INTRODUCTION

PAIN

When in the classroom and asked if I am married, I always pause. I must carefully consider my answer, which comes to other teachers easily: "Yes, my husband and I have been together for three years!" I envy, at times, how easy that kind of response comes to other teachers; they do not have to hide or deflect about their identities, histories, partners, or other aspects of themselves, and they can respond without risk, without pain. These kinds of micro-moments remind me of when I would purposefully avoid naming where my mother's family came from, Saipan, because I lived, was schooled, and worked in predominantly white, Mormon, and conservative spaces. I said nothing when my peers called me oriental. I remained silent when colleagues, friends, and family members celebrated pregnancies, weddings, and communions. That avoidance of being myself shaped and continues to shape my interactions with colleagues, students, family, and friends. That avoidance has led to a deferred kind of pain that I recognize now: the pain of being caught within multiple intersections and having to learn which ones are okay and which ones are not okay to address, to voice, to enact at a specific time and place.

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Pain is intersectional across teaching and learning experiences. For example, I received an email from a student accusing me of implying that she was gay to her classmates because I suggested that her team ask their interviewee questions about their interviewee's LGBTQAI+ scholarship. And this pain is not just carried by me, but by many other teachers and students as well (Nelson 2016). To more clearly describe this intersectional understanding of pain and its effects and affects on my teaching and research, let me present a mock scenario.

PAIN

My sister and I are chasing each other in the yard, and I accidentally run into her. She falls on her butt and hits her elbow against a rock hidden in the grass. "Ouch," she says, rubbing her elbow.

"Are you okay?" I ask.

"No," she says, but then laughs and shows off her wound (a bruise and slight scrape). "It's not that bad!"

We are both laughing, but then our mother storms out of the kitchen, down the short set of steps, and into the gravel lot that is adjacent to our yard. We stop laughing. Our mother chides me in CHamoru because she knows that will make us take her more seriously. She concludes with, "Be careful! She's much younger than you!"

If I reflect on pain in this mock scenario, all involved in the interaction are making evaluations about the wound. It seems to be a physical wound for my sister and me, but our mother sees the wound as having potentially psychical consequences that my adolescent sister and I cannot fathom—if you hurt each other grievously, you'll experience more than this physical pain. We, at that age, think that our mother is just mad at us because she caught us playing in the yard roughly. While my sister's understanding of the sensation of pain from the bruise and scrape may seem initially physical, her evaluation of the pain—"it's not that bad"—shows she is basing it off of a history of similar painful moments. I, as the cause, make sure that my sister is okay because I worry that I caused her harm. When we confirm that the harm is not *that* bad and was not intentional, we both laugh, to our mother's dismay. She does not want us to take pain lightly.

What I am trying to capture in this scenario is that pain has multiple meanings and effects and affects or "e/affects". "Affects" points to what happens to, on, and in bodies, whereas "effects" captures what happens outside the body but is still related to the body, from biases

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to discourses. Pain is not simply an "unpleasant or negative sensation" (Ahmed 2006, 23) but is relational—that is, it connects us *with* others (28), *with* past experiences ("bodily life of that history," 34), and *with* emotions (208)—thus, painful experiences are more than negative sensations. "Pain is hence bound up with how we inhabit the world, how we live in relationship to the surfaces, bodies and objects that make up our dwelling places" (27). As such, we should investigate pain as multifaceted, situated, interrelated, and historicized. We could use those investigations to *do* something with pain, as Audre Lorde's (1984) theorization of the "erotic as power" shows: "The erotic is a measure between the beginnings of our sense of self and the chaos of our strongest feelings" (88).

In other words, if I read pain as not just a source of hurt (negative sensations), but a source of power, then the emotions and feelings (affects) that pain elicits can be transformative physically, psychically, and more (effects). For example, critical race theorists like Lawrence et al. (1993) examine the e/affects of "assaultive speech" on racialized peoples across context (1). They challenge "first amendment hard-liners" (11). They locate "words of law and politics to fight the words that wound and exclude," which reimagines the justice system. I reimagine teaching and research from an intersectional lens that engages pain in language and action. Julian Aguon (2006) challenges the intergenerational transmission of trauma for CHamorus who have been colonized and oppressed in Guåhan narrowly and Indigenous Peoples broadly. He asks CHamorus to speak, to use our memories, to use our actions to resist colonization and militarization by the United States. I tell my stories and memories throughout this book to, similarly, resist and heal from harmful classroom interactions; pain becomes less a harmful, racializing narrative and more a source of empowerment.

J. P. B Gerald (2022) points to how "language education is deeply tied to whiteness" and that that connection has led to pain and pathologization of racialized peoples (57). His concept of the "altruistic shield" or "the tendency for individuals in professions perceived as prosocial to hide behind our field's reputation rather than confronting our potential complicity" (57) echoes Iris Ruiz's (2021) challenge to writing studies' "White-supremacist origins" (40). I examine whiteness across these fields, as well as its implications on teachers *kind of like me* when we take on an intersectional perspective; whiteness emerges throughout this monograph and shapes and is shaped by other intersections.

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As such, navigating the pain that emerges within overlapping intersections or crossroads or basements is both an individual and collective concern: teachers and their students need pathways or processes or concepts to contend with intersectionality, how they impact their relationships in the classroom and beyond, and, most importantly, how they can enact change based on this understanding through teaching, learning, and social activism. In the words of bell hooks (1994), "it is not easy to name our pain, to theorize from that location" (74), especially with decisions being made for teachers and their students at the governmental and institutional levels about what content is appropriate and what content is banned (Dawson 2021; Associated Press 2023). But if we engage that pain, theoretically and practically, then we can potentially transform it into action from resisting grand narratives about ourselves and our students to creating communities in our classrooms and beyond. Aya Martinez (2020) captures this feeling well: "Because I teach about, critique, and engage conversations about race, nation, and citizenship, I must remember, even if this is through painful and humiliating personal assaults, that I have a responsibility to always critically self-reflect on my privilege and tell the stories of the human lives affected under this jurisdiction" (107). Thus, pain is not just about oppression, but also privilege and navigating those tensions between.

This book is one way of doing something with the pain that I carry, encounter, and challenge every day as a teacher and person. Pain is past, present, and future. Pain is shared and not shared (Ahmed 2006). Pain can be communicated through diverse genres, from academic to creative writing, effecting critical reflection and action through emotional resonance (Martinez 2020; Miller and Paola 2012; Nelson 2011; Waite 2017). Pain can sometimes be called symbolic violence, and other times microaggression (Reddy 2011). Pain can be transformative; it can be a form of power (hooks 1994; Lorde 1984). Pain, as the focus of this book, is intersectional: Multiple identities, communities, and power structures interrelate, and their convergences can cause pain. Their relationships within these convergences inform how, for the scope of this book, teachers and students respond to one another, remember a teaching and learning moment, interpret spoken and written interaction. These relationships can also be challenged to create new pathways of teaching, learning, and researching across writing and language studies. These relationships can also create situations or convergences or assemblages that are, indeed, more than a person's identity or com-

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munity, but the ways in which power structures inform, turn, and keep us attached to particular "lines" (Ahmed 2006, 17). Thus, I make the case that intersectionality can be transformative in teaching and learning when teachers dialogue, decenter, and co-story pain; this potential is only possible with a complex and nuanced understanding of intersectionality and ensuring that it is centered, as opposed to forgotten, relegated to additive status, or whitened and flattened.

KEY CONCEPTS

Three key concepts undergird the entirety of this book—critical classroom moments, intersectionality, and action-reflection processes—and all three are interconnected: critical classroom moments led to the desire for an intersectional lens, and after mapping intersectionality onto my teaching and research, a need for action-reflection emerged, which demanded that I upturn my understanding of critical pedagogy, engage its critiques, and explore its proliferation across writing and language studies.

To put this in more elaborate terms, I felt and experienced pain in my writing and language classrooms because of *critical classroom moments* or shifts in classroom discourse during an emotionally charged teaching and learning moment. I wanted to not only comprehensively understand what this pain meant but also what I could do with it; however, I could not find, at least back in 2014, the answers I needed in the disciplinary literature that is acceptable in our field. For example, concepts like motivation and universal grammar were not enough (Peirce 1995). Discussions of racism and sexism and heterosexism rarely, if ever, overlapped. Sexual and nonconforming gender identities were suspiciously absent, whereas Black and Brown theories and bodies were being manipulated and assimilated into preexisting frameworks. Thus, I looked elsewhere: I investigated who was talking about Black and Brown bodies and theories such as Black feminism, relational accountability, diasporic listening, and queer assemblages (Hsu 2022; Nash 2019; Puar 2017; Venegas and Leonard 2022). I explored their critiques to better understand where I stood (Carastathis 2016; Evans-Winters 2019; Weheliye 2014). I revisited issues of class, ability, age, and more, and I figured out that I was looking for intersectionality, specifically how to do intersectional teaching and research because we are not just one thing; we are more than one thing (Spivak 1994).

So, I began to attempt to teach my courses with an intersectional

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