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Identity Papers explores questions of how the academy defines literacy, how its pedagogies and practices help to shape certain identities to maintain institutional and cultural power, and how these identities clash with student and teacher identities created by race, class, gender, age, and sexual orientation. Editor Bronwyn T. Williams does not intend an exhaustive study of a single factor. He notes that identity is "external and socially contingent" and individuals "perform" various identities (5). Contributors bear that out in accounts of students' engagements with academic literacies and their own engagements in various university contexts and beyond, their focus on specific sources of conflicts, and the means they employ to address conflict within their research, teaching, and administration.

In Part I, "Institutions and Struggles for Identities," contributors call attention to the scope of the problem. They recount the tensions they encountered in the form of institutional goals, expectations, and identities established for them. James T. Zebroski notes that for him, "translating across . . . discourses was extremely difficult" (20) as he moved from his working-class home literacies to the academic language of the Ohio State campus. Zebroski identifies six discourses that constitute class and shows how each class molds an individual's thinking, values, talk, subject positions, and identity (21). His discourse theory allows a study of "the social and individual in language acts" (26) and explains the clash between and among different class discourses, a cause of student alienation. Zebroski calls for genres that encourage students to express and validate discourses they bring to the academy.

Imposed on her identities as teacher and researcher is the expectation to write successful grants, which Patricia Harkin

perceives as searching for matter that is fundable and not essential to what our interactions with students reveal is needed. Harkin objects to grantsmanship done only for the sake of competing for funds, a practice that might influence teachers into uncritically accepting that excellence can be measured. As intervention in what she identifies as a relationship of power and loss, she urges teachers to scrutinize the grant culture and facile notions of excellence.

As an untenured director of a writing program and writing center, Shannon Carter attempts to find ways to reconstruct power and authority through a feminist philosophy to encourage students to express "oppositional world views" (45) and to allow peer tutors and graduate assistants to share decisions and recommend changes for program improvement. In her chapter, she describes the frustrations of tutors in this undertaking. Tutors who had succeeded within academic discourse felt no need to question its norms; they endeavored to help students overcome limitations in order to succeed. Students were also eager to join the dominant order. Carter notes that in trying to effect change in contexts that depend on the institution, administrators must examine the power landscapes.

As a new faculty member, Tara Pauliny discovered the emphasis on suitability in the academy, which "reiterates the structural dynamics of the patriarchal family" (72) and its heterosexual patterns that neutralize her lesbian identity by imposing an identity of caretaker and alternate mother. Pauliny shows how most of the advice literature reinforces an institutional heterosexism that presents risks to those who do not conform to an expected image.

Part II, "Identity in the Classroom," offers solutions to problems caused by clashes of identities. Contributors present specific pedagogical practices that assist students in the construction or enhancement of generative identities. Having experienced the classroom as an older, non-traditional, first generation college student, Mary Hallet brings to light the negative identities, related to working-class activity,

reproduction, and woman's work, ascribed to non-traditional, older female students by some academics. She promotes a re-socialization, fostered by examination, reflection, and multi forms of literacies to flesh out "their contingent, layered, and fluid identities" (80).

William Carpenter and Bianca Falbo add to Sharon Carter's experience with writing tutors/associates by analyzing narratives written by new and veteran associates asked to describe themselves as readers and writers. The authors discover that new associates, confident in their skills, describe their experiences in terms of a heroic narrative, overcoming obstacles by applying their abilities. In contrast, the returning associates articulate—in the language of the training they receive—an understanding of how they write, the difficulty of writing, and how their writing evolves from interaction with the students they tutor. Their findings suggest that associates who study and reflect on their work are better able to understand the complex, social nature of writing and their enhanced identities.

Janet Alsup provides insight into how pre-service secondary education students succeeded (or not) at adopting the traditional teacher identity. Her study of teacher/professional identity development examines narratives of female students and identifies six types of discourses that reveal (or not) a harmonious integration of personal and professional ideologies, course work and field experience, and student and teacher subjectivities. Writers of borderlands narratives continued into the profession; students who could not reconcile tensions did not. Alsup describes assignments that elicit borderlands narratives.

James R. Ottery describes how he engages students with the works of authors outside the dominant culture to answer the students' question "What do *they* and their stories have to do with me and what I want to become?" Culturally and ethnically diverse students can better understand the burden of crossing into academic discourse by reflecting on and articulating the gains and losses involved in their own transformation. Like Zebroski, Ottery sees the "dual need" (Zebroski 27) to teach university

discourse as "the only means" (137) to critique the oppression it makes possible.

In Part III, "Outside the Institutional Walls," authors examine literacy-based efforts, historical events, and economic structures beyond the university to further highlight the need for correctives to the limitations of academic discourse and its values. A partner in the Nebraska Writing Project Institutes, Robert Brooke proposes "place-conscious education" that preserves strengths and identities of rural areas and citizens through intellectual, civic, and democratic activities. Its collective sense of community intradependence conflicts with the "placeless, migratory identity" (147) engendered by the decontextualized academic discourse. Brooke presents a "five senses" approach, proposed by Toni Haas and Paul Nachtigal, to imagine regional citizenship for teachers and students.

Sally Chandler's analysis of the internal conflicts students experience as they attempt the transition from home to academic discourse is made possible by studying the ways participants in various ethnographic studies promote and resist representations of them. The study suggests patterns of student behaviors—based on values, assumptions, and truths of home discourses—that will help teachers comprehend how students respond to the authority and power of the teacher and academic discourse.

According to Lynn Worsham, in our culture of trauma that injures identity and defies comprehension, we look to the relationship between writing and healing. Viewing trauma as a rhetorical situation and mourning—actually working through an event into consciousness—as a textual and cultural response, she contrasts narrative as actual mourning to narrative fetish, the pleasure of story telling that manages trauma and disavows a working through (178). Worsham argues that mourning attests to the impossibility of "constructing a comprehensible story and an adequate representation of the event" (178). She cautions teachers not to engage students in uncritical narrative.

Using the perspective of academic writing as labor power that circulates as capital, Min-Zhan Lu gathers the accounts of many

contributors to examine how the work done in higher education extracts a commodity—ways of thinking and writing that are deemed superior to other capacities and that promise financial security (184-185). She notes that authors shed light on how racism, sexism, economic disadvantage, homophobia, and age prejudice affect the processes of creating labor and how authors promote forms of writing to help individuals engage conflicts as they build the desired labor power. She finds that the essays reveal a step toward a "learning . . . [of] the heart, body, and mind. . . [that identifies] limitations in the work we do" (191).

The fourteen authors in *Identity Papers* understand that literacy as a value is not transparent or immune from fault. In calling attention to the disruptiveness of academic discourse these contributors add to earlier critiques of academic literacy by Villanueva, Gilyard, Rose, Canagarajah, hooks, and Jarratt. They advocate a new literacy—a learning of the heart, body, and mind—initiated through their critical look at discourse in their particular contexts, examination of theoretical frameworks, reflection, revised pedagogies, and analysis of student voices.

This collection sets the stage for examination of related issues. Readers would benefit by learning how peer review affects the identities of students who, unlike the trained writing tutors/associates, offer feedback to and receive feedback from classroom peers—with little or no training. Are unequal power relationships and identity conflicts exacerbated? How can teachers create other opportunities for students to mitigate conflicts and address isolation and alienation? As a person whose identity papers allowed entry into a new geographical, cultural, and linguistic context, I identified with some of the conflicts and the oppressive feelings of exclusion. Some university teachers, who consciously examined practice, allowed me to maintain the path to my personal identity and literacies. Literacy in higher education can permit entry into new contexts and identities, but it can prevent return to previous places and ways of being. This collection offers hope that students will be not have to choose.