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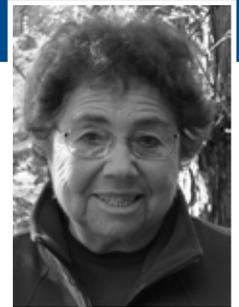# Table of Contents

From the Editor

Muriel Harris

Although *WLN* occasionally has special issues on a single topic, this issue includes articles on diverse subjects. Given current public conversations about the influence of faith, the article by Christopher LeCluyse and David Stock is particularly relevant. LeCluyse and Stock are both at institutions in Utah with many tutors who are members of the LDS church. LeCluyse and Stock's article explores ways in which the tutors' Mormon religious identity influences their tutoring. In the next article, four members of Walden University's online writing center, Sarah Prince, Rachel Willard, Ellen Zamarripa, and Matt Sharkey-Smith, point to the growth of research documenting connections between online student support and online student success. The authors argue that more online writing tutoring scholarship and collaboration can position writing center praxis at the center of online education.

When *WLN* issues are devoted to special topics, those issues include a Tutors' Column relevant to that topic. Doing so has delayed the publication of our regularly accepted tutors' essays, so we're playing catch-up by including three Tutors' Column essays here. For those who use these essays in staff meeting discussions, you have three to choose from. Although the tutors' articles are about what tutors learn about themselves, about tutoring, and about the students they work with, the concerns of each essay are quite different. Megan Poole introduces herself as an insecure writer who draws on the power of stories from her tutoring to share how she learned that she too is a writer. When a tutor cannot understand the content of a paper, Christopher Schacht writes that the tutor can *grok* the paper. Schacht explains what it is to grok a paper and shows us how that approach can help tutors and writers. Another way to assist writers is to work with them at the prewriting stage, but as John Kneisley's data analysis reveals, few students ask tutors for help at this valuable stage in his writing center.

If you notice a heavy emphasis on tutors in this issue, that's because as we all know, the heart of a writing center is its tutors.

Religious Identity and Writing Center Tutoring: Perceptions from Latter-day Saint (LDS) Tutors

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Although robust conversations on race, class, gender, and sexual identity have emerged within writing center studies, religion as a category of identity remains largely unexamined. This is not the case for composition studies. Surveying the past twenty-five years of research on students' religious beliefs and experiences, Paul Lynch and Matthew Miller conclude that the field has taken religion seriously. While the "problematic religious student" informs a strand of past scholarship, more of it reflects scholars and teachers practicing "widespread sensitivity and self-critical awareness," using encounters with students' religious beliefs "as opportunities to interrogate their own assumptions" (Lynch and Miller). Highlighting how current research rejects both the notion that "religious faith is a threat to academic discourse" and the tendency to "reduc[e] religious speech to its most reactionary articulations," Lynch and Miller conclude that composition is pursuing "a wider and more diverse understanding of faith." Yet, the discipline still knows too little "about our students' actual beliefs and practices"—an observation that, we believe, applies to students working in writing centers.

Existing writing center scholarship typically focuses on students' religious beliefs in writing consultations (Parker; for an exception, see Fitzgerald). As directors of writing centers in Utah, our institutional contexts compel us to acknowledge the impact of religious beliefs and practices on our writing tutors, particularly those who identify as Latter-day Saints (LDS), or Mormons. Long considered a minority religion in the Christian tradition with a misunderstood theology and a history of persecution, the LDS Church has received increased media attention recently, notably during Mitt Romney's 2012 presidential campaign. A 2015 Pew Research Center study indicates that, while Americans are becoming less religious, Latter-day Saints remain one of the most religiously

observant groups in the United States (Pew Research Center 11). Knowing that religious identity featured prominently in many of our tutors' lives, we conducted an exploratory, cross-institutional study to examine tutors' perceptions of how their religious identity influences their work as writing tutors.

Following IRB approval, we interviewed eleven undergraduate LDS peer tutors at our respective writing centers: Westminster College, a small, secular comprehensive private university in Salt Lake City, UT; and Brigham Young University (BYU), a large, religiously affiliated private university in Provo, UT. Nine writing tutors at BYU were interviewed by David; two writing consultants at Westminster were interviewed by Chris. Participants were 20 to 26 years old and members of the LDS Church, most for their entire lives; their Church-sponsored service opportunities ranged from teaching Sunday School to completing 18-to-24-month proselytizing missions. We asked 13 questions that prompted tutors to consider how various factors—religious identity, LDS beliefs or practices, Church-sponsored service opportunities, institutional mission—were relevant to tutoring, including working with students on religious writing.[1] The interviews, which lasted 15-45 minutes, were semi-structured, allowing us to probe responses while permitting comparison across interview data (Bernard and Ryan 29). We analyzed interview transcripts using a holistic coding method, manually and independently coding each interview before comparing analyses to refine our codes and categories (Saldaña 142-43).

In this article, we highlight two contrasting findings: 1) tutors we interviewed perceive their religious beliefs and experiences as compatible with or highly relevant to writing center praxis; 2) when consulting on religious writing, tutors who were interviewed elide differences in religious beliefs by discussing academic rhetoric. Despite a small sample size (n=11), these findings suggest that LDS tutors experience a productive, though somewhat conflicting, relationship between religious and academic identities and discourses. As such, these findings support Lynch and Miller's observation about the compatibility of religious faith and academic discourse, which compels us to urge writing center professionals to see religion as a category of identity that merits increased attention and research.

Before proceeding, we wish to emphasize that many of the eleven tutors noted the challenge of considering their religious identity apart from their holistic identities. One explained,

I feel like it's kind of hard to separate [religious identity and writing center work] because I feel like both of them are an important part of who I am or how I would describe myself. I don't feel like there's, you know, there is me who is LDS and then there's me who's a writing tutor and that they are separate, compartmentalized people. I feel like both of them are part of who I am. There are other aspects of me, too, you know, me the astronomy major, the kid who likes to go hiking, and all that stuff. (Interview 6)

Another of the tutors who were interviewed explained, "I like to think that the way I live my religion is kind of more a part of who I am versus something that I have to consciously think about" (Interview 5). Because religious belief is central to these tutors' holistic identities, it inevitably influences their writing center work, but the degree of that influence is often inconspicuous. Hence, these tutors did not construe writing center tutoring, or their roles as tutors, as inherently religious. Further, we acknowledge the potential bias in our research from asking tutors to consider connections between their religious experiences and tutoring. However, two factors—our lack of hypotheses about tutors' responses, and the fact that several tutors made similar connections independently of each other—suggest that we tapped a topic many tutors had already considered and, in several cases, discussed with each other long before we invited them to participate in this research.

MORAL VALUES AND WRITING CENTER PRAXIS

When asked which LDS beliefs or practices influenced how they work with writers, nearly all tutors appealed to such moral values as kindness, friendliness, and encouragement; several mentioned respect and service, and some mentioned humility, mercy, and love. These values are not unique to Christianity or religious belief systems since they feature in "natural" virtue ethics. However, they do express a Christian focus on love of others as a primary virtue, traditionally expressed as "*caritas*, charity, or self-sacrificing love" (Lawler and Salzman 444, 465–6). The following response represents how these tutors typically connected their religious beliefs and writing center tutoring:

[B]eing kind and encouraging and supportive are very, like, important tenets of LDS practice [. . .]. [A]nd teaching is also a really big part [... that] plays out in writing center practices. [B]eing direct but, uh, not always directive, I guess, in teaching, in always trying to be kind and understanding and sympathetic as you're offering suggestions. [...] Learning to love people as soon as you meet them, I think, is also an important part of tutoring. (Interview 4)

As illustrated, these tutors often expressed moral values along-side normative principles of writing center praxis. Many stressed the importance of valuing and engaging each writer and offering individualized support and validation. Several associated their roles as collaborative peers with a sense of selfless service and respect for a writer's ability and autonomy. While references to nondirective tutoring methods, which were common, likely reflected tutors' training and exposure to writing center literature, tutors also implied that such methods were vital to preserving students' agency[2] and their development as writers. Further, while nearly all of the interviewees paraphrased Stephen North's axiom "that we aim to make better writers, not necessarily—or immediately—better texts" (441), tutors often implicitly infused "better" with a moral meaning (i.e., hoping the interaction would help writers become better people, or better off than they were before).

These tutors' responses reveal how notions of love and service, inspired by religious beliefs and experiences, intersect with the collaborative, nonhierarchical ethos of writing center praxis. Many of these tutors see writing conferences as an individualized and humanizing encounter with a writer and effective tutoring as setting aside one's own agenda. Their responses reinforce many "mandates from writing center lore": tutors should "make students feel comfortable during conferences," "provide positive feedback," "act more as peers than instructors," "avoid using directive tutoring strategies," and "lead students to answer their own questions" (Thompson et al. 83). While Isabelle Thompson et al. and other writing center scholars point to the lack of empirical evidence to substantiate some of these dictates, our research documents that tutors share these values and appeal to them as norms for their writing center praxis. In these instances, religious values may reinforce such writing center norms.

INVOKING LDS BELIEFS AND MISSION EXPERIENCES
When prompted to identify relevant religious beliefs or practices unique to the LDS Church, many of these tutors referred explicitly or implicitly to two aspects of LDS doctrine: the divine heritage and potential of each person as a child of God, and the role of learning in furthering one's eternal progression. These aspects are grounded in a central tenet of LDS theology, that the purpose of life on Earth is to experience joy and prepare for exaltation in the hereafter by living the Gospel of Jesus Christ, and that anyone, through Christ's grace and individual effort, may eventually attain an exalted, God-like state.[3] From this perspective, one's choices, experiences, and relationships can have far-reaching implications. In the context of LDS Church-sponsored education, which aims

to integrate spiritual and secular learning, tutors see their work as a broader form of service that can move beyond helping students improve as writers and promote students' personal development, learning, and, albeit indirectly, spiritual progression.[4] One tutor, acknowledging that the correlation was somewhat strained, drew a parallel between divine potential and writing development: "[E]veryone is a writer and everyone has writing potential that they can reach. And we're [writing tutors] here to help them along that way and find that potential, find their strengths, find their weaknesses, and help them be the best writer that they can [be]" (Interview 11).

Institutional context certainly shapes tutors' perceptions of writing centers as sites of service and learning. However, our interviewees attributed less influence on their tutoring from institutional or Church contexts and more from their experiences as missionaries, often drawing extensive comparisons. When asked to elaborate on the impact of missionary experiences, many of the interviewed tutors discussed (1) opportunities to encounter and learn from differences and/or (2) training in and experience using teaching strategies. These tutors described their missions as opportunities to encounter, respect, and learn from differences in ideas, cultures, identities, and experiences. They felt these encounters had helped foster greater awareness, open-mindedness, sympathy, and tolerance, which influenced how they viewed and worked with writers. One tutor, who was a missionary in Russia, explained,

> I was interacting with people that had such different experiences from mine and at the beginning of my mission I often felt like, "You know, yes, I don't understand," but I would resent that people would be like, "You're just a young American that has everything," [. . .] and I started to feel towards the end of my mission that I could validate their experiences a lot more and validate their feeling of my lack of understanding. Like, I just became very aware of how much I could learn from them, and that is something I think about when I'm tutoring. (Interview 3)

These tutors also frequently noted overlap between writing tutor training manuals and teaching methods from the LDS missionary training manual, which includes a chapter on effective teaching skills with guidelines for building rapport and trust, adapting content to meet individual needs, explaining concepts clearly, asking effective questions, actively listening, and understanding and resolving concerns. Readers familiar with writing center praxis may see parallels in such manuals as *The Bedford Guide for Writing Tutors* (17-28) and *The Longman Guide to Peer Tutoring* (28-29). Asking questions was the most common overlap these tutors mentioned between teaching experiences as missionaries and as tutors. As one tutor, who was a missionary in Japan, explained,

> [A]s a missionary I feel like [...] my most successful teaching moments were when I asked the right questions and the people we were teaching were able to find answers for themselves or, I guess, come up with their own beliefs instead of us telling them what to believe, and I feel like writing tutoring is the same where you can ask certain questions and they don't help, or you can ask other questions and they make something click. (Interview 7)

While beliefs and practices differ greatly among religions, even among branches of the same religion, identifying connections between religious and academic contexts demonstrates that the former can bring new paradigms to the latter. For instance, these tutors' characterization of asking questions, derived from their missionary experiences, often eschewed the directive/non-directive paradigm of typical writing center praxis and instead focused on whether questions facilitated learning.

NEGOTIATING DIFFERENCES IN BELIEFS BY ATTENDING TO ACADEMIC RHETORIC

In response to questions about consulting on religious writing, all tutors mentioned encountering differences of belief. Westminster tutors generally discussed working with non-LDS or formerly LDS writers, while many BYU tutors identified encountering differences of belief with fellow LDS writers. Several noted that addressing these differences was particularly challenging or complicated: These tutors didn't want to offend students or undermine their beliefs but also wanted to challenge students' thinking, especially when tutors felt that students were expressing their beliefs in simplistic or dogmatic ways. In describing their responses to these situations, the tutors often expressed a desire to avoid imposing their beliefs and instead focused on understanding and strengthening students' writing.

One tutor participant explained that tutoring religious writing at times confronted him with assumptions and arguments he found problematic:

> It's definitely interesting because you run up against new ideas that make you think about, or that make me think about what I believe. [S]ometimes you will hear something and you'll think, "Is that really how it is? Do I agree with that?" And you just have to remove yourself from it and [...] view it almost not as religion [but] almost as you would any other subject and look at their ideas and the structure of their arguments and how they present it rather than the actual content of what they are saying. (Interview 6)

The tutor added, "I'm always kind of worried about telling students, 'Oh, this is wrong' or 'You need to'—I don't want to come across as,

'Oh, your belief is wrong or invalid,'" and related an experience of encountering a different interpretation of scripture but refraining from commenting on the content; rather, he made suggestions for clarifying and strengthening the student's position (Interview 6).

Expressing similar misgivings, another tutor explained, "I try to be really—how do I say this?—not removed from the content, but my personal religious views are often pretty different than the things [students] are saying [. . . .] I try not to comment specifically on areas of testimony or on content too much when it's really religious because I feel like most of the time that's kind of dangerous ground. I often disagree with the things, or I just feel like that's kind of cultural rather than doctrinal" (Interview 9). This tutor described deferring questions about content, such as Church doctrine, to a TA or a professor and instead focusing on answering questions about the student's writing.

The tendency of tutors in our study to emphasize academic rhetoric as a way to help students strengthen faith-based arguments without directly engaging in differences in belief, whether grounded in religious or academic discourse, reflects a common trope in scholarship on religion in the writing classroom and the writing center (Parker). This tendency, likely motivated by the notion that religious and academic rhetoric are mutually exclusive, may have inhibited the tutors we interviewed from engaging in challenging but potentially productive conversations that stem from openly acknowledging differences of belief. We interpret this tendency as a lost opportunity, and we encourage writing center professionals to model ways of understanding and engaging with differences of belief by treating religion as a legitimate category of identity and by replacing the stereotype of the "problematic religious student" with research-driven accounts of how tutors' and students' actual religious beliefs and practices inform their experiences in the writing center.

NOTES

1. For this study, religious writing was understood broadly as writing produced in an academic context on some aspect of religious doctrine, practice, or experience, typically through the lens of LDS theology.

2. In LDS theology, agency refers to an individual's God-given right to choose and to act for one's self. Tutors' use of the term evokes the norm of writing center praxis that aims to preserve students' autonomy as writers and ownership of their writing.

3. For an overview of basic LDS beliefs, consult the Church's Articles of Faith: <www.lds.org/topics/articles-of-faith>.

4. To understand how BYU imagines the integration of faith and learning, see BYU's mission statement and aims documents: <aims.byu.edu>.

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Peripheral (Re)Visions: Moving Online Writing Centers from Margin to Center [1]

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At IWCA's 2015 conference, staff from Walden University's fully online writing center facilitated a Special Interest Group (SIG): "Refocusing the Conversation: Creating Spaces for Online Writing Center Community, Support, and Discussion." This SIG grew from conversations with other online writing center staff at past IWCA conferences in which we collectively expressed our desire for a continual, centralized space to discuss the unique needs of writing centers working with students online. SIG participants envisioned a conversational space for writing centers to discuss guiding practices, innovations, new technology, and other writing tutoring topics within distance-based learning environments. This space would specifically engage individuals conducting or planning to conduct online writing tutoring (OWT), whether as part of a fully online center, or as part of a center with both online and on-site tutoring. Based on SIG participants' feedback, in October 2016 we began building such a community by creating the OWT listserv to facilitate dialogue around online-specific issues, questions, practices, instructional resources, and conferences (Walden University Writing Center). In contrast to previous definitions of online writing labs (OWLs), which have included writing centers that only share literacy resources (e.g., blogs, handouts, text explanations, etc.) via a website ("OWLs"),[2] we developed the OWT acronym and listserv to specifically address methods of conducting OWT conferences with students in synchronous, asynchronous, or hybrid online formats. However, the OWT listserv provides only an initial space for addressing important, often overlooked OWT pedagogy and practice. To further such discussions, we have also partnered with the Global Society of Online Literacy Educators (GSOLE), a recent IWCA affiliate, to ensure part of the affiliate's mission within IWCA is to support OWT.[3]

Although the number of writing centers conducting OWT is currently unknown, the sustained growth in online post-secondary education

enrollment (Babson College), creates a corresponding need to offer equitable support services for distance-based students. This need as well as the unique instructional challenges of OWT and increased literacy load in virtual environments (Hewett, Reading to Learn 8) demand sustained discussion from an IWCA community dedicated to the development, concerns, and continued scholarship of OWT ("IWCA Mission"). To begin to address this gap in current discussion and practice, we offer this article, which traces the growth of online post-secondary education and highlights the resulting need for equitable writing support for distance-based students. To encourage such support, we call on staff engaged in OWT and the IWCA board to work toward two interrelated goals: (a) to align with IWCA's mission by engaging with current scholarship on, reviewing best practices for, and building resources and position statements around OWT, and (b) to support the recently created IWCA OWT affiliate and collaborate to provide students with equitable writing tutoring in online environments.

ONLINE POST-SECONDARY EDUCATION: CURRENT STATE

Shifting from on-site classrooms to a virtual framework of online and hybrid (with online and on-site components) courses is a sea change in higher education that has escaped few, as more and more postsecondary students are pursuing online education at both public and private institutions (Online Learning Consortium). As of 2015, more than 6 million students enrolled in at least one distance-based course (Online Learning Consortium). In that same year, despite some variations, the overall percentage of students taking distance courses increased for the thirteenth consecutive year (Babson College). However, despite the convenience, flexible program completion, and work schedule compatibility often offered in distance-based courses (Ruffalo Noel Levitz 4), online students are more likely to report dissatisfaction with and ultimately drop out of those courses than are their peers in traditional courses (Sapp and Simon 2). Some significant reasons online students provided for failure to persist are deficits in their self-determination and self-efficacy (Street 212), both of which university support services (such as writing centers, libraries, etc.) can help build. Not surprisingly, universities were more likely to see retention and student success when students deemed distance-based support services effective (LaPadula 128, Moser 16).

While online students often have less readily available institutional support than their on-site peers, those who select fully online or hybrid courses arguably need more guidance to navigate the unique challenges of learning online (Crawley and Fetzner 7). Among such challenges is the increased reliance on critical reading and writing

skills in text-heavy virtual environments (Hewett, *Reading to Learn* 8). Beth Hewett explains that students engaged in online or hybrid courses face a "rich, but heavy literacy load" (*Reading to Learn* 169), as distance-based education requires learners to read and write critically in all or most peer, interpersonal, and instructional conversations (*Reading to Learn* 8-9). If properly equipped, centers that offer OWT are well positioned to address this increased literacy load by providing students with pedagogically sound and theoretically appropriate writing support.

ONLINE WRITING SUPPORT: CURRENT STATE

The number of online students highlights the necessity for equitable academic support for this growing student population. Online Writing Instruction (OWI) Principles 13 and 14, codified by the CCCC's Committee for Effective Practices in OWI, maintain that students taking online/hybrid courses should have access to online support resources, and staff serving these students should be trained specifically to work with students online. Correspondingly, many writing centers support students online. While determining how many centers offer online services is difficult, the 2014-2015 Writing Centers Research Project (WCRP) survey revealed that 59% of respondents offered online or virtual services (The Writing Lab & The OWL at Purdue).[4] This increase from 53% offering online services in 2006 (Neaderhiser and Wolfe 59) excludes many centers that did not respond to the WCRP.

As online support services have spread, writing center staff have engaged in two primary modes of online tutoring—(a) *synchronous* (real-time consultant and student communication via live audio, text, or video chat) and (b) *asynchronous* (consultant and student communication at different times within a text document or email)—as well as combinations of these modes (Mick and Middlebrook 129-130). While synchronous OWT may seem more closely aligned with the dialogic, nondirective, traditional writing-center pedagogy, the best modality for OWT depends heavily on institutional contexts and students' unique needs (Hewett, "Grounding" 81, Mick and Middlebrook 130). More importantly, centers using either or both OWT methods can transcend barriers of scheduling and geography to reach students who might not otherwise receive writing support.

ROOM FOR GROWTH IN OWT SUPPORT

As online student numbers increase, corresponding OWT scholarship and pedagogy should grow to meet student needs and drive instructional practice. In "Grounding Principles of OWI,"

Hewett explains this need as a rationale for the development of CCCC's Committee for Effective Practices in OWI's *A Position Statement of Principles and Example Effective Practices for Online Writing Instruction* (35). However, despite broader OWI principles, popular writing center journals and tutoring manuals provide limited guidance on OWT-specific theory and effective practices. For example, some manuals briefly mention OWT, but they rely heavily on Hewett's publications (Fitzgerald and Ianetta, *Oxford Guide*) or refer to OWI principles (Ryan and Zimmerelli, *Bedford Guide*) as stand-ins for OWT-specific principles. These manuals offer only one OWT chapter each. Other manuals conflate or combine OWT with special interest topics. *The Bedford Guide* combines OWT discussions with website credibility (Ryan and Zimmerelli); *The Longman Guide to Peer Tutoring's* OWT chapter focuses on WAC and other interdisciplinary fields (Gillespie and Lerner); and the *Oxford Guide* merges OWT with multimedia literacy tutoring (Fitzgerald and Ianetta).

Reviews of popular writing center journals resulted in similar findings. Out of the 373 results generated when we searched WLN archives for the keyword *online*, the majority of articles and editor comments did not specifically address OWT or simply mentioned the word online in passing. We found similar trends in *Praxis: A Writing Center Journal* and *The Writing Center Journal (WCJ)*, with *Praxis* publishing five articles with the word *online* in the title since 2003, and *WCJ* publishing 17 since 2005.

Despite the lack of OWT-specific information in writing center-specific manuals and journals, work in OWI more broadly does exist, and this scholarship could be used as a foundation for OWT-specific conversations and resources. As early as 2004, Beth Hewett and Christa Ehmann created *Preparing Educators for Online Writing Instruction*, a comprehensive guide for those engaged in OWI. In 2010, Hewett's *The Online Writing Conference: A Guide for Teachers and Tutors* (revised and republished in 2015) focused specifically on effectively conducting online writing conferences. In March 2013, CCCC's Committee for Effective Practices in OWI penned *A Position Statement of Principles and Example Effective Practices for Online Writing Instruction (OWI).* Later, in 2015, Diane Martinez and Leslie Olsen expanded the CCCCs' guidelines, addressing accessibility and inclusivity for students along with practices for choosing and training online writing tutors (183-210), and Hewett published *Reading to Learn and Writing to Teach: Literacy Strategies for Online Writing Instruction,* detailing standards and ideal critical reading and writing skills for online instructors and students.

While these sources provide guiding principles for effective general OWI, OWT-specific principles are either absent from the literature or conflated with OWI principles. OWI principles, created for teaching online courses, do not address tutoring as pedagogically distinct from classroom teaching. However, Muriel Harris states on IWCA's website that tutoring and teaching are fundamentally different—"Tutors are coaches and collaborators, not teachers." This absence of OWT-specific pedagogy seems to leave tutors engaging in OWT with muddled guidance about student-tutor conferences. With few consistent discussions within IWCA concerning OWT, no current or planned IWCA position statements that explicitly address the work of online writing centers (Grogan[5]), and an IWCA bibliography on OWT that, during the year we worked on this article, includes only four sources—all published before 2001 ("IWCA Bibliography"), OWT professionals are left with important questions: Despite the conflation of teacher and tutor, do we align our practice with the CCCC's Committee for Practices in OWI, which has embraced OWT research as exhibited in OWI Principles 13 and 14? Or, do we integrate OWT concepts with IWCA's traditional writing-center-as-separate-from-classroom position, building on previous writing center scholarship to define OWT as distinct from writing instruction that occurs in online classrooms?

Our call to action aligns with the latter. Over a quarter of postsecondary students are engaging in distance education (Online Learning Consortium). Correspondingly, we suggest that scholars and publishers focus a more representative portion of their conference presentations, writing center-specific journal articles, and tutoring manuals on serving this student population. Instead of categorizing OWT under the catch-all term of OWI or conflating it with WAC or other topics, those engaged in OWT currently have the important, timely opportunity to develop their own necessarily unique pedagogy, theory, and practice.

ROADMAP FOR OWT'S FUTURE

To date, the lack of sustained engagement with OWT research has led OWT professionals to create online resources and best practices in a vacuum (Hewett, "Grounding," 34). Others, as Stephen Neaderhiser and Joanna Wolfe note, eschew online teaching technologies because they lack funding, are "unaware of the tools available for online consultation, or just assume these technologies are out of their reach" (69). To reengage and support centers conducting or considering OWT, a necessary first step is to build a community to address current challenges of funding, training, and technology.

To develop OWT scholarship, conversations, and guiding practices, we propose creating a virtual association—a group that works to accomplish shared goals, develop professional relationships based on shared contexts, and build professional development opportunities (Hewett and Ehmann 20-21). In 2013, CCCC affirmed fostering such associations as an important practice for online tutors and administrators, calling for access to virtual associations for "support and professional development" (Effective Practice 14.13). We began forming this association by creating the OWT listserv to discuss OWT-specific needs. However, more must be done to ensure the traditional writing center ethos is broadened to include OWT principles. Specifically, we invite OWT staff to join GSOLE's IWCA affiliate, which is the current online writing center affiliate (Grogan), to participate in conversations about online-specific issues, effective practices, and resources, and to present at regional and national IWCA conferences so that virtual contexts become central to writing center conversations. Because the new affiliate was created only recently, in October 2016, positions around OWT support, theory, and practice remain largely undecided (Denora) and, therefore, are still open to development based on OWT's unique needs.

IWCA GSOLE affiliate members could encourage our association to craft a position statement explicitly addressing unique OWT methods—tutoring methods that are necessarily different from some foundational practices informing on-site tutoring (Hewett, *Online Writing* 106-107)—and to work with OWT staff to update IWCA website resources about working with students online. Further, we could work with IWCA to create research grants for OWT scholarship, build awards for OWT innovations, and designate travel grants for OWT staff. Such IWCA-driven guidance and encouragement for OWT staff would highlight the importance of OWT and provide a common theoretical origin from which to build future discussions and resources.

We believe OWT professionals should unite to educate IWCA regarding these vital needs and to support IWCA in implementing this important work. Such education has never been timelier, as IWCA's president recently indicated that the board does not perceive developing explicit online writing center support to be a pressing need in 2017 (Grogan[5]). Developing more equitable resources for writing center staff working online to serve the millions of students pursuing distance-based education should be an immediate IWCA priority. To this end, we invite OWT staff to help develop the collective virtual association, conversations, and

scholarship that will shift online and hybrid students' needs from the margins to the center of writing center discourse.

NOTES

1. The authors and *WLN* editors thank Beth Hewett for her invaluable advice with this article.

2. IWCA's 2017 website update removed the definition of OWLs we use here.

3. The Online Writing Tutor Network is the working affiliate group within IWCA. To get involved, see <www.glosole.org/online-tutoring.html>.

4. Because the WCRP survey uses the phrase "online/virtual services" and does not ask whether respondents offer online consultations, we cannot determine whether this figure refers to online consultations, website resources, or both. Other WCRP questions, however, focus on aspects of online consultations, so respondents likely interpreted "online/virtual services" as meaning "online/virtual consultations."

5. At the time we interviewed Shareen Grogan, she was serving in her final year of a two-year term as the IWCA president.

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Tutors' Column: "Ramblings of an Insecure Writer: Viewing Writing Tutorials as Stories"

Megan Poole

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Before we become writing tutors, we are first writers. But as a new tutor, I did not realize this truth. Though hesitant to refer to myself as a "writer," I somehow managed to help students discover their own ideas, voices, and styles. As I witnessed insecure students become confident writers, I began to understand the writing tutorial in an entirely different way: the writing tutorial is its own unique rhetorical situation in which generating ideas and following grammatical rules coalesce to forever alter writers who meet with tutors. Because writing tutorials contain this immense power of change, they are best told through stories, and I will begin with one of my own.

Those early morning moments at the writing center were my favorite. Before anyone had arrived, I would close my eyes, sigh, and think about how I was a fraud for proclaiming myself a writing tutor. How was I supposed to teach people to write when I had never before thought of myself as a "writer?" I had always excelled in composition classes, so clearly I possessed some writing ability. I just never *considered* myself a writer. Of course, I could never voice this opinion. I couldn't even convince myself that it was *true*. I probably was a writer. I just didn't know how to write. I had never thought about the writing process before, and now that I was thinking about it, I was convinced that I could not do it.

I abandoned my contemplative musing and consulted my morning schedule: I would work with Macie, a student requesting help with "transitions and the writing process." When I met Macie, she mentioned that she was writing a research paper for a graduate seminar. I asked to see what she had written so far, and she pulled out a blank sheet of paper. "I just have no idea where to start!" she exclaimed. I asked her to explain her insecurities about writing, and she responded that she was not a good writer, she could never find the right words, and her ideas were never good enough.

Considering Stephen M. North's "The Idea of a Writing Center," I knew that Macie and I needed to look "beyond [the] particular project" and privilege "the process by which it is produced" (50). Yet I also knew that an abstract composition discussion would not benefit Macie if it were not grounded with concrete artifacts. As such, I asked to see the research with which she was planning to work.

Macie pulled out six journal articles; I asked her to explain each source and identify the ideas she wanted to incorporate into her paper. We made three stacks of papers—one for each main idea she wished to cover. Next, we discussed a tentative outline that helped her to form the crux of her thesis. Finally, she whispered, "Now, I just have to *write* it." I asked about her writing process and she declared that it took her "forever" to finish a paper because she would stop to analyze every word she had written. I then began to talk to her about the process of drafting. I explained Anne Lamott's theory in "Shitty First Drafts" that "almost all good writing begins with terrible first efforts" (95). I ended the session by saying, "Just get the first draft down and then we can look at it together."

My tutoring session with Macie was on Friday. Monday morning she came into the writing center with a complete draft—a wonderful, complete draft. She mentioned that my comments about "not stopping to analyze" and "getting a draft down" helped her to keep going when she would have normally stopped. She then added, "You must be a brilliant writer." I smiled slowly and confessed to her, "I struggle every day to follow the same advice that I gave you." That was the moment I knew: I *was* a writer. I was experimenting with my craft and my style, but this did not diminish my ability as a writer. Indeed, I was a writer who could successfully dole out advice that helped other students learn to write.

Rather than serving as the exception, this story about my interaction with Macie models the remainder of my writing tutorials for that academic year. Before this tutorial, I assumed that I would teach students about dangling modifiers, commas, and semicolons. However, I soon found that most student writing contains greater structural and rhetorical issues that tutors must address before they can discuss grammar with students. And the face-to-face discussions that take place in writing tutorials serve as the ideal environment in which to discuss these higher-order concerns. In *Collaborative Learning and Writing,* Kathleen M. Hunzer explains that "talking through her ideas helps a writer focus on

higher-order concerns . . . [all the] while helping her become aware of the ethos problems that surface from lower-level concerns of grammar and clarity" (37). At this point I surmised that my role as a tutor was to help students become confident in their ideas, not their grammar.

Yet it was then that Hannah, a fellow graduate student, broadened my understanding of grammar in her master's thesis defense that involved a detailed discussion of "rhetorical grammar:" grammar that is not just about polishing a finished product, but also about discussions of invention and composition that help to ignite the critical thinking process. As Hannah posited, the arrangement of students' words reflect not only their understanding of formal grammar, but also their thought process in general. By the end of her defense, I had pinpointed my role as a writing tutor: teach rhetorical grammar and share formal grammar lessons as needed. Hannah also helped me understand the reason that different tutorials vary so much on a case-to-case basis—rhetoric is situational, and so too is grammar.

Perhaps the teaching of grammar is its own rhetorical situation best told through the stories of our everyday writing tutorials—the story of a writing tutor coming to grips with her own authorship or the story of a student who enters a writing center with a blank sheet of paper. As I reflect upon sharing my own story, I cannot help but go back to Thomas King's words from *The Truth About Stories: A Native Narrative:* "Take [the] story. . . It's yours. Do with it what you will. Tell it to your friends. . . .Forget it. But don't say in the years to come that you would have lived your life differently if only you had heard this story. You've heard it now" (29). Maybe each writing tutorial is a story all its own, encased in a unique rhetorical situation in which words, ideas, and grammar do not constitute an argument, but *are* the argument. Maybe these stories that we, as writing tutors, are composing on a daily basis are changing the lives of student writers. And maybe in the process of molding these stories, we too are changing.

Macie's story changed me. Hannah's story changed me. If I had never entered the Texas Christian University Center for Writing, I may have lived my academic life differently, doubting myself as a writer and questioning my adequacy as a teacher. But the rhetorical power of the writing tutorial altered my way of thinking. I now believe that all students are writers, that all student writing warrants discussions based primarily on ideas and secondly on rhetorical grammar, and finally that writing center tutorials are

more than meetings—they are stories that have the power to change us. And now that I have heard stories of writing centers and begun to tell my own story of working in a writing center, I will never be the same.

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Tutors' Column: "I Don't Grok You: When Unfamiliar Subjects Can't Be Translated"

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As a writing center consultant who primarily works with healthcare students, I read a lot of papers I don't understand. But the word "understand" is a tricky one. While I might not understand the way mathematical models lead to the results of a research project, I do understand that the project is about implanting radioactive seeds in a patient as a cancer treatment. Because I can conceptualize the overall study, and I know the general format for such a research paper, I can offer feedback about organization, transitions, clarity, and cohesion.

With one graduate student, this simply wasn't the case. She came in with a cryptanalyst paper meant for a professional conference, and hoped I could help with the standard requests of organization and grammar. After a few questions and reading just the first paragraph, I knew that responding to the student's request wouldn't be that easy. There were lots of words, like "attack" and "box," that I knew were being used with definitions specific to her field. With some words, I struggled to tell what was a noun and what was a verb. When I asked the writer the goal of her study, thinking some context might help me, she dove right into complex language I couldn't understand. I asked her to back up and give me a layman's view, but her answer was just as opaque.

After a couple of paragraphs, I confessed to her, "I have no idea what's going on here."

The writer nodded and explained, "Okay, but I feel like someone could read this and grok what I'm trying to say."

For those puzzling over the word "grok," don't worry; you're not alone. "Grok" was invented by author Robert A. Heinlein for his classic novel *Stranger in a Strange Land,* which is about a human raised on Mars who travels to Earth and teaches Martian customs. To grok someone is to understand them on an emotional, com-

munal level without necessarily being able to describe what it is you understand. I've always compared "grok" to those words you might know how to use, but can't give a definition for. Grok represents an intuitive, contextual understanding rather than a descriptive one. Of the many words created in *Stranger in a Strange Land*, grok made the strongest impression on modern English. It's a surprisingly useful word that continues to pop up in sci-fi, as well as other genres and media. It is not, however, a commonly known word, and I had to smile at the writer's casual use of the word, as if I would of course know what it meant. But this casual use also revealed the attitude that made the writer's paper so difficult to read: she assumed everyone spoke her language. And while I do speak the language of the sci-fi geek, I do not speak ciphertext algorithms.

What the writer said is generally true; I usually can grok what a writer means, even if I don't understand the content. Unfortunately, this writer's paper was so full of terms specific to her field that I could not grok it. I had trouble even identifying sentence structure. She might as well have been talking to me in Martian (which in a way she was). In order to even grok the paper, I would need dozens of terms described. I did not, however, feel that working through a paper in this way would be a good use of the writer's time. Though we are often encouraged, as consultants, to push writers towards imagining an educated layperson reader, going that route could have been a hindrance to the writer's conference goals, not a benefit.

Since I work with medical students and graduate students, I am used to crossing the discipline gap. I commonly ask many of the questions Catherine Savini suggested in her *WLN* article, such as what may be "common knowledge" in the writer's community, or if an advisor has already given feedback (4). I am quite used to "not being invited to the party" by the writer, and have used Savini's suggestions to help find my way. Unfortunately, these questions did not bring me back to Earth. I kept asking the writer what her professor had said. Was this sentence how something was written in her field? The questions either baffled or annoyed her. Even when I suggested she have someone in her field look at her paper, she assured me that, at this point, such review was unnecessary. I became suspicious that a professional in her field would find the paper unacceptable, even though I had no understanding of what I was reading. After reflecting on the situation, I realized my suspicion surfaced because I felt so lost in the paper. Ultimately, I was making the same mistake the writer had made.

I was expecting everyone to speak my language, including the writer's advisor. When I asked the writer what her advisor would say about my questions, the writer probably couldn't grok me, either. Why talk to her advisor? She'd already done that dozens of times.

I have failed to understand a piece of writing many times before, but this consultation was the first time I couldn't even grok it. In earlier situations, there were avenues for me to follow that led to some benefits for the writer I was assisting. In this situation… I simply felt lost. As has been pointed out before, the generalist tutor has limits. Heather Blain Vorhies suggests graduate writing tutors have experience in the discipline of the writers they help. While ideal, such arrangements are impractical for many disciplines. A cryptanalyst consultant is likely just not worth the cost to a writing center. The kind of consultation I encountered can take an emotional toll on a consultant. The frustration of not understanding the paper can lead to frustration with the writer for not being able to explain, and frustration with one's self for not knowing how to better address the situation.

In my frustration, I had forgotten the most basic training a consultant receives: let the writer set the agenda. If I could not grok the content of the paper, I could at least go back to the writer's original goal stated at the beginning of the session. In other words, I could grok her desires as a writer. My need to understand the text ran contrary to the grammar and organization agenda this writer had set at the beginning. If the writer just wanted to read through the paper with me because she needed another person as a way to help her see through a reader's eyes, then I could do that. What I could not do was grok her paper in the way she expected. When we as tutors run into a proverbial brick wall in the content, the first step is to accept we will likely not grok the paper. So we must rewind to the beginning of the session and do our best to accomplish what the writer wants. If necessary, tell the writer your predicament and ask again for the writer's agenda. In my case, I ran the rest of the session with the writer's original agenda in mind. I continued reading the paper aloud, occasionally asking her if she found this approach helpful. Oh yes, she said, her enthusiasm palpable. So we kept going. We noticed three minor issues of grammar and phrasing, all of which she found through my reading aloud. The writer, for her part, felt that the session was a great success. She planned on going home, making a few changes and turning the paper in.

Whenever we as consultants find something we can't grok, we have to be able to find the thing we can grok, whether it be the writer's motives, the writer's feelings, or the piece of writing itself. My mistake in this situation was to focus so fully on the puzzle of the paper that I missed my other obligations as a consultant. The writer's vocal expectation that a reader should be able to grok the paper only further narrowed my focus, at exactly the time I should have been stepping back and reassessing how to approach the session. But each individual decides how he or she groks. While I could not grok the writer's paper, I could grok her desires as a writer. It was this realization that led to a satisfying session for her, and her satisfaction became my own. I think that's a feeling we can all grok.

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Tutors' Column: "Exposing the Draft Addiction: Prioritizing Prewriting in the Writing Center"

John Kneisley
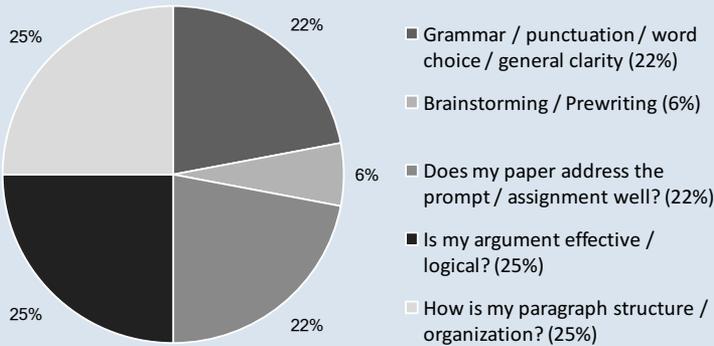Dickinson College
Carlisle, Pennsylvania

Before I became a tutor at Dickinson College's Norman M. Eberly Writing Center, I did not understand the Center's purpose, nor did I fully understand the different stages of the writing process. I knew only that I was supposed to leave the Center with a better version of the draft I had brought with me. To my very first tutor, I explained that my professor required my class to schedule appointments, and I wanted the tutor to check for grammar mistakes and help me with the clarity of my language. I thought that the writing center was a place designed to improve drafts. Only after I became a tutor myself and took a course on writing center methodology did I learn that centers are not simply draft workshops; instead, they can assist with any writing process stage. However, even though many students used Dickinson's Writing Center much more productively than I did during my first visit, I found most continue to focus on what they have already written and ignore what is arguably the most important stage of the writing process: the prewriting and brainstorming stage.

While my tutor training course taught me the importance of each writing process stage, I saw that many non-tutors did not exhibit a similar understanding. Most of the students I worked with expressed concern over specific draft elements, and few wanted to brainstorm or prewrite. Writing centers, however, have already presented their goal of helping with all stages of the writing process. Growing curious about the disparity between our Center's mission and its actual use, I analyzed a random sample of our session logs and found that only 6% of our students requested a prewriting or brainstorming session. One explanation could be that our students lacked the incentive to schedule an appointment early in the writing process, but another could be that they misunderstood the Center's purpose as I had. Either way, my findings lead me to argue that although our Writing Center, like many writ-

ing centers, tries to be explicit about its mission, tutors and faculty could better advocate its brainstorming-conducive environment and its ability to assist with any part of the writing process.

My random sample of 250 session logs represents approximately 15% of logs available during the 2014 spring semester. For each log, I identified the student's goal and placed it into one of five categories as seen in Fig. 1 below. Of students in my sample, 22% wished to correct lower order concerns, including grammar mistakes, punctuation, word choice, and the clarity of their writing; 25% wanted to discuss paragraph structure and organization; another 25% wanted to review their argument's logic and cohesion; and another 22% wanted to ensure that they effectively addressed their essay's prompt. Overall, 94% of students focused on drafts, while the remainder, a mere 6%, focused on prewriting. Although representing a small sample of my center's total logs, the chart below helps us visualize students' tendency to not take advantage of the center's prewriting assistance.

FIGURE 1: Student Goals in Tutoring Sessions

- Grammar / punctuation / word choice / general clarity (22%)
- Brainstorming / Prewriting (6%)
- Does my paper address the prompt / assignment well? (22%)
- Is my argument effective / logical? (25%)
- How is my paragraph structure / organization? (25%)

Composition scholarship justifies the writing center in advocating prewriting. D. Gordon Rohman identifies prewriting as a way of thinking and explains that it "brings forth and develops ideas, plans, designs," instead of simply acting as an "entrance of an idea into one's mind" (106). He asserts that "without good thinking, good writing is impossible," and that quality work relies on a period of reflection and planning before serious drafting occurs. Similarly, for Vivian Zamel, prewriting is "the process of exploring one's thoughts and learning from the act of writing itself what these thoughts are," a reiteration of E.M. Forster's famous question: "How do I know what I think until I see what I say?" (Zamel 197). In our Writing Center, and perhaps in most, tutors act as sounding boards for students' thoughts, and through conversa-

tion tutors can promote the deepening and expansion of ideas. Such conversation may impact a student's eventual argument or analysis because it would occur early in the writing process. Without an opportunity to flesh out thoughts, writers can be hard-pressed to elicit successful work.

After examining prewriting's poor representation among students' session goals, I wonder if the gap between a tutor's and a student's understanding of the writing process is too vast. I do not mean to imply that our Writing Center is opaque about its purpose; Dickinson's website states that the writing center is designed to: "engage students in conversation about their writing at any point in the writing process" (Dickinson College Writing Program). However, my data do not reflect popular acknowledgment that the writing center is a place to explore multiple areas of one's writing process. To help improve overall perception, tutoring staffs could better inform students of their center's capabilities. Tutors could find opportunities to engage students in conversation about their ideas instead of devoting entire sessions to drafts' mechanics. In "Invention," Irene Clark affirms that the prewriting stage is heavily influenced by discussion, and she underlines the value of sharing thoughts with others before or in between moments of drafting (74). Tutors might use such discussion as an opportunity to discuss their center's ability to assist with any aspect of writing and recommend that a student schedule a brainstorming session in the future. Tutors might also host writing workshops on prewriting skills and assign brainstorming charts or free-writing prompts. Workshops would be great opportunities to advertise prewriting, to invite students to the Center who might not normally visit, and to alert them of its purpose.

Tutors and writing center administrators might also change their writing center's name. For a tutor and administrator, the word "Writing" in "Writing Center" encompasses all stages of the writing process and includes prewriting. But for a student, "Writing" might simply describe the paper that she brings to her next appointment. In fact, this was my exact frame of mind when I first visited our Writing Center. To ensure students are properly informed of their center's purpose, writing center staff might work with faculty to invent a name that encapsulates the writing process. Possibilities include "The Writing and Idea Center," or the "The Brainstorming and Composition Center," both of which dissuade students from viewing the center simply as a fix-it shop. Florida State University aptly titles its center "The Reading-Writing Center," which emphasizes that writing entails reading and discus-

sion in addition to drafting (FSU Department of English). Although names might vary for each center, a more process-encompassing name may let students view writing centers as places to develop ideas in addition to drafts.

While prewriting and brainstorming are essential aspects of the writing process, many students may find them difficult to engage in because they require substantial conversation. Writing is a gateway into one's thoughts, and having those thoughts on display can be intimidating, even discouraging. The writing center's goal should therefore not be to force students to practice prewriting, but to ensure that they know that they can. Figure 1 shows many students are willing to discuss diverse aspects of their drafts and focus on higher order concerns, but more importantly it demonstrates that they are not using our center to its full potential. Students will always express goals that fall out of line with the writing center's advantages, as I did when I first visited, but our responsibility as tutors is to help students understand the extent to which they can take advantage of what we offer. Doing so would strengthen students' individual writing abilities and fulfill the writing center's larger goal of developing a more literate citizenry.

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Announcements

Mid-Atlantic Writing Centers Association
March 23-24, 2018
Glassboro, NJ
Rowan University
"Writing Centers and Activism: Uncovering Embedded Narratives"
Keynote: Vershawn Ashanti Young and Frankie Condon

MAWCA's 2018 conference theme explores the connections between narrative and activism as a means to uncover embedded narratives of writing center work. For suggestions for topics to propose, see the conference website: <www.mawca.org>. The deadline for conference proposals is January 20, 2018. For information about proposals and the conference, contact Celeste Del Russo: <conference@mawca.org>.

Rocky Mountain Writing Centers Association
Mini-Regional Conference
March 30, 2018
Salt Lake City, UT
University of Utah

This mini-conference will act as a space for administrators and tutors to learn, share research, give and receive support, and develop as writing center professionals. Most attendees will be from Utah institutions; however, participants from other states are very welcome to attend. Contact Anne McMurtrey: <anne.mcmurtrey@utah.edu>; conference website: <akernest.wixsite.com/rmwca>.

Colorado and Wyoming Writing Tutors Conference
April 13-14, 2018
Denver, CO
Regis University
"Reimagining and Negotiating Student Success"

On April 13, there will be workshops for writing center tutors and administrators, and on April 14, there will be individual and panel presentations. For more information about the conference and about submitting proposals, see the conference website: <www.cwwtc.org> or contact the conference chair, Michael Ennis: <mennis@regis.edu>.

Canadian Writing Centres Association

May 24-25, 2018
Saskatoon, Saskatchewan, CA
University of Saskatchewan
"Resilience, Resistance, Reconciliation"
Keynote: Sheelah McLean

Contact Sarah King <sking@utsc.utoronto.ca>; conference website: <cwcaaccr.com>.

Middle East/North Africa Writing Centers Alliance

Conference moved to fall 2018

Contact: Elizabeth Whitehouse: <Ewhitehouse@uaeu.ac.ae>; conference website: <http://menawca.org/home-page/conference>.

GET INVOLVED WITH *WLN*

Interested in serving as a reviewer? Contact Kim Ballard <kim.ballard@wmich.edu> and Lee Ann Glowzenski <laglowzenski@gmail.com>.

Interested in contributing news, announcements, or accounts of work in your writing center to the Blog (photos welcomed)? Contact Brian Hotson <brian.hotson@smu.ca>.

Interested in guest editing a special issue on a topic of your choice? Contact Muriel Harris <harrism@purdue.edu>.

Interested in writing an article or Tutors' Column to submit to *WLN*? Check the guidelines on the *WLN* website: <wlnjournal.org/submit.php>.

Conference Calendar

February 22-24, 2018: Southeastern Writing Centers Association, in Richmond, VA
Contact: Brian McTague: <bjmctague@vcu.edu>; conference website: <www.iwca-swca.org>.

February 28-March 3, 2018: Midwest Writing Centers Association, in Omaha, NE
Contact: Conference website: <www.midwestwritingcenters.org>.

March 3, 2018: Southern California Writing Centers Association, in Thousand Oaks, CA
Contact: Scott Chiu <chchiu@callutheran.edu> and Tanvi Patel <tanvipatel@callutheran.edu>; conference website: <sandbox.socalwritingcenters.org/2018-tutor-conference>.

March 23-25, 2018: East Central Writing Centers Association, in Columbus, OH
Contact: Genie Giaimo: <Giaimo.13@osu.edu>; conference website: <ecwca.org/conference/current-cfp>.

March 23-24, 2018: Mid-Atlantic Writing Centers Association, in Glassboro, NJ
Contact: Celeste Del Russo: <conference@mawca>; conference website: <www.mawca.org>.

March 24-25, 2018: Northeast Writing Center Association, in Worcester, MA
Contact: Robert Mundy: <rmundy@pace.edu>; conference website: <newcaconference.org>.

March 30, 2018: Rocky Mountain Writing Centers Association, in Salt Lake City, UT
Contact: Anne McMurtrey: <anne.mcmurtrey@utah.edu>: conference website: <akernest.wixsite.com/rmwca>.

April 13-14, 2018: Colorado and Wyoming Tutors Conference, in Denver, CO
Contact: Michael Ennis: <mennis@regis.edu>; conference website: <www.cwwtc.org>.

May 24-25, 2018: Canadian Writing Centres Association, in Saskatoon, Saskatchewan, CA
Contact: Sarah King: <sking@utsc.utoronto.ca>; conference website: <cwcaaccr.com>.

WLN: A Journal of Writing Center Scholarship

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