**On overcoming imposter syndrome: A joint autoethnographic account of two young women in academia.**


## Abstract

Imposter syndrome has been well documented in the academy, ranging from research studying the incidence and impact of the phenomenon, to a focus on imposter syndrome as related to doctoral students, and teaching evaluations. To our knowledge, this chapter reports on the first study to use a joint autoethnographic approach to explore the lived experiences of imposter syndrome, and specifically of 'unbecoming' imposters, for two young women in academia in the United Kingdom. Adopting an intersectional lens (age and gender), we include excerpts from personal research diaries recorded between January 2019-December 2020, reflecting on our lived experiences of overcoming feelings of being imposters. Through our narrative presented in this chapter, we have developed a collective understanding of how both gender and age are shaped by, and shape, structures, systems and practices in academia. This chapter makes the following key contributions to existing literature. First, it contributes to existing work on imposter syndrome and women in academia with a focus on intersectionality. This intersectional lens enables understanding of the complexities of how we, as young women, are positioned, and position ourselves, within academia. We argue that, as well as offering a more nuanced approach than the exploration of our gendered identities alone, intersectionality offers a way of explaining the complexity of our lived experiences. Second, with this chapter we promote the under-utilized method of a joint autoethnography and argue for its usefulness as a multivocal and reflexive methodological approach.



**Key words:** Age; Higher Education; Gender; Imposter syndrome; Intersectionality; Joint autoethnography; Lived experience; United Kingdom; Women in academia

## Introduction

This chapter adopts an intersectional lens – focusing on the intersection of age and gender - to present a joint autoethnographic account of two young women lecturers at different Higher Education Institutions (HEIs) in the United Kingdom (UK). Herein, we, twin sisters, build on previous autoethnographic publications written whilst employed in our first lecturing positions (information removed for blind peer review). Now employed as a Reader and a Senior Lecturer, we reflect on excerpts from personal research diaries recorded between January 2019-December 2020, considering strategies for overcoming feelings of being imposters.

This chapter contributes a nuanced account to existing work on imposter syndrome and women in academia using the lens of intersectionality and the methodological approach of joint autoethnography. Many autoethnographies in academia are narratives of struggle. For instance, Wright (2016) positions herself as an accidental academic, focussing on working-class cultural and economic barriers. The author, reflecting on the unplanned nature of her journey to becoming a scholar, calls for educators to encourage more deliberate academic pursuits for those belonging to lower socioeconomic groups. Hanken (2019) offers an autoethnographic account of moving from a Finnish-speaking business school to a Swedish-speaking one in Helsinki, Finland. The author tells of the sense of guilt he felt as a Finnish speaker who works in English, for not contributing in Swedish, and enacting an identity of an outsider in his community. Much less often seen in the literature are joint autoethnographies. For an exception we refer the reader to Anderson, Goodall and Traher's (2020, p. 393) collaborative autoethnography of academia, which they term a "powerful conversation". Through this process the authors "challenged generalisations, explored emotions and illuminated further [their] complex identities as women in academia" (Anderson, Goodall and Traher, 2020, p. 393). Likewise, through this chapter we argue for the usefulness of joint autoethnography as a multivocal and reflexive methodological approach.

This chapter is structured as follows. First, we provide a position statement. We then review existing literature on imposter syndrome in HE. After, we present key debates in the literature concerned with women in academia, with an emphasis on what adopting an intersectional approach can bring to these debates. Then, we detail the methodological approach adopted in this paper: joint autoethnography. Following this, we discuss key themes identified through our analysis: practical and purposeful solutions; and changing life circumstances: putting things into perspective. We conclude with recommendations for practice, or more specifically institutional change, and recommendations for future research to further understandings of the gendered and aged experiences of academic women, beyond the experiences we present herein.

## Position statement

We both began our PhDs in 2012, submitting and being conferred in 2015. Having completed our PhDs we moved into temporary research roles. Within one year of working in these roles, we secured lecturing posts in 2016 (information removed for blind peer review). [information removed for blind peer review]. At the time of writing this chapter, we are 31 years old. However, we reflect on our field diaries recorded when we were 29-30 years of age. Certainly, in the UK HE system we are considered young for a tenured Reader and Senior Lecturer.

## Imposter syndrome in higher education

'Imposter syndrome', coined in 1978 by Clance and Imes (1978), refers to a psychological phenomenon characterised by intense feelings of intellectual fraudulence. Imposter syndrome suggests that you believe your success was down to luck and soon your lack of ability will be

exposed as underserving of your position (Kauati, n.d.). Pressures of perfectionism; increasing social comparisons; and a fear of failure are suggested to contribute to imposter syndrome (Sakulku, 2011). Imposter syndrome has been well documented in the academy, ranging from research studying the incidence and impact of the phenomenon (Hutchins & Rainbolt, 2017), to a focus on imposter syndrome as related to doctoral students (Craddock et al., 2011); and teaching evaluations (Brems et al., 1994).

For the individual who experiences it, imposter syndrome can be debilitating. It can have wide-reaching career implications. Laux (2018) reports on flawed perceptions of the promotion process and implications of this for women academics experiencing imposter syndrome. Further, Robertson (2017) tells how the anxiety and stress provoked by imposter syndrome can lead people to give up their academic careers. Imposter syndrome can have wider implications beyond the workplace, including sleep disruption (removed from anonmity, 2020).

Whilst some literature has focussed on documenting the experiences of imposter syndrome (e.g. removed for anonymity, 2020), or determining what triggers imposter syndrome (Hutchins & Rainbolt, 2017), other literature has focussed on detailing the overcoming of imposter syndrome. Presenting a critical autoethnography, Edwards (2019) gives voice to her intersectional lived experiences as a young, Black woman in the predominately middle-aged, White, male academy. Edwards (2019, p. 18) explores how she overcame imposter syndrome and stereotype threat by reconceptualising the definition of a scholar to both ‘survive and thrive’ in the academy. Martinez and Forrey (2019) discuss how new librarians rarely feel fully prepared for academic library instruction. Tracking their first year as new instruction librarians, the authors illuminate how imposter syndrome impacts library instruction and provide suggestions for what academic libraries can do to mitigate feelings of fraudulence among their employees. In a discussion of ‘dealing’ with imposter

syndrome, Robertson (2017) provides a practical guide to overcoming imposter syndrome for ourselves and our colleagues: have empathy (as a manager) and appreciation; promote self-awareness and introspection; seek accurate feedback on your performance; mentor or peer with whom you identify; and have understanding of imposter syndrome.

Such literature focussed on sharing experiences of overcoming imposter syndrome is important as there may be strategies identified that other academics working in HEIs can implement or adapt. It is to this specific body of literature concerned with imposter syndrome that this chapter contributes, with an emphasis on the experiences of two women in academia.

**Women in academia**

Patriarchy and hegemonic forms of masculinity are privileged in academia. Scholars (e.g. Howe-Walsh & Turnball, 2016; Nielsen, 2016) highlight a gendered dimension to the commodification of academia, with women disproportionately experiencing job insecurity and limited promotion opportunities. Earlier research by Groot (1997) highlights that the growth of the competitive, individualist and output-oriented aspects of academic life and activity links to male privilege, whilst women tend to value co-operative, collective and process-oriented ways of working. Consequently, a female colleague co-operating with colleagues rather than focusing solely on career opportunities, may not fare well (Groot, 1997). Those who will be successful are able to neglect or marginalize activities which are invisible to performance measures (Willmott, 1995), restricting their work to activities providing the greatest measurable, visible output; for instance, publications (Leahey, 2006) and funding.

Black and Garvis (2018) compiled an edited collection on the lived experiences of women in academia. The collection explores issues related to gender roles, family-making, work-life balance and motherhood, amongst others. Whilst this collection is comprehensive, the stories of women explored in the individual chapters focus predominantly on uni-

dimensional aspects of their identities. Adopting an intersectional lens, in this chapter we argue that our experiences of imposter syndrome as women academics cannot be understood by engaging with gender alone; our experiences are more nuanced and complex than this. As such, we share our gendered experiences alongside the intersection of another axes of difference: age. Despite its importance as a key characteristic, the intersectionality literature has paid little attention to age (Holman and Walker, 2020), in comparison to other axes of difference such as race and sexual orientation. The literature which does exist focusses predominantly on ageing or older bodies (e.g. Meliou & Mallett, 2021), and less so on younger bodies, or bodies that look young. This is another identified scholarly void that this chapter aims to fill.

Having provided an overview of literature related to imposter syndrome and women in academia, we detail the methodological approach adopted in the study on which this chapter is based.

**Methodology**

This chapter reports on a joint autoethnography undertaken by the authors. Joint autoethnography, sometimes termed collaborative autoethnography, is a "multivocal approach" (Lapadat 2017, p. 589), in which two or more researchers work together to share personal encounters and interpret the pooled autoethnographic data. This chapter builds on existing published autoethnographic work by the authors (ANON2, 2019; ANON2, 2020) which reflected on early data from our research diaries. These papers include honest accounts of our lived experiences of imposter syndrome in our first lecturing positions in UK HEIs. Now, Catherine employed as a Reader and Samantha as a Senior Lecturer, we draw on more recent entries from our personal research diaries and adopt an intersectional lens as we explore how we overcame our feelings of being imposters. We argue that joint autoethnography is a valid methodology through which to achieve the kind of reflexivity required to reflect on and represent our roles as young women academics.

## Diary-keeping

From January 2019-December 2020 we recorded, in individual personal diaries, observations, thoughts, feelings and interactions of our everyday experiences (Dewalt and Dewalt, 2002) in academia. In our diaries, we were concerned with the ordinary, banal everydayness of events and interactions, paying attention to taken-for-granted practices in our roles. Our diaries contained subjective accounts that we reflected upon, individually and together, periodically. Journaling is recognised as evoking conversations with self (Hiemstra, 2001). Like Travers (2011), we found the process of keeping our diaries cathartic.

## Data Analysis

We adopted an interactive, thematic approach to analysing our diary entries. We analysed by hand as we believed this would facilitate greater closeness to the data, considering this 'human as analyst' (Robson, 2011, p. 463) stance important due to the autoethnographic nature of our study, whereby 'the Self of the researcher is integrated into the research' (Woods, 1996, p. 51).

After reading through our data set multiple times, first we undertook open coding, using verbatim words from our diary entries. We dismissed any preconceived data categories and loosened the initial focus of the study in an effort to 'generate as many codes as possible' (Emerson et al., 1995, p. 152). We used memos to comment on parts of our diaries that intrigued us, or that we considered particularly important. This was followed by a second coding of data (axial coding). MacLure (2008, p. 174) speaks of the pleasure derived from manual analysis, particularly 'poring over the data, annotating, describing, linking, bringing theory to bear, recalling what others have written, and seeing things from different angles'.

Crucially, this enabled us to ask questions about what had emerged through the data. As a result, we changed and made links between some codes, dropped and added others. We returned to the data multiple times adopting a process of constant comparison, grouping some of the open codes together under a single code, and comparing our individual analyses to ensure thorough interrogation of data and thematic concordance (ANON, 2020). Below, we introduce you to the key themes yielded from selective coding.

## Findings and discussion

The key themes identified in our analysis are: Practical and purposeful solutions, and changing life circumstances: putting things into perspective. We discuss these respectively herein.

### Practical and purposeful solutions

One of the themes identified through our diary excerpts was the practical and purposeful solutions we intentionally implemented to give us confidence in our roles. See the below excerpt from ANON2's personal research diary:

> When I first started lecturing, I worried that I was not smart enough (physically) and felt I should wear something (e.g. formal wear) that set me apart from typical student attire, but now I have found that I am at my best when I am comfortable and being me. I wore trainers, jeans and a casual jumper regularly that had the slogan 'sushi and Savvy B [sauvignon blanc]' – for some this may not seem professional, but for me it was comfortable and gave me confidence.
>
> (ANON2, personal research diary, January 2019)

ANON2's discussion of the clothes she wears contributes to Scott's (2007) discussion of having 'lecture trousers' prepared as a tool for overcoming stage fright and performance anxiety as a university lecturer. Strategically choosing clothing to wear could be a seen as a way in which ANON2 played with her 'personal front' (Goffman, 1959). Under the student gaze, ANON2 decided not to wear formal clothing, instead she performed 'another' femininity, opting for jeans and a jumper. As Thrift (2008) argues, clothing produces particular corporeal stances. Likewise, Gokanksel (2009) claims that dress acts upon the body; it transforms the self physically and emotionally. Wearing fashionable, casual clothes is one way in which ANON2 learned to deploy her body in an attempt to 'fit in' (Thurnell-Read, 2011), rather than distancing herself as 'other' (as may have been the case if she turned up in a suit). This dress code also assisted in making ANON2 feel comfortable which she feels, in turn, enabled both herself and students to relax (Leyshon, 2002). This is also something that ANON (see removed for anonymity, 2020) reflected on in her early lecturing days, and is evident still in her more recent diary excerpts:

> Knowing I was teaching in a large lecture theatre today with around 100 students, I made a very conscious decision about what to wear. I chose a high neck and long sleeved jumper and jeans. This outfit meant I had less skin on show and I felt less conspicuous to the student body. My outfit was not feminine in any way, and this is something I have increasingly noticed – whilst I own many feminine, floral blouses or pink coloured items of clothing, these never make it into the lecture theatres.
>
> (ANON, personal research diary, March 2020)

ANON's reflection in the above diary excerpt relates to Perrone's (2010, p. 730) argument that "we negotiate our gender and sexual identities, and shift our personalities and style of dress to represent ourselves in the most appropriate and comfortable manner". Overall, we can be seen to explore, negotiate and notably minimise femininity through our dress. For ANON, she appreciates that feminine clothes may position her as inferior (see Mpame, 2020), and so she avoids these.

Interestingly, ANON2 discusses other strategies she employed to feel empowered when teaching, focussing not on herself, but on the space around her, realising she could control this to her advantage:

> One thing I have found that makes me feel empowered, powerful and confident in my role is my command over the space. I always check out a teaching room the day before, so that I can suss out where I will stand, and what facilities the room has. At the start of the teaching session, I experiment with lighting so the room feels comfortable to me – I feel more confident in a darker room; and rearrange furniture and I often intentionally do this as a display as students are entering the room.
>
> (ANON2, personal research diary, March 2019)

Whilst there has been extensive research undertaken into the relationship between the student and the classroom environment (see, for instance, Ivory's 2011 study into the impact of dynamic furniture on classroom performance), ANON2's excerpt highlights that the relationship between the lecturer and the classroom environment is also worthy of attention. For ANON2, being and looking like a young academic - who is often confused with students by other students and academics (see also removed for anonymity, 2020) - moving the furniture is a non-verbal signal that she is not a student. Furthermore, the moving of heavy furniture

(such as tables) goes against the frailty myth relating to female physical inferiority and the historic phenomenology of the feminine body as "not capable of lifting and carrying heavy things" (see Young, 1980, p. 142), and ANON2 admits that she often intentionally does this as a "display" to students.

During the undertaking of our joint autoethnography, the Covid 19 pandemic struck in the UK, and in March 2019 our respective institutions moved teaching online. Despite not having presence in a physical classroom, ANON documents how she still found ways to prepare, and therefore control, the virtual teaching environment:

> When teaching today via Zoom I joined the virtual teaching session 15 minutes before the scheduled start time. I did this so I could ensure I could see what myself and my background looked like to students and to make any adjustments. Adjustments I made included moving the laptop further away from me to avoid such a close-up image of myself and ensuring that the area surrounding contained items I would want students to see and that contributed to, rather than detracted from, my professionalism. For instance, I would ensure that books I have published featured on a bookshelf behind me, and that washing was not drying on the radiator behind me.
>
> (ANON, personal research diary, April 2020)

ANON can be seen to find alternative ways to 'rearrange the furniture' in the virtual classroom, considering this important in distinguishing herself from the student body. Importantly, ANON indicates that she does not want items associated with domestic chores on display and continues in her personal research diary that laundry on show "brings to mind the gender gaps regarding domestic responsibilities" and provides the illusion to students that she "cannot juggle the

work-life balance" (ANON, personal research diary, April 2020). Others have reflected that the intrusion into our home lives afforded by virtual learning can breech privacy and highlight inequalities, particularly amongst the student body. For instance, Thiago, a PhD student, reflects: "I see most of my professors with their backgrounds full of books, like how academics should be. But some of my PhD mates have been attending meetings in their backyards or with their fishing tanks behind them, which makes me feel less exceptional" (see Bogossian, 2020). Thus, importantly, whilst ANON showcases her books in an attempt to reduce her own feelings of being an imposter, this may result in students feeling inadequate.

Whilst the excerpts we have shared in this section are intentional strategies adopted by us to overcome imposter syndrome, our personal research diaries revealed that a change in personal life circumstances contributed to combatting our feelings of imposter syndrome. We turn to discuss these next.

**Changing life circumstances: putting things into perspective**

The second theme identified through analysis of our personal research diaries related to how changing life circumstances, namely becoming married, becoming pregnant, having a baby, and also losing our mum "put things into perspective" and helped to create a sense of detachment whereby we "cared less" about other's perceptions of us as frauds (ANON's personal research diary, October 2019). The following quotation from ANON makes this clear in relation to returning to work after the death of our mum in September 2019:

> Today was my first day back at work after taking a short period of sick leave following the death of my mum. It was the first time I hadn't suffered from nerves before or during lecturing – I felt apathetic almost. Students and staff had been informed of the reason for my absence and I received many compassionate nods, gestures and well wishes. I

> found that students behaved differently around me, there were less chatter when I was talking and students were generally better behaved in my presence. I wondered if this is because, being a similar age to many of my students, they could put themselves in my position and feel the pain of losing their mum at a young age.
>
> (ANON, personal research diary, October 2019)

It is clear that the apathy ANON describes above is attributed to the new-found perspective gained following the loss of her mum to cancer. Discussing cancer, bereavement and work in the academy, Martin (2021) considers the unwanted 'bereaved mother/cancer survivor tag' she acquired following the death of her son to cancer, and her own cancer battle, and the implications of this on the social and personal construction of identity and sense of self. Like Martin (2021), ANON too carried an unwanted label, that of the 'bereaved daughter'. For ANON, she carried the lived experience of the loss of her mum at work in a form of 'embodied storytelling' (Letherby and Davidson, 2015, p. 343). Through not concealing emotions, ANON presented her authentic self to the student body (Van de Port, 2004), and students appeared to respond empathetically to this. ANON reflects that it was potentially her age, which was comparable to that of her students, which enabled this empathy to be developed.

A similar sentiment of 'putting things into perspective' is echoed by ANON2 in relation to returning to work after a period of maternity leave with her first child:

> After having a baby, my priorities have changed and whilst I love my job and it is important to me, my child's happiness is at the top of my agenda. I now do not fret and worry about every aspect of my job, and whether I am good enough. I get on with it. I

> also find I use time much more efficiently now, and spend less time over-thinking / analysing and just 'get on with it'.
>
> (ANON2, personal research diary, November 2019)

Existing research has questioned how new working mothers develop their embodied selves in what is a highly competitive working life (Huopalainen & Satama, 2019). Craft and Maseberg-Tomlinson (2015) present an in-depth view of the transition of returning to work after maternity leave. Craft notes facing challenges both with the prioritisation and fulfilment of her academic work, and with childcare and household responsibilities. For ANON2, prior to becoming a mother, academia was at the top of her list of priorities, yet now her child's health and happiness take precedence. Whilst, for some academics, academic motherhood can lead to questioning their competency and feeling inadequate in both their personal and professional lives (Hirakata and Daniluk, 2009), for ANON2 becoming a mother made her more efficient at work, spending less time worrying, and this led to increased feelings of competence, and diminished feelings of imposter syndrome.

Interestingly, ANON hints that being pregnant was related to her feelings of unbecoming an imposter:

> Now that I am pregnant and 'showing' I feel I have more credibility in teaching the subject of Early Childhood Studies. This is especially so as I am not a practitioner / former practitioner, and so my only knowledge of early childhood and of how children aged 0-8 develop, learn and think is through reading books and journal articles. Being pregnant has presented a rite of passage where I am transitioning to someone with that first-hand knowledge.
>
> (ANON, personal research diary, March 2021)

ANON's reflection on her pregnant body contributes to recent research by Ollilainen (2020) which explores pregnancy in academia and the notion of 'ideal bodies at work'. Whilst ANON would agree with Oillilainen (2020) that the pregnant body disrupts the masculine disembodied ideal academic worker norm, for ANON this was positive in helping her to convey her subject knowledge (of Early Childhood Studies) through her body. Further, reflecting on the intersection of age, ANON felt that becoming pregnant presented a rite of passage to an 'older', more mature self, which would be recognised by students. This resonates with Kindelsperger's (2017) observation that, when teaching whilst pregnant, the tone of her classroom shifted. Like Kindersperger (2017, p. 130), ANON believes that her and her students "saw each other as more fully human and respected each other as people with lives and valuable knowledge that is often untapped in the classroom".

Similar to ANON's reflections on pregnancy above, ANON2 discussed in her personal research diary how becoming married presented a significant life event shaping her perceptions of herself as older:

> Today I returned to work as a married woman. I wore my wedding ring proudly and couldn't help but twiddle it when I was teaching. This was largely unintentional – the ring became a prop which I could hold and play with when I was nervous, but there was also an intentional aspect to this display. I wore the ring with the knowledge that it signalled to students a move to a new chapter in my adult life. I felt more powerful and confident wearing the ring.
>
> (ANON2, personal research diary, April 2021)

ANON2 can be seen to consider herself as growing out of impostership (see also Mainali, 2020). She believed that being married helped to position herself as a woman in mid-life transition (Brown, 1982). Much existing academic literature discusses the negative

implications of marriage for women in academia, including presenting a barrier to obtaining tenure-track employment (Wolfinger, Mason and Goulden, 2008). Yet, for ANON2, as a young woman academic, marriage presented a transition to 'true' adulthood, which separated her from the majority of the student body and thus gave her more confidence in her position.

Having presented our findings and discussion, we now conclude this chapter.

## Conclusions and recommendations

This chapter has reported on research using a joint autoethnographic approach to explore the lived experiences of imposter syndrome, and specifically of 'unbecoming' imposters, for two young women in academia in the UK. Adopting an intersectional lens, we included excerpts from personal research diaries recorded between January 2019-December 2020.

This chapter makes the following contributions to existing literature. First, it contributes to existing work on imposter syndrome and women in academia with a focus on intersectionality. This intersectional lens enabled understanding of the complexities of how we, as young women, are positioned, and position ourselves, within academia. As well as offering a more nuanced approach than the exploration of our gendered identities alone, intersectionality offers a way of explaining the complexity of our lived experiences. Second, with this chapter we have promoted the under-utilized method of a joint autoethnography and argued for its usefulness as a multivocal and reflexive methodological approach. With the exception of Anderson, Goodall and Traher's (2020) collaborative autoethnography of their experiences as women in academia, we are not aware of studies in this area using a joint autoethnographic approach, and no literature which uses a joint ethnographic approach to explore experiences of imposter syndrome, something typically considered personal and individualised.

*Recommendations*

Through our narrative presented in this chapter, we have developed a collective understanding of how both gender and age are shaped by, and shape, structures, systems and practices in academia. We propose the following recommendations for practice and institutional change:

- Internal and external programmes designed to address the under-representation of women in leadership positions in the sector, such as Aurora (Advance HE's leadership development initiative for women), should take into consider other intersectional aspects of identity, alongside gender.
- HEIs should run training sessions on imposter syndrome. This training should explore and evaluate how imposter syndrome affects an individual whilst also focussing on strategies to overcome imposter syndrome.

We also propose the following recommendations for future research:

- Future research should consider other intersectional facets of identity in relation to imposter syndrome and women in academia, including class, disability and sexuality.
- To allow for a comparative perspective, it would be interesting to see a joint autoethnography of the experiences of imposter syndrome in the academy co-authored by a male and a female academic.

Through implementing these recommendations, researchers can further understandings of the experiences of academic women, beyond the experiences we presented herein.

**References**

ANON1

ANON2

ANON3

Anderson, J., Goodall, H., & Trahar, S. (2020). Women in powerful conversation: collaborative autoethnography and academia. *International Journal of Qualitative Studies in Education*, *33*(4), 393-403.

Bogossian, T. (2020). What should be behind me when I'm teaching? [Online]. Available at: https://thiagobogossian.wordpress.com/2020/05/14/what-should-be-behind-me-when-im-teaching/. [Accessed 07/07/2021].

Black, A. L., & Garvis, S. (Eds.). (2018). *Lived experiences of women in academia: Metaphors, manifestos and memoir*. Routledge.

Brems, C., Baldwin, M. R., Davis, L., & Namyniuk, L. (1994). The imposter syndrome as related to teaching evaluations and advising relationships of university faculty members. *The Journal of Higher Education*, *65*(2), 183-193.

Clance, P. R., & Imes, S. A. (1978). The imposter phenomenon in high achieving women: Dynamics and therapeutic intervention. *Psychotherapy: Theory, Research & Practice*, *15*(3), 241–247.

Craddock, S., Birnbaum, M., Rodriguez, K.L., Cobb, C., & Zeeh, S. (2011). Doctoral students and the imposter phenomenon: Am I smart enough to be here? *Journal of Student Affairs Research and Practice*, *48*(4), 429-442.

Craft, C.M. & Maseberg-Tomlinson, J. (2015). Challenges experienced by one academic mother transitioning from maternity leave back to academia. *NASPA Journal About Women in Higher Education*, *8*(1), 66–81.

Dewalt, K.M. & Dewalt, B.R. (2002) *Participant observation: A guide for fieldworkers*. AltaMira Press.

Edwards, C. W. (2019). Overcoming imposter syndrome and stereotype threat: Reconceptualizing the definition of a scholar. *Taboo: The Journal of Culture and Education*, *18*(1), 18-34.

Emerson, R., Fretz, R., & Shaw, L. (1995). *Writing ethnographic fieldnotes*. The University of Chicago Press.

Gokanksel, B. (2009). Beyond the officially sacred: Religion, secularism, and the body in the production of subjectivity. *Social & Cultural Geography*. *10*(6), 657-674.

Goffman, E. (1959). *The presentation of self in everyday life*. Penguin Books.

Groot, J. (1997). After the ivory tower: Gender, commodification and the 'academic'. *Feminist Review.* 55, 130-143.

Hirakata, P.E. & Daniluk, J.C. (2009). Swimming upstream: The experience of academic mothers of young children. *Canadian Journal of Counselling*, *43*(4), 283-294.

Hiemstra, R. (2001). Uses and benefits of journal writing. *New Directions for Adult and Continuing Education*, *90,* 19-26.

Holman, D. & Walker, A. (2020). Understanding unequal ageing: towards a synthesis of intersectionality and life course analyses. *Europen Journal of Ageing*, 1-17.

Howe-Walsh, L. & Turnbull, S. (2016). Barriers to women leaders in academia: tales from science and technology. *Studies in Higher Education*, *41*(3), 415-428.

Huopalainen, A. S. & Satama, S. T. (2019). Mothers and researchers in the making: Negotiating 'new' motherhood within the 'new' academia. *Human Relations*, *72*(1), 98-121.

Hutchins, H.M. & Rainbolt, H. (2017). What triggers imposter phenomenon among academic faculty? A critical incident study exploring antecedents, coping, and development opportunities. *Human Resource Development International*, *20*(3), 194-214.

Kauati, A. (n.d.). The imposter syndrome and academic life. [Online]. Available at: http://www.interparadigmas.org.br/wp-content/uploads/2015/06/N1.EN_.KAUATI.pdf [Accessed: 29th June 2021].

Ivory, D. M. (2011). *The impact of dynamic furniture on classroom performance: A pilot study* (unpublished thesis), University of Puget Sound.

Kindelsperger, A. (2017). "Unexpected" opportunities: Teaching while pregnant. *Counterpoints*, *486*, 129-133.

Lapadat, J. C. (2017). Ethics in autoethnography and collaborative autoethnography, *Qualitative Inquiry*, *23*(8), 589-603.

Laux, S. E. (2018). *Experiencing the imposter syndrome in academia: Women faculty members' perception of the tenure and promotion process*. Doctoral dissertation, Saint Louis University.

Leahey, E. (2006). Gender differences in productivity: Research specialization as a missing link. *Gender & Society*, *20*(6), 754-780.

Letherby, G., & Davidson, D. (2015). Embodied storytelling: Loss and bereavement, creative practices, and support. *Illness, Crisis & Loss*, *23*(4), 343-360.

Leyshon, M. (2002). On being 'in the field': Practice, progress and problems in research with young people in rural areas. *Journal of Rural Studies*. *18*(2), 179-191.

MacLure, M. (2008). Classification or wonder? Coding as an analytic practice in qualitative research. In R. Coleman & J. Ringrose (Eds.), *Deleuze and research methodologies* (pp. 164–183). Edinburgh University Press.

Mainali, S. (2020). Being an Imposter: Growing out of impostership. *JNMA: Journal of the Nepal Medical Association, 58*(232), 1097-1099.

Martin, N. (2021). Cancer, bereavement and work. In Brown, N. (Ed.) *Lived experiences of ableism in academia: Strategies for inclusion in higher education*. (pp. 283-300). Bristol University Press.

Martinez, J. & Forrey, M. (2019). Overcoming imposter syndrome: the adventures of two new instruction librarians. *Reference Services Review*. *47*(3), 331-342.

Meliou, E. & Mallett, O. (2021). Negotiating gendered ageing: Intersectional reflexivity and experiences of incongruity of self-employed older women. *Work, Employment and Society*.

Mpame, C. L. (2020). *Clothing: A statement of one's gender identity* (Doctoral dissertation), Memorial University of Newfoundland.

Nielsen, M. W. (2016). Limits to meritocracy? Gender in academic recruitment and promotion processes. *Science and Public Policy*, *43*(3), 386-399.

Ollilainen, M. (2020). Ideal bodies at work: Faculty mothers and pregnancy in academia. *Gender and Education, 32*(7), 961-976.

Perrone, D. (2010). Gender and sexuality in the field: A female ethnographer's experience researching drug use in dance clubs. *Substance Use & Misuse, 45*(5), 717-735.

Robertson, J. (2017). Dealing with imposter syndrome. In Roberton, J., Williams, A., Jones, D., Isbel, L. & Loades, D. (Eds.) EqualBITE: *Gender equality in higher education*. (pp. 146-151). Sense Publishers.

Robson, C. (2011). *Real world research*. John Wiley & Sons.

Sakulku, J. (2011). The impostor phenomenon. *International Journal of Behavioral Science*, *6*(1), 75-97.

Scott, S. (2007). College hats or lecture trousers? Stage fright and performance anxiety in university teachers. *Ethnography and Education*, *2*(2), 191-207.

Thrift, N. (2008). *Non-representational theory: Space, politics, affect*. Routledge.

Travers, C. (2011). Unveiling a reflective diary methodology for exploring the lived experiences of stress and coping. *Journal of Vocational Behaviour*, *79*, 204-216.

Van de Port, M. (2004). Registers of incontestability: The quest for authenticity in academia and beyond. *Etnofoor*, *17*(1-2), 7-22.

geography lecturer. *Higher Education Research & Development*, *38*(2), 398-410.

Willmott, H. (1995). Managing the academics: Commodification and control in the development of university education in the UK. *Human relations*, *48*(9), 993-1027.

Wolfinger, N. H., Mason, M. A., & Goulden, M. (2008). Problems in the pipeline: Gender, marriage, and fertility in the ivory tower. *The Journal of Higher Education*, *79*(4), 388-405.

Woods, P. (1996). *Researching the art of teaching: Ethnography for educational use*. Routledge.

Wright, R. R. (2016). Comics, kitsch, and class: An autoethnographic exploration of

an accidental academic. *International Journal of Qualitative Studies in Education*, *29*(3), 426-444.

Young, I. M. (1980). Throwing like a girl: A phenomenology of feminine body comportment motility and spatiality. *Human studies*, *3*(1), 137-156.