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Celebrating and Promoting *Peitho*-Level Generosity in Academe and Beyond

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As we prepare our second issue as *Peitho* editors on the brink of 2026, we join the rest of the world in being a bit worn down and out by all of the bad news inundating us on the daily. As we are writing in November, in fact, SNAP benefits are in peril, and families who rely on them are scrambling to find ways to continue to feed their families, while Jamaican citizens are experiencing unprecedented suffering and are absolutely reeling from the widespread destruction in Hurricane Melissa's wake—add these two tragic happenings to the long list of ongoing terribleness around the globe and the bafflingly poor and highly consequential decisions coming out of Washington here in the U.S., and it's quite hard to feel hopeful or kind or generous.

And yet, hope is something that we *are* feeling here at *Peitho*, even if in fits and starts, thanks to the extraordinary generosity in the *Peitho* community, particularly in our reviewers who are consistently delivering the most generous and mentoring-minded feedback to each and every manuscript we send their way. It's as if they are imagining themselves sitting across from a real, living, breathing, fleshy human with vulnerabilities and insecurities and hopes and pride in their work.They clearly, in earnest, want to help writers succeed and to write the best versions of their ideas that they possibly can. And because we've seen it in so few other places as of late, we've started to refer to this kind of feedback as "*Peitho*-level generosity."

We shouldn't find this generosity surprising, yet we do. Reviewing is not an easy undertaking. For one, it's entirely uncompensated and largely unrecognized labor. It is also a task that many of us try to squeeze in amidst several other day-to-day tasks, particularly during the academic terms. Catch us on a bad day with a lot of other things competing for our attention? That article that needs a *lot* of work is not always going to bring out our best selves. We three have had others check and quell our feedback harshness prior to sending it on to authors for this very reason. The fact that we've seen so many constructive, generative reviews that are incisive and insightful without being unkind seems truly extraordinary.

As we three have discussed the uncannily generous feedback we've seen reviewers giving to our authors and author-hopefuls, we've had to stop and reflect on why, exactly, it feels uncommon for reviewers to be kind in these anonymous reviews, and, naturally, that led us to talking about encounters that are quite the opposite of this impulse toward compassion and thoughtfulness that is too often at play in academic exchanges, perhaps especially in the worlds of peer review—the proverbial academic "tear down," the feedback that says, essentially, "I am far smarter than you are; you've gotten everything all wrong; you're not a very good writer or thinker, and if it were me writing it, I'd be doing these one million better things with your topic."

Those kinds of reviews, we imagine, are written by faculty who fit the trope of the self-important and desperately out-of-touch academic. Perhaps you know the kind—insufferably self-important, cannot be bothered with those they deem unworthy by virtue of an inferior rank or contract type, or, gasp, lack of a specific type of education; does not cooperate with anyone if it means giving even an inch; fetishizes their own

overwhelm and busy schedule and truly thinks that being a tenured professor is so arduous; doesn't know the names of the custodial staff they've worked with for years; definitely hates students. You get the sense that the review is saying, "You've wasted my time with this drivel."

Peitho reviews, in contrast, reflect an important standard for kindness that, yet, does not lack commitment to scholarly rigor. They show a willingness to self-efface, to respect writers' vulnerabilities with grace, and to nurture and support better scholarship through constructive and generative feedback that attempts to help the author craft the arguments they wish to make. Our own experiences and the experiences of those around us of late attest to the fact that these more generous ways of relating to other academics are too often in short supply. We recognize, as our opening alludes, that we are all living in trying times, yet we are delighted to see that our reviewers are not using the terrible state of the world as an excuse to behave poorly. We hope to see this brand of kindness spread and proliferate. May we all remember, at base, that we all share this fundamental truth that each of us will one day die, and then will be dead forever. It's a profound equalizer, and while we know that the inevitability of death and the shockingly bad state of things can engender self-importance as a way to cope with being the largely ineffectual specks of dust we all are, we are better when we remember that we are in the same waters, little boats that will all rise with the tide. May we all remember our humanity, may we strive for feminist humility, may we be able to sit with the fact that we are not as important as we like to think we are, and yet we are so important to each other. What we say and how we treat each other truly does matter. We hope that espousing this kind of generosity in our day-to-day work in academe and beyond can ripple and move all of our little boats in the right direction.

In This Issue

We're encouraged that the generosity of reviewers and of our own editing team has yielded the inspiring work we are very proud to share with you in this issue.

In the lead article, readers will find Chandler Mordecai's "Storiographies of #HealingJourney: Online Feminist Rhetorical Practices of Healing through Content Creation and Care," which analyzes the #HealingJourney trend on TikTok. She presents a framework for understanding feminist rhetorical healing on TikTok and the strategies that allow creators to accomplish healing work online. We especially appreciate how Mordecai frames embodied healing practices that happen online and how the content creators develop supportive communities through rhetorical approaches.

Next, readers will find Kristen Hoggatt-Abader's "Swallowing Voices: Mêtis and Its Enactment," in which the author introduces the concept of "swallowing voices" as a way to account for what happens when those with less agency and power have their words, contributions, and ideas delivered by those with more power—often against their will. It's when a more powerful and agentive voice is used to deliver a marginalized person's ideas. The entire essay is written in a way to enact mētis just as it explains and elevates the concept and argues for mētis's place in discourses surrounding accommodation and disability.

We're also pleased to include Kelli Gill's "#WhatIEatInADay *As A Fat Person Not on A Diet: Eating Online as Feminist Performative Symbolic Resistance," an analysis of several aspects of TikTok food-related

posts such as food diaries and those in particular that feature fat people eating. Drawing on frameworks of food rhetorics, rhetorics of eating, visibility, and ultimately, performative symbolic resistance, Gill argues that fat people eating on TikTok counteract a white-supremicist, anti-fat diet culture and offer hope for fat liberation in digital spaces.

Next, Alanna Frost's "In Order to 'Say What We Say': Archival Protocol that Attends to Indigenous Data Sovereignty" reflects on her research into the sovereign assertion of the Nazko and Kluskus First Nations in 1974 through the case of diplomatic correspondence by Chief Catherine Patrick to the British Columbian government to assert the tribe's voice into planned land management and in particular, a logging project. Focusing on letters of Chief Patrick archived in a retired professor's files at the University of British Columbia, Frost tells the story of the sovereign assertion that involved a blockade to stop logging activity while also questioning the feminist scholarly urge to "recover" Chief Patrick's letters. Frost concludes with an explanation of how principles such as Indigenous Archival Protocol and Indigenous Data Sovereignty inform this work.

Readers will then find Marcella Prokop's review of Linda Svitak, Christian Jaye Eaton, and Lee Svitak Dean's edited collection, *Kitchens of Hope: Immigrants Share Stories of Resilience and Recipes from Home* (2025). Prokop promises this book is more than a collection of essays and recipes, but rather it is a rhetorical tool for feminist scholarship seeking to counter a Eurocentric understanding of how and why people and stories move around the world.

In the second part of this issue, we are fortunate to present to readers a cluster conversation focussed on feminist visual culture. From visual resistance in feminist magazines in 1970s Arkansas to drag queens and various TikTok trends, the essays in this section converse about the multitude of ways that visual rhetoric acts in and on our culture. We are grateful to Hannah Taylor, Rachel Molko, and Alexis Sabryn Walston for editing this conversation and sharing it with *Peitho* readers.

Hope, and the Proliferation of Generosity

In *Rhetorical Feminisms and This Thing Called Hope*, Cheryl Glenn (2018) reminded us that, "we all have agency—and hope. Rhetorical feminism is fully committed to hope, and creating possibilities for realizing that hope is the key" (p. 193). Glenn remained hopeful in the wake of the 2016 election when she wrote *Rhetorical Feminisms*; now, almost ten years later, when the world seems not to have improved much (and may, indeed, have gotten worse), we take her call to feminist rhetoricians seriously: "to discover the potential of what is living within ourselves" (p. 196), which includes "how we treat and and collaborate with one another" (p. 198). We have seen the way *Peitho*'s reviewers have realized hope as "*Peitho*-level" generosity. Our hope is that the *Peitho*-level generosity we see from reviewers continues to proliferate beyond the pages of this journal, and that we see more of that generosity out in the world as we all continue to nurture the important work of rhetorical feminism.

Biographies

Cathryn Molloy is a professor of writing studies in the University of Delaware's English Department. She is the author of *Rhetorical Ethos in Health and Medicine: Patient Credibility, Stigma, and Misdiagnosis*. Before joining the co-editing team at Peitho, she was on the editing team at Rhetoric of Health and Medicine for eight years. Currently, she is co-editing the *Routledge Handbook on the Rhetoric of Health and Medicine* with Lisa Melonçon and J. Blake Scott.

Bryna Siegel Finer is a professor of English at Indiana University of Pennsylvania, where she serves as Director of Undergraduate Writing Programs. Her published work has appeared in *Rhetoric of Health & Medicine*, *Rhetoric Review*, *Teaching Writing in the Two-Year College*, *Praxis*, and the *Journal of Teaching Writing*, among others. She has served as the associate editor of *Rhetoric of Health & Medicine* and book reviews editor for *Composition Studies.* She is also the co-editor of *Writing Program Architecture: Thirty Cases for Reference and Research* (2017).

Jamie White-Farnham is professor in the Writing Program at University of Wisconsin-Superior, where she serves as Director of Teaching, Learning and Technology and the Jim Dan Hill Library. Her work appears in *Peitho*, *College English*, *Community Literacy Journa*l, *Rhetoric Review*, *Computers & Composition*, among others. She was previously the associate editor at Prompt: A Journal of Academic Writing Assignments. She is also the co-editor of *Writing Program Architecture: Thirty Cases for Reference and Research* (2017).

Together, Cathryn, Bryna, and Jamie have co-edited *Women's Health Advocacy: Rhetorical Ingenuity for the 21st Century* (2019) and *Confronting Toxic Rhetoric: Writing Teachers' Experiences of Rupture, Resistance, and Resilience* (2024) and co-authored *Patients Making Meaning: Theorizing Sources of Information and Forms of Support in Women's Health* (2023).

References

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