

Journal of Critical Thought and Praxis

ISSN: 2325-1204. Journal homepage: <https://www.iastatedigitalpress.com/jctp/>

Volume 11, Issue 2, 2022, Article 7, <https://doi.org/10.31274/jctp.12935>

Autoethnography of bouncing forward: Adaptation or resilience?

Madiha Mohsin Syeda, *Miami University- Ohio*

Recommended Citation

Syeda, M. M. (2022). Autoethnography of bouncing forward: Adaptation or resilience?. *Journal of Critical Thought and Praxis* 11(2), Article 7. <https://doi.org/10.31274/jctp.12935>

Copyright and Open Access

© 2022 M. M. Syeda



This article is licensed under a [Creative Commons Attribution-Noncommercial \(CC BY-NC\) 4.0 License](https://creativecommons.org/licenses/by-nc/4.0/), which permits any sharing and adaptation of the article, as long as the original author(s) and source are credited and the article is used for non-commercial purposes.

The *Journal of Critical Thought and Praxis* is published by the Iowa State University Digital Press (<https://press.lib.iastate.edu>) and the Iowa State University School of Education (<https://www.education.iastate.edu>)

Autoethnography of Bouncing Forward: Adaptation or Resilience?

Madiha Mohsin, Syeda
Miami University, Ohio

In this article I record my autoethnographic reflections to disrupt the notion of resilience. I write my own story of bouncing forward as a graduate teaching assistant to disentangle the false narrative of resiliency imposed upon me. I show the ways I have adopted in the setting of higher education. I theorize that tactical survival is adaptation. As a Brown, Muslim, female teaching assistant, I am permanently discriminated against while teaching undergraduate students by receiving poor semester feedback and discouraging comments through all the semesters I taught. It felt fine until a sordid incident shook my soul. I feel I should share what it feels like to pretend you are resilient as a doctoral student whereas you are constantly struggling to adapt yourself to be competent enough to teach your American students. My autoethnographic reflections record how I experienced that disgraceful incident and reflect on the modern survival of minoritized graduate students in the United States.

Keywords: Autoethnography | resilience | minoritized students | United States academia

Introduction

Telling and imagining stories is a human activity. Joan Didion titles his book *We tell ourselves stories in order to live* to highlight the importance of stories in our lives (2006). According to him, our stories, when interwoven with our experiences, shape our lives (Didion, 2006). Sometimes, we tell our stories to share who we are and how we make meaning of things through our lived experiences to fit into the world we live in (Ellis, 2004). In this sense, narrative and reflection on one's experiences are fundamental to human beings. This also confers upon us a sense of social continuity and helps us construct and maintain our social identities (Ellis, 2004). Additionally, we also understand our experiences through our bodies. Perry and Medina (2011) say, "the body is our method, our subject, our means of making meaning, representing, and performing" (p. 63). How our bodies are gazed upon and interpreted by the people who live around us is an important part of our understanding of our experiences. My body is seen as if I am someone different coming from a different world and should be subjected to a different treatment.

Recollecting my experiences, I remember walking into graduate school on a sunny August day. I can still recall my face shining with high hopes to navigate graduate school very smoothly. I still remember I was with another international graduate student who appeared less confident than me. A few days after our orientation as doctoral students, I attended a session where I was given some training on teaching a class that I was expected to teach. Thinking back on my experiences in graduate school and the construction of my identity as an international student, and Brown graduate teaching assistant, I also think of the symbiotic relationship between humans, their stories, their bodies, and the construction of their identities. Our identities are

constructed, layers after layers, through our experiences. Telling our stories and sharing our experiences can be a healing activity for us and for others who find them cathartic.

Sharing Experiences, Perceptions and Reflections are Healing Practices

Our perceptions shape the events that happen to us. Our perceptions are unique to us. Sharing our experiences and the perception of these experiences encourages others to recapitulate and share their own experiences. This is a healing practice for the people who identify with some of those experiences that are like ours. In Toni Cade Bambara's (1980) novel, *The Salt Eaters*, Minnie Ransom, a healer asks the main character, Velma, "Are you sure, sweetheart, that you want to be well? ... a lot of weight when you're well" (p. 1). This philosophical question, with its doubtful undertones, appropriates the ironic nature of staging the marginalized body as a teacher in the classroom and the healing practices of storytelling. But, within these doubtful undertones, the writer still gives a message of hope. Hope is still there despite the presence of toxicity of the social environment. Even if we cannot heal ourselves, like Obie -- Velma's husband, we can encourage others to get better. If we are ready for the weight of being well, we will have to share our stories of surviving in a toxic environment and as such producing healing effects for those that also have such experiences. But it puts a lot of heaviness on the hearts that pour out their painful narratives for healing themselves and others that have similar experiences.

Evidently, sharing experiences is a healing activity and we all want to be well, but sometimes the rigidity of neoliberal agendas in education frames educational practices as a totality of objectivity and rationality. Educators sometimes assume the roles of objective providers of education without caring for the soft skills that are as much important as teaching course contents. When teachers prepare generation after generation of students who only specialize in course contents, love the country they live in, love the color and religion that they have, and adore the standards of success that they are indoctrinated through schooling, they are less likely to accept and respect differences. The difference can be explained in terms of the change in color, religion, geographic diversity, and a difference in the leadership roles in academia and in their day-to-day life.

My Positionality

I am from South Asia, and I have come to the United States to pursue my Ph.D. I identify as a Brown woman. I am also a Muslim. My Muslim identity is obvious because of my dress attire. My hijab is a visual clue to others that I am a Muslim. I cover my head when I am on campus, in class settings and in my work as a graduate teaching assistant. However, my outward appearance, as it has been seen and interpreted by my teachers and students, essentialize my identity and does not take into account the historical and modern dynamics of difference that shaped me into the way I am now. My body is more colonized, more subordinating, received more differential treatment than the less colonized bodies of the White women around me (Bhattacharya, 2016). Though we both do not belong to the colonized places of White academia, however, I am subaltern when I compare the color of my body with them.

Thinking back of my life makes me feel like my life experiences has cheated my education. I was raised in a broad-minded family that always encouraged me to have a positive outlook on life. I learned how to always think positively in all situations. I was taught to believe in gender equality and to have a good opinion of all races and religions in my country and around the

world. It was a great shock for me to accept that people can have different views than mine and I may be regarded as a lesser human being and teacher based on my religion and skin color. With these experiences in life, I am surviving a life at the intersection of a self that believes in racial and religious equality for all in an environment that subjects me to racial and religious subordination. I am adapting myself to accept living a double life: the life inside me that is free from all kinds of discrimination and a life of discrimination that I am experiencing on daily basis. As a graduate student, I am privileged because I am paid to study but as a teaching assistant, I face discrimination and hate. My story is one of surviving in the borderlands of privilege and marginalization (Anzaldúa, 2007). I am happy I am surviving living on the borderlands.

The Literature Review

The borderland for Anzaldúa (2007) is a vulnerable geographical area where those people live that do not have a single identity and they are surviving on the intermixing identities. Anzaldúa says:

The U.S. border es una herida abierta where the Third World grates against the first and bleeds. And before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture. Borders are set up to define the places that are safe and unsafe, to distinguish us from them. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants. Los *atravesados* live here: the squint-eyed, the perverse, the queer, the troublesome, the mongrel, the mulatto, the half-breed, the half dead; in short, those who cross over and pass over, or go through the confines of the “normal” (p. 25).

I live on the borderlands because as I live and study in the United States. The borderlands of my life are shaped by being neither American, nor fully belonging to my country of origin. The American education and lifestyle have left permanent marks on my identity. I think in two languages, dream in two languages and write in two languages. It is not multiplication of my intellectual, psychological, and spiritual spaces. It is a fragmentation. I am the new *mestiza* nation of twenty-first century facing the backlash and a dangerous regressive state (Keating, 2009). In sharing my clandestine miseries, wounds, connections, and reconnections, I try to show how discontinuity and apparent juxtapositions are possibilities for making sense and narrating connectivity in our shared post-colonial reality (Rhee, 2020). My borderlands are psychic restlessness (Anzaldúa, 2007). They may not be fully distinguishable by the folks that live around me.

The other borderland that I am experiencing at this stage of my life is a border that combines hope with despair. To put in the words of Anzaldúa, my borderland is that “vague and undetermined place” that is divided by unseen boundaries. As she says, “the prohibited and forbidden live here: the squint eyed, the perverse, the queer, troublesome, the mongrel, the mulato, the half breed, the half dead” (2007, p. 25). All those that are not “normal” live on these borderlands. My hope/despair border, my skin color, my religion makes me mulato, the queer and a half breed human being in the United States.

Living on the borderlands is not safe living. It is risky (Nicolazzo et al., 2014). It puts its inhabitants at risk of experiencing what is the “norm” in the U.S anytime. This risk of “normal” or “norm” is always defined by people that judge me and incapacitate my body and mind

rendering it “incompetent” (Gutiérrez et al., 2012). It happened to me. I experienced how “othering,” can make some feel extremely uncomfortable (Brons, 2015). I feel I am through a process that Hegel defines as “dialectic of identification and distantiation in the encounter of the self with some other in his ‘Master-Slave dialectic’ (Hegel, 1991, as cited in Brons, 2015, p. 69). I was made to think that I am a subaltern (Coronil, 1994).

Some of the borders are “bleeding borders,” some identities are “bleeding identities” because they are living in boundaries that limit social possibilities – “whether that be the migration of identities across place and space, or the limitations of what we are supposed to be, based on the materiality of bodies, the presumed fixity of sex and gender, or the historical points of origin that signal cultural and clan affiliation” (Boylorn & Orbe, 2021, p. 110). The nature of my intercultural experiences with my students makes me realize the subordinating status of my scholarship in the Western academia.

Kimberly Crenshaw (1995) uses the construct of intersectionality to describe the intersection of race with gender. She states:

recognizing that identity politics takes place at the sight where categories intersect thus seems more fruitful than challenging the possibility of talking about categories at all. Through an awareness of intersectionality, we are better acknowledged and ground the differences among us and negotiate how these differences will find expressions in constructing group politics (p.377).

I use the analytical framework of intersectionality to study how my social, political, religious, and geographical identities combine to create different modes of discrimination.

I understand “tokenism” or commodification of diversity may be a reason for my selection in the doctoral program. Sometimes I feel I was selected to teach to undergraduates just to symbolize inclusivity in an otherwise white university. I am studying and teaching just to satisfy university’s standards of inclusion. Having me as a student and a teacher will help the university to keep up with their slogans of inclusion and collaboration. This sentiment is an example of covert racism in academia, which includes the “one minority per pot syndrome” (Niemann, 1999, p. 119). Most of the time I feel I am just an extra variety in the white dinner plate.

The Methods

The method that I select to describe my borderland identity is autoethnography. My sociological imagination allows me to grasp the history of my biography and “the relations between the two in society” (Mills, 1959). Autoethnography allows me to put myself within a social context while critiquing the situatedness of self and others in a social context (Jones, 2016). It permits me to reconsider my thinking critically, to think how I maintain relationships, and how I live (Adams et al., 2015). I combine my experiences on the borderlands with autoethnographic reflections.

As an autoethnographer, I am the author my story focusing on myself (Ellis, 2009). I am the person who tells what it experiences, “the observer and the observed... I am the person at the intersection of the personal and the cultural, thinking and observing as an ethnographer and writing and describing as a storyteller” (Ellis, 2009, p. 13). I use Sartre’s “progressive-regressive” method (Sartre, 1963, p. 85) to interpret a set of acts I took while working back in time. As I tell my story, I also analyze the social, historical, and cultural aspects of my experience.

My Sordid Story

I have been a teacher all my working life. It is a part of me. It is in the composition of my body and soul. I cannot separate it from myself. Having spent eighteen years teaching undergraduate students, I never feel something can incapacitate the teacher I am. But in the United States, this happened. Teaching at a predominantly white university in the United States, I experienced how relations of “power” define and regulate my role as a teacher (Foucault, 2019). A sordid incident told me that I am not equal to other normal people, and that, being diverse, I should not be placed in leadership roles.

Last year, I copied and sent my department’s attendance policy to a student that was missing more than the allowed number of classes right at the beginning of the semester. After that, I started receiving extremely blatant emails from her mother calling my teaching abilities into question and insulting me. Following is my first email that I sent to my students that was missing more than allowed number of classes:

Hi ABC,

I am sorry you are not feeling well. I am sure you are feeling well by Friday and join us!

I hope you know our attendance policy. It is important for all students that they know how many classes they can miss. I am copying and pasting it for you from the syllabus:

Attendance and Professionalism: students in *EFG* engage one another and critically reflect on ideas in a seminar setting. The active presence of students is thus necessary for optimal learning. At the instructor’s discretion, **any student missing more than three classes WILL be dropped from the course or assigned a grade of “F.” Missing multiple classes WILL result in a lower final grade.** Your attendance and active participation is a strong indication of your commitment to this course. No absences will be excused without a compelling reason and prior notification via email or phone. Please email or text your instructor if you are going to be late or absent so that we can re-organize small groups ahead of time. Points missed due to absences (*excused or not*) will not be reinstated. A portion of your participation grade will be influenced by your ability to contribute to an environment that fosters mutual respect.

Best,

After sending her this email, I started receiving blatant emails from her mother. Following is the one in response to my above email:

Good morning Ms.

My daughter, ABC, is a current student in your XYZ course.

Yesterday, she called me because she was extremely ill and vomiting uncontrollably. As you know, no dorm rooms have bathrooms or sinks in them making this illness even more challenging having to walk through a hall to a public bathroom vomiting.

In the midst of ABC being sick she receives an email from you. In this email, you scold her with concerns of the attendance policy.

Are you aware of WHY my daughter has recently missed classes prior to yesterday? In case you did not keep record of this, it is my understating she gave you prior notice to the following:

- a funeral

-strep

-ear infection

-vomiting

Can you clearly explain to me which of the above is NOT deemed a “compelling reason”? I need to know which direction to take my concerns. As my daughter is dry heaving over the phone yesterday, she is filled with overwhelming and unnecessary panic and anxiety, induced by your insensitive response to her absence.

I can only hope that prior to emailing my daughter, you simply neglected to take steps on your part to refresh your memory of any prior absence. While this is still unacceptable, as you should know the students you are teaching, I need to understand if you neglected to check facts OR you deem funerals and illnesses (that she went to the doctor for) inexcusable.

I understand my email may seem blunt. However, if you were on the other end of my daughters phone call yesterday, you would understand why.

I appreciate a prompt reply to questions and concerns.

Ms. XYZ

For this email, I replied to her:

Hi,

I understand your feelings.

This is part of procedures that we inform our students for the university’s policies. My email was in no way intimidating. I copied and pasted University’s attendance policy. It’s good that you have detailed her condition.

Let me know how I can help her (individual tutoring, extension in assignments, etc.) Feel free to email me if you have any questions.

Best,

The teacher in me was shaken. What did I do? Such an impolite behavior? How a mother of a student could scold me like this. I was devoured by tension. I read the email I sent multiple times. Where was the mistake? I had nobody to talk. But this was not the end. It was just the beginning. After the above reply, the mother beefed up more courage and emailed me:

Ms.

I’m very concerned about your abilities to teach this class.

I understand that you did not email clarification to my daughter concerning your email about attendance.

It has additionally come to my knowledge that you have made some racially and culturally inappropriate statements to this class.

Who is your direct supervisor?

There were many other insulting statements. This continued for five consecutive days. She kept pushing me to apologize to her daughter by sending her a clarification that I sent her my first email by mistake. My patience ended. I wanted to leave my degree, my home here and go back to my country of origin. I was feeling upset. I have never been treated like that. After each

email, she was bolder and unkind, insulting me more with each. When I felt it is too much, I went to the highest authority in my department. He asked a few questions, like what do I do to know my students, how do I treat them, and later advised me to just forget it and take a broader view of the situation. He also suggested me to treat that student cordially and email her that she was welcome in the class. I did so. I apologized her for sending her the university's policy and then sent her an email that she was welcome in my class.

That days changed the teacher in me. I felt myself away from my students. I know as a teacher; I bring my soul and heart in my classes. It was my heart and soul that were bruised. I felt humiliated. I tried to stay calm. Apparently, she was intimidated of the fact how dare a dark Muslim woman tell her daughter how to study in "their" university.

I tried to seek help from "my community" but all in vain. People seemed to suspect my intentions and suggested that I did good to submit to what that students' mother was saying. I felt very lonely. There was nobody I could ask if all teachers are normally insulted for asking students to comply with the university's policies. I wanted to know how do they manage the shame when they see that same student studying in classes they teach? I wanted to know which codes of conduct in the universities narrate how to ameliorate the feeling of insult after such incidents. Failing to find anyone who would stand by me at that time, I succumbed to my insult realizing this was the only option. I knew if that student complained, I would be the one to lose. Being a woman of color and an international student, I would be labeled as incompetent (Gutiérrez et al., 2012) and would also be subject to disciplinary action against me. I surrendered to her mother and apologized to her daughter for this. I welcomed her to my class as well.

The Aftermath

This incident is important for me as a teacher. I learned how to bounce forward. I learned what "resilience" really means for minoritized individuals in educational institutions of the United States. I could not describe it as a normal having-a-bad-student episode in my career. I had a feeling I was discriminated against for being a woman of color and Muslim. This incident pushed me back to the borderlands where I belonged. It also revealed my un-belonging to the white academia. I discovered if I were to continue living here, I would need to understand my subordinated position. I can study, teach, and work here, but can never be equal to my peers, colleagues, and students. I am the "other" person on a white campus. I may not be a leader and if, I am willing to accept my subordinate role, I will be considered resilient.

After that incident, I think about other women who are mestizas (Anzaldúa, 2007). Living on the borders of privilege and marginalization, I know I have double consciousness. Rethinking that episode, I can realize well what is it like to adapt yourself in United States academia as a teacher of color, a woman, and a Muslim. Various social identities of myself, including race, color, gender, nationality, and religion do not exist independently of each other. These identities overlap and contribute to my experience of power. I feel I am disadvantaged by multiple sources of oppression omitting me while theorizing the power of being a teacher at a mainly white campus (Bubar et al., 2016).

I have a feeling that there is very little or no understanding of intersectional oppression against women of color that are also confronting Islamophobia. Discussing the various dynamics of my positionality, I choose to wear a hijab to claim my own agency of a dress code. It is neither a symbol of my resistance to Western cultural hegemony nor of Muslim women's subordinating roles in Islam. It is related to the teleological issues that theorize the concept of agency for veiled

women hence helping me to select a dress code that I consider good and appropriate for myself (Bilge, 2010). My colleagues misunderstand the concept of agency of the veiled women conflating it with the philosophy of emancipation, feminism, or anti-imperialism. So, I challenge the embodying and living exodus as a variety of places and ideas in a world that is committed to physical, political, religious, and ideological borders (Bilge, 2010).

Sometimes I feel that I should break my silence and speak about how women of color bounce forward as teachers on white spaces. I feel like speaking about the power that marginalizes some and bestows advantages to some. I know universities and higher education institutes are not meant for marginalized identities and bodies. I have a feeling that my white students know that I am hired just to add variety to the white plate, an extra dish to decorate their table. I feel my students know by having me as a student and graduate teaching assistant, universities are showing their commitment to equality, equity, democracy, and social justice.

However, I argue that I suspect universities' intentions of recruiting women of color. I believe they are following the "blurring agenda" by placing us in the workforce (Gutiérrez et al., 2012). But this placement of women of color does not stop universities from working on their "othering" agendas. Like, in my case, I was offered a position that my white peers also had but I was informed of my right position by treating that particular situation. In handling that incident, I do not feel othering was used as a homogeneity bias. It is an attempt to maintain and perpetuate domination and subordination. Now I understand that othering not only means exclusion, but it also means epistemic violence of subordination and silencing. I argue I was not offered a solution to the problem I was facing, I was subordinated, discriminated against that white student in a white university and silenced to fuel and perpetuate exclusionary agendas. I argue that women teachers of color are expected to perform subordinate roles. Similarly, I was not expected to work as a leader of my class, rather, I was expected to perform as a person that provides service and remains submissive, invisible, and silent. Leadership roles, like being a teacher, are not expected to be a normal niche for women teachers of color. Neither it was expected from me.

Thinking about the intersectional dynamics between the university and minority population, I feel that the university is a site of power in which a "plurality of relations" recognizes, addresses, and ultimately regulates minority differences (Ferguson, 2012, pp. 6-7). Thus, the university is in a subordinating relationship to hegemonic powers of State and civil society. Developing from this viewpoint, I think higher education is related to national politics as well. Ferguson (2012) says the academy reproduces political economy and "is a primary articulator of state and civil society" (p.11). With this, it can safely be said that higher education functions as the micro testing ground to regulate minority differences and perpetuate power relations of the political economy. I agree with Gutierrez and colleagues, when they say that academic spaces are not neutral racial and gender spaces. Female and male faculty of color have different experiences (Gutiérrez, Niemann, González, & Harris, 2012). This clarifies my position on why I receive poor feedback on the semester evaluations and experience marginalization through the campus environment.

Conclusion

Summarizing my autoethnographic reflections, I want to reinstate my belief that sharing stories has a cathartic effect. It is a healing practice. It allows us to heal our souls by finding similarities in our stories with those who share it. It brings hope for getting well to those that have similar experiences. Sharing experiences is a healing practice. Sharing our stories offer us

and others a space to reflect and go through the traumas of the past. It also offers us an opportunity to learn through other's experiences.

Sharing my experience of teaching at a predominantly white university in the United States changed the way I understood U.S. academia. It has a sordid image for me now. That incident, along with poor semester feedbacks from the last three years, constantly reminds me of my subordinated status as an instructor of color. It tells me that I do not belong here. It nudges me to continue surviving in the subordinating roles. The United States academia is highly stratified, segregated and discriminating. Religion, color, and ethnic origin are the only factors that define your intelligence and dedication as a teacher. I want to say that bouncing forward is not resilience. This may be a wrong interpretation of growth and accommodation for some. I am simply adapting myself to the places I am looking forward to joining as faculty. I wonder if I need to say that new understanding of resilience and bouncing forward is needed in order to make them a catalyst for empowerment and transformation. Tactical survival is adaptation. It is not resilience. I wish Western academia redefines bouncing forward and resilience to include people like me.

Author Note

Madiha Mohsin, Syeda is a 3rd year Ph.D. student in Educational Leadership at Miami University, Ohio. Her interests center on educational philosophy, decolonial practices in qualitative research, cosmopolitan ethics, and social justice education. Madiha's special interest is in writing autobiographical reflections positioning her Muslim identity and Brown body in an ongoing dialogue with multiple and opposing intersections of sociopolitical locations, acknowledging her centrality in the creation of new knowledge, therefore, redefining liberation and social justice.

References

- Adams, T. E., Holman Jones, S., & Ellis, C. (2015). *Autoethnography: Understanding qualitative research*. Oxford University Press.
- Alexandar, B. K., (2021). Critical autoethnography as intersectional praxis: A performative pedagogical interplay on bleeding borders of identity. In R. M. Boylorn & M. P. Orbe (Eds.), *Critical autoethnography: Intersecting cultural identities in everyday life* (2nd ed., pp. 32-44). Routledge. <https://doi.org/10.4324/9780429330544>
- Anzaldua, G. (2007). *Borderlands/ La frontera: The new mestiza* (3rd ed). Aunt Lute Books.
- Bhattacharya, K., & Gillen, N. K. (2016). *Power, race, and higher education: A cross-cultural parallel narrative*. Springer. <https://doi.org/10.1007/978-94-6300-735-1>
- Bilge, S. (2010). Beyond subordination vs. resistance: An intersectional approach to the agency of veiled Muslim women. *Journal of Intercultural Studies*, 31(1), 9–28. <https://doi.org/10.1080/07256860903477662>
- Brons, L. L. (2015). Othering, an analysis. *Transcience, a Journal of Global Studies*, 6(1).
- Bubar, R., Cespedes, K., & Bundy-Fazioli, K. (2016). Intersectionality and social work: Omissions of race, class, and sexuality in graduate school education. *Journal of Social Work Education*, 52(3), 283–296. <https://doi.org/10.1080/10437797.2016.1174636>
- Coronil, F. (1994). Listening to the subaltern: The poetics of neocolonial states. *Poetics Today*, 15(4), 643. <https://doi.org/10.2307/1773104>
- Crenshaw, K.W (1995). Mapping the margins: Intersectionality, identity politics and violence against women of color. In K. W. Crenshaw, N. Gotanda, C. Pellar, et al (eds). *Critical race theory: The key writings that formed the moment* (pp. 357-383). The New Press.
- Didion, J. (2006). *We tell ourselves stories in order to live: Collected nonfiction*. Everyman's library.
- Ellis, C. (2004). *The ethnographic I: A methodological novel about autoethnography*. Rowman Altamira.

- Ellis, C. (2009). *Autoethnography as method*. Oxford University Press.
- Foucault, M. (2019). *Power: the essential works of Michel Foucault 1954-1984*. Penguin.
- Gutiérrez y Muhs, G., Niemann, Y. F., González, C. G., & Harris, A. P. (2012). *Presumed incompetent: The intersections of race and class for women in academia*. Utah State University Press.
- Jones, S. H. (2016). *Handbook of autoethnography*. Routledge.
- Keating, A. (2009). *The Gloria Anzaldúa Reader*. Duke University Press.
- Niemann, Y. F. (1999). The making of a token: A case study of stereotype threat, stigma, racism, and tokenism in Academe. *Frontiers: A Journal of Women Studies*, 20(1), 111. <https://doi.org/10.2307/3346994>
- Rhee, J. E. (2020). *Decolonial Feminist Research: Haunting, Rememory and Mothers*. Routledge.
- Sartre, J. P. (1963). *Search for a Method* (Vol. 464). Vintage.