2021

Crossing the Split in Nepantla: (Un)Successful Attempts

Ethan Trinh
Georgia State University

Crossing the Split in Nepantla: (Un)successful Attempts to Dismantle a TESOL Teacher Candidate in After-Queer Research

Ethan Trinh

Doctoral Student at Middle and Secondary Education Department

Georgia State University, Atlanta, GA, USA

Email: ethan.trinh14@gmail.com

Abstract

This paper neither plans to use the restorative agenda nor provides a sample of representation or voices of a teacher candidate or researcher who identifies themselves as queer. Instead, this paper looks into the researcher's desires and imagining in analyzing a split self to think about how to problematize their thinking and actions, which should go beyond the limits of gender and sexuality or a coded term "L-G-B-T-Q," to disrupt the existing binary of doing queer research. First, the author reviews what *queer* and *after-queer* mean in educational research and how the researchers have queered their work in the education field. Then, the author describes the nepantla concept as a theoretical lens. The autohistoria-teoria, or a personal essay that theorizes, is used as a form of self-critique in this piece. The author concludes by re-examining this paper's central question, *How did a Teaching English to Speakers of Other Languages (TESOL) teacher candidate queer their teaching in a high school in the United States?* and shares critical thoughts of what could be next in after-queer research.

Keywords: autohistoria-teoria, nepantlerx, after-queer research, TESOL, teacher candidate, affective turn, rewriting identities, queering text, LGBTQ, Gloria Anzaldúa

Setting the split

It is 12:54 on a Monday morning. My stomach hurts. My mind runs chaotically. I am binge reading articles to start putting words on paper. However, I failed to do so. I am trying to get out of bed to stretch my cramped leg. I cannot move. My mind is paralyzed. I am done with reading for tonight. I have been wrestling with ideas for a month or so. I have reached a level of anxiety that pushed me to turn off my phone. I have juggled other responsibilities placed on me besides this paper. In addition, I see myself neither being competent in writing in a traditional format of a research paper nor having enough "data" to write about queer topics in the TESOL field. My mind is being caged, punched, and threatened psychologically with fears of being rejected by the so-called "academia." I cannot write anything un-me. The path to de-academize (Trinh, 2019a, 2020a, 2020b, 2020c; Trinh & Merino, 2021; Trinh & Pentón Herrera, 2021; Pentón Herrera & Trinh, 2021) against conventional, standardized, colonial ways is risky, scary, nerve-wracking, and oftentimes lonely.

The light is turned off. I am sitting in the dark to communicate with Gloria Anzaldúa. We are both conversing in the Coatlicue state where "represents the resistance to new knowledge and other psychic states triggered by intense inner struggle, which can entail the juxtaposition and the transmutation of contrary forces, as well as paralysis and depression" (Anzaldúa, 2002, p. 242). Whereas Gloria is trying to overcome the reality of her disease, I am having an anxiety attack. We are communicating at the crossroads of struggles and fears as we explore *conocimiento*, or knowledge. "Why aren't you writing?" asks Gloria Anzaldúa. I pause. I try to avoid answering her question by looking into the dark, but she already knew my situation. She states, "But you have no energy to feed the writing. Like the ghost woman you become a pale shade of your former self, a victim of the internalized ideals you've failed to live up to" (Anzaldúa, 2002, p. 552).

"But, Gloria," I respond, "How am I supposed to write with a heavy heart and full of chaotic thoughts? How am I supposed to write when I am trying to calm my parents after their fight? How am I supposed to write when the water heater is leaking and causing damage to the unit below? More importantly, beyond the physical obstacles, how am I supposed to write to be *me* and break down the boundaries of the liminal space in this paper? I am not an 'expert' in the field."

Gloria responds, "During the Coatlicue phase you thought you'd wandered off the path of conocimiento, but this detour is part of the path. Your bodymindsoul is the hermetic vessel where transformation takes place. The shift must be more than intellectual" (Anzaldúa, 2002, p. 554).

"How can I make that shift which is more than intellectual?" I ask.

"You re-member your experiences in a new arrangement. Your responses to the challenges of daily life also adjust. As you continually interpret your past, you reshape your present. Instead of walking your habitual routes you forge new ones" (Anzaldúa, 2002, p. 556).

Gloria is now gone like a free spirit (Trinh, 2019b); however, she has left me with a burning question that sparks the light in the dark. As Gloria reminds me, I need to come back to discover how to "re-member" the experiences of the past, how to scatter myself and awareness into a new arrangement to walk meditatively (Trinh, 2018, 2020a, 2020b, 2020c; Trinh & Pentón Herrera, 2021). The next question is, What are the past experiences that could be useful in this special issue, in which queer research investigates the *reality*? Which reality do I need to take into consideration? I am excited about this thinking, but am exhausted at the same time. I need to sleep to rest my mind.

In-between the split

It is another day. I am waking up early in the morning. The thoughts of setting a split in my soul, my mind keeps haunting me, even in my dream. I wake up, getting a sip of water, hearing the

noise of a running air conditioner. I try to binge reading again. I am looking for a reason not to give up on writing this paper. Gloria shared with me about her writing purpose, "I write because I am scared of writing but I'm more scared of not writing" (Moraga & Anzaldúa, 1983, p. 167). Thanks to Gloria, I find the motivation to write this paper. By starting an "introduction" in an academic research paper by laying out personal steps of coming to the research focus, I want to expose struggling experiences to put on this paper so that the reader will bear witness to my movement, my paralysis, my unsuccessful attempts to un-standardize academic writing. I am researching a current/future self by tracing their past. By learning from the past, I re-learn and dis-identify my identity in terms of gender, sexuality, writing, teaching, research, among others.

I am taking a deep breath. I see myself writing and thinking in the nepantla space, an in-between space, where it is "the overlapping space between different perceptions and belief systems, you are aware of the changeability of racial, gender, sexual, and other categories rendering the conventional labeling obsolete" (Anzaldúa, 2002, p. 541). As writing in this space, I am "creating a split in-betweenness. This split engenders the ability to control perception" (Anzaldúa, 2002, p. 549). I have become tremendously split in between to understand my past. I am split between two persons now: one is a closeted TESOL teacher candidate navigating to teach at a high school in the deep South in the United States, and the other is a decolonial, feminist and intersectional researcher and doctoral student. Therefore, this paper is written in the nepantla space where I research the past of a queer self to problematize a question, "*How did a TESOL teacher candidate queer their teaching in a high school in the United States?*".

The hardest part of this process is figuring out how to write up the paper. It has taken me days to pause and think about the structure. "You will need to learn how the colonizers write, so you can decolonize its structure," shared my advisor (Trinh, personal communication, November 10,

2020). Therefore, based on a structural way of writing, I will first review what *queer* means in educational research and how researchers have queered their work in the education setting. Then, I describe the theoretical framework and methodology in this paper. Next, I share fragments of the past me (i.e., teacher candidate), followed by an analysis of a current me as a queer researcher. As I have stated in a study about a Vietnamese immigrant family (Trinh, 2020a), there is no fixed result or answer for a specific research question; the result always comes in the form of unruliness, continuity, changeability, and explorability. Therefore, this paper will follow this path of thinking in writing up the result. I conclude this paper by re-examining the central question and sharing my thoughts about what is next in after-queer research. I first turn to the literature review.

Literature review

What is queer in research?

More than two decades ago, Britzman (1995a) reminded us of the definition of queer, which

> does not depend on the identity of the theorist or the one who engages with it. Rather, the queer in Queer Theory anticipates the precariousness of the signified: the limits within its conventions and rules, and the ways in which these various conventions and rules incite subversive performances, citations, and inconveniences (p. 153).

Queer was neither a noun nor a signifier, but it should be seen as a verb to invite actions. Later, Sarah Hunts and Cindy Homes (2015) acknowledged, "Queerness is then less about a way of 'being,' and more about 'doing,' and offers the potential for radical social critique" (p. 156).

Talburt and Steinberg (2000) supported the ideas of the complexity of queerness itself and related queerness in conjunction with identities. They stated, "Although queer would challenge heteronormative orders, the notion of identity, and gay and lesbian identity politics, queer continue

to depend on identity at this particular historical juncture" (p. 3). Therefore, queerness should be viewed with unfixed definitions of identity to explore the nuances and complicatedness of queerness in various contexts, including culture, society, linguistics, and politics.

Later, Talburt and Rasmussen (2010) emphasized that queer projects should not follow the "restorative agenda" (p. 3), which centers on finding agency, diversifying gendered and sexual subjectivities, and new imaginings of doing *better* research. Rather, they proposed after-queer research tendencies that "identify researchers' desires and imaginings related to the proper subjects of queer educational research, its approaches, goals, and possibilities" (p. 4).

As a result, this paper attempts to stay away from the restorative agenda as much as possible. It will not focus on celebrating the "role model" of queer teachers (Lander, 2018) or strategies (Winans, 2006). Instead, this paper investigates the researcher's desires and imagining in analyzing the split self of a queer teacher-researcher to think about the goals of how to problematize their thinking and actions, which should go beyond the limits of gender and sexuality or a coded term "L-G-B-T-Q," aimed toward disrupting the existing binary of doing queer research.

In addition, I want to emphasize that it is not because the research subjects and/or the researcher who identify as queer and/or belong to the LGBTQ+ community make research queer. Instead, its implementation in conducting, thinking, writing, which is manifested in the form of relationality, unfixity, unruliness, and disruptiveness of "straight-ness," of heteronormativity, critically names itself queer. As such, this paper will not promise a categorized, fixed answer for the central question since queer research is always contested and partial (Britzman, 1995a; Haraway, 1988; Kumashiro, 2002; Trinh, forthcoming). Rather, after-queer research will "take time and space less literally and to inquire the implication of spatiotemporal imaginaries" (Talburt & Rasmussen,

2010, p. 11). In the next section, this paper will review the recent literature of queer research in the teacher's identities in the school context following this line of thinking.

Queer research in education

Over the past decade, an increased number of studies have paid attention to queer teachers' lived experiences and identities in research (Ford, 2017; Hayes, 2014; Kumashiro, Baber, Richardson, Ricker-Wilson, & Wong, 2004). Recently, Lange, Duran, and Jackson (2019) have reviewed the last decade's academic scholarship on LGBTQ research. The authors suggested that future researchers should reimagine the education system by centering on knowledge produced by queer and trans people of color in interdisciplinary fields. This review has suggested opening future possibilities to engage different ways of understanding queer epistemologies and queer teachers' lived teaching experiences in research as we come to the intersections of race, gender, and education.

Moreover, Mayo Jr (2020) has claimed that the lived experiences of many queer-identified teachers in schools remain "problematic, uncomfortable, and tension-filled" (p.32), especially under "No Promo Homo" in the six states, including Alabama, Louisiana, Mississippi, Oklahoma, South Carolina, and Texas that prohibit the homosexuality. Mayo Jr (2020) has described how uncomfortable and unsafe these teachers felt when they exposed their queer identities at school and how unstable their career could be when anti-gay curriculum laws (Rosky, 2017) exist in traditional heteronormative schools. However, despite challenges at traditional schools, the six queer teachers in the study, through their reflections of past teaching experiences, continued to spread optimism and advocacy for queer students in schools. Mayo Jr (2020) asked future researchers to continue to look into marginalized queer voices to aim toward building equity in the classrooms.

In a special issue edited by Christian Bracho and Cleveland Hayes (2020), both editors have elaborated a powerful message: "Gay voices without intersectionality is White supremacy," which

explores gay and lesbian teachers' narratives in schools and research. This special issue is a continuation of bringing counter-stories and -narratives that dismantle and challenge normative discourses and assumptions about teaching, learning, and schooling of queer researchers and teachers of color in the United States. At the end of the article, they call on future researchers to continue to listen to the voices of this population in school and research. They state, "If we fail to listen to their stories, we will not only continue to fail in our public schools; the dream of an equal education for all students will remain yet elusive" (Bracho & Hayes, 2020, p. 589).

Even though these studies intersect at an idea where *voices* and *counternarratives* are significant to challenge White supremacy and political repressions, it is critical to think about the restorative agenda that Talburt and Rasmussen (2010) described above. I do not negate the importance of voices and representations of queer teachers, but after-queer research reminds us of "going beyond a 'queer liberalism' that reduces sexualities such as gay or lesbian to a 'mass mediated consumer lifestyle and embattled cultural category' (Eng, Halberstam & Muñoz 2005, p. 1, cited in Talburt & Rasmussen, 2010, p.11). In other words, after-queer research should open the conversations to embrace both queer/non-queer identities to co-interrogate what queer/non-queer really mean and how these identities intersect, overlap, and perhaps crash with each other in various cultures, ethnicities, spaces, languages, among others.

Queer research in TESOL

In this section, I will review queer research studies in the TESOL field and explore if the research has queered itself and the readers as it planned to do so.

The very first research about the queer teachers in TESOL was conducted by Karen Snelbecker (1994). The author examined the following issues: different levels of homophobia in the teachers' workplaces; distraction of homophobic issues affecting teaching and pedagogy; strategies

for the teachers to come out to colleagues and students; and the use of sexuality discussion in teaching, including creating the course content that is inclusive of queer issues. This study encouraged to bring the visibility of queer teachers to research; however, surveyed were collected mostly from White teachers. Therefore, Snelbecker suggested including queer teachers of color in future research. Recommendations were to reform pedagogy and policy in terms of classroom and institutional change to support queer teachers moving forward.

Later, Cynthia Nelson (1999) focused on using the queer theoretical framework into posing critical questions for English as a Second Language (ESL) students. Nelson posed a challenge of finding ways of working and teaching with gay and lesbian self-identified students in the classroom without further marginalizing them. Although this study did not discuss queer teachers' identities, she suggested queer/non-queer teachers should include discussions of sexual identities to support both the instructor and ESL students to inquire, analyze, and discuss different cultural thoughts in teaching and learning practices in ESL classrooms in the future.

Following Nelson's suggestions, Joshua Paiz and a Chinese student Junhan Zhu (2018), made a critical reflection by sharing their own lived queer experiences in eastern China to queering the classroom. Queering teaching, in this paper, "is the act of designing a course so that students engage with and interrogate identities, not just sexual ones, in a critical manner and come to understand how social discourses structure and police those identity options" (p. 566). From this reflection, the authors emphasized the importance of having a reflexive educator utilize queer teaching in the classroom to co-create a positive queered space with students.

Recently, Swearingen (2019) has reviewed 17 studies exploring nonnative-English-speaking teacher candidates' (NNES-TC) language teacher identity (LTI) development in the U.S., Canada, and Australia. Although the review did not explicitly address queer teacher candidates (TCs), it has

revealed the central four points on NNES-TC's teacher preparation programs. One of them was that issues of racism and gender identities have not been connected to LTI development in TESOL research, which could further marginalize NNES-TC.

After reviewing some studies in the field, I applaud that the teachers have attempted to include reflections with queer students and offer strategies and the role model in the classroom; however, this formula, to some extent, cannot address the problem of identification (see more Britzman, 1995a). Knowledge cannot be simply given to the teachers and students in order to change the attitude toward the queer community, but it should be in the form of resistance, according to Britzman, to question the meaning of representation in education. Therefore, this paper attempts to discuss how a queer TESOL teacher candidate uses knowledge as a form of resistance to queer their thinking and hopefully the readers after leaving this space. Further, an increasing number of studies in TESOL have started to do research by/with/for/on queer in-service teachers, but not many particularly looking at queer teacher candidates. Therefore, this paper hopes to contribute to TESOL research in specific and educational research, in general, another way of writing, thinking, doing, researching, and queering the classroom, specifically centering on the teacher candidate's actions and thinking. Next, I describe the theoretical framework in this paper.

Nepantla as a theoretical lens

Nepantla, or in-between space, according to Anzaldúa (2002), is "a major threshold in the extension of consciousness, caught in the remolinos (vortices) of systematic changes across all fields of knowledge. The binaries of colored/white, female/male, mind/body are collapsing" (p. 541). Living in this overlapping space and system, Nepantlerxs[1] who survived and transformed with/in

[1] I use nepantlerx (singular) and nepantlerxs (plural), using "x" instead of "a" or "o," to refer to person/people/entit(ies) in a nepantla state to disrupt gender binaries in Spanish language traditions and encourage gender-neutral linguistic usages moving forward.

the nepantla space witness and experience a significant cultural shift. Gloria explains, "In the transition space of nepantla, you reflect critically, and as you move from one symbol system to another, self-identity becomes your central concern" (p. 548). The self-identity goes beyond the gender binary and personal reflections; it breaks the dichotomy of conventionality and pushes Nepantlerxs into questioning the world by finding the equilibrium between themselves and the world. Those who survived and transformed from this space could see doubles the culture of oneself and another.

As a novice Chicana-feminist writer and researcher who is learning Gloria Anzaldúa's work, I have utilized the nepantla concept in my writing (Trinh, 2020c, 2020d) and in research (Trinh, 2020a; Trinh & Merino, 2021). For example, in a piece where I write about suicidal attempts (Trinh, 2020c), I used the nepantla concept as a survival tool and strategy to continue to live and write about pre-and post-suicide. During the pre-suicidal attempt, I experienced multi-layered oppressions in the United States due to my positionalities as a Vietnamese accented immigrant, queer teacher, and doctoral student of color. I thought about ending this life to end the oppression of power, discrimination, inequity, and internalized homophobia caused by Western and Asian queer community. However, as I was split between multiple realities to see between the cracks of my life, I decided to live to share my story and to continue a justice fight for myself and for other queer Nepantlerxs who might have shared the same experience.

Due to continuous shifting and transforming with/in the nepantla space, I wish to expand my understanding of this space in this paper. I want to critically reflect on a queer self and re-search equilibrium between the inside and outside world, a reality where I am juggling multiple identities, responsibilities, and chaos as I am working, teaching, writing, researching in the United States. Because of this reason, I chose autohistoria-teoria as a method, which I will describe next.

Autohistoria-teoria as a method

Gloria Anzaldúa (2002) describes, "autohistoria is a personal essay that theorizes" (p. 508). Autohistoria-teoria is a form of autobiography that creates new stories to aim toward "healing, self-growth, cultural critique, and individual and collective transformation" (Anzaldúa & Keating, 2015, p. 242). To help the reader understand how this method is used, I will provide examples below.

First, Bhattacharya and Keating (2018) used autohistoria-teoria as a form of autoethnography to share the stories of two scholars/ teachers living in a difficult political time (i.e., before and after President Trump's election). They evocatively shared their own stories by using autohistoria-teoria as "a hybridized creativity and bridge-building that uses life stories to generate innovative insights and theories" (p. 345). They then acknowledged autohistoria-teoria "as deeply excavatory shadow work: delving into dark, painful parts of our memories, trauma, and identities" (p. 345). Second, I (Trinh, 2020b) used autohistoria-teoria as a method to discuss how I used my positionalities and identities to challenge whiteness, power, privilege, racism, and homophobia in an adult TESOL classroom in the United States. I also acknowledge that research self is part of my life and that bringing my life into research is vitally important because research *with/in* self is "an act of research intervention" (p. 625). By exposing and (re)searching my own self, I hope to build a bridge with the Other for collective healing and resistance against power and whiteness moving onwards.

As a result, I will continue to use autohistoria-teoria as a method in this paper. From the beginning, *queering* is viewed as a verb that is more about doing and taking actions for social change. Besides, neither does this paper plan to use the restorative agenda nor provides a sample of representation or voices because these concepts are always in crisis, on the move, and in continuous shifting. As such, this paper is research with/in self to explores how I, as a teacher candidate, queered my teaching practices when I was teaching TESOL students in a high school in the United

States. Then, I will offer a critique of my teaching practices and rethink what queer research means. In other words, this autohistoria-teoria is a form of self-critique written in the nepantla space. The names of the story are pseudonyms. I hope you are ready to enter my story.

Setting the scene

"Diversity Outside, Unity Inside," said the principal, followed by a round of applaud by the auditorium. That was my first day of the practicum. It was on Monday, July 31, 2017. After I and the other two TCs were introduced to the teachers, the principal told the teachers to set high standards for students; they would consider teaching students to meet the standardized tests, especially students in TESOL classes. Moreover, the teachers were asked to build rapport with students and show how teachers genuinely care for students. The meeting ended with a school motto: *Middleton United*, which reminded us that we worked as a team and showed respect to each other. After the speech, I walked to a room to meet my mentor teacher, Mr. Walker, whom I was going to work with during the school year. Mr. Walker came from Alabama and had been a TESOL teacher for 20+ years. On the wall hung the training certificates and "Teacher of the Year" award. Some teachers stopped by the class during our conversation. Everyone said I was in good hands.

After a talk with Mr. Walker, I learned that the school had four one-hour-and-a-half blocks, the second block for planning. We would teach American Literature for 11th graders (the first and third block) and Literature and Composition for 9th graders (the fourth). The students were refugees from Nepal, Burma, Iran, Congo, and Malaysia. I was informed that 90% of the students were struggling readers; therefore, most students were placed in TESOL classrooms and simultaneously took academic subjects. In each block, at least one student was in the IEP (Individualized Education Plan) program. For those who are not familiar with this term, this program is created to assist the students with learning disabilities to close the academic gap between them and their peers. Although

I came to the practicum with a 5-year-plus teaching experience, I was shocked and clumsy and did not know how to teach this population. At that time, I was not ready to expose my sexuality, cultural, and linguistic backgrounds; things were unsettled yet for all of those.

In the first week, among other refugee students, Rihab was a very special student. She was an Iraqi refugee fleeing to America at 17. She was "assessed" and "categorized" as a struggling reader because she did not recognize the word meaning and/or comprehend English; however, she was still placed on studying American literature in the first block. Three weeks later, I learned that she was passed from class to class because she was *not* supposed to fail. My first impression of her was that she was quiet in class. For the first two weeks, I observed her not participating in class discussions; often, she did not go to class for two days but then came back to class with all the homework done correctly. She refused to work on assignments in class. I somehow figured out the reason why later: she had a sibling who could help her with assignments and homework.

Therefore, I decided not to let her bring work home. I stayed late at the library to binge reading and tried to figure out how to teach this special student population. I read the articles in my master's program again and again and decided to try engaged pedagogy, which "emphasizes well-being" (hooks, 1994, p. 15) to support her and other students in the class discussion. As hooks (1994) contends, "Engaged pedagogy means that teachers must be actively committed to a process of self-actualization that promotes their well-being if they are to teach in a manner that empowers students" (p. 15). I wanted to figure out how to use engaged pedagogy to connect students' knowledge from the book with the reality outside the classroom space. In order to do so, I needed to start with myself to find a way to empower students.

Strategies that might work

In the fourth week, we were working on the reading passage about the Origin Myths titled "Apache Creator Myth." I was working with Rihab and the other two students in a small group. I junked down each passage and wanted to make sure that three of them comprehended the text before moving on. I started the passage by asking them to tell me the origin myth in their own countries. No one spoke out. I asked Rihab if she knew any stories in the Quran. I purposefully stuttered the word "Quran" and signaled her that I needed help to speak out the word correctly. She immediately helped me out with the pronunciation. I told her that I knew something about the Quran's values, and I wondered if she could tell the group about what she knew. She nodded and told us about her cultural story through her religious knowledge and lens.

Then, I turned to the next student Yashu if he would like to share with the group about his Nepalese culture. I told Yashu that I traveled to Nepal, and Nepalese people taught me their languages, too. His eyes were sparkling; he was excited to tell the group about his country's myths. He used as many English words as possible to describe the story. Then, a student with hearing impairments, Yusuf, joined our discussion. He first signed, and thanks to another teacher-interpreter, we could discuss the content with one another smoothly. They were excited to tell more, but I told them we would learn more about other cultures if we shifted our discussion to the reading. The students' cultural values, religious beliefs, and even non-verbal languages were significant assets in this discussion. We were not aware that the bell was ringing, signaling the discussion came to an end. Each of them told me that they would come to class tomorrow. Rihab stayed a little longer and personally thanked me for making a good lesson and that she had learned a lot. I responded to her that I had learned a lot from her and other students, too.

I stayed late after the class had ended to write a reflection in my journal. I wrote,

> In order to make connections, as teachers, we have to understand the question, *Who we are*, and guide students to think with the question, *Who they are*. That is the moment when both the teacher and students start to draw the connection in building the rapport. Students will learn best when they know the teacher wholeheartedly care for them. They will then have the motivation to work for their drives. These students were the motivation for us to go to school every day (Trinh, personal communication, September 18, 2017).

Ramadan, tears, and promises

That was September 22, 2017, the date that remains unforgettable in my teaching life. I worked with Rihab one on one that day. As I was informed earlier in the previous week, I would spend time supporting Rihab on the first block. Therefore, I spent my weekend at the library looking for a book that would resonate and empower her to learn. That was why I chose "Under the Ramadan Moon" by Sylvia Whitman. I chose this book because I believed Rihab could relate her personal and cultural background in/to it.

To start the conversation, I asked Rihab what she saw on the cover of the book. She laughed and pointed to the picture where a little girl was standing. She told me that it was her. She saw a woman wearing a hijab. I tried to mimic the word Ramadan; Rihab burst into laughter. Then, I asked her what else she saw. She saw a man and then got stuck with the word because of a lack of vocabulary. I prompted, "Can we have two wives or two husbands in a house?". Rihab laughed, "No, teacher!" but immediately told me that the cover of the book reminded her of memories in Iraq, her home country. I was excited to follow her lead, "What was the role of women in Iraq?". She smiled and said, "Cooking." Then she told me how her father did not allow her to go to school in Iraq because her father thought going to school was dangerous for her due to political reasons. She then shifted her thinking and tried to use the words she knew to tell me that her uncle and

cousin were killed by ISIS, a terrorist organization, the day before. "He was gone; my uncle was gone, teacher!" she shared. She told me that she did not know why everyone hated her community. "We are not ISIS," she hiccupped.

Then, her tears were racing down her cheeks. She cried. In front of me.

I kept silent.

'He hated us, Muslim people!". Her tears kept falling. I just let her cry. I let her emotion flow. I paused for a second. Then, I told her that she and her classmates were the reason why we (teachers) were there. We wanted to educate students to think critically about the societal position and stand against the hatred that she and other refugees had been facing, including stereotypes, racism, xenophobia, and other discriminatory actions in the United States. I told her that was the reason why she was there with the teachers and me to learn how to read to make her dream come true. It was her time to learn, and she should not be staying home for cooking only.

Rihab stopped crying. She felt much better after the conversation. The brightest smile came back on her face. "No one had ever told me about this, teacher!" shared she. "You always have our back, Rihab!" I responded. I tried to encourage her that she and the other students in this school were people who would make this country great and connected. I told her to go to the restroom to wash her face, and then she would come back to discover what was next in the book. We continued to learn some words before the bell rang. I asked Rihab if she was excited to come back to school the next day because I noticed she was absent a few times; she immediately promised me, "Yes, of course, teacher. I will. Thank you!" She left the classroom; I was blissful and ecstatic for what I did on that day and was committed to carrying on this responsibility of educating these students about social justice after that day. My heart was dancing happily; I knew it would be a long way of teaching students with social justice perspectives, but I was so ready for it.

Is this a queer pedagogy or a research paper?

I am coming back to self-identity while writing in the nepantla space. I have traced memories of the past self as a teacher candidate to share teaching practices and pedagogy. Could it be considered as "data" in this research? As Denzin and Flick (2019) argued, "As critical scholars, we need to find new ways of better connecting persons and their personal troubles with social justice methodologies" (p. 1). The authors urged the researcher to unpack data to avoid skeptics in writing up the research report. Therefore, the skeptics might arise until this point, "I do not see any gay characters in this storytelling; I do not even see you are coming out or even use sexuality to include any gay characters into the curriculum, so how is this story about queers? Is this a queering pedagogy? Is this queer research?" Let me try to unpack these skeptics slowly.

Affective turn, queer identity, and rewriting identities

Affective turn

To begin with, I used knowledge as "a form of resistance" in queer pedagogy (Britzman, 1995a, p. 159). As I stated, queer is a verb that is about radical social change, not only for people who identity as queer or coded term "LGBTQ" but also for non-queers who want to challenge the heteronormative school system. In this case, I (as a closeted queer teacher) and my refugee students were coming together for lessons that we were proud of in terms of cultural values and identities. For example, when I learned that my refugee students needed assistance and support, I chose to look through my fear and anxiety situated within me, a novice teacher candidate and a queer immigrant, to figure out how to teach students to think critically about the real world's situations and to explore how to take actions with my refugee students in the K-12 school system beyond the classroom space.

Later, I learned that I used "affective turn" (Cvetkovich, 2003, 2012) in teaching. According to Ann Cvetkovich (2003), "[Affective] focus on trauma serves as a point of entry into a vast archive of feelings, the many forms of love, rage, intimacy, grief, shame, and more that are part of the vibrancy of queer cultures" (p. 7). Later, she posits, the affective turn not only relates to the objectivity of doing research but also guides the researchers to find a different way of critique. Reflecting on my pedagogy I used back then, I was provoked to look at affective as an entry point to start the discussions with students who were passed from class to class in the K-12 school system in the United States. My identity and positionality were connected and inspired by turning the negative facts (i.e., the students were struggling readers, they could not speak English well, they needed to be placed into IEP program, etc.) into the discourse where our emotions, feeling, compassions, sympathy, empathy within and among each other were enacted. Because of their courageousness of sharing and exposing their vulnerabilities and knowledge, the students overcame the definitions of the school system (i.e., struggling readers, English learners, etc.) to express themselves confidently, either with home languages, with limited English vocabularies at that time, or with sign languages.

As I was reflecting on my queer pedagogy (if I might use the word "queer pedagogy" up to this point), I was attempting to "bring forward potential" (Anzaldúa, 2002, p. 556) of the students' backgrounds to get them involved in a discussion and bring them joy and hope even though when they were suffering from traumas and other atrocities outside of the classroom. The negativity, the depression, trauma, and despair had become the place for building a trusting community and classroom space where political actions (Cvetkovich, 2012) and ideas were enacted with students, despite the so-called "low English proficiency levels" applied and labeled on them in the school system. As thinking, listening, and co-learning with them in the classroom space, my students had queered my perspectives, helping me see through and see doubles the ideas that I had never known before (i.e., racism) as I was a new immigrant student-teacher at that time. Through engaged

pedagogy and continuous reflections, I questioned issues of race and racism that I bore witness in a classroom as I discussed with my students, in general, and with Rihab, in particular, and attempted to explore a different way to support students to think critically about the racial and linguistic issues, which motivated them to continue their education as much as I could back then.

As I was reflecting on my story back then, I had learned that the issues of race and racism, gender, and sexualities were barely discussed in our discussion with other teacher candidates in the master's program. I took courage and pointed out the issues I faced during my practicum and wrote,

> Currently, there are so many controversial topics that catch people's attention to discuss and (re)think. Let's take an example: racism. I am teaching Sheltered ESOL 10th and 11 grades, where most students are refugees. They flee from their home country to American because of their civil wars or other unstable political issues. When there is a bill that bans people from Muslim countries, in which most of my students come from there, as a teacher, what I can relate to the content is to teach them to think about their situations and predict the ways to handle the unexpected situations. I think we live in a democratic society where citizens deserve basic human rights to defend and protect themselves in front of extreme critics. As a result, I try to convey this message to my students through questions and scenarios to protect themselves when I am not there with them. Again, the protection should be demonstrated peacefully and intellectually in all situations (Trinh, personal communication, September 21, 2017).

As a novice teacher candidate at that time and as a queer Nepantlerx immigrant student-teacher myself, I begin to see race "as an experience of reality" (Anzaldúa, 2002, p. 549), through the students' struggles. Therefore, I purposefully chose to discuss this invisible topic (Motha, 2014) with my students, aimed toward building political and pedagogical change in TESOL classrooms.

Queer identities & Rewriting identities

In this paper, I have tried my best to stay away from the restorative agenda. Neither did I look for agency, diversified gendered and sexual subjectivities, nor I tried to build a heroic teacher candidate or to embed the term "sexuality" in queer pedagogy. The purpose of this paper is to understand how and where I learn to transform the small 'I' into the total queer Self as writing and thinking the nepantla space (Vivancos Pérez, 2013). As writing to expose a queer self in the nepantla space, I am learning to see the cracks in between my own self. The cracks are the split in in-between a self, in-between the past and the present (and perhaps traveling to the future). Seeing the cracks in between my own self has helped me connect with collective selves (i.e., my students), leading me to decolonize Western-based queer research. As Smith (1999) reminds us, decolonization does not mean that we totally reject Western-based research, but it means to "center our concerns and world views and then coming to know and understand theory and research from our own perspectives and from our own purposes" (Smith, 1999, p. 39). Thus, my perspectives have been split and shattered into pieces, and have come together again to understand my true self as a queer teacher-researcher.

Further, this paper looks for connection and relationality between my queer self and the other queer teacher candidates and/or teachers in TESOL. As Talburt and Steinberg (2000) assert,

> Queer theory and research are not about allowing us to see how sexuality "fits in" with our work as teachers or researchers but rather, they are about helping us to understand how queer things happen in our work and our relations to others (p. 9).

As a result, to relate my (queer) work with other (queer) teachers and researchers, I shared parts of my teaching story so that you all can see my nepantla perspective and the purposes behind that. As a Nepantlerx teacher, writer, and researcher, I exposed my struggles and chaos in thinking, writing, teaching to "rewrite identities" (Anzaldúa & Keating, 2015, p. 82) to challenge the normativity in

teaching, writing, and research. I believe identities have to reposition themselves first and move away from the certain labels in a research agenda to expose and explore "the disagreement, the embarrassment, the unsaid, and the odd moments of uncertainty in contexts overburdened with certain imperatives" (Britzman, 1995b, p. 231). As identities could reposition themselves, they could be rewritten. If we continue to feel safe and comfortable with fixed and stable meanings and concepts, especially the meanings and concepts fixed by monoculture and/or Western-based knowledge, the rewriting part will continue to fall into a vicious cycle, which is a dangerous thing that could reiterate, perpetuate, and reify the power and privilege of doing research in a colonial way.

Crossing the split in after-queer research

One of the last points that I want to make in this research paper is how the split in between is important in this paper specifically and in after-queer research generally. First, from the beginning, I chose an unstandardized way to share this story. I chose to stay in the nepantla state to write, think, and (if I am successful) do research. As Anzaldúa (2002) reiterates to those who are in nepantla space, "Craving change, you yearn to open yourself and honor the space/time between transition" (p. 549). When I started to examine my thoughts and figured out how to write up this research, I cut myself into two parts: a closeted teacher candidate and a queer researcher. However, apparently, there was no split at all. As Karen Barad (2014), who studies quantum physics and queerness in science, introduces the concept of "intra-actions" and explains, "There is no moving beyond, no leaving the 'old' behind. There is no absolute boundary between here-now and there-then. There is nothing that is new; there is nothing that is not new" (p. 168). Such perspective reinforces me to rethink and question research subjects, research formula and templates, data, methodologies, and other fixed and stable bullet points in writing up academic research.

From Barad's perspective, all paradoxes, differences, and items are moving within a subject, within a self; there has never been a boundary or separation. However, to see our self in the past (and the future), we "put oneself at risk, to risk oneself (which is never one or self), to open oneself up to indeterminacy in moving towards what is to-come" (Barad, 2014, p. 183). Likewise, Anzaldúa and Keating (2015) emphasize the nepantla concept where "we are both subject and object, self and other, haves and have-nots, conqueror and conquered, oppressor and oppressed" (p. 79). Those who live in nepantla, las nepantlerxs, can "trouble the nos/otras division, questioning the subject's privilege, confronting our own personal desconocimientos, and challenging the other's marginal status" (Anzaldúa & Keating, 2015, p. 82). Further, Talburt and Rasmussen (2010) asked important questions in after-queer research, "How are we changing the way we imagine ourselves, and how we might imagine ourselves differently in the future?" (p. 2). Therefore, as standing in front of the threshold of ideas and ideologies, I gave myself a moment of silence to think and write slowly what "crossing the split in after-queer research" means. For me, crossing the split and seeing in between in after-queer research need to come back from the self within, in which the personal risk has to be taken, the unsaid has to be courageously spoken, the normativity and the norms have to be critically re-questioned and re-made so that future research can imagine itself differently. What I have been doing in this paper is just a work that follows from the ancestors and scholars who have been there before me so that they can give me guidance, thinking, and have supported me to build a bridge of conocimiento between them and me, between the readers and me, between my refugee students and me, so that we all can come closer to see doubles of each other in the nepantla state.

What might be next?

The word "research" has set a high bar for us to reach, especially for those who are like me: non-native English speaker, TESOL teacher, and genderqueer doctoral student of color who is

struggling to find peace and balance in the so-called "academic research." Linda Smith (1999) admits, "The word [research] itself is probably one of the dirtiest words in the indigenous world vocabulary" (p. 1). Likewise, Denzin and Lincoln (2000) acknowledge that protocol and procedures in research, including interview, observation, among others, "serves as a metaphor for colonial knowledge, for power, and for truth" (p. 1). Therefore, what should I (and other researchers who claim to do queer work) need to do to follow this line of thought in after-queer research? Talburt and Rasmussen (2010) suggest,

> After-queer research has much to say about the production of the social and the social production of institutions; relations between citizenship, nation, pedagogy, and identity; and how young people are positioned by and position themselves in relation to institutions, social imaginaries, everyday public pedagogies, and popular culture (p. 2).

As a result, we need to continue defining what "the reality" means and its relationship among other factors that Talburt and Rasmussen have stated as we are examining "everyday public pedagogies" in both queer and non-queer research. After-queer research is unfixity, unruliness, full of promises and imaginaries. Importantly, as we follow this after-research work, we need to closely examine the relationship between "reality" and "identity." As Anzaldúa and Keating (2015) remind us, "If reality is made up, then so, too, is identity. The imagination's shapeshifting power (what I call la naguala) enables you to shift identity" (p. 189). If so, both reality and identity need to be continuously redefined and re-contextualized because "identity is always in process, in nepantla (between who we were yesterday and are yet to be tomorrow) (Anzaldúa & Keating, 2015, p. 186). Therefore, I propose to examine reality, identities, and its relation with/in nepantla, or in-between space, to explore what is hidden and unspoken in binaries and dichotomies. The split in between in this paper or my suicidal attempt's piece (Trinh, 2020c) could be useful to exemplify how the reality is cracked

in between to see multiple realities; for Nepantlerxs experienced multiple identities and do not rest in a fixed, physical, and stable state/space in a long time, but we are all moving, thinking, shifting, transforming simultaneously to survive in various contexts (Trinh & Merino, 2021).

As I am about to close this paper, I would suggest two small things for future after-queer research. First, I would suggest how queer/non-queer teacher candidates can "do research" by their own. I will not propose strategies that work in classrooms. To be honest, I am not good at that; I am very clumsy at that. Instead, I propose you, current and future teacher candidates, to write—write to expose your fear, your joy, your happiness, your frustration, your anger, your rage. Use your emotion, feeling, and affect as a strategy for yourself to survive and grow during the teaching practicum. As Anzaldúa (2002) asserts, living and facing desperation could be a strategic tool for us to survive. Therefore, facing your emotions and fear and writing about it could be a helpful tool for you to survive and learn during the practicum.

From what I have shared in this paper, I wrote about the past self of a closeted teacher candidate. This past self is part of an important identity that needs to be re-listened, revoked, and revived. From acknowledging the existence and being of the past self as an identity, we can see through and see doubles of our own selves, actions, and decisions to plan and take actions for the present and future. The act of writing up this paper does not stop at a point where the mere meaning of a message, a lesson learned, a story is conveyed. Rather, it is an act of facing fears and being critical in the darkest moments of a self to rethink and critique those moments later. Britzman (1995b) states, "Time became a discursive site of struggle" (p. 233). Therefore, writing about the time of struggles, emotions, and affects could be a transformative experience where you reconcile the past self to communicate, to critique, to un-/re-learn, to dis-member for re-member what you have done. Most importantly, I would ask you to write in the nepantla space because nepantla is a

new home for us, for those who are standing in front of the chaotic and messy thoughts. As I wrote somewhere (Trinh & Merino, 2020), the Nepantla state is not a hurdle to overcome, but if it is overcome it never stops existing, but those who come out of these struggles will witness "strong will, determination, perseverance, and faith during and after this state" (p. 156).

The second suggestion is to continue to explore the question of un-fixed identities in queer pedagogy and queer research in the interdisciplinary educational field. As Talburt and Steinberg (2000) asked, "If neither curriculum nor student nor teacher bodies can be fixed by identities or standards, what would it mean to unfix knowledges in a pedagogy that does not assume its subjects beforehand?" (pp. 8-9). Therefore, I suggest we think of how to challenge and explore alternative ways to conduct queer research that limits or excludes sexuality factors or turn the terms "gender and sexuality" upside down and play/write/think/do within them. I suggest thinking in different ways where the text itself can queer the thinking and do justice to the readers. From the critical queering text, the reader will be able to respond and take actions for themselves and for/with other marginalized (queer) populations (Barad, 2014; Britzman, 1995a; Kumashiro, 2002). Finally, we need to ask ourselves, "How can we start to learn how to critique queer standards and queer dichotomies in research to learn how to un-/re-queer ourselves and other researchers?" These are some of the questions that research should ask itself to guide future researchers to do this after-queer work moving onwards.

Acknowledgement: Thank you for two anonymous reviewers of this paper and thank you, Luis Javier Pentón Herrera, for your very first review and proofreading of this paper.

References

Anzaldúa, G. (2002). Now let us shift...the path of conocimiento..inner work, public acts. In G. Anzaldúa & A. Keating (Eds.), *This bridge we call home: Radical visions for transformations* (pp. 540-578). New York, NY: Routledge.

Anzaldúa, G., & Keating, A. (2015). *Light in the dark = Luz en lo oscuro: Rewriting identity, spirituality, reality*. Durham, NC: Duke University Press.

Arfuso, C. N. (2020). *Illuminations: An Autohistoria-teoría of the Cuban-American experience healing trauma through mothering and breastfeeding.* (Unpublished dissertation). California Institute of Integral Studies, Ann Arbor. (27961906)

Barad, K. (2014). Diffracting diffraction: Cutting together-apart. *Parallax, 20*(3), 168-187. doi:10.1080/13534645.2014.927623

Bhattacharya, K. (2020). Autohistoria-teoría: Merging self, culture, community, spirit, and theory. *Journal of Autoethnography, 1*(2), 198-202. doi:10.1525/joae.2020.1.2.198

Bracho, C. A., & Hayes, C. (2020). Gay voices without intersectionality is White supremacy: Narratives of gay and lesbian teachers of color on teaching and learning. *International Journal of Qualitative Studies in Education, 33*(6), 583-592. doi:10.1080/09518398.2020.1751897

Britzman, D. (1995a). Is there a queer pedagogy? Or, stop reading straight. *Educational Theory, 45*(2), 151-165.

Britzman, D. (1995b). "The question of belief": Writing poststructural ethnography. *International Journal of Qualitative Studies in Education, 8*(3), 229-238. doi:10.1080/0951839950080302

Colchado, L. (2020). *Making face, making soul, making space for Chicanas' traumatic narratives: Autohistoria-teoría as method and genre.* (Unpublished thesis). Texas State University, San Marcos, Texas, Retrieved from https://digital.library.txstate.edu/handle/10877/9900

Cvetkovich, A. (2003). *An archive of feelings : Trauma, sexuality, and lesbian public cultures*. Durham, NC: Duke University Press.

Cvetkovich, A. (2012). *Depression : A public feeling*. Durham, NC: Duke University Press.

Denzin, N. K., & Flick, U. (2019). The death of data in neoliberal times. *Qualitative Inquiry, 25*(8), 721-724. doi:10.1177/1077800419847501

Denzin, N. K., & Lincoln, Y. S. (2000). *Handbook of qualitative research* (2nd ed.). Los Angeles, CA: Sage.

Ford, J. C. (2017). "Very simple. I just don't lie": The role of honesty in Black lesbian K-12 teachers' experiences in the U.S. Southeast. *Journal of Lesbian Studies, 21*(4), 391-406. doi:10.1080/10894160.2016.1165041

Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies, 14*(3), 575-599. doi:10.2307/3178066

Hayes, C. (2014). We teach too: What are the lived experiences and pedagogical practices of gay men of color teachers? *2014, 3*(2), 25. doi:10.4471/mcs.2014.48

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

Hunt, S., & Holmes, C. (2015). Everyday decolonization: Living a decolonizing queer politics. *Journal of Lesbian Studies, 19*(2), 154-172. doi:10.1080/10894160.2015.970975

Kasun, S. G., Trinh, E., & Caldwell, B. (2019). Decolonizing identities of teachers of color through study abroad: Dreaming beyond assumptions, toward embracing transnational ways of knowing. In D. Martin & E. Smolcic (Eds.), *Redefining Teaching Competence through Immersive Program* (pp. 207-233). United Kingdom, UK: Palgrave Macmillan

Kumashiro, K. (2002). *Troubling education: 'Queer' activism and anti-oppressive pedagogy*. New York, NY: Routledge.

Kumashiro, K., Baber, S. A., Richardson, E., Ricker-Wilson, C., & Wong, P. L. (2004). Preparing teachers for anti-oppressive education: International movements. *Teaching Education, 15*(3), 257-275. doi:10.1080/1047621042000257199

Lander, R. (2018). Queer English language teacher identity: A narrative exploration in Colombia. *Profile: Issues in Teachers' Professional Development, 20*(1), 89-101. doi:10.15446/profile.v20n1.63658

Lange, A., Duran, A., & Jackson, R. (2019). The State of LGBT and queer research in higher education revisited: Current academic houses and future possibilities. *Journal of College Student Development, 60*(5), 511-526.

Mayo Jr, J. B. (2020). Queer teacher to queer teacher: Reflections, questions, and hopes from current and aspiring educators. *Teaching Education, 31*(1), 32-44. doi:10.1080/10476210.2019.1709813

Moraga, C., & Anzaldúa, G. (1983). *This bridge called my back: Writings by radical women of color*. New York: Kitchen Table, Women of Color Press.

Motha, S. (2014). *Race, empire, and English language teaching: Creating responsible and ethical anti-racist practice*. New York, NY: Teachers College Press.

Nelson, C. (1999). Sexual identities in ESL: Queer theory and classroom inquiry. *TESOL Quarterly, 33*(3), 371-391. doi:10.2307/3587670

Paiz, J. M., & Zhu, J. (2018). Queering the classroom: A teacher's action and a student's response. *TESOL Journal, 9*(3), 565-568. doi:10.1002/tesj.371

Pentón Herrera, L. J. & Trinh, E. (2021). *Critical Storytelling: Multilingual immigrants in the United States*. Brill/Sense. https://doi.org/10.1163/9789004446182

Rosky, C. (2017). Anti-gay curriculum laws. *Columbia Law Review, 117*(6), 1461-1541.

Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London, England: Zed Books.

Snelbecker, K. A. (1994). *Speaking out: A survey of lesbian, gay, and bisexual teachers of ESOL in the U.S.* (Master's). School for International Training, Brattleboro, Vermont. Retrieved from https://eric.ed.gov/?id=ED375680 Available from EBSCOhost ERIC database.

Swearingen, A. J. (2019). Nonnative-English-speaking teacher candidates' language teacher identity development in graduate TESOL preparation programs: A review of the literature. *TESOL Journal, 10*(4), 1-15. doi:10.1002/tesj.494

Talburt, S., & Rasmussen, M. L. (2010). 'After-queer' tendencies in queer research. *International Journal of Qualitative Studies in Education, 23*(1), 1-14. doi:10.1080/09518390903447184

Talburt, S., & Steinberg, S. R. (2000). *Thinking queer: Sexuality, culture, and education.* New York, NY: Peter Lang.

Trinh, E. (2018). How hugging mom teaches me the meaning of love and perhaps beyond. *Journal of Faith, Education, and Community, 2*(1), 1-14.

Trinh, E. (2019a). From creative writing to a self's liberation: A Monologue of a struggling writer. *Journal of Southeast Asian American Education and Advancement, 1*(14), 1-15. doi:https://doi.org/10.1080/10409289.2018.1440843

Trinh, E. (2019b). To you, Gloria E. Anzaldúa. *Society for the Study of Gloria Anzaldua Newsletter,* 6.

Trinh, E. (2020a). Photovoice of a Vietnamese immigrant family: Untold partial stories behind the pictures. *Genealogy, 4*(3), 1-16. https://doi.org/10.3390/genealogy4030067

Trinh, E. (2020b). "Still you resist": An autohistoria-teoria of a Vietnamese queer teacher to meditate, teach, and love in the Coatlicue state. *International Journal of Qualitative Studies in Education, 33*(6), 621-633. https://doi.org/10.1080/09518398.2020.1747662

Trinh, E. (2020c). Suicide and Nepantla: Writing in in-between space to crave policy change. *LGBTQ Policy Journal 10*, 31-37.

Trinh, E. (2020d). Too Nepantlera to write: Building an inclusive tribalism for all. *Camino Real Estudios de las Hispanidades Norteamericanas, 12*(15), 213-222.

Trinh, E. (forthcoming). Supporting queer SLIFE youth: Initial queer considerations. In L. J. Pentón Herrera (Ed.), *English and students with limited or interrupted formal education: Global perspectives on teacher preparation and classroom practices*. Springer.

Trinh, E., & Merino, L. (2021). Bridge building through a duoethnography: Stories of Nepantleras in a land of liberation. In B. Yazan, R. Jain, & C. Canagarajah (Eds.), *Autoethnographies in ELT: Transnational Identities, Pedagogies, and Practices* (pp. 146-160). New York, NY: Routlege.

Trinh, E., & Pentón Herrera, L. J. (2021). Writing as an art of rebellion: Scholars of color using literacy to find spaces of identity and belonging in academia. In J. Sablan & J. Van Galen (Eds.), *Amplified voices, intersecting identities: First-generation PhDs navigating institutional power.* (Vol. 2, pp. 25-34). Boston, MA: Sense Publisher.

Vivancos Pérez, R. F. (2013). *Radical chicana poetics*: New York, NY: Palgrave Macmillan.

Winans, A. E. (2006). Queering pedagogy in the English classroom: Engaging with the places where thinking stops. *Pedagogy, 6*(1), 103-122. Retrieved from https://muse.jhu.edu/article/192536