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Identity Work and Affect in the Fostering of Critical Consciousness: The Case of International Graduate Teaching Assistants

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Introduction

Let me begin by looking all the way back to Paulo Freire's *Pedagogy of the Oppressed*, which was first published in 1968, which I read for the first time in autumn 2019 in the second year of my M.A./Ph.D. program in a feminist pedagogy class. In his critique of the banking model of education—in which the teacher's job is to narrate knowledge that students passively memorize monologically—Freire proposed what he called a "problem-posing education," in which students are encouraged to "perceive critically the way they exist in the world with which and in which they find themselves," to "single out elements from their 'background awareness' and to reflect upon them" so that "they come to see the world not as a static reality, but as a reality in process, in transformation" (83). This act of perceiving critically the way one exists in the world is a reorientation of what reading and literacy mean, that "reading the word" is intimately intertwined with "reading the world" (Freire and Macedo 23). Literacy is not merely about reading words on paper, but also about actively making sense of the social phenomena in the real world that we live in, to potentially enact social changes. Thus, if education is to be a practice of freedom (hooks), it should first and foremost be about fostering a critical consciousness about the world and how we exist in it, including the systems of oppression that bind us.

This essay concerns itself with this act of reading the world towards a critical consciousness necessary in education as a practice of freedom, the identity work underlying this reading practice, and the affective consequences of it—especially as it relates to international graduate teaching assistants (GTA) and marginalized students. More specifically, this essay looks at how the practice of reading the world can be fostered through one-on-one interactions between marginalized students and international GTAs as teachers, such as in student conferences or tutoring sessions. I argue that critical consciousness needs identity work, which I define broadly as the consideration and negotiation of someone's sense of self, lived experiences, and position in society, for the purposes of understanding one's place in the world and what they are enabled to do. International GTAs are well-positioned to perform identity work toward critical consciousness because of the lived experience and orientations afforded by their status as graduate students, their experience in crossing borders, and any marginalization (racial, linguistic, cultural, epistemic) they may be subject to. Taking as a starting point the work of decolonial scholars such as Walter Mignolo, I examine how geo- and body-politics of knowledge (Mignolo) undergird the kind of identity-as-

pedagogy (Morgan) available to international GTAs in efforts to foster critical consciousness in their students. Put simply, this means considering how one's sense-making is influenced by their geopolitical and social locations (geopolitics of knowledge), as well as their embodiment and the lived experiences felt through their bodies (body-politics of knowledge). This sense-making then becomes a resource for identity construction that in turn can be performed strategically in pedagogical situations, as a pedagogical resource (identity-as-pedagogy). Hence, this essay adds to the body of work on the potential of international GTAs in rhetoric and composition pedagogies (e.g., Nasih Alam on facilitating conversations on race and inclusivity; Xuan Zheng on fostering a translingual approach; and Aleksandra Kasztalska on overcoming stigma against non-native English writers).

After highlighting the resources that international GTAs bring in the identity work related to the fostering of critical consciousness, I also attend to the affective tensions that result from students' critical reading of their worlds and the systems of oppression they are subject to. Drawing from the work of the queer theorist Eve Kosofski Sedgwick, I argue that critical readings of the world need to be balanced with reparative practices that reframe students' subjectivities on positive terms, to offset the discomforts that may arise from an acute awareness of one's oppression. Here, I highlight reparative practices as a foil to critical practices. While critical practices are oriented toward recognizing systems of oppression, reparative practices center the positive resources that one already possesses in spite of their condition of oppression.

Due to the importance of considering positionality and lived experiences in discussions of teacher identity and teacher-student relationships, my methodology is largely autoethnographic (Holman-Jones et al.). That is, I reflect on my interactions with the students I have worked with, bringing as illustrations two case studies from my experience as an international GTA and scholar.

Case study 1: "Was I wrong to come here, then?"

My concern with the identity work, pedagogy, and critical consciousness began with my interaction with a research participant in my IRB-approved dissertation study, which looks into the knowledge-making practice of transnational graduate students. One of the participants in that study, Brenda[1], who was a graduate student from Indonesia, discussed with me an op-ed she wrote for an assignment in her health communication class. In that discussion, I positioned myself both as a researcher and informal writing teacher, trying to understand Brenda's transnational writing practices while also—as a form of mutual benefit and reciprocity—helping her polish her assignment. As I am an Indonesian who, like Brenda, traveled from Indonesia to an R1 university in the U.S. Pacific Northwest for my graduate studies, I came to realize how much these shared

[1] This is a pseudonym.

geopolitical and identity backgrounds became resources for me to help her approach her writing more critically.

Brenda's professor asked the students to write an op-ed on a health issue of their own choosing, for an audience of their own choosing. Some students in the class, including Brenda, came from outside the U.S. and planned to return for jobs in their home countries after completing their studies. Brenda decided to write her op-ed on the issue of stunting—malnourishment resulting in impaired growth and development—in East Nusa Tenggara, an archipelagic province in eastern Indonesia. Arguing that the government needed to more closely engage village midwives to solve stunting in East Nusa Tenggara, Brenda addressed her op-ed to village heads in the province. She wrote it in standard academic English, a choice the professor did not remark on.

Because I, as a fellow Indonesian, knew that people in Nusa Tenggara spoke Bahasa Indonesia and around 70 other ethnic languages, I questioned Brenda's choice to write the op-ed in standard academic English. I sensed that English was not a widely spoken language on the eastern islands, and so, a more effective form of communication probably necessitates a consideration of other languages more widely known among audiences in Nusa Tenggara, as well as how some arguments would need to be constructed differently in those other languages. Brenda acknowledged that she probably should've used a language closer to the East Nusa Tenggara people if she were communicating with the village heads. Still, she got "carried away" by the academic environment of the class: she was writing within the social and physical setting of a U.S. university, and she associated such a setting with standard academic English. She assumed that the professor expected the writing to still "sound professional," like any other assignment in the university context. Because this was still a graded assignment, she then felt the "pressure to show off," to impress the professor and get a good grade, and the only way to impress the professor was by showing mastery of standard academic English, which she presumed to be the language most valued by the institution she physically existed in.

To this, I said, "But doesn't that mean you'll always write in academic English for as long as you're here [in this university]?" Brenda responded, "Yes, I feel this dilemma sometimes. I feel like I need to consider how to connect what I learn here to my community back home. I always want what I learn here to be applicable back home, but we speak a different language." In what seemed like an effort to justify her studies to herself, she then said that at least she could still learn analytical skills and communication frameworks here, even if she couldn't practice applying them to the people she cared about. I pointed out how it was a shame that her American classmates could practice all these skills—both analytical and communicative skills—in the class, but she couldn't. A little distressed, she said, "Was I wrong to come here, then?" Before our conversation, she had been sure that studying at a U.S. university was the best way to hone the skills she needed to solve problems back home, but now she wasn't so sure anymore.

Performance of Identity-as-Pedagogy Toward Critical Consciousness

I performed the aforementioned critical questioning with Brenda because my dissertation research took a decolonial approach to the study of transnational composition in order to critique the global nature of Western epistemic coloniality. I wanted to think with Brenda about how her desire to study in the U.S. was influenced by the myth of the superiority of Western education (Cupples and Grosfoguel) and how knowledge produced in Western institutions is often automatically regarded as rigorous, universal, and applicable anywhere in the world (Mignolo; Alatas; Kubota). Through our conversation, Brenda was then able to start questioning if her assumption on applicability was indeed correct and realize that the American education she regarded so highly might be too Western-centered and monolingual (Schroeder et al.; García and Baca; Matsuda) to allow her to produce knowledge and intervention that center her community back home.

I was able to start this dialogue towards a critical consciousness because of my scholarly training in epistemic decoloniality, but perhaps more importantly, because of our shared backgrounds. Being from the same geopolitical region, I knew enough about the characteristics of the people in East Nusa Tenggara. Furthermore, because I was also an international graduate student (and one who had spent a few more years in the U.S. compared to her), I had some experience of a similar mismatch between Western-centered pedagogy and the non-Western context I came from, which alerted me to the possibility that something similar was happening with Brenda. Our shared geopolitical and biographical backgrounds also enabled me to build a good rapport with Brenda, which I believed was why we were able to have an open and vulnerable conversation. Here, I was essentially doing what Brian Morgan calls teacher identity as pedagogy, which is a "strategic performance of a teacher's identity in ways that counteract stereotypes held by a particular group of students" (172). Drawing from the work of Cummins, Morgan argues that "cognitive development and academic achievement are inseparable from teacher-student identity negotiation" (175) that happens in the interactions between teachers and students because these "micro-interactions between educators, students and communities are never neutral; in varying degrees, they either reinforce coercive relations of power or collaborative relations of power" (Cummins, as quoted in Morgan 176). Importantly, in this specific pedagogical context, this identity performance and negotiation happened around—or was prompted by—a piece of writing, the writing process behind it, and the knowledge production they entail. This follows Ellen Cushman's assertion that "language [and writing] provides a connection to identity and being in the world" (234), and engaging with it critically can "hasten the process of revealing and potentially transforming colonial matrices of power that maintain hierarchies" (235) of languages, knowledges, and beings.

When discussing teacher identity-as-pedagogy, I do not regard identity as merely static labels. Instead, I think of identity in relation to the necessity of unsettling the long-held

belief in the objectivity and universality of (Western) knowledge. In lieu of universality, decolonial theorists insist on framing knowledge production in terms of geopolitics of knowledge and body-politics of knowledge. The geopolitics of knowledge can be simply captured by the expression "I am where I think and do" (Mignolo xvi), which troubles the universality of knowledge by highlighting that knowledge is always produced in local histories, anchored in particular locations, a product of its context. The body-politics of knowledge encapsulates "the biographic configuration of gender, religion, class, ethnicity, and language" (Mignolo 9) of the knowledge producer, highlighting the subjectivity of knowledge and how knowledge is always shaped by the perspective and lived experiences afforded by the knower's body and position in society. In the context of epistemic decoloniality, the concepts of geo- and body-politics of knowledge are meant to counter white Eurocentric normativity in knowledge production, emphasizing that knowledge is not neutrally produced from an omniscient perspective, but instead comes from particular locations and bodies. These concepts thus enable the centering of the "responses, thinking, and action" (Mignolo xxii) of populations struggling against oppression, as well as affirmation of the knowledge-making done by bodies that are seen by white Eurocentric normativity as less capable of thinking. The two concepts, geo- and body-politics of knowledge, undergird decolonial thinking because "the imperial classification and ranking of regions (for example, developed/underdeveloped or First/Second/Third Worlds…) goes hand in hand with classification and ranking of people (for example, civilized/barbarians … black, yellow, brown, white…etc.)" (Mignolo xxi—xxii), and, therefore, any approach to knowledge-making needs to critically consider this classification and ranking of locations and bodies.

My awareness of the geopolitics of knowledge (I came from Indonesia; this is a university in the U.S.) and body-politics of knowledge (I am a brown Indonesian woman whose mother tongue is Indonesian) made up my performance of identity-as-pedagogy. It enabled me to question how differences in locations and bodies being centered in pedagogies and acts of communication can fundamentally shift the knowledge and writing being produced. Because of that, I was able to communicate how it mattered that Brenda wanted to center the East Nusa Tenggara people in her imagined communicative act. Still, her U.S. university classroom implicitly centered English-speaking Westerners, and thus wasn't doing enough to help Brenda shape her writing in ways truer to her intended geo- and body-political knowledge-making. Importantly, I suspect this critical questioning wouldn't have happened—or been received so earnestly by Brenda—had it not been for my position as an international GTA. As an international GTA, at that time, I was holding together lives as both a student and teacher who traversed geopolitical, cultural, linguistic, and epistemic borders between unequal locations: Indonesia (a non-Western, Global South, Third World location) and the U.S. academia (a Western, Global North, First World location). Being a student, I had first-hand experience of the negative consequences of Western-centrism on the learning process of students who didn't come from the same location and rhetorical tradition (Prihandita). Being concurrently a teacher, I was able to use the insights I gained as a student in my own teaching, helping my students/tutees to reach the same

critical consciousness I had come to in my own learning experience as an international student.

While studies on international GTAs have often focused on the struggles they face (e.g., Jenkins; Subtirelu; Collins), my critical awareness of geo- and body-politics of knowledge and my use of those in identity-as-pedagogy attest to a strength that international GTAs can bring to their teaching. It is precisely their experience of differences in language, geopolitical locations, and body-political identity that sensitizes them to inequalities in education, knowledge production, and writing. In turn, they become well-positioned to teach their students about this in an attempt to foster critical consciousness.

Negative Affect as a Consequence of Critical Consciousness

The section above describes the identity work that enabled teacher-student interactions working toward a critical consciousness that troubles both Western-centrism in education and the monolingual language ideology in writing. But another thing that struck me about my interaction with Brenda was the affective consequences of such critical consciousness. Toward the end of our critical questioning of whether or not her participation in the U.S. university course had enabled her to better communicate with the Indonesian community she cared about, Brenda's eventual response was a question uttered in distress, "Was I wrong to come here, then?" This utterance hinted at palpable self-doubt and fear that she had wasted time, money, and energy in pursuing graduate studies in the U.S., that her hope in gaining better skills to improve her community back home was wrongly placed. It was a moment of disillusionment that was, at the same time, a process of gaining awareness that education was not a one-size-fits-all solution and that U.S. education may not be a universal solution to problems elsewhere. While this awareness might be a good thing, it also affected her personally: if the American dream was wrong, then she was wrong in following it.

This attuned me to the fact that achieving critical consciousness could come with a side-effect: pain, discomfort, disempowerment, and other negative effects. "Reading the world" may be necessary for education as a practice of freedom, but "reading the world" can be profoundly uncomfortable if it's a world that marginalizes you. Eve Kosofski Sedgwick brings up this question of negative effects in her unsettling of "paranoid reading" as the valorized mode of academic knowledge production. What she means by paranoid reading is similar to what Paul Ricoeur calls "the hermeneutics of suspicion," whose stance is that "the fundamental category of consciousness is the relation hidden-shown" (Ricoeur, as cited in Sedgwick 125). Thus, paranoid reading is a reading practice oriented toward unearthing and demystifying processes that are otherwise invisibilized or not obvious—including, for example, reading the world critically to articulate its underlying systems of oppression. What I did with Brenda was essentially paranoid reading: our discussion was grounded in paranoia directed at U.S. higher

education and its Eurocentric and monolingual pedagogies, with the goal of finding faults within it—a goal that we achieved.

One characteristic of paranoid reading that Sedgwick problematizes is, indeed, that it is a "theory of negative affect." In a paranoid reading, one's motivation is "the forestalling of pain" (Sedgwick 14); one demystifies systems of oppression in the hope that a better understanding of how these systems work will help stop the pain they cause. This becomes a problem when paranoid reading—in other words, a stance of criticality—is taken as the most rigorous method of knowledge-making and apprehension of reality. Sedgwick is concerned that this "monopolistic strategy of anticipating negative affect can have … the effect of entirely blocking the potentially operative goal of seeking positive affect" (136). As Brenda showed, the effect can be paralyzing: she became overwhelmed by the critical/paranoid reading of her world in the U.S. university where she was studying. Critical consciousness did not immediately entail the capacity to change her situation to something more enabling; in fact, the more aware she was of the marginalization she experienced, the more disempowered she felt. It seems like there needs to be something more, something other than paranoid reading and its critical stance, to offset any paralyzing negative effects that result from critical consciousness.

Luckily, Sedgwick's critique of paranoid reading functions to situate it as only "one kind of epistemological practice among other, alternative ones" (128). To correct the monopoly of paranoid reading, she draws attention to "reparative reading," which stands in diametrical opposition to paranoid reading by setting as its goal the "seeking of pleasure" (137). To read reparatively means to look at an object—one that may seem broken, especially when viewed paranoidly—in search of ways that it can also "offer one nourishment and comfort in return" (128). The reparative position aims to "[extract] sustenance from the objects of a culture—even of a culture whose avowed desire has often been not to sustain them" (150–151). This made me think that perhaps one mistake I made in my one-on-one interaction with Brenda was that in focusing too much on paranoid reading and critical consciousness, we weren't attentive to the possible reparative practices we could've done together.

How, then, do we teach students to repair? How could I have handled this interaction differently? Posing this question makes me think of another memorable teacher-student interaction I had, long before my conversation with Brenda. At that time, I wasn't yet thinking about the necessity of reparative reading alongside paranoid reading, but looking back, I was already doing one thing to ensure a critical consciousness wouldn't merely result in paralyzing, negative feelings of disempowerment. In the next section, I will recount a one-on-one conference with Mario, a student in a first-year composition class I taught four years before I met Brenda. In that conference session, I wasn't only using paranoid reading to help Mario be more aware of how monolingualism had negatively affected his educational experience; I also made use of a reparative practice by re-reading Mario's "grammar mistakes" as examples of an agentive and skillful

translingual practice. This conference session with Mario thus demonstrates how paranoid and reparative reading can go hand in hand to foster critical consciousness and soften any negative affective consequences that may result from it.

Case study 2: "I'm so sorry your teachers made you believe you're a bad writer"

Mario was one of my students in a first-year composition class designated for low-income, historically underrepresented, and first-generation students. In the first week of the class, I assigned a preliminary essay that asked my students to describe their thoughts and feelings surrounding writing. Mario's essay was written in piles upon piles of run-on sentences, comma after comma after comma. Being a self-identifying Chicano, a second-generation immigrant, and a bilingual Spanish-English speaker, Mario talked about how he believed he was lacking in all the aspects that make up good writing: sophisticated words, well-structured sentences, and perfect grammar and punctuation. He hadn't been raised in a traditional English-speaking household, and as a child, he'd experienced some delay in developing his verbal language skills. He believed all of these contributed to his less-than-stellar writing skills, an assessment he'd internalized from his former teachers' comments.

A few weeks after this assignment, I had a one-on-one conference with Mario. In our conversation, I was able to reframe the story that Mario told in his preliminary essay not as signs that he was a student who needed more help than usual, but instead as symptoms of the overzealous adherence to prescriptive grammar and standard academic English that is characteristic of the monolingual language ideology of the Eurocentric university (Canagarajah). My primary goal for the meeting was to let him know that he was a writer with potential, and that his so-called "bad grammar" could also be seen as a talent for rhythm. I copied and pasted the first sentence of his preliminary essay onto a blank Microsoft Word document and explained how, if he'd wanted to be grammatically correct, he shouldn't have joined three different sentences with only commas, not periods or semicolons. However, the way he wrote the sentence, though grammatically incorrect, was actually more illustrative of the anxious feeling he was trying to describe—the repeated use of commas made him sound breathless and upset. I told him that perhaps he wasn't bad at grammar—perhaps he just had an ear for rhythm and had simply been composing by ear. I told him, "I'm sorry your teachers made you believe you're a bad writer." It pained me to see how much his teacher's comments had diminished his self-confidence and to realize how his pain could have been avoided. I started crying, perhaps partly because his predicament was something familiar to me, being a multilingual speaker myself. Perhaps moved by my reaction, Mario also started crying.

Critiquing Institutions, Repairing the Self

Like Brenda, Mario's coming to critical consciousness was also colored by a moment of pain. We did not explicitly talk about why he was moved to tears—in my recollection, I

was too preoccupied with emphasizing that he should have more confidence in his potentials as a writer, and he left my office shortly after, looking slightly embarrassed and busy wiping tears from his face. But I also had the impression that the conference ended on a different note compared to my session with Brenda. Mario left my office with his eyes red from crying, but there was also a smile on his face, and the curves of his shoulders spoke of a tension released. In the rest of the quarter, Mario was no longer the timid student he was in the first two weeks of class; instead, he became one of the most active contributors in class discussions. At the end of the quarter, he expressed how much of a difference it made, the confidence he gained after realizing he wasn't an irredeemably bad writer like he'd been led to believe. Like in my interaction with Brenda, I used my identity as a linguistically and racially marginalized student (which I shared with Mario) to help him consider that the comments he'd received from his previous teachers might have come from an exclusionary language ideology. I myself had struggled as a "non-native" English-speaking international student, but my encounter with translingualism (Horner et al.) in my graduate-level coursework had allowed me to move beyond native speakerism and a deficit framing for myself. In this way, I had successfully re-imagined myself as someone able to negotiate monolinguistic and raciolinguistic ideologies and the constraints they put upon me, that my idiosyncratic use of English was not "mistakes," but instead a meaningful and agentive engagement with difference. In other words, I had fashioned for myself a translingual identity, and I was then able to use this translingual identity-as-pedagogy (Motha et al.; Zheng) in my interaction with Mario. My awareness of the translingual approach enabled me to help Mario see that approaching his writing with a disposition of openness (instead of uncritical adherence to standard academic English) would reveal potential he hadn't previously seen in himself as a writer.

But despite similar deployment of identity-as-pedagogy and achievement of critical consciousness, why did my interaction with Brenda end in a negative effect, but the one with Mario ended positively? Looking back, I'm coming to the conclusion that it may have something to do with how I reframed their subjectivities as I nudged them toward criticality. In both situations, my main focus was to critique the Westernized academic institution Mario and Brenda studied and how its pedagogical and linguistic orientations weren't inclusive enough to help them grow the way they needed to. In Brenda's case, this institutional critique also inadvertently led her to frame herself negatively—"Was I wrong to come here, then?"—as if the fault lay solely on her for deciding to come to the U.S. for her studies. Unfortunately, I didn't do enough to intervene in that negative self-framing. I didn't respond to Brenda's distressed question about whether she'd made a mistake by coming to the U.S., thus letting her be consumed by self-doubt and self-blaming. Perhaps I could have helped her repair her confidence in what she did, for example, by helping her find other ways to practice communicating to non-academic and non-American audiences, showing her this could still be done as she pursued her graduate studies here. However, I did no such thing; our critique of the monolingual and Western-centric U.S. classroom was the endpoint of our discussion. We only engaged with paranoid reading.

In Mario's case, however, my critique of the academic institution was also accompanied by a positive reframing of Mario's self. It was painful for him to consider that he'd been wronged all this time, but the reframing of himself as a writer with potential also gave him confidence and agency to alter his situation. In short, with Mario, I wasn't only doing a critical/paranoid reading of the Eurocentric and monolingual academic institution; I was also doing a reparative (re)reading of his writing: my reframing of his writer self as one with an ear for rhythm was an act of repair that offset the negative effects of the paranoid reading. The result was that, unlike Brenda, Mario didn't become disempowered by the awareness of the oppressive structure characterizing the higher education institution he worked in. The fact that he participated in classroom discussions more actively and assumed a more confident writing voice after our conference worked to punctuate how paranoid and reparative reading must go hand in hand. Critical consciousness must be accompanied by active efforts to repair the subjectivities who, through paranoid reading, experience pain from being made more acutely aware of their own oppression. One way to do this is by consciously helping students see themselves not merely as victims of invisible discriminatory structures, but also, most importantly, as capable and resilient people. I had done this with Mario by reframing his "grammar mistakes"—his run-on sentences—as proof that he had an ear for rhythm: he'd subconsciously replicated the breathlessness of anxiety through his use of run-on sentences. This was an example of a reparative practice.

Conclusion and Implications for Graduate Teaching Assistantship

My discussion on the two case studies above shows how pedagogies that foster critical consciousness necessarily involve different forms of identity work. First, the teacher's identity is a useful pedagogical resource, both to build rapport with students and as a starting point toward analyses of systems of oppression that can then be applied to the students' situation. Second, the reparative practice necessary to counter negative effects resulting from an acute awareness of oppression calls for identity work on behalf of the student, that is, reframing the student's subjectivity in positive terms toward empowerment and repair.

The intimacy of identity work is why a focus on one-on-one teacher-student interactions is important. While critiques on systems of oppression can be made available through readings, the ways that students have experienced oppression are varied and textured, and teasing out the specificity of their own lived experience is useful for them to practice reading their own world. Individual interactions are even more important in reparative practices. Students may react to a critical reading of a difficult experience in very different ways, both positive and negative, and for different reasons specific to their personalities and prior experience. How the teacher should reframe the student's subjectivity (or even if such reframing is needed) will also differ depending on individual situations.

Whether for critical or reparative practices, international GTAs are uniquely positioned to intervene. Their position as “foreigners”—and often ones who are racially, linguistically, culturally, and epistemically marginalized—may sensitize them to systems of oppression. As graduate students, they may be at the receiving end of Eurocentric, monolingual, or otherwise exclusionary pedagogies. In turn, this lived experience may spark critical consciousness in the course of their studies, a critical consciousness they can then share with their own students in their role as TAs. In interactions with students who share some of their marginalizations, international GTAs are particularly well-resourced both for critical and reparative practices due to the empathy and ethos brought by their identity and lived experience.

The position that international GTAs occupy can work better as a pedagogical resource if used consciously and strategically, both for critical and reparative practices. This means being attentive to opportunities offered in one-on-one teacher-student interactions, such as student conferences, written and oral feedback, tutoring, and casual conversations before and after class. Every teacher-student interaction is an opportunity for critique and repair, and being intentional about the identity work implicated in those interactions will help direct such critical and reparative practices, balancing them and making them more impactful.

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