlying its composition as well as the choices underlying its interpretation. For his part, Ridolfo complicates easy interpretations of the job postings map by placing another map below the first.[2] On this second map, placemarks locate doctoral programs in Rhetoric and Composition. Taken together these maps demonstrate how attempts to represent the field's visual landscape are always partial, and different representations might work with, against, or in complete ignorance of one another. Ridolfo deals with these limitations by avoiding analyzing the maps for the user, that is to say, he does not narrate the juxtaposition of the two maps. Instead, he relies on a user to examine the maps and create his/her/hir ideas about where and why they overlap and where and why they differ. This juxtaposition creates a generative space where users are able, or even encouraged, to raise questions about who defines the field, or maybe more precisely, where we locate the field and why. For our project of locating queer rhetorics, it is important to understand the arguments surrounding these two processes involved in mapping (i.e., making and reading). We proceed by detailing how modernist and postmodernist cartographers, geographers, and various scholars approach mapping differently because such a discussion points out the complexities involved in making meaning through maps.

These complexities belie arguments over how maps present or represent information about space. In the simplest terms, modernist or traditional cartographers look at mapping as a way of representing the real. John Andrews (2001), for instance, describes a map's accuracy as being dependent on how similar it is to the surface being mapped (p. 5). More recently, however, postmodern scholars and cartographers argue that maps are more than merely a reconstruction of reality. In fact, maps construct our reality and how we think of the world. As J.B. Harley and David Woodward (1987) state, maps are *only* "graphic representations that facilitate a spatial understanding of things, concepts, conditions, processes, or events in the human world" (p. xvi). For Harley and Woodward, maps can never authoritatively capture "the real" because they are man-made, flawed constructions with biases and omissions. In acknowledging these flaws, Bruno Bosteels (1996) notes that there is no justification for our placement of the "Northern" hemisphere near the top of maps nor for the "Western" hemisphere toward the left; coincidentally most westerners happen to read from left to right and top to bottom (p. 119). In describing how these representation affect our readings of space, Marc Trieb (1980) turns to a map of London's Metro for an example; he argues that "due to the powerful effect of [London's] Underground map, many visitors sense the structure of urban London as the structure of the underground...[the map] is clear, articulate, and legible—all the things that London as a city is not" (p. 15). While a discussion of the biases and impositions imbedded in maps gives us the impression that maps are always skewed to the map maker's biases, it is important to point out that Harley and Woodward's definition does not necessarily eliminate the "representational" aspect of maps. As Andrews (2001) notes, even Harley admitted that "an accurate road map will help a traveler reach his destination" (pp. 5-6). In other words, the points on maps have *some* correspondence with the places that they represent.

In one sense, maps occupy the space between the representational and the real. In another sense, they challenge both concepts as ways of approaching locations. This in-betweenness speaks to the rhetoricity of maps and the spatial metaphors that emerge from them. Not only do they provide means for describing spaces, but they allow map makers, users, and discussions related to maps to do something in the world. Still, they do so by imposing limits on what gets

[2] We should point out here that Ridolfo has changed the layout of this website. He has placed the maps mentioned in our text on separate tabs and included a map of 2013-2014 job listings. Therefore, the map of job listings is no longer visually juxtaposed with the map representing Rhetoric and Composition doctoral programs. Our discussion applies to the website as it appeared originally. Despite changes made to the website, we feel that our interpretation of an early iteration remains worthwhile in teasing out mapping as overlapping processes of making and reading.

represented. It falls on the map makers, then, to communicate the process of creating maps. Discussing mapping as a method for invention allows audiences to become active participants in the process of location. This sensibility isn't radically new to our field by any means.

As Ridolfo uses maps to both shape current discussions and inspire new types of discussions about where Rhetoric and Composition is going by relying on users to create the narrative line connecting his maps, other scholars, such as Jeremy Tirrell, Patricia Sullivan, and Tarez Samra Graban use maps as a point of entry, moving beyond representation and complicating narratives about particular aspects of the field. Jeremy Tirrell (2012) uses Google Maps to trace how Rhetoric and Composition scholarship moved toward digital publishing. In "A Geographical History of Online Rhetoric and Composition Journals," Tirrell tracks where electronic journals were founded and where the contributors to these journals were located at that time. As Tirrell notes, these maps illustrate boundaries, and despite the open access of these journals, they are often centralized according to the research interests of one scholar (para. 21 of "PPSM: Distribution and Centralization"). However common these boundaries may be, Tirrell does not accept them as the only path one need follow in addressing the trails made by digital publishing: he maps other journals that relied on an expansive network of contributors to continue publishing. Contributions to these journals splintered in a number of directions and included various locations. For example, a map that traced contributions to *Kairos* one year into its publication demonstrates that "Texas Tech was no longer the most prominent location, and notable locations were spread throughout the country, including New England and the West Coast" (para. 3). Additionally, few if any journals remained confined to specific places over the span of their histories. Tirrell offers additional maps that illustrate the geographical movement of disciplinary terms and concepts from 1996-2008. In a certain sense, Tirrell's maps fold into and complicate Gerard's (1995; 2006) discussion of the shifting field of computers and writing. These maps draw attention to how the scholarship that Gerard discussed is emplaced yet dynamic. For us, Tirrell's work demonstrates the value of including the local spaces where scholarship takes shape and emerges—a from-the-ground-up (or maybe more accurately from-the-ground-across) sensibility about how an area of inquiry takes shape within a field: he offers an impetus for examining the local relationships undergirding queer rhetorics. In examining where queer rhetorics are going, our maps, or the stories we tell about them, should address these local relations afforded by the infrastructural mechanisms that shape academic work. Additionally, Tirrell's maps help us read Ridolfo's work in another way: juxtaposing maps against one another allows many locations and voices to enter discussions of disciplinary history. Put simply, maps can detail histories as comprised of individuals, groups of people, and relationships among groups—as well as pointing toward if not explicitly illustrating a constellation of trajectories for those people and the work they do.

Patricia Sullivan and Tarez Samra Graban (2010) use other tactics to get at a similar idea. They created maps using data sets drawn from digital archives as a form of historical recovery. However, Graban clarifies that this work is "not intended to be a state of The Field, but rather a discussion of our own work in it" (emphasis in original, p. 2). In other words, Sullivan and Graban are not interested in rehabilitating a totalizing narrative about the field. Instead, they use mapping to open spaces for telling different, hidden stories about what the field looks like.

As we locate queer rhetorics, Sullivan and Graban remind us that maps communicate how rhetoric works on and through the map maker, and rhetoric connects this work to the milieu in which the map has meaning. Graban describes their work as an "*epistemic reconstruction*—a putting back together of a more inclusive or productive way of questioning based on our various traces" (emphasis in original, p. 2). In this sense, maps can only ever strive to do something in the world. They beckon an audience to change their thinking about a particular issue or to complicate their understanding, and they represent particular attachments or appetites of the map makers and the map users, but the rhetoricity of maps slips beyond the control of any single person or even any particular group. Sullivan gets at this notion when she addresses how her students mapped Brereton (1995) *The origins of composition studies in the American college*. In carrying out this project the students came to see that, despite his intentions for the text to act as *a* data set, Brereton's work is often approached as *the* data set—the most important and most representative cases describing the modern origins of our field (p. 3). This, despite the fact that most Writing Departments in the United States are not represented in Brereton's text, nor are many women. (There are only three.) Sullivan and Graban's work makes us conscious of the fact that just as we consider the ways in which composing our maps might have a particular effect on the field, they may have unintended consequences: consequences we might later regret being associated with.

Despite the problems that arise in mapping (or maybe from rhetoric), we should keep in mind how maps can orient us to local spaces and infrastructural mechanisms in a way that more common methods for addressing the field cannot (e.g., a literature review). Christopher Schmidt (2011) offers one such example in discussing a digital mapping assignment for his *Mapping New Media* course. In the assignment, students were asked to critique maps, and to create maps in order to construct an argument. One student in the class mapped out portions of Vienna where key scenes of Richard Linkalter's film *Before Sunrise* took place, "rais[ing] questions about sequence and geographic believability. Could the narrative, as filmed, have realistically occurred given the geographic disparity of the shooting location?" (pp. 312-3). As part of the course, Schmidt also discussed John Snow's cholera map of 1854, which plotted cholera infections in an area of London. He writes, "What Snow discovered about the location of the infection—that it was tied to a pump house source of drinking water—had a decisive effect on both curtailing the spread of this particular cholera outbreak and on identifying the etiology of the disease" (pp. 307-8). Schmidt's article reminds us that mapping can help us take a step back from the swirl of information that we confront in locating queer rhetorics and approach it from a particular vantage point. On one hand, in locating queer rhetorics through maps we can discover discrepancies regarding inclusion—places and people who have been overlooked in conversations defining queer rhetorics, as Schmidt's student did with *Before Sunrise*; on the other hand, we can identify patterns that open new lines of inquiry for queer rhetorics even as they risk overlooking others.

We use our maps to take a step back and condense the bevy of material and data regarding queer rhetorics in order to locate ourselves in relation to these discrepancies and patterns. However, in doing so, we echo Ben F. Barton and Marthalee S. Barton (1993) who stress that, as map makers, we must "not close off the movement of contradictions by representing meaning as fixed and stable" (p. 75). That is to say, we do not present an authoritative representation of queer rhetorics that can be generally applied in all contexts. Instead, our maps serve as an inventional method. We use them to raise questions about the places where we locate queer rhetorics and to raise other questions about the places where such work is not visible. Such questions emerge from a discussion of our methods for collecting the data and creating our maps.

4. Locating Ourselves

Work on our maps began in spring 2011. Two articles prompted this work. Aneil Rallin's (2008) "A Provocation: Queer is Not a Substitute for Gay/Lesbian" and Gayle Salamon's (2009) "Justification and Queer Method, or Leaving Philosophy." In both articles, the authors discussed specific experiences on the job market where they had to clarify or justify the queer content in their teaching and research. Rallin addresses some of the assumptions that well-intentioned potential colleagues make about what it means to do queer research, and he discusses how such assumptions can be off putting. While we acknowledge these problems and have had similar experiences, his story is relatively benign compared to Salamon's. She recounts a story about an interviewer who asks what she would say to a hypothetical evangelical student who objected to the queer content of her curricula on the basis of faith. In other words, she is asked to justify queerness in or to academe. These articles codify an underlying anxiety toward how queers/queer work sometimes gets treated within academe as well as our personal anxiety about where and how we fit in Rhetoric and Composition writ large.

As then-graduate students moving further along in our training and education, and ever closer to the job market, we constantly imagined and reimagined ourselves and our work in relation to Rhetoric and Composition as a field; as queer scholars reading these articles, we question the spaces academia affords us and the stories that typically emerge from these spaces. Early on in this project, locating queer rhetorics meant locating space for our work, and we literally set out to create a map to do so. We wanted to consider where we might end up or want to end up (in terms of institutions after graduation), and doing so meant figuring out where scholars with similar research ended up.

While considering such a map, we found Alexander and Faris' bibliography posted to the NCTE website (see http://www.ncte.org/college/briefs/sexuality). We began looking up the schools where the authors listed in the bibliography worked when their articles and books were published. This involved searching for CVs on personal and professional websites, and faculty bios on university websites. Because this process was messy, we created a spreadsheet to systematize our work. This spreadsheet includes bibliographic information (authors, titles, formats, publishers, and publication dates) as well as the authors' institutional affiliations at the time their articles were published (see Figure 3). Then, we created the first map based on the data set contained in this spreadsheet (see Figure 4).

Because we were concerned with developing a general sense of the landscape for queer rhetorics, we decided to include only one placemark per author. Therefore, these placemarks don't represent every place the author worked or studied, and the resulting map does not address or illustrate any individual scholar's influence by employing multiple placemarks. For example, Jonathan Alexander worked at the University of Cincinnati when he authored

	A	B	C	D	E	F
1	Author	Year	Institutional Affiliation	Title	Format	Publisher
10	Alexander, Jonathan, and David L. Wallace	2009	Alexander-UC Irvine Wallace University of Central Florida	The Queer Turn in Composition Studies: Reviewing and Assessing an Emerging Scholarship	Article	College Composition and Communication 61.1: 300-320
11	Alexander, Jonathan, and Jacqueline Rhodes	2010	Alexander-UC Irvine Rhodes-California State University San Bernadino	Technologies of the Self in the Aftermath: Affect, Subjectivity, Composition	Article	Rhetoric Review 29.2 145-164
12	Antle, Martine, and Domnique Fisher	2002	University of North Carolnia at Chapel Hill	The Rhetoric of the Other: Lesbian and Gay Strategies of Resistance in French and Francophone Contexts	Conference Proceedings	University Press of the South
13	Anzaldúa, Gloria	1987	University of California at Santa Cruz	Borderlands/La Frontera: The New Mestiza	Book	Aunt Lute Books
14	Banks, Will	2003	East Carolina University?	Written Through the Body: Disruptions and Personal Writing	Article	College English 66.1
15	Barclay, Barrios	2004	Florida Atlantic University? Rutgers?	Of Flags: Online Queer Identities, Writing Classrooms, and Action Horizons	Article	Computers and Composition 21.3
				PAssing,		

Sheet1

Figure 3. Screenshot of the spreadsheet created to collect information related to Alexander and Faris' (2010) bibliography. (http://tinyurl.com/q6wdtjv).

or co-authored many of the articles listed in the bibliography. However, we put his placemark at the University of California, Irvine—where he currently works. On one hand, we worried that we would not be able to find each author's work history to track every job/university for each publication. On the other hand, some authors would have crowded the map based on the sheer amount of publications included in the bibliography. For example, the bibliography lists

Figure 4. Map representing Alexander and Faris' (2010) bibliography. (http://tinyurl.com/okh6sdg).

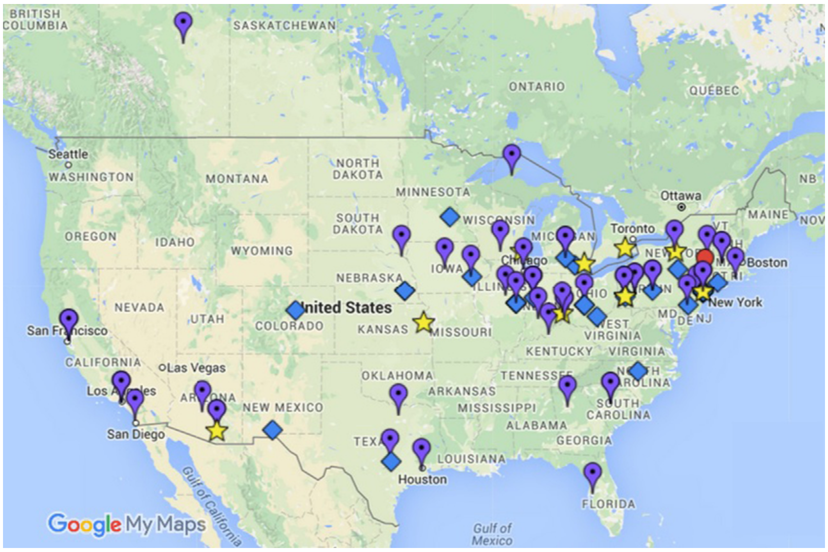

Figure 5. Map of doctoral dissertations on queer rhetorics from ProQuest's Dissertation and Thesis Database. (http://tinyurl.com/o9bns9k).

Alexander fifteen times and Charles E. Morris, III, nine times. Additionally, both of these two authors' work spans a twelve-year period, so taking institutional affiliation at the time of publication into account would have been difficult and time consuming, if possible. Still, our data set includes all their publications listed in the bibliography.

Initially, our project felt pragmatic. We considered that obtaining a position in a hospitable program where our work would be valued (or at very least not challenged because of its queer content) might mean getting jobs at the schools located on our first map. We began mapping out the list of authors and schools in an attempt to locate these institutions and to see patterns. We hoped that this map might complicate Rallin and Salamon's narratives and relieve some of our anxiety. Such complications emerged early on.

While mapping Alexander and Faris' bibliography, we noticed that many of the graduate students and faculty we knew who are queer and/or working in queer rhetorics were not represented because they were not located at one of the schools listed in our data set. For example, our graduate program at Purdue University was not included. Therefore, we decided to create a second map that could include contributions from graduate students as well as the institutions that shaped such work. It became clear rather quickly that we needed to set certain parameters to make the second map manageable, and we needed to make some specific decisions related to consistency across both maps. One such decision included creating an operational definition for queer rhetorics to be as broad as possible while focusing on Rhetoric and Composition. Our definition relied on an array of key words that represent various LGBTQ identities rather than a univocal term or small collection of themes. Our list included bi, bisexual, dyke, fag, faggot, gay, gender fuck, gender queer, genderfuck, genderqueer, GLB, GLBT, homo, homosexual, intersex, lesbian, lesbigay, LGBT, LGBTQ, polyamorous, polyandrous, polyandry, queer, trans, transgender, transsexual, two spirit, twospirit, and two-spirit. We tried to be inclusive in considering the terms that would serve collectively as our operational definition. We believe that employing an array of terms allowed for a sort of self-selection process. After all, scholars employed these terms to self-identify their work, their audience, and/or research participants. Our definition differed from that of Alexander and Faris', though the two do overlap. In the introduction to their bibliography, they define the work included as being located at "the intersections sexuality studies and writing studies" (para. 1). Both our definition and Alexander and Faris' differentiate queer from lesbian, gay, bisexual, etc., but our list also includes many terms related to gender, gender identity, and sexual expression as well as sexuality and sexual orientation.

With this operational definition, we searched ProQuest's Dissertation and Thesis Database in order to find graduate student work to include on our second map. We cross-referenced the key words discussed previously with dissertations where the author listed "rhetoric," "rhetoric and composition," or "composition studies" as the subject, and we composed another spreadsheet that included any dissertation where the title or abstract contained at least one of the key words (see Figure 5). We found 92 such dissertations on ProQuest dating from 1989 to May 2011, and the information on this spreadsheet comprises our second data set.

1	Author	Year	Institution	Title	Format	Advisor	Committee
19	Cole, Caroline	1997	University of Illinois at Urbana-Champaign	Woman, Feminist, Lesbian: negotiated Identities in Working With Man-made Academic Discourse Conventions	Dissertation	Kramarae, Cheris	Hawisher, Gail Blakeslee, Ann
20	Comstock, Michelle	1999	Purdue University	Re-mapping the Territory of "Youth": Youth-generated Sites of Rhetorical, Cultural, and Political Practice	Dissertation	Sullivan, Patricia A.	Harkin, Patricia Johnson-Eilola, Johndan Somervile, Siobhan
21	Dadas, Caroline	2011	Miami University	A Theory of Civic Rhetorics in a Digital Age	Dissertation	Simmons, Michele	McKee, Heidi Palmeri, Jason Peterson, Leighton Ronald, Kate
22	Deem, Melissa	1998	University of Illinois at Urbana-Champaign	Rhetoric on the Margins of the Second Wave: Feminism, Cultural Memory, and the Transformation of the Political	Dissertation	Gaonkar, Dilip Parameshwar	Anderson, Amanda Grossberg, Lawrence Morris, Meaghan Wenzel, Joe
23	Digrazia, Jennifer	2005	UMass Amherst	Style, Substance, Audience: A Qualitative Study of the Use of a Queer Text in Three Composition Courses	Dissertation	Harrignton, Anne J.	Carlin, Deborah Ouellett, Matt

Figure 6. Screenshot of spreadsheet created to collect information from dissertations in queer rhetorics. (http://tinyurl.com/nhvhlmp).

We felt that dissertations were particularly valuable for this project given the disciplinary space in which they exist. That is, students produce this work as evidence that they have transitioned into becoming experts and scholars in a field. Dissertation committees therefore expect dissertators to not merely further an argument but to demonstrate that they understand the body of literature that exists and influences their work. As Devan Cook and Darrell Fike note, “[a]lthough the dissertations supposedly involves ‘new’ knowledge, the audience expects to read it in ‘old’ (conventional) ways” (Dissertation Consortium, 2001, p. 442). Hence, dissertations illuminate for us not only new directions for locating queer rhetorics but also the local influences on the dissertator, which may not appear in the Reference or Works Cited pages and might extend beyond those folks mentioned in the Acknowledgements, particularly if we consider a graduate student’s lived experience. Through the information archived by ProQuest, we can see the directors and committee members who have guided the dissertator’s work. While our maps do not include this information, it is included in the data set used to create this second map. Still, our maps limit visibility in some important ways. Undoubtedly, the decision to focus only on dissertations leaves out a lot of voices. For example, it does not include Master’s Theses and papers written for course work or conference presentations. Beyond leaving out much of the work created by graduate students, this decision overlooks people, places, and programs that contribute to such work, which includes schools that do not have PhD programs in Rhetoric and Composition and graduate students whose dissertation topics don’t deal with queerness directly but are still influenced by the author’s experiences as a LGBT or queer person.

It is important to remember here that we see our maps as an inventional tool. That is, although our second map helps shift the landscape slightly in that it complicates the first map’s boundaries, some questions remain unanswered, others remain unasked, and new problems come to the forefront. By looking at queer rhetorics solely through the lens of dissertations, we were better able to see the local relationships undergirding much of the work being done in the field—especially through scholars who aren’t normally associated with queer rhetorics, such as Patricia Sullivan who has directed four dissertations in queer rhetorics while at Purdue University, or Carl Herndl who chaired two while at the University of Iowa, for example. As we include the influence of and influence over dissertation chairs and committees, queer rhetorics’ visual landscape becomes increasingly complex and includes scholars noted from their work in professional writing (e.g., Johnson-Eilola, Simmons, and Sullivan), computers and writing (e.g., Hawisher, Johnson-Eilola, and Sullivan), and cultural studies (e.g., Grossberg), among others (see Figure 6). Seeing the various empathizers and influences, and considering the various areas of inquiry we associate them with, raises questions about how queer rhetorics might influence their work and how their areas of inquiry might affect how doctoral students understand, interpret, and put queer rhetorics to use.

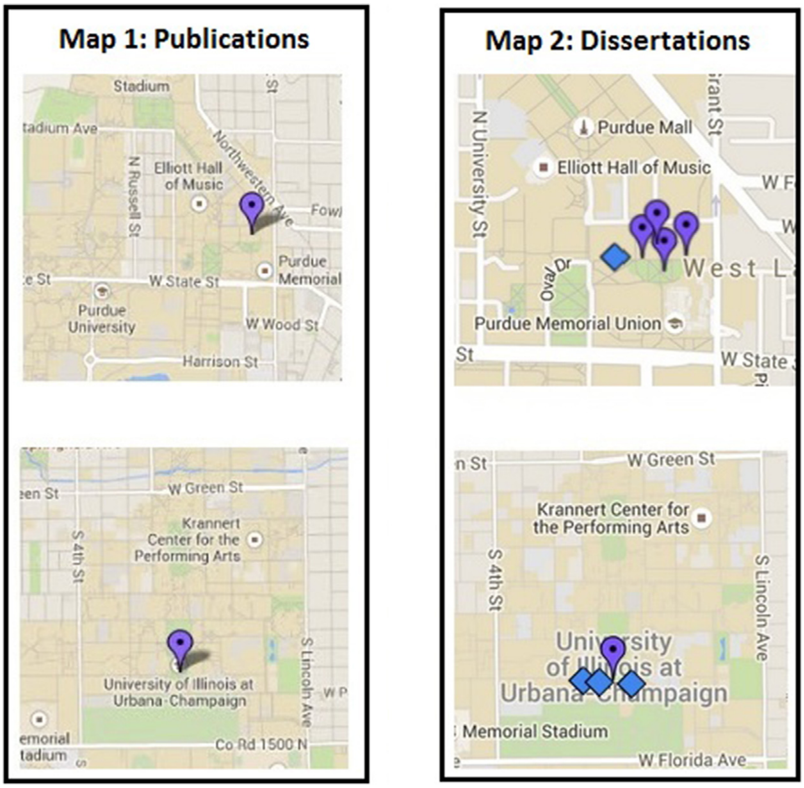

Figure 7. Two example clusters of dissertation work (right) and published scholarship (left) in West Lafayette, Indiana (home of Purdue University; top) and Champaign, Illinois (home of University of Illinois at Urbana-Champaign; bottom). In both cases the clusters represented by dissertation work demonstrate that there's more work in queer rhetorics emerging from these universities than one would imagine if he/she/ze focused on published texts.

While the dissertation map may prompt users to ask questions about the relationships fostered by dissertation work, it is more apparent in our data set or when comparing both maps side-by side. By focusing in on particular institutions, such as Purdue University or the University of Illinois at Urbana-Champaign, we see clusters of dissertations on the second map where we see only one publication during the same time period on the first map (see Figure 7). These clusters raise questions about how graduate students might have influenced one another in their doctoral research as well.

In spite of prompting deeper questions about how dissertations serve as an infrastructural mechanism that shapes queer rhetorics within institutions, the second map only glimpses queer rhetorics' complexity. As one of our reviewers alluded to in reviewing an earlier iteration of this article, our maps, like most maps, flatten the terrain in order to visualize a landscape. Think of the disconnect that exists when reading a map of an unfamiliar terrain that may look level and consistent on a digital or print display only to discover that the actual environment represented by the map is ruptured by hills, pedestrians, or the confinement of massive high-rises. In a similar way, many details surrounding work in queer rhetorics can only be seen *in situ*: these details get lost when looked at from afar. Specifically, the reviewer mentioned previously noted some of what gets lost for the sake of a flattened terrain. Although she identified as a lesbian scholar, her work would not show up on either of our maps because she had not published on issues directly related to queer rhetorics. Additionally, just because dissertations in queer rhetorics are written and successfully defended at particular schools, it does not mean that the school, program, or place is particularly supportive of such work or that programs without such dissertations would be hostile toward it. As she wrote in the review,

> [M]y graduate school faculty at two institutions were completely supportive of and informed about work in queer rhetorics (these schools are not represented on the maps). Similarly, my current colleagues and I would be more than happy to direct a dissertation in this area and our graduate students know this based on our course offerings, personal interests, and other factors, though only one student has done so (many years ago).

Despite our efforts to locate queer rhetorics by looking at more unofficial (or at least less circulated) products via mapping dissertations, our reviewer reminded us that there remain stories that do not get told even when one shifts lenses. Faculty members who have the knowledge and willingness to direct a dissertation on queer rhetorics but who haven't due to a lack of interest on students' parts should certainly be included in any discussion locating queer rhetorics.

While we are unable to locate queer rhetorics in any definitive sense, and attempting to do so seems rather naive in hindsight, in discussing how we made and how we read our maps—as imperfect as they are (or perhaps *because* they are imperfect)—we find that they located queer rhetorics in three limited ways. First, these maps located *more*—not all—queer rhetorics. They uncover some of the places and people doing this work, and they make their contributions *more* visible. Furthermore, by mapping dissertation work and digging below the surface of our map, we identify dissertation committees as an infrastructural mechanism that supports queer rhetorics. Second, our most important contribution to discussions of queer rhetorics as an area of inquiry may be located in what our maps leave out: LGBT and queer scholars who don't publish on queerness, people in institutions that have MA programs but not PhD programs, and so forth. Innumerable research questions arise from this space, such as how do LGBT and queer scholars who don't explicitly publish queer work identify queer rhetorics, and what work is being done in MA programs? Third, in a more short-sighted sense, making and reading these maps served to bring together various aspects of our own research. Although we haven't located a specific institution or region of the country as a queer utopia or drawn up a list of institutions that we can point to and say, that's where queer work happens in Rhetoric and Composition, we have found some relief in seeing part of the vast network of scholars belying dissertation work in queer rhetorics—a network that includes places where queer rhetorics and computers and writing overlap; we have found some relief in being able to make and read these maps in order to locate ourselves in this space.

5. Locating Queer Rhetorics

As we consider the question asked at the outset of this article—how do we locate queer rhetorics—we have come to the conclusion that the act of locating something relies on a particular approach to mapping. This approach views mapping as a overlapping and recursive processes of writing and reading space. Furthermore, the task of locating *queer rhetorics* depends on who or what is included in the area of inquiry and the position of those asking the question. Any answer to the overarching question that we shape throughout this article is partial and contextual, and there are innumerable answers.

Given that our article arrives five years after "the queer turn" and ten years after Alexander and Banks' (2004) taxonomy for queer rhetorics, we use this opportunity to prompt others working at intersections of sexuality studies, computers, and writing studies to leverage their access to and knowledge of emerging writing technologies in order to locate queer rhetorics differently, to point out where boundaries among various areas of inquiry overlap and break down, and to craft research that aims toward inclusion even when it will invariably fall short. While we hesitate to offer our maps as an impetus to such work, we feel that some of the spaces we've located, or maybe more accurately dislocated, offer opportunities for further work. For instance, we are curious what we would find if we looked more closely at places where dissertations in queer rhetorics emerged independently, that is to say those institutions where there were seemingly no scholars identified with such work save the dissertator. Were there other overlapping areas of inquiry that helped make such work possible? Can we include these influences as queer rhetorics? We also wonder about the number of scholars represented on both maps and the scholars who created a queer dissertation but have not had anything related to this research published. Obviously, our maps cannot represent their experiences moving from doctoral student to professor, but we would like to know more about these transitions. How might contemporary writing technologies be used to address such research questions?

Despite our maps' limitations, we must acknowledge the depth of information that we were able to uncover during this project. Certainly, this project would not have been possible without the affordances provided by ProQuest's Dissertation and Thesis Database. The connections that we made here and those that will come from others in the field who might be interested in expanding our data sets and creating additional maps or using them for other endeavors are necessarily tied to the digital tools available to us at present. Mapping is certainly the visual representation of data, but the form that a map takes is tied directly to the available means of representation and data collection: in short, this project would not have been possible prior to Proquest making dissertations available online in 1997—even then only as abstracts. (ProQuest was known as Dissertation Abstracts International back then.) Our move toward maps that initiate new stories about queer rhetorics could not happen until such tools were made available. Similarly, whatever map we might have been able to create with these stories would have looked largely different without Google Maps' "My Places" feature, which allows one to mark particular locations. In essence, it behooves us to keep in mind how technological changes aid the process of or even enable new forms of invention.

At the same time, our creation of new maps (and data sets) to be used by others reminds us of, what Denis Wood (2012) calls maps' performative nature. Far from merely representing a concrete reality "more or less faithfully" (p. 295), in speaking, maps may reify boundaries or create new ones; they may reveal certain aspects of information, while at the same time concealing others. While our work is indebted to published scholarship, we have demonstrated mapping as an approach that embraces this performative nature. We hope that our maps inspire the creation of additional and more complex maps as well as experimentation with other methods that help locate queer rhetorics.

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