CHAPTER 5.

BECOMING AND BELONGING: THE THREE DOMAINS OF NEW TEACHERS OF WRITING

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> "There is nothing simple about learning how to teach writing, and there is nothing simple to say about writing teachers."
>
> – Jessica Restaino

I met with my first participant, Allen, in the basement of our main library on campus. I arrived twenty-minutes early, worried I was going to be late or he would not recognize me. I awkwardly asked the undergraduates in the study room to leave. They scrambled out while I made small talk with Allen about his summer and how he liked the town so far. Eventually we settled down and I was able to get my phone out and my coffee ready so we could begin the interview. The first meeting was more formal than the rest as we went over the consent form and what to expect from the research. We started by going down the list of questions I had compiled, checking off boxes, and proceeding forward. Until we got to his past educational experiences. Here was the moment I knew Allen was going to either decide to trust me or not. As Lisa Blakenship writes in her book on rhetorical empathy, "[a]n approach such as rhetorical empathy involves giving up power in certain ways: that is, when we decide to listen to someone's stories and attempt to discern what is motivating them, we choose to be vulnerable" (121). Allen and I had to decide at this moment if we were going to be vulnerable. He wavered back and forth and I could tell there was more to his story about why he transferred to a small high-school with less than ten students in a class. Eventually, Allen began to open-up about his struggles with mental health and how he felt in his first high school.

> Emily Jo: Okay, what made you decide to go [to boarding school]?
>
> Allen: Yeah, that gets into more personal stuff.
>
> Emily Jo: If you are uncomfortable you don't have to answer.
>
> Allen: Yeah no, I'll let you in.

The transcript shows the moment of trust, of "letting me in" and allowing me a glimpse of his identity beyond just "teacher" or "graduate student" but "person" became the base for my research experiences moving forward.

We are never just one thing. Coming into my study, I was more than just a researcher and I invited my participants to be more than just teachers/students/scholars. We carry forward a variety of narratives and choices that play out in new situations as we define our roles. My choice to meet Allen in the library basement, to wear makeup and "professional clothing," and to drink coffee were all rhetorical choices about what I wanted to carry forward into our space—whether I was conscious of them or not. As Deborah Britzman writes, "[B]ecoming a teacher of a classroom is a personal matter" (4). It deals with the emotional, pedagogical, and intellectual interactions between people. These rhetorical choices and narratives that play out in the space of our interviews, classrooms, and interactions are the root of my study and theory building. Throughout this chapter, I outline the experience of five new teachers of writing over the course of two years and develop three domains of identity that new teachers maneuver to become teachers of writing and belong in our communities of practice (Lave and Wenger). The purpose of this chapter is to generate specific theories about identity from the data and represent the experiences of new teachers throughout their first two years of teaching.

WHY STUDY IDENTITY IN WRITING PEDAGOGY EDUCATION

As a field writing studies has dedicated a lot of time and energy on how best to train graduate students as new teachers. From the implications of theory and practice in teacher training (Dobrin; Dryer; Fisher) to types of training programs (Dobrin; Latterell; Rupiper Taggart and Lowery) and professional development (Obermark et al.; Reid et al.), Writing Pedagogy Education (WPE) has carved a place in our disciplinary conversations. WPE is a term coined by Reid and Estrem[1] that "encompasses the ongoing education, mentoring, and support of new college-level writing instructors" (223), specifically Graduate Teaching Instructors (GTIs) entering the specific community of first-year writing (FYW). The scholarship on WPE expands in many directions due to the many demands on administrators and new teachers. As Reid points out, "It can be easy to get caught up in the truly impossible goal of quickly "producing" new teachers who meet all core standards to deliver a curriculum" (247). Studies in the early 2000s focused largely on types of training offered and were primarily reaching a Writing Program Administrator

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1   The term GSI comes from Meaghan Brewer's work who highlights the agency of graduate students as instructors of record rather than assistant teachers (4).

(WPA) audience. The research was often conducted by WPAs attempting to understand best practices for WPE and focused on issues such as disciplinary bias (Dobrin; Latterell; Payne and Enos), funding and labor (Fedokovich and Hall; Murray), and administrative burnout (Belanger and Gruber).

More recently, WPE has switched to emphasize specific individual teacher choices. Dylan Dryer, Carolyn Wisniewski, Meaghan Brewer, and Meridith Reed highlight individual GSI experiences in practicum courses by looking at moments of individual agency and the manifestation of an individual's understanding of teaching and writing. Dryer's article focuses on ten GSIs' responses to student writing and the assumptions about first-year students the novice teachers are making. Specifically, he focuses on how new GSIs "projected versions of their own academic writing histories onto the students" (425). By studying students' responses, Dryer finds moments where graduate students moved beyond these projections and grappled with academic writing at large. Not only is a practicum course an introduction to teaching but students are also confronting their understanding of writing, higher education, and making meaning of their past educational experiences. Meaghan Brewer's work focuses on graduate students' "conceptions of literacy" and how these structures and ideologies about writing and language influence their experiences with WPE. Similarly, Wisniewski's article looks at how twelve novice teachers responded to challenges with students, the curriculum, classroom management, and pedagogy. Wisniewski ends by writing novice teachers "reflect across domains of teaching identities as reflective practitioners who assimilate new learning into their pedagogical reasoning and practice" (49). The concept of maneuvering through domains illustrates the shifting, morphing, and playing within new communities of practice. Lastly, Reed's article focuses on graduate students as *bricoleurs* who shape their teaching practices and materials—and subsequently selves—on four categories of potentially disjointed materials. She suggests WPE can help make these inventions "purposeful" rather than "haphazard." All of these scholars focus on what is happening *within* WPE and training. Very few focus on the external factors that also impact graduate student lives and their experience with WPE.

One way WPE fills this gap is by drawing on the Scholarship of Teaching and Learning (SoTL), specifically the work of education scholars Lave and Wenger whose concept of communities of practice upholds many ideas of moving from novice to expert and describing the socially situated learning process of emerging as a practitioner. They define communities of practice as a "set of relations among persons, activity, and world, over time and in relation with other tangential and overlapping communities of practice" (98). The concept of community or social awareness filters across WPE research and teacher research through figured worlds (Holland et al.) and Gee's concept of discourse communities.

The large emphasis is the influence of other's knowledge practices and how that informs *how* we become and *who* we become. Thus, identity politics are still an essential aspect of these theories of teacher training.

Despite the recent emphasis on individual identities in writing studies, the concept of addressing the whole person and identity work has a long history of research in teacher education (Alsup; Assunção et al.; Beijaard et al.; Britzman; Danielewicz; Connelly and Clandinin; Gratch; Lipka and Brinthaupt; Palmer; Shulman). As WPE scholarship was emerging in the early 2000s, teacher education scholars were looking at identity work and performance (Alsup; Britzman; Danielewicz). Janet Alsup's work provides a richer understanding of individual teachers' lives and negotiations with professional identities. Within her qualitative study of secondary English teachers, she uses "borderlands" as a framework for understanding how teachers cross between identities within new spaces—such as student teaching. Additionally, Jessica Restraino continues this conversation conducting a qualitative study on the experiences of case studies where she examines their interpretation of materials, classroom authority, and grading practices. In her concluding chapter she notes: "The overarching question we face in our work to prepare and support graduate student teachers is not only how to give them the courage to, as Higgins urges, "write [their] story in pencil" but how to get them to care enough about our world to want to even begin their story here" (119). In order for GSIs to want to write their stories in "our world" they need to feel like they belong in the space of practicum, writing programs, their FYW classrooms, and higher education at large. As Lave and Wenger write "a deeper sense of the value of participation to the community and the learner lies in *becoming* part of the community" (111). GSIs need to value our community of practice and we need to do the same in order to begin this process of belonging. They need to resolve their inner and individual conceptions of teaching and allow researchers to see *their* larger picture. Further, Restaino uses "our world" to describe those within writing studies and WPE, but we should also ask GSIs to include us in *their* world so we understand the merging of the two and how that impacts teacher and personal development long term.

METHODS AND CODING SCHEME

The How and Why of My Study

My research focuses on the experiences of five graduate students over the course of two years, August 2018-September 2020. None of the participants had taught before and did not have formal teacher training prior to coming to the institution, Southwest U. They were recruited at GSI orientation, a week-long immersive training that prepares them to be instructors-of-record starting in their first Fall semester. Table 5.1 provides a breakdown of my participants:

Table 5.1. Participants

Allen	he/him/his; domestic student; LIT
Butterfly	she/her/hers; international student; TESL
Georgie	she/her/hers; international student (university designated[2]); CW
Malinka	she/her/hers; domestic student; TESL
Sully	she/her/hers; domestic student; LIT

Note: Participants all chose pseudonyms representing a wide range of external identities: family names, nicknames, pets, etc

Each participant chose to engage in the study as part of their own professional development and also received a modest stipend. Data gathered included: interviews, focus groups, individual reflection prompts, ePortfolios (a writing program requirement that includes lesson plans, observations, course evaluations, etc.), individual coding of interviews, and a survey. These methods are in keeping with previous teacher education and WPE scholars (Alsup; Britzman; Daniewlski). Additionally, these methods illustrate my emphasis on feminist methodolgoies of inclusion and participant experience (Alsup; Powell and Takayoshi; Selfe and Hawisher). The ontological underpinnings of my study align with qualitative research, which Merriam and Tisdell state is "interested in *understanding the meaning people have constructed*; this is how people make sense of their world and the experiences they have in the world" (15). These moments and experiences are weighted based on historical and institutional points of access, which research contributes too. As education scholar Tuhiwai Smith writes in her book on decolonizing methodologies, "research is not an innocent or distant academic exercise but an activity that has something at stake that occurs in a set of political and social conditions" (5). In order to address colonialized and marginalizing forms of research it is essential to practice ethical and self-reflexive research practices—such as feminist methodologies. One of the central questions driving feminist qualitative methods is: "Can researchers understand and represent the experiences or others without misrepresenting, misappropriating, and distorting their realities?" (Kirsch ix). In order to achieve this goal, there are multiple suggestions made by feminist researchers: collaboration with participants, engaging in grounded theory, greater attention to reciprocity, providing space for participant narratives, and honestly and frequently disclosing thereparathers' subjectivity, power, and motivations (Cushman; Farkas and Haas; Harding; Kirsch and Royster). I achieved these markers by being

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2   Here I say "university designated" because Georgie did not identify as an international student.

a peer researcher with my participants—unlike the majority of WPE research I was a graduate student at the time of the study—and used that subject position to experience *with* my participants rather than research *at* them. Additionally, my participants generated codes and revised aspects of the final project based on their interpretations of the data, experiences with the research, and desire to be "seen." Through these method/odologies three concrete categories emerged due to the interplay of codes and experiences: community practice, individual motivations, and role expectations.

THE THREE DOMAINS OF LEARNING TO TEACH AT SOUTHWEST U

The three domains described transcend the individual experiences of all five participants and illustrate shared ground where each emerging teacher exercises identity in new communities of practice. By drawing on these concepts, I show the fluidity of these domains throughout different moments of time, materials, and with various players. The focus is broader than solely becoming a teacher but instead becoming a member of a community and achieving individual goals within the time frame of graduate school—as these interactions shape the liminal space myself and my participants found ourselves in. Additionally, by looking at external factors beyond WPE, we gain a sense of GSI's values, which influence their entrance into the community.

It is important to iterate these domains are *not* entirely separate entities, bounded, or distinct from one another. Jane Danielewicz writes in her book *Teaching Selves: Identity, Pedagogy, and Teacher Education* that identities are "produced through participation in discourse" and "are the result of the dynamic interplay between discursive processes that are internal (to the individual) and external (involving everyone else)" (11). Similarly, new teachers' personas are generated by the "dynamic interplay" between them and is unique although the presence of all three domains remains. The three domains are: 1) community practices; 2) individual motivations; and 3) role expectations. During this section, I outline each of the domains in more depth to provide definition, theoretical framework, and examples from participant experience.

As shown in Figure 5.1, there are three domains of learning to teach GSIs encounter and maneuver through using reflection, experience, and social relationships. These three points of contact represent the learning process of new teachers and the activities they engage in to negotiate the three domains. New teachers use reflection to critically understand their values, experiences, and practices (Alsup; Schulman; Schön); experience as an avenue for entering into new communities of practice (Dewey; Finders and Rose; Flanigan); and

collaboration to socially construct knowledge (Lave and Wenger). These processes are essential avenues for becoming a teacher. Reflection is often cited as a way to interpret experiences and generate productive teacher scholars. In teacher education, the work of Schön and Shulman frequently draws on teachers as "reflective practitioners." As Alsup writes, "Experience by itself is not inherently useful; it is helpful only if it is subject to critical reflection" (87). Critical reflection is facilitated by experience and the collaboration with peers in practicum courses. These processes are used to maneuver the three domains and their identities are exercised during the negotiation process. Additionally, not all teachers grapple with the same ones equally but instead it is contingent on their own foundational experiences, mentorship, agency, and values.
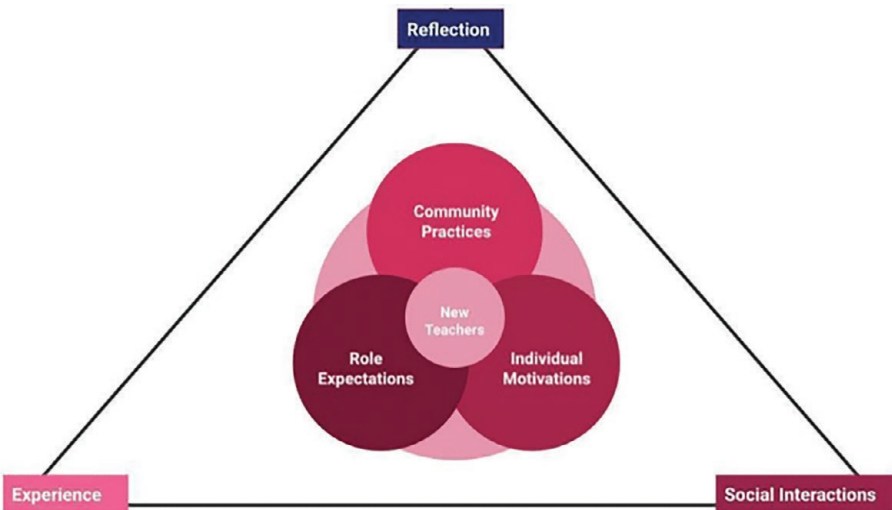

Figure 5.1. Three Domains of New Teachers

Domain 1: Community Practices

Southwest U has a distinctive culture due to its location, recent designation as a Hispanic Serving Institution, and highly rated rhetoric and composition and creative writing programs. Although there are many similarities to other Research 1 universities, the mixture of local culture, resources, and politics (for example English is not housed within the College of Humanities), and academic research creates a distinct mixture of opportunities and constraints. I draw on concepts of Lave and Wenger to define both "community" and "practice" and the combination of the two. In their work on Legitimate Peripheral Participation (LPP) they write, "Participation is always based on situated negotiation and renegotiation of meaning in the world" (51). The situated negotiation of participants takes place

within this specific writing program and the community practices participants maneuver through are essential to their participation—and also their ability to exercise identity. The "situatedness" of Southwest U includes the communities' discourses, opportunities, and constraints that develop and solidify practices of the specific community. As Wenger writes:

> Such a concept of practice includes both the explicit and the tacit. It includes what is said and what is left unsaid; what is represented and what is assumed. It includes the language, tools, documents, images, symbols, well-defined roles, specified criteria, coded procedures, regulations, and contracts that various practices make explicit for a variety of purposes. . . (47)

Some practices at Southwest U include: communal discourse and definitions, preceptor/program structures, textbooks and teacher materials for the first-year writing (FYW) curriculum, and assumptions about the student population. One of the largest community practices influencing the new teachers in this study is a FYW curriculum oriented to "genre awareness." The use of genre as a skeletal structure of the first-year curriculum comes from the scholarly interest of researchers in the writing program and current conversations within the field of rhetoric and composition. Upon entering the community, new teachers are defining and redefining the term "genre" in this new disciplinary context and its influences on their understanding of curriculum, materials,and scholarly work. As Tardy et al. state, "Most novice FYW teachers will not have formally learned about the role of genre in writing instruction, either as teachers or as composition students themselves. As a result, FYW instructors will bring shared and divergent understandings of genre to their teaching." In a community frequently using the term, a shared definition emerges—or at least a workable one for new teachers to bring into their classes. My participants started with mixed reactions towards the concept of genre and yet in the focus group—a year after teaching for the first time—they valued the concept as a part of FYW curriculum. In Georgie's first interview, she states:

> Coming from a pretty strong writing background I feel like I understand genre very well. I'm not worried about it." She goes on to describe her own field of non-fiction as a "versatile genre of creative writing" and when asked about the differences between FYW and teaching creative writing she states, "If it was an intro to creative writing, it would probably be broken up into different sections and would focus on different kinds of creative writing so very worldly poetry, fiction, non-fiction,

screenwriting. You could add in as many genres as you want-
ed." (Interview 1)

In her second interview at the end of the semester, Georgie states:

> I found that most of my students didn't really get it [genre].
> They didn't really engage with it, and I think it's more a prod-
> uct of them not being able to think critically about things.
> Some of them did a much better job than others, but on the
> whole, I was like, "Oh, this is kind of insipid, it's not really ..."
> You're just telling me what it is, you're not really interrogating
> what genre is, how this fits into it and what its purpose is and
> what it tells us about the community. I mean, we could've just
> had a whole class on just genre. I could've spent a lot more
> time on that than I had time to spend. (Interview 2)

Finally, in the focus group a year after teaching for the first time, Georgie
argues that an ideal FYW curriculum includes:

> A genre analysis and you discuss communities and ways of
> thinking and forming knowledge and it's a much more epis-
> temological kind of take on what writing is. The goal is to try
> and get students to think about the way that they're reading
> and writing in a very large and extensive context.[3] (Focus
> Group, Fall 2019).

These instances illustrate how Georgie goes from a definition of genre that is
comfortable and defined by types of creative writing to genre as an "epistemo-
logical" form of knowledge making that "tells us about community." The shift in
defining genre comes directly from the writing program's community practices
and materials such as the curriculum, which includes a genre analysis, the text-
book, which uses genre and a genre-based approach to understanding literacy
and community, Georgie's preceptor who was currently working with another
scholar on genre-based research, and professional development opportunities
focused on genre. Additionally in the first interview she is responding directly to
the question "what do you think of the term genre" compared to "what do you
think about FYW curriculum" and her organically bringing in the term in the
focus group shows a level of familiarity illustrating her move from newcomer to
participant because she can draw on its shared discourse. Additionally, she has
authority over this discourse by engaging specifically with this concept in her

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3   Quote was revised for clarity, specifically terms such as "like" and "um" were removed.

own teaching and translating to students. As Lave and Wenger write, "Peripheral participation is about being located in the social world. *Changing* locations and perspectives are part of actors' learning trajectories, developing identities, and forms of membership" (37). Thus, Georgie's learning and changing of perspective is a result of experience, collaboration, and reflection in and about the community. Additionally, her change in location reveals the mix of negotiating her writer identity in an MFA program and her role as a FYW instructor where the term "genre" has different implications.

DOMAIN 2: INDIVIDUAL MOTIVATIONS

Beyond community practices, individuals play an equally important role in understanding and developing the teaching persona. New GSIs bring in their own practices that influence the community. Individual motivations dictate how teacher identities are rhetorically exercised based on personal needs, opportunities, and constraints. Individual's actions are often a product of these motivations and determine the relationship between the community, new roles, resistance, and belonging. Individual motivations are often conceptualized by teacher educators as resistance or lack of interest rather than an autonomous exercise by new GSIs who are maneuvering this community for their own professionalization (Dobrin; Ebest; Hesse). Obermark et al. write, "[T]he field continues to struggle with how to prepare them [GTAs] meaningfully for the teaching they will do in their immediate future as TAs and for the responsibilities they will take on as they move forward in their careers" (32).

The emphasis on the "field" doing this work frequently ignores the GSIs own agency over how they are experiencing training and interpreting this information. As Fischer writes the reason for the lack of interest in her theory course was that "some of the MFA students were not as interested in teaching English 101—or learning the theory behind that teaching—as they were in producing their own writing, and therefore had little time or tolerance for a pedagogy course that required the kind of rigor that warranted granting three graduate credits" (201). Rather than "not interested" a better term is "not motivated" because it does not align with the goals of the individual. Fischer mentions "time" as a product of this lack of interest and I view this as a constraint that many new teachers face as they are coming into their disciplinary and professional communities. Allen, who is pursuing his Ph.D. in literature describes in his first interview, "I enjoy teaching personally. That's something that I think there's inherent value in. To me, personally, it is something that's important and I feel like when I teach I'm making a difference." Yet in his last interview he remarks:

> It's so hard being a teacher and to spend 60 minutes one on
> one with a student and not feel like I'm falling behind in
> everything else I should be doing as a grad student. So I still
> create that space for students that want it, but I kind of hate
> that I feel torn professionally between helping people and
> helping myself. (Interview 4)

Here Allen describes the tension of his own motivations of graduate school—in this case completing his seminars and earning a degree—but also how he enjoys working with students individually as a teacher. It is not lack of interest but instead directly related to his own constraints of time, emotional bandwidth, and other obligations. Yet, despite not having the time to put into teaching he would like, Allen also actively makes the choice to prioritize other parts of his professionalization, despite his vulnerability and subject position. He is exercising agency within the community practices of conferencing with students. He gives students the same choice by making time and space for those that want to exercise *their* agency as well by meeting with him but no longer makes these long conferences mandatory.[4] He mentions throughout the final interview he chose not to go to continual professional development workshops not because they don't seem valuable but because "I feel like there's a lot I still want to learn but I have to learn more experimentally and that's what works for me. I think it's stuff I'll learn as I continue to teach *if* I continue to teach" (emphasis added). Allen's motivations then are not solely professionalization as a teacher but also exploring whether or not he wants to teach and how it fits into his overall goals.

Malinka frequently came into conflict with her own motivations as a teacher and researcher and the program she found herself in—both with her preceptor and her peers. The applied linguistics degree at Southwest U is primarily a teaching degree and Malinka remarks that "I was cut off. I'm just always excluded. A lot of people view me as nerdy because I get really excited when we talk about identity investment and motivation. I love research. Most of my class hates it. They just want to teach, they don't like doing research" (Interview 2). Throughout her time Malinka reflects on how she both loves teaching but also her main motivation is to learn more about linguistics and pedagogy to do her own research. Her feelings of belonging and isolation are in conflict with the rest of her cohort's whose goals are directly related to teaching. Additionally, her own identity markers as converting to Muslim directly impacts her feelings of isolation. She states:

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4   These interviews took place during Spring 2020 and a large constraint was the response to Covid-19 and shifting to online. Allen's conferences were shifted to this new medium.

> I don't know where I belong since I became a Muslim. In a hijab I'm not seen as American. Other Americans really don't want to be around me. They just see me as super religious. They just assume I don't do things. A lot of my co-workers will go out to a bar or do things that I'm never invited to. And then with Muslims there's been a lot of distrust because they don't know if I'm faking it or I'm a government spy, or someone threatening. (Interview 3)

She goes on to state that "I know my identity, it's just the place and belonging. It's through research and working with refugees." Malinka's motivation in graduate school is beyond earning a degree but working with other populations who feel isolated. Her experience also illustrates a larger tension where an individual's motivations are seemingly unattainable or challenged because of issues of power, agency, and authority. The motivation or goal of "earning a degree" is largely influenced by other factors such as, for Malinka, size, race, nationality, religion, and gender. Regardless of motivation it is impossible to escape issues of access and agency. Malinka describes this problem of access by feeling a sense of belonging in academia but also an outsider in her cohort and America more generally. The overlap of multiple communities of practice and individual motivations directly impact her ability to act and exercise agency in certain situations.

Malinka also describes how her preceptorship group did not support her decisions with challenging situations and this created a sense of mistrust throughout the rest of the year with her preceptor. She continually withdrew from sharing in class because she felt "out of alignment" with the group—or in this case the community. Malinka illustrates in every interview the challenge of personal identity markers as they come into contact with community practices—especially as context is unstable, malleable, and unpredictable. She faces many personal needs such as safety, belonging, and investment in research, constraints through physical size, safety, and connection with peers, and opportunities through her interest in research—she eventually got accepted to her first choice Ph.D. program in linguistics. These factors on her individual motivation continually shift her perspective and ideas of a "good teacher persona." As Britzman writes, "Learning to teach—like teaching itself—is always the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become" (31). For Malinka and the other participants the motivation to *transform* and *into what* is related to individuals' own sense of belonging and the constraints and opportunities that come with those lived experiences.

Domain 3: Role Expectations

The third domain is role expectations. This domain is defined by both individuals and communities. Individuals' experiences, feedback, and assumptions about communities and the subject position they are expected to perform; role expectations as a dimension reflects how individual histories and positionality in a context shape certain expectations. These expectations are context specific and are also based on individuals' motivations and expectations of self within the community and how the community can help an individual reach their goals. Additionally, the community members have expectations about individuals' ability to perform and practice within their structure and develop a series of procedures such as teacher portfolios, teacher training, class observations, etc. to help individuals fulfill those roles. Table 5.2 illustrates places within the interviews where participants outlined their expectations.

Through the excerpts found in Table 5.2, we can easily identify multiple patterns:

1. Expectations new teachers had of their undergraduate students (indicated in red).
2. Expectations about the Writing Program (indicated in blue).
3. Expectations placed on the self by the individuals (indicated in green).
4. Expectations about the situation of the classroom or teaching procedures (indicated in purple).

These various expectations show the range of expectations individuals bring into this domain based on their own interpretation of the community and how they anticipate it will function. Expectations are always anticipatory—they are a way to prepare for what might happen either in the short term or long term. Additionally, all of these expectations are centered on vulnerability. In my coding I identified three aspects of vulnerability: 1) the vulnerability of the subject position of graduate students; 2) the vulnerability of entering into unknown spaces and assuming authority and new identity markers; 3) the vulnerability of teachers' undergraduate students (either perceived or projected). Moments of vulnerability were frequently conceptualized by participants as expectations. For example, participants had various expectations about their students like they would behave a certain way, do the completed readings, and challenge grades. Thus, teachers prepared for these outcomes assuming they would be vulnerable because of their own subject positions. The link between expectations and vulnerability is different from community expectations, which focus more on helping professionalize students and guide them into entering into disciplinary conversations.

Table 5.2. Outlined Expectations

Participant	Participant Excerpts of Expectations[1]
Allen	"I kind of had to adjust [a classroom plan] on the fly a lot more than I expected when students didn't read." (Interview 1). "I do a moderate amount of lecturing, I think I did actually less than I expected to do though." (Interview 2). "You don't go into the college setting expecting to correct behavioral issues. You kind of assume everyone's an adult and is going to be an adult about things." (Interview 4).
Butterfly	"I told students 'I have high expectations. Don't disappoint me.'" (Interview 1) "I was expecting them to challenge me on grades but they didn't." (Interview 2). "I told my students "If you expect me to just be the person who knows everything and should pretend that I know it all, it's not going to happen.'" (Interview 3). "When international students come here it is not clearly communicated what is expected from them or maybe because I'm a graduate student I was supposed to figure it out on my own." (Interview 4).
Georgie	"There was this unspoken expectation that we knew why we were teaching what we were teaching." (Interview 1)
Malinka	"You shouldn't have expectations because there's always something new in the classroom. Being a teacher or being ideal is being flexible." (Interview 1). "I did what the writing program would expect out of me. I had good intentions of working with the student." (Interview 2).
Sully	"The biggest thing coming here was that I wasn't expecting that everybody uses computers. Everybody here has a laptop." (Interview 1). "There's more risk among public speaking amongst your peers. I felt that there's less expectation with teaching because they're younger, they're first years in college. Less imposter syndrome." (Interview 2). "The first mistake I ever made, I just remember feeling so devastated because my first TCEs[2] were not what I was expecting." (Final Interview).

Notes: (1) Participants would bring up multiple scenarios and expectations in an interview and I limited it to one each. For example Butterfly mentions having "high expectations" of students and herself throughout two of her interviews. (2) Teacher-Course Evaluations.

One of the most tangible examples of community expectations is the C's "Statement on Preparing New Teachers of Writing," which outlines various

practices writing programs need to adopt in order to help guide new teachers of writing. These frequently lead to expectations or procedures adapted by a writing program to assess and provide reflective opportunities for new teachers. Southwest U's new teachers do the following: meet weekly with a mentor in a small group; create a teaching portfolio with reflections, assignments, and examples of feedback giving; participate in continual professional development opportunities; complete the summer orientation and subsequent general meetings; submit grades and information at the end of each semester; and following the practices of the writing program (which includes further expectations such as conferencing with students). These layers of procedural expectations point to the values of the community such as providing space for growth, community, and reflective practice; however, it is not the same as the vulnerability teachers bring in individually as they interpret and navigate expectations. Similarly, community expectations are also anticipatory in trying to help students develop practices for their future careers. In Latterell's article she criticizes the "one and done" approach where teacher preparation is in a singular course writing: "such a curriculum raises concerns regarding the shape and direction of writing pedagogy...and the long-term preparation of GTAs as professional teachers" (22). Here, Latterell points to why writing programs should have more procedures for teachers because of her anticipation of the implications of the "one and done" approach on writing pedagogy and future teachers. Writing programs are at large responsible for not only the teachers but also the field of writing studies, the undergraduate students, boards of directors and accreditation, the larger university, and many other stakeholders. These expectations then create the procedures teachers are maneuvering through and trying to decipher.

The combination of individual expectations and community expectations encourages new GSIs to also reflect on their past experiences with teachers and how those models of "teachers" have shaped their definitions of the teaching role. As Alsup writes, new teachers frequently reflect on whether they "fit the social norm or the cultural model of teacher" (45). New teachers either tend to gravitate towards past experiences with teachers and form themselves in their likeness by performing as they were performed to (Reid, Estrem, and Belcher) or "give up or suppress aspects of their personal selves that do not conform to the cultural model or "script" of the secondary [or other] teacher" (Britzman 39). At the end of each interview, I asked a variation of the question "Do you identify yourself as a teacher?" and the answers ranged from emphatic yeses to complex understandings of expectations. Allen particularly struggled with the term "teacher" and instead responded to the term "instructor." In his second interview he states:

> It's a really weird sort of ambiguous place that you inhabit as a graduate student, where it's like you're an instructor but a student at the same time. I kind of identify as a teacher but I don't really like the term personally because it kind of connotes having more knowledge necessarily and stuff and a more traditional approach top-down, which just as a term I don't like as much. I think an instructor is a more guiding kind of presence that isn't necessarily always more knowledgeable but has some specialized knowledge that they're able to apply and help in some cases. I think there's no perfect term for it really.

He continues this line of thinking in his third interview where he says, "I feel like the term instructor has less professional associations than teacher does just because you have teachers as a career to a lot of people and instructors I guess you do too but to a lesser degree." Allen's frequent grappling with the term teacher was frequently a product of his own experience with past teachers who preferred a "lecture" style and not wanting to claim teaching as a vocation (Interview 2). Allen's expectations of teachers then include someone who sees teaching as a career, a professional vocation, and has some large "top-down knowledge." This expectation does not fit the experiences he is having as an "instructor" in his FYW class and thus he rejects it because of the narrative he associates with the term teacher. These narratives and expectations frequently shape the way GSIs approach teacher training—especially whether or not they identify as being in that role.

BECOMING A TEACHER: NAVIGATING BETWEEN THE THREE DOMAINS

The three domains—community practices, individual motivations, and role expectations—are not independent but instead form one another and constantly rearrange themselves based on the context and individual interpreting the experience. Jane Danielewicz writes that identities "are the result of the dynamic interplay between discursive processes that are internal (to the individual) and external (involving everyone else)" (11). The dynamic interplay of individual and context is always shaping and creating the boundaries of the experience. As reflections, experiences, and social interactions occur so does a reshaping of understanding teacher identity. Additionally, the expectations one has of the other for this interplay plays a large role in what is acted upon and what is left unsaid. The three domains are also representative of the continual debate of the role of selfhood in communities. Scholars have long debated questions about the role of

self within a community of practice and the influence of individual autonomy. Raúl Sánchez states that:

> Generally, we [compositionists] prefer to see identity as enmeshed with, informed by, or resulting from a range of other factors that converge at the level of both the individual and the collective. Because of our interest in agency, we also prefer to see identity as something individuals can construct for themselves to some degree, through writing or other forms of symbolic action. (61)

The relationship between domains accounts for these factors. Specifically, the concept of *agency* acts as the tether for new teachers that sustains their role in the tangled knot of community, individual, and language practices. Agency is both seen in opposition and fostered through these relationships. For example, instructors bringing in their own readings into the curriculum was an agentive act seen in opposition to the community (which has a set textbook) but also is fostered through the community whose policies and emphasis on learning outcomes rather than standardized assignments allows for instructor autonomy. Additionally, instructors' interpretation of this policy is largely based on their own expectations of their job, themselves, and the community they practice in. The combination of these domains accounts for the complexity of the new teacher subject position.

Becoming a teacher while belonging in a community is the blend of individual motivations, community practices, and role expectations. Through the intersection and experience of all three, GSIs become something new and gain a sense of belonging in the community and the community itself begins to belong to these instructors. Additionally, new teachers' roles are malleable as time and context shifts. In his final interview Allen stated: "I guess I was coming into grad school to feel more concrete as I progressed…but life changes and you just never know what's going to happen. I feel like being adaptable is the moral of the past two years for me at least." Despite this feeling of ambiguity and loose space when asked, "Do you still see yourself as an instructor or a teacher or how would you define yourself?" Allen stated:

> I don't know if I'm any more comfortable ascribing myself with any of those terms as I was when I first came here honestly but I have more of a sense of what it means to be a lot of those things. I don't see myself as any of those things, but I don't see myself as not being any of those things either. The identities of all of that to me aren't hard categories and are very fluid. (Interview 4)

Compared to earlier interviews when Allen adamantly described himself as an instructor, the adaptability and fluidity he notes suggests some sort of transition into the community or role or a phenomenon of becoming. Allen's reluctance to claim a term though illustrates the time it takes to become or belong—after two years he is still adapting and still becoming. What he does have after three years is "a sense of what it means" and through that learning he is able to exist within the community and role ascribed to him.

I suggest that WPAs, GSIs, and other stakeholders take up these domains by responding to the following questions:

1. What role expectations, individual motivations, and community practices are each stakeholder bringing into WPE?
2. How does our community define "belonging" in the writing program?
3. How do *external* factors impact GSIs experience with WPE and how do we adapt our community practices to fulfill these individual motivations?

Through these questions we can begin to facilitate more transparent and meaningful discussions of the GSI experience in and outside of WPE, with the hope of generating more productive communities, revising what we mean by "resistance," and further communicating to one another our goals. Additionally, these questions act as a starting place to reinterpret some of our community practices—such as composing a teaching philosophy—and examine it through the lens of multiple stakeholder's expectations and motivations. At the beginning of the chapter, I stated we are never just one thing. We also never *stay* the same thing. We shift and maneuver throughout our lives based on the communities we find ourselves in, the motivations we have for ourselves in a space or role, and the expectations we have of ourselves and others.

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