

5-2019

# The Intersection of Transnationality and Scholarship: Lived Experiences, Positionings, and Practices of Five Transnational TESOL Teacher-Scholars

Bitá Bookman

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THE INTERSECTION OF TRANSNATIONALITY AND SCHOLARSHIP:  
LIVED EXPERIENCES, POSITIONINGS, AND PRACTICES OF  
FIVE TRANSNATIONAL TESOL TEACHER-SCHOLARS

A Dissertation

Submitted to the School of Graduate Studies and Research

in Partial Fulfillment of the

Requirements for the Degree

Doctor of Philosophy

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May 2019

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Title: The Intersection of Transnationality and Scholarship: Lived Experiences, Positionings, and Practices of Five Transnational TESOL Teacher-Scholars

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This dissertation study explores the transnational journeys, identities, and scholarship practices of five foreign-born, transnational, TESOL teacher-scholars. Positioning theory (Davies & Harré, 1999; Harré & Van Langenhove, 1999) was used to examine how the participants positioned themselves and others in their social fields and how they perceived their transnational lives as well as their teaching, research, and service practices. Data was collected through written questionnaires, semi-structured interviews, and researcher journal. The semi-structured interviews elicited participants' narratives, critical incidents, and narratives of personal artifacts. Grounded in a social constructionist paradigm and using elements of narrative inquiry (Clandinin & Connelly, 2000) the participants' narratives were analyzed using narrative positioning analysis (Kayi-Aydar, 2019) and qualitative thematic analysis. Micro practices were put into the broader contexts of meso and macro structures to highlight the lived experiences, opportunities, and challenges the participants encountered in their transnational social fields.

Findings reveal that while the foreign-born transnational teacher-scholars negotiated complex and diverse identities, they used their transnational past and present as an asset and a form of capital in their teaching, research, and service scholarships. The results also indicate that the relationship between transnationality and scholarship practices is bidirectional and reciprocal as they shape and are shaped by one another. Additionally, this study provides empirical evidence that the concepts of belonging, mobility, and functional identity are a continuum on

which foreign-born transnational teacher-scholars are positioned at different points. It also appears that while the participants received varying levels of institutional support, obtaining tenure generally increased their sense of empowerment. Furthermore, this study sheds light on the continuum of privilege and marginalization that the foreign-born transnational teachers-scholar participants encountered.

This dissertation contributes to literature on faculty practices, teacher-scholar identities, and transnationalism. The findings from this study can be used by teacher-education programs and higher-education institutions to create campus communities that recognize transnational identities as diverse and multifaceted, engage faculty and students in self-reflection to see their transnationality as a strength, create inclusive and supportive communities both on and off campus, and view transnational faculty as an effective way for internationalizing the curriculum.

## ACKNOWLEDGEMENTS

I would like to express my heartfelt gratitude to the individuals who each played a part in the completion of this dissertation. First, my deepest appreciation goes to the five research participants. I cannot thank you enough for allowing me into your lives and for sharing your stories and insights with me. Without you this study would not have been possible. Your contribution to this research is immeasurable, and I am forever grateful.

From the bottom of my heart, I thank my committee members, Dr. Gloria Park, Dr. Dana Lynn Driscoll, and Dr. Marjorie Zambrano-Paff, for their time and insightful contributions. Thank you, Dr. Park, for your direction and timely feedback throughout my dissertation writing process. The two courses I took with you, *Second Language Teaching* and *Language Teacher Identities*, taught me invaluable lessons and have influenced my teacher-scholar identity and practice. Your enthusiasm, mentorship, and thought-provoking questions gave me strength and confidence. Dr. Driscoll, I am grateful for your research design course which helped me conceptualize my dissertation topic, and for teaching me about the importance of self-care. Thank you, Dr. Zambrano-Paff, for your support and constructive feedback which immensely enriched my study.

I also want to thank my writing group, Mellissa Car and Kris Lowrey, and my fellow summer-cohort students for their ongoing support, encouragement, and comradery. It was their emotional and intellectual support that sustained me throughout three challenging summers and the dissertation writing process. It would have been a lonely process without them.

Finally, my deepest thanks go to my family and friends who believed in me and cheered me on along the way. I am especially grateful to my husband, Lennard, for being my anchor and

sounding board. Thank you for being there for me from the beginning to the end and for supporting me in every way possible.

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## CHAPTER ONE

### INTRODUCTION

#### **How It Began**

In summer 2017, the final semester of my doctoral coursework, I enrolled in a course entitled *Language Teacher Identities*. The course took me on a journey of discovery to explore, deconstruct, and reconstruct my own teacher identity. This journey was an incredibly transformative experience for me. As I interrogated my identities, I looked critically at my life history, worldviews, and pedagogical approaches. What are my lived experiences? How do I teach? How do the two intersect? To answer these questions, I reflected on my past and present journeys, relationships, and critical events that have shaped who I am as an individual. I also reflected critically on my teaching practices, research interests, and service engagements, and how they may be influenced by my lived experiences. This journey of self-discovery, mediated by scholarly readings and class discussions, made me realize that my lived experiences, for instance my transnational journey, have been integral in shaping me as a teacher-scholar. Additionally, I realized that the relationship between my transnational journey and my teaching career is reciprocal; not only does my transnational journey shape my teaching and scholarship, but also my teaching and scholarship influence my transnational journey. This reflective experience gave impetus for this dissertation.

Having experienced the impact of critical self-reflection on my own growth, I came to understand the value and the transformative power of self-reflection and identity work. Therefore, while my research aimed to examine the identities and practices of the transnational teacher-scholars participating in this study, I also hoped to engage the participants in a journey of identity exploration which could lead to their personal and professional growth.

*Teacher-scholars* in this study refers to faculty who engage in research, teaching, and service, although the extent of their involvement in each of these areas may vary. *Transnational* refers to an individual who sustains cross-border ties and interactions, in other words, ties and interactions with one or more countries outside the United States (US). In this study, the terms *transnationality* and *transnationalism* are used interchangeably and refer to the state of being a transnational.

In this chapter, I provide the background information about the issues presented in this dissertation. I begin by describing the context for foreign-born faculty in the US. I then present the purpose of the study, the research questions, and the significance of this study. After a brief description of positioning theory as the underpinning theoretical framework of this study, I provide an overview of the research methodology. I conclude this chapter by outlining the organization of the remaining chapters in this dissertation.

### **Background: Immigration in the United States**

According to United States' Census Bureau (2016), there were 42 million foreign-born persons in the US in 2016, up from 37 million in 2009. *Foreign-born* is defined as an individual who is not a US citizen at birth, including those who obtain US citizenship through naturalization (Foreign born, 2016).

The increasing number of foreign-born persons in the US is not surprising. Globalization has created new patterns of immigration in which a large number of people migrate from their homelands to other countries in pursuit of a better life. At the same time, the global market has increased competition for foreign talent among countries. Countries often have initiatives in place to attract and retain highly-skilled professionals who can contribute to the growth and prosperity of the country. For instance, the US government during President Obama's

administration initiated a number of reforms to attract and retain highly-skilled immigrants. These initiatives were created to “make the United States more attractive to highly-skilled foreign students and workers, thereby improving the competitiveness of U.S. companies in the world market and stimulating U.S. job creation” (Department of Homeland Security, 2012, para. 3). In an increasingly competitive global market, attracting and retaining highly-skilled professional migrants have become crucial.

### **Foreign-Born Faculty**

Although this dissertation focuses on transnational teacher-scholars, I expand the scope of the contextual information in this chapter to foreign-born faculty because of the absence of literature on transnational faculty specifically. In the literature, the terms *international* and *foreign-born* are sometimes used interchangeably; however, in this dissertation I distinguish between these two terms based on how they are most commonly used in the literature. *International* faculty refers to individuals who have a non-immigrant visa through a sponsor (i.e., a post-secondary institution) that allows them to reside and work in the US. *Foreign-born* faculty, however, refers to both international faculty and faculty who are permanent US residents or naturalized US citizens.

Kim, Wolf-Wendel, and Twombly (2011) noted that it is important to distinguish between foreign-born faculty who completed their undergraduate education in their home country and their foreign-born counterparts who earned their undergraduate degree in the US because foreign-born faculty who completed their undergraduate studies in their home country “may have very different cultural, social, and educational experiences that affect their academic life” (p. 723). This is evident in Kim et al.’s (2011) study which found that foreign-born faculty

who had foreign undergraduate degrees were more productive but less satisfied with their job than their foreign-born counterparts who had US undergraduate degrees.

Despite these differences, studies—including the literature reviewed in this chapter—often do not collect data on the immigration status of the foreign-born faculty and where they completed their education. However, in my study I have specified my participants' immigration status and where they received their undergraduate and graduate education. It is worth noting that all the participants in my study are foreign-born faculty who completed their undergraduate degrees in their home countries and their doctoral degrees in the US.

The increase in diversity of the US population is reflected in the increase in diversity of faculty bodies. Of the 42 million foreign-born persons in the US, 3.7 percent or nearly a million are employed in education, training, and library occupations (Bureau of Labors Statistics, 2016). Foreign-born faculty are present in all institution types, but the highest concentration tends to be at research universities, in several arts and science fields, and especially in engineering (Mamiseishvili 2013; Mamiseishvili & Rosser, 2010; Schuster & Finkelstein, 2006).

American higher education has historically been an attractive destination for international scholars. Some of the attraction may be attributed to the “larger information base, economic opportunities, and better living conditions” (Webber, 2012, p. 711) in the US. Other motivating factors for foreign-born scholars may include access to state-of-the-art facilities, more funding, the tenure-track system, opportunities for career advancement, open and fair hiring process, a collegial and nonhierarchical workplace, and the ability to research independently (Alberts, 2013).

The contributions of foreign-born faculty to the US higher education is evident in the literature. For instance, foreign-born faculty play an important role in internationalization of

higher education in the US (e.g., Ferren & Merrill, 2013; Gahugnu, 2011). Theobald (2013) posited that foreign-born faculty “widen perspectives on research and give voice to globalization in higher education” (p. 111). Similarly, Skachkova (2007) noted that the immigrant women faculty in her study “created international networks of knowledge and experience that contributed to the internationalization of American academia” (p. 729). For example, foreign-born faculty tend to co-author with peers from abroad more frequently (Finkelstein, Walker, & Chen, 2009). Studies have also shown that foreign-born faculty make exceptional contributions to science (Stephan & Levin, 2001) as well as to the research productivity of universities as they are more productive in research output than their native-born counterparts (Mamiseishvili & Rosser, 2010; Webber, 2012).

Several studies have shown that foreign-born faculty use their culture and worldviews as pedagogical resources and enable their students to see world events from a different perspective (Alberts, 2008; Gahungu, 2011; Mamiseishvili, 2013; Skachkova, 2007). Research on students’ perception of foreign-born professors shows that many students believe that foreign-born faculty “provide them with more than the regular classroom education by exposing them to different points of view, helping them to overcome stereotypes, and giving them first-hand insights into other places and people” (Alberts, 2008, p. 201). Skachkova’s (2007) study on female foreign-born professors showed that foreign-born professors use their cultural, national, and linguistic differences to enrich their teaching practice. Skachkova (2007) named this phenomenon *border-crossing pedagogy* or a pedagogy “that synthesizes traditional and new patterns of instruction and searches for innovative alternatives in the classroom” (p. 710). Being able to identify with students from different countries and cultural backgrounds, the foreign-born professor participants in Skachkova’s (2007) study also expressed a strong sense of empathy for their

students which they credited to their own personal experience of overcoming obstacles in adjusting to the US. Skachkova (2007) posited that female foreign-born faculty can be good role models for students, especially for female students in fields where women are underrepresented.

However, foreign-born faculty face a number of challenges as they navigate the US system (Alberts, 2008; Collins, 2008; Foote, 2013; Gahungu, 2011; Skachkova, 2007). Foreign-born faculty, even those who completed some or all of their higher education in the US, often have different needs and encounter different challenges than their US-born counterparts (Foote, Li, Monk, & Theobald, 2008). For instance, foreign-born faculty may need assistance with the visa process and support with adjusting to US classroom customs, their departments, and research and funding opportunities (Foote, 2013). As Gahungu (2011) stated:

Foreign-born faculty members' problems transcend the traditional classification of minority faculty into Hispanic, Black non-Hispanic, Asian and Pacific Islander, American Indian and Alaska Native, and nonresident alien. It seems that to effectively integrate the foreign-born academics on U.S. campuses, colleges and universities should look beyond the confines of current classifications. (p. 7)

In addition to a lack of differentiated support on campus (Foote et al., 2008) foreign-born faculty in the US often experience a sense of isolation in the academic community (Foote et al., 2008) and may face discrimination and segregation in their teaching and research (Skachkova, 2007). For instance, studies on science and engineering faculty show that although foreign-born faculty members have a higher research output than their US-citizen colleagues, they are less productive in teaching and service (Mamiseishvili & Rosser, 2010; Webber, 2012). To explain this phenomenon, Mamiseishvili and Rosser (2010) suggested that international faculty members'

commitment to research may be due to the negative stereotypes about their linguistic ability and credibility which are more prevalent around their teaching and administrative service work.

Similarly, foreign-born faculty tend to form more international academic networks and networks outside their university, however this broader external network has been shown to index the isolation and lack of equal opportunities they experience within their own departments. For example, in Skachkova's (2007) study, immigrant women faculty "were segregated to teach courses and research topics that were bonded to their ethnic, national, or regional background. This affected their teaching credibility regarding U.S.-based topics, which was further reinforced by their accents" (pp. 728-29). These discriminatory practices on campus provide a plausible explanation for why foreign-born faculty may be more likely to seek and form academic networks outside their own departments and institutions.

### **Purpose of the Research**

According to the Institute of International Education (2016), the number of international faculty in the US increased from 86,015 in the 2001-2002 academic year to 134,014 in the 2015-2016 academic year, with nearly 50 percent coming from China, India, South Korea, and Germany. Nearly a quarter of the faculty in post-secondary institutions in the US identify as foreign-born, and at many institutions the number of international faculty exceeds that of US-born faculty of color (Theobald, 2013). There is also an increase in the number of foreign-born scholars who take on leadership roles in US higher education institutions (Foderaro, 2011). Despite the growing number of foreign-born faculty in the US, very little is known about their experiences and the opportunities and obstacles they encounter. A plethora of studies exists on international students in English speaking countries (e.g., Abbott & Silles, 2016; Bista, 2015; Cho & Yu, 2014; Hansen, Shneyderman, McNamara & Grace, 2018; Li, Wang, Liu, Xu, & Cui,

2018; Wu, Garza, & Guzman, 2015), and there is even a peer-reviewed journal, *Journal of International Students*, dedicated to the issues related to international students. However, very limited scholarship exists on the experiences and challenges faced by foreign-born faculty. As Mamiseishvili and Rosser (2010) asserted, “faculty members, be they international or citizen, are crucial to the quality, reputation, and effectiveness of higher education institutions” (p. 89). Thus, the need to investigate practices, perceptions, opportunities, and challenges of foreign-born faculty members is apparent.

This dissertation is a response to calls by Foote et al. (2008) and Mamiseishvili (2013) for more research on the experiences, challenges, and opportunities that foreign-born faculty, especially in humanities, social sciences, and education fields, face. As many migrants maintain cross-border ties to varying degrees (Basch, Glick Schiller, & Szanton-Blanc, 1994; Levitt & Jaworsky, 2007), my study focuses on foreign-born faculty who identify as transnationals in that they have formal (e.g., political or financial activities) or informal ties (e.g., family ties) with one or more countries other than the US. By gaining an understanding of foreign-born transnational scholars’ experiences, practices, and positionings, educational institutions will be able to better support them.

This study has three purposes. First, it aims to explore five transnational teacher-scholars’ lived experiences and positionings in their social fields as well as their teaching, research, and service practices (i.e., scholarships). Using a social-constructionist lens and a qualitative approach, I employ elements of narrative inquiry to study the past and present experiences of five teacher-scholars as they relate to their transnational journeys and their teaching, research, and service practices. The second purpose of this study is to understand if and how the participants’ transnational experiences and journeys may intersect with their teaching, research,

and service practices. I do not seek to establish a deterministic cause and effect relationship between the participants' transnationality and their scholarships. Rather, I am interested in learning how the participants understand and make sense of the resources, opportunities, and constraints they may experience in their transnational journeys as teacher-scholars in the US and how they may tap into this self-understanding when engaging in research, teaching, and service. I am also interested in learning if, how, and to what extent the participants' transnational journeys influence and are influenced by their scholarships.

The third purpose of this study is to engage the participants in self-reflection about their own transnational journeys, their scholarship practices, and the intersection of the two. Reflective analysis is critical in forming professional agency and professional development. Clarke (2009) stated, "engaging in 'identity work' is indispensable for teachers if they wish to exercise professional agency, and thereby maximize their potential for development and growth" (pp. 186-187). In order for teachers' identities to become resources for pedagogy, teachers need to engage in critical reflection on their life experiences (Menard-Warwick, 2008; Pavlenko, 2003). The identity work involved in my study prompts the participants to theorize their own teacher-scholar identities which in turn can lead to a deeper understanding of their own experiences. Thus, the third purpose of this study is to take the participants on a journey of reflection, discovery, and identity work that could result in their personal and professional growth.

### **Research Questions**

In a qualitative study, research questions evolve (Creswell, 2007). Creswell (2007) noted, "Our questions change during the process of research to reflect an increased understanding of the problem" (p. 43). My study was no exception. As this study unfolded and as my understanding

of the data and the issues involving the transnational teacher-scholar participants increased, I revisited and revised the research questions numerous times, resulting in the following four questions:

- 1) What are the transnational lived experiences and scholarship practices of five foreign-born transnational teacher-scholars?
- 2) What identities do the participants construct for themselves and for others in their narratives?
- 3) In what ways do transnationality and scholarship practices intersect?
- 4) What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives?

These research questions are interrelated and complementary. In order to investigate how transnationalism may intersect with scholarship practices, it is important that I first examine what the participants' transnational experiences and scholarship practices may be. Similarly, to gain deeper insight into the participants' identities and lived experiences, I must first examine the identities they construct for themselves and for others. Research questions 1 and 2 thus provide important contextual information for research questions 3 and 4, as they all aim to shed light on the participants' transnational journeys and practices. These research questions together enable me to better understand the lived experiences, perceptions, subject positions, and scholarship approaches of the participants in their specific temporspatial contexts.

### **Significance of the Study**

My study, which aims to explore the lived experiences and teaching, research, and service approaches of transnational teacher-scholars, is significant for several reasons. First, this study benefits the participants by engaging them in a critical self-reflection through which they

interrogate their own identities and lived experiences (Lincoln, Lynham, & Guba, 2018).

Varghese, Motha, Park, Reeves, and Trent (2016) stated:

Exploring our language teacher identities means understanding our lived and living history. It is to understand and unravel the complexities that are at the core of who we are on all levels—for instance, as multilinguals, scholars, children, teachers, parents, community members, language users, and activists and their intersectionality, all of which shape our classroom practices and pedagogy, which in turn fuel and circle back to shape our language teacher identities. (p. 566)

Just as reflection on their own narratives can help students discover their different forms of capital (Park, Rinke, & Mawhinney, 2016), the qualitative research methods utilized in this study can help transnational teacher-scholars identify and analyze the different resources they have gained through their transnational lived experiences.

Second, by engaging the teacher-scholar participants in self-reflection and identity work, this study prepares them to better assist their students, especially foreign-born and transnational students in their identity development. It is well established that teachers can play a significant role in the negotiation and co-construction of student identities (Cummins, 2001; Taylor, 2017; Winchester, 2013). Park (2009) highlighted the importance of reflection in professional growth for in-service and pre-service teachers and stated, “helping pre-service and in-service TESOL teachers make connections between their past learning and teaching experiences to present and future teaching experiences would enable them to use multiple pedagogical tools to effectively teach their students” (p. 185). After reflecting on their own transnational experiences and identities, the teacher-scholars in this study may be better prepared to use their identities as a pedagogical resource, to model new forms of identities for their students, and to engage their

students in their own journey of self-reflection (Morgan, 2004; Taylor, 2017). Doing so provides students, in particular transnational and multilingual students, with new identity options that may not have been available to them (Cummins 2001; Menard-Warwick, 2008; Morgan, 2004).

Third, this study makes a contribution to TESOL scholarship by adding to the growing body of literature on transnational teacher-scholars' perspectives, experiences, and practices. Transnational educators have much to offer the TESOL field, yet very little is currently known about the experiences of transnational teachers (Menard-Warwick, 2008). Their experiences living in more than one country bestow them valuable worldviews and intercultural competence (Menard-Warwick, 2008). As the findings of this dissertation confirm, transnational teacher-scholars bring a diversity of perspectives and experiences, enriching their classrooms, departments, and institutions. These perspective, worldviews, and experiences can be tapped into by teacher-education programs and by teachers who may not have much transnational and cross-cultural experiences. Thus, the insights gained in this study can be used to enrich teacher-education curricula and classroom activities.

Fourth, my study can be used to improve the working and living conditions for foreign-born teacher-scholars in the US which in turn can increase US institutions' ability to attract and retain highly-qualified transnational teacher-scholars. As such, my study contributes to the existing scholarship on higher education internationalization, faculty mobility, as well as faculty recruitment, retention, and turnover. Foreign-born faculty encounter unique challenges as they navigate the US education system and way of life, and despite being more productive in research output, foreign-born faculty tend to be less satisfied with their jobs compared to their US-born counterparts (Kim et al., 2011; Mamiseishvili & Rosser, 2011). As Mamiseishvili and Rosser (2010) posited, foreign-born faculty "can bring diverse perspectives to the classrooms, can serve

as role models to the growing number of international students, and more importantly, can derive personal satisfaction from the work they do” (p. 104) when supported by their institutions.

Because my study seeks to shed light on the opportunities and constraints transnational teacher-scholars encounter in their communities and institutions, insights gained from this study can be used in organizational development to enact policies and practices that could improve the lived and professional experiences of transnational teacher-scholars and consequently facilitate recruitment and retention of highly-qualified transnational teacher-scholars.

Finally, because my study borrows constructs from several disciplines to explore the lived experiences and practices of transnational teacher-scholars, it has the potential to broaden each discipline by pushing their boundaries into less-explored territories. Using the concept of transnationalism from migration studies, positioning theory from social psychology, identity theory from sociolinguistics, and the teacher-scholar model from education, my study broadens existing literature in each of these fields. To the best of my knowledge, this dissertation is the first study to investigate the lives and professional approaches of transnational teacher-scholars in the Applied Linguistics field in the US. At the time this dissertation was written, it was also the first study to examine the lived experiences of transnational teacher-scholars at the tertiary level using positioning theory. By borrowing constructs from multiple disciplines, I hope to make a noteworthy contribution to each of these fields in general and teacher-education in particular.

### **Theoretical Framework**

In this study, I use positioning theory as the theoretical framework to examine the identities and perceptions of transnational teacher-scholars. In positioning theory, positioning is “the discursive process whereby people are located in conversations as observably and

subjectively coherent participants in jointly produced storylines” (Davies & Harré, 1999, p. 37). According to positioning theory, individuals acquire a sense of self and interpret the world from that perspective. At the same time, positions are constrained by individuals’ presumed rights, duties, and status within the particular context in which the communicative event takes place. Harré and Van Langenhove (1999) stated, “not only what we do but what we can do is restricted by rights, duties and obligations we acquire, assume or which are imposed upon us in the concrete social contexts of everyday life” (p. 4). Positioning theory thus allows me to gain insight into the positions, rights, duties, and responsibilities that the participants take up as a result of their self-perceived position as foreign-born transnational teacher-scholars in the US.

Because I view identity as a complex, discursive, fluid, and shifting construct (e.g., Bucholtz & Hall, 2005; Norton Peirce, 1995), it was important that I select a theoretical framework that allows identities and subject positions to be negotiated, contested, and co-constructed. In contrast to the concept of role, in positioning theory positions are not fixed and can be challenged and negotiated (Van Langenhove & Harré, 1999). Davis and Harré (1999) noted, “An individual emerges through the processes of social interaction not as a relatively fixed end product but as one who is constituted and re-constituted through the various discursive practices in which they participate” (p. 35). This is illustrated in my study, as the participants negotiate their subject positions and at times challenge how they had been positioned by others.

I use positioning theory as an analytical tool from a social constructionist perspective to explore how transnational teacher-scholars position themselves and others at the individual, institutional, and societal levels in their particular sociohistorical contexts. According to positioning theory, positioning self and others is a discursive, dynamic, and dialectic process which occurs within the constraints of broader sociocultural structures. Thus, positioning theory

is an analytic lens that allows me to investigate not only the way the teacher-scholars in my study construct their identities in their social worlds (research question 2), but also potentially how their experiences may be influenced by social and institutional structures and norms (research question 4). Thus, positioning theory is a useful tool in my study for investigating transnational teacher-scholar identities and subject positions at individual, institutional, and societal levels.

### **Research Design**

Grounded in the social constructionist paradigm, this study uses a qualitative approach to examine the experiences, positionings, and practices of five transnational teacher-scholars in the US. The combination of positioning theory and narrative research provides me with a particularly helpful tool to learn about the lived experiences, identities, and practices of the participating transnational teacher-scholars and the underlying institutional and societal factors that may shape their subject positions and scholarships. As Benwell and Stokoe (2006) noted, “the practice of narration involves the ‘doing’ of identity, and because we can tell different stories we can construct different versions of self” (p. 138). Accordingly, narrating one’s lived experiences is aligned with positioning theory’s concept of position as a discursive and fluid construct. By eliciting and analyzing participants’ narratives, this study sheds light on the subject positions that the participants take on and ascribe to others through their narratives.

The participants in this study are foreign-born transnational teacher-scholars who currently live in the US, have extensive experience living outside the US, and are currently employed in a US higher education institution. I adopt the U.S. Bureau of Census’s (n.d.) definition of foreign-born as all individuals, citizens or non-citizens, who were not born US citizens. The participants are also transnationals in that they maintain interactions in one or more countries outside the US.

I used four data sources to collect data: an Initial Reflection Questionnaire (IRQ), semi-structured interviews, personal artifacts, and the researcher journal. After obtaining the Informed Consent from each participant through an online survey, I emailed the participants the IRQ which consisted of two sections: a) biographical information and b) critical incidents (defined in my study as any occurrence, positive or negative, that has had a special significance or lasting effect on an individual for whatever reason). Rather than detailing the entire lives and careers of the participants, I used the participants' description and analysis of critical incidents to contextualize key events in their lives as transnationals and teacher-scholars. These questions prompted the participants to recall and reflect on some of the past events that may have influenced them as transnationals or as teacher-scholars. I used the participants' responses to the IRQ as a springboard to develop follow-up questions for semi-structured interviews.

Personal artifacts allowed me to learn more about the participants and to add more details to the narratives of their scholarships and transnational lives. The purpose of personal artifacts in my research was to facilitate participants' recollection of their past experiences as transnationals or teacher-scholars. Although this dissertation did not employ an art-based approach, I allowed the participants to present artwork as a personal artifact if they chose to do so.

This study included two semi-structured interviews with each participant. In the first interview, I asked follow-up questions about the participants' responses to the IRQ (i.e., biographical background and critical incidents). The second interview was used for obtaining further clarification, member-checking, and collecting narratives of artifacts. Finally, because I took part in this study as an insider (Park, 2006), I kept a researcher journal and used my experiences as a transnational teacher-scholar as a data source.

After collecting the data from the four data sources, I analyzed the data using two methods: narrative positioning analysis and qualitative thematic analysis. First, I chronicled the participants' narratives by using Clandinin and Connelly's (2000) three dimensions of narrative inquiry: interaction (personal and social); continuity (past, present, and future); and situation (place). I did not present these dimensions separately; rather, I integrated these elements together to create a cohesive narrative and description of the participants' tempospatial context and lived experiences. After the construction of each narrative, I used narrative positioning analysis to analyze the identities the participants constructed for themselves and for others through their narratives (Kayi-Aydar, 2019). Additionally, I used thematic analysis to identify emerging themes across the five narratives. These two methods of data analysis are explicated in Chapter Three.

### **Chapter Organization**

This chapter provided background information about foreign-born faculty in the US and briefly introduced the study's theoretical framework and research design. Chapter Two presents a detailed review of the previously published literature and the concepts that form the conceptual framework of my study. I describe the teacher-scholar model, identify themes in transnationalism scholarship, explain how key terms are operationalized in this dissertation, and identify gaps in the literature which my study intends to bridge. I also explain positioning theory in more detail as the theoretical framework of my study and elucidate how it helps me answer the research questions. Chapter Three consists of the methodology and research design, including an overview of social constructionism, qualitative research, and narrative inquiry as well as my data sources and the data analysis techniques utilized in this study. Chapter Three also addresses issues concerning ethics and trustworthiness of my study. Chapters Four to Eight address the

research questions 1 and 2 by presenting the narrative of the participants as they relate to their transnational journeys, scholarships, and positionings. Each narrative is constructed using Clandinin and Connelly's (2000) tenets of narrative inquiry: the participants' past, present, and future experiences, social interactions, and spatial contexts. Each narrative chapter concludes with a narrative positioning analysis (Kayi-Aydar, 2019) that highlights the acts of positionings emerging in the narrative. In Chapter Nine, I address research question 3 by focusing on the ways in which transnationality and scholarship practices intersect in each of the five narratives. Chapter Ten addresses research question 4 by presenting major themes that cut across the five narratives. Chapter Ten also includes implications for teacher training programs and higher education institutions as well as recommendations for future research. I conclude Chapter Ten with my final reflections.

## CHAPTER TWO

### LITERATURE REVIEW

#### **Introduction**

This exploratory qualitative study investigates lived experiences, identities, and scholarship practices of five transnational teacher-scholars. This study is situated in and uses concepts from several areas of scholarship, namely transnational studies (e.g., Basch et al., 1994; Faist, 2006; 2010; Levitt & Glick Schiller, 2004; Levitt & Jaworsky, 2007; Portes, Guarnizo, & Landolt, 1999; Vertovec, 1999; 2009), teacher identities and practices (e.g., Menard-Warwick, 2008; Morgan, 2004; Park et al., 2016; Varghese et al., 2005), and social psychology (Davies & Harré, 1990; 1999; Van Langenhove & Harré, 1999). Constructs and knowledge from these areas of scholarship have shaped the conceptual framework and the research questions in this study.

In this chapter, I examine the conceptual constructs that frame this dissertation and explain how this study is grounded in and contributes to the existing literature. I begin this chapter by the teacher-scholar model and how it is operationalized in this study. Next, I discuss transnationalism by a critical examination of three prominent themes I have identified in the scholarship that have shaped how I view the concept of transnationalism. I then describe positioning theory and the ways in which it enables me to study transnational teacher-scholars' perceptions and practices. Lastly, I present an overview of the literature on transnational teachers' practices, and I identify the gaps that my study addresses in relation to transnational teacher-scholars.

#### **The Teacher-Scholar Model**

This dissertation explores the lived experiences and scholarship practices of five transnational teacher-scholars in the US. To define the concept of *teacher-scholar*, it is helpful to

first describe what I mean by *scholarship*. For several decades prior to 1990s, most universities across the US privileged research and placed much less value on teaching and service. In his much-cited book, *Scholarship Reconsidered: Priorities of the Professoriate*, Boyer (1990) criticized this trend, stating:

What we now have is a more restricted view of scholarship, one that limits it to a hierarchy of functions. Basic research has come to be viewed as the first and most essential form of scholarly activity, with other functions flowing from it. (p. 15)

Boyer (1990), in an effort to draw attention to “the great diversity of talent within the professoriate” (Boyer, 1990, p. 25), defined *scholarship* as four interconnected and equally important functions: scholarship of discovery, scholarship of integration, scholarship of application, and scholarship of teaching (p. 25). According to Boyer (1990), these four categories “divide intellectual functions that are tied inseparably to each other” (p. 25). In what follows, I describe each of these scholarship as defined by Boyer (1990).

*Scholarship of discovery* refers to what is commonly known as research. It refers to creating new knowledge through inquiry, and it is an important tenet of the academy because it “contributes not only to the stock of human knowledge but also to the intellectual climate of a college or university.” (Boyer, 1990, p. 17). *Scholarship of integration* criticizes disjointed academic disciplines and calls for connecting knowledge from different fields in order to form a more informed and more informative cross-disciplinary perspective. This, according to Boyer (1990), involves “placing the specialties in larger context, illuminating data in a revealing way, often educating nonspecialists, too” (p. 18). *Scholarship of application* calls for research and service to reciprocally inform each other to solve consequential problems in the community. Boyer (1990) noted that in order for a service activity to count as scholarship, it must be related

directly to the researcher's area of specialization. In this way, social problems can be used to instigate and inform scholarly inquiry. *Scholarship of teaching* is based on the premise that great teachers "stimulate active, not passive, learning and encourage students to be critical, creative thinkers, with the capacity to go on learning after their college days are over" (Boyer, 1990, p. 24). Boyer (1990) conceptualized these four scholarships as equally important, interlocked and iterative, informing and shaping one another.

Adapting Boyer's (1990) teacher-scholar model, in this dissertation I refer to scholarship of discovery, scholarship of teaching, and scholarship of application as research, teaching, and service respectively. Thus, the term *scholarship* in my study refers to the interlocked, equally important activities in three areas: research, teaching, service. I understand Boyer's scholarship of integration as a quality, rather than an activity, that is present in the other three scholarships. In other words, effective research, teaching, and service practices extend beyond the boundaries of one single discipline by employing knowledge from multiple fields to improve cross-disciplinary practices.

Grounded in Boyer's (1990) four spheres of the teacher-scholar model, I have developed the following working definition for the term *teacher-scholar* in my study: Teacher-scholars are faculty members who engage in scholarly research, teaching, and service, and whose research, teaching, and service inform and influence each other.

It is important to note that *research* scholarship in my study does not necessarily mean peer-reviewed journal publications. Rather, it refers to any inquiry that is intended to learn more about one's own practice, to answer a research question, to solve a practical problem, and to be shared with the scholarly community through an outlet such as a journal, conference presentation, book, white paper, video, or an internet resource.

Teacher-scholars engage in critical reflection about their scholarships. As Potter and Kustra (2011) stated, “It is difficult to apply the label of ‘scholarly’ to someone who is not reflective” (p. 3). Reflection, thus, is as an important aspect of teacher-scholars’ practice. This dissertation itself attests to this principle as the teacher-scholar participants reflect on and examine their transnational journeys and scholarship approaches. They *self-identify* as teacher-scholars in that they claim to be engaged in three areas of scholarship: they teach, have an active research agenda, and participate in service activities. Participation in this study is an obvious indication of their interest in engaging in reflective practices about their three areas of scholarship.

Boyer’s (1990) teacher-scholar model has been criticized for several shortcomings. One criticism is that the scholarship of application—using knowledge to solve consequential problems in the community—implies a linear relationship between the academy and the community. It assumed a top-down relationship in which knowledge is produced in the academy and applied to the community (Rice, 2016). To reject this hierarchical relationship, Boyer (1996) proposed *scholarship of engagement* in which the academy and the community engage in partnership to solve practical, real-world problems. Boyer (1996) defined scholarship of engagement as “connecting the rich resources of the university to our most pressing social, civic, and ethical problems, to our children, to our schools, to our teachers, and to our cities” (pp. 19-20). Through this connection, researchers and the community work alongside each other to identify and solve real-world problems.

Other critics of the Boyer’s model have pointed out that the scholarship of teaching is difficult to operationalize due to the lack of clear theorization (Boshier, 2009). This shortcoming has been addressed by several scholars who have offered their own interpretation of the

scholarship of teaching and ways to apply it in faculty development or research (e.g., Potter & Kustra, 2011; Trigwell, Martin, Benjamin, & Prosser, 2000).

Despite the limitations discussed above, Boyer's (1990) model has several benefits that make it appropriate for my study. First, it challenges the teacher-researcher dichotomy that continues to separate researchers from practitioners. As Boyer (1990) asserted, this model helps institutions "break out of the tired old teaching versus research debate" (p. xii). In this model, theory and practice, or research and teaching, are not a linear but a dynamic and iterative process. This reconceptualization highlights "building bridges between theory and practice, and communicating one's knowledge effectively to students" (Boyer, 1990, p. 16). This is reflected in the practice of my participants: They are not only researchers or only practitioners. They are simultaneously engaged in interconnected scholarships of teaching, research, and service, and their practice in one of their scholarships shape the others.

Another reason why Boyer's (1990) teacher-scholar model is appropriate for my study is that it allows flexibility in teacher-scholars' practices. Boyer's (1990) model implies that faculty may engage in research, teaching, and service scholarship activities to varying degrees depending on their personal strengths and interests, and that their level of engagement in each scholarship area may shift over time (Witt, Harris, Yarhouse, Sawyer, & Behnke, 2007). Accordingly, although all teacher-scholars in my study were engaged in the three areas of scholarship—teaching, research, and service—at the time of data collection, their level of engagement in each of these areas varied. For instance, Maria was mainly involved in service with less research and teaching engagements while Ismail spent the majority of his time on research and teaching and had fewer service engagements. Because Boyer's (1990) teacher-

scholar model validates diversity among faculty's scholarship engagements, it was useful for defining the concept of teacher-scholar and for participant selection in my study.

The third reason I have adopted Boyer's (1990) model in my study is that it is a framework that many post-secondary institutions in the US use. I have reviewed the websites of numerous American universities and noticed that many of them are using Boyer's (1990) teacher-scholar model, or some interpretation of it, for faculty development, evaluation, reappointment, and promotion. My own doctoral program at Indiana University of Pennsylvania consists of a curriculum that is rooted in the teacher-scholar concept. Connecting theory and practice, the program promotes innovative research that is informed by teaching practices and teaching practices that are informed by research. The research participants in this dissertation also work within higher education institutions that implement the teacher-scholar model to varying degrees.

It has been nearly 30 years since Boyer (1990) proposed the teacher-scholar model; however, scholars continue to engage with it in different ways. For example, scholars have written on the validity of its application for faculty evaluation (e.g., Braxton & Del Favero, 2002; Gardner, McGowan, & Moeller, 2010; Wise, Retzleff, & Reilly, 2000), how the model can be used to support civic engagement and program development (e.g., Griffin, 2012), how it can be used to elevate the status of professors at two-year colleges (Andelora, 2005), faculty's perception of scholarship of teaching (e.g., Trigwell et al., 2000), and how the scholarship of teaching can be used in faculty development (e.g., Adams, 2009). For example, Kuh, Chen, and Nelson Laird (2007) found a positive relationship between implementation of the teacher-scholar model and students' engagement in research and educational activities. In more recent years, many scholars have focused on the scholarship of teaching and have added *learning* as an

essential component to highlight the importance of student learning. This has resulted in the term *Scholarship of Teaching and Learning* (SoTL) which has been a topic of much attention in the past two decades (e.g., Hutchings, 2000; Hutchings, Huber, & Ciccone, 2011; Kern, Mettetal, Dixson, & Morgan, 2015, Leibowitz & Bozalek, 2016; Marquis, Healey, & Vine, 2014; Smith, 2017).

Despite the plethora of studies on the application of the teacher-scholar model in higher education, to my knowledge no study to date has explored transnational teacher-scholars' scholarships of teaching, research, and service in the Applied Linguistics field and how their transnationality may intersect with their scholarships. In other words, we know very little about how Applied Linguistics teacher-scholars' transnational lived experiences may be influenced by and influence their research, teaching, and service scholarships. Research question 1 (What are the transnational lived experiences and scholarship practices of five foreign-born transnational teacher-scholars?) and 3 (In what ways do transnationality and scholarship practices intersect?) help bridge this gap.

In the next section, I present the concept of transnationalism, identify the themes in transnationalism scholarship that frame my study, discuss transnational identity, and present an overview of the limited literature on transnationals in the US and transnational teachers.

### **Transnationalism**

The term *transnational* is not new. In 1916, Randolph Bourne used the term *transnational* to challenge the notion of American society as a melting pot and the expectations of assimilation (Bourne, 1916). Bourne offered a new reconceptualization of America as a cosmopolitan society where immigrants maintain their cultural ties to their motherland (Hollinger, 1995). However, it was not until the 1990s that transnationalism as “a manifestation

of globalization” (Vertovec, 2009, p. 2) became a topic of much academic interest (Bloemraad, 2004; 2015; Boccagni, 2012; Canagarajah, 2018; Fox, 2005; Portes et al., 1999)

Transnationalism today is a multidisciplinary field that encompasses disciplines such as sociology, law, political science, anthropology, geography, history, and economics. Although this multidisciplinaryity has added to the depth and scope of transnational studies, it has also created a fuzzy and disputed understanding of what transnationalism means.

Through the review of the literature on transnationalism, I have identified three overarching themes that have shaped my conceptual understanding of transnationals and transnationalism. First, the term *transnational* refers to migrants who are embedded within a social field created by their cross-border connections. Second, the transnational social field created by transnationals may transcend the sender and receiver countries. Third, transnationals’ cross-border connections are dynamic, situated, and highly differentiated. I explain each of these themes in more detail below.

Theme 1: Migrants are embedded within a social field created by cross-border connections.

In their groundbreaking book, *Nations Unbound: Transnational Projects, Postcolonial Predicaments and Deterritorialized Nation-States*, Basch et al. (1994) criticized the scholarship on migration studies for the dichotomized attention to either the immigrants’ integration in receiving countries or the effects of emigration on sending countries. Arguing that this dichotomized analysis only gives a narrow glimpse of immigrants’ lives and identities, Basch et al. (1994) urged scholars to examine migrants’ cross-border practices spanning both the sending and the receiving countries. Looking through this transnational analytical lens, Glick Schiller, Basch, and Blanc-Szanton (1992) defined transnationalism as “the processes by which immigrants build social fields that link together their country of origin and their country of

settlement” (p. 1). The term *social fields* in this definition has become a key concept in transnationalism scholarship. A social field, according to Levitt and Glick Schiller (2004), is “a set of multiple interlocking networks of social relationships through which ideas, practices, and resources are unequally exchanged, organized, and transformed” (p. 1009).

Building on Basch et al.’s (1994) and Glick Schiller et al.’s (1992) work, Levitt and Jaworsky (2007) focused on migrant’s cross-border activities and noted:

migration has never been a one-way process of assimilation into a melting pot or a multicultural salad bowl but one in which migrants, to varying degrees, are simultaneously embedded in the multiple sites and layers of the transnational social fields in which they live. (p. 128)

Pointing out the role of individuals’ agency in creating cross-border social fields, this quote also notes the simultaneity of migrants’ cross-border ties with their integration in the receiving country.

These cross-border social fields lie at the heart of my study as I investigate five transnational teacher-scholars’ lived experiences, transnational activities, and subject positions, and how their transnational experiences may intersect with their scholarship practices. Accordingly, research questions 1, 2, and 4 aim to shed light on the participants’ lived experiences, identities, and practices while research question 3 investigates the intersection of transnationality and scholarship practices.

Using the transnational lens, migration scholars have examined migrants’ identities and practices spanning both the receiving and sending countries. For instance, Somerville’s (2008) study showed that the participating Indian-Canadian youth in her study held Canadian citizenship

and were integrated into the Canadian society but at the same time maintained their connection to India by regularly visiting and communicating with their friends and family in India.

Although in Somerville's (2008) study the participants maintained their transnational ties partly by travel, it is important to note that not all transnationals are geographically mobile. As Levitt (2001) argued, transnational practices do not necessarily involve physical movement, and one may engage in transnational practices while staying in one place. For example, through questionnaires and in-depth interviews with 178 second-generation Tongans aged 18-30 living in different cities in Australia, Lee (2011) learned that while migrants maintained social contacts with their country of origin, for instance, by gift exchange and financial remittance, their cross-border activities rarely involved travel. Instead, the participants in her study maintained cross-border contacts mostly through telephone and through "cyber transnationalism" using emails and social network websites (Lee, 2011, p. 310).

These findings have a significant implication for my study. The participants in my study are all migrants who have a transnational social field created and maintained by their cross-border ties and interactions. However, their transnational ties may or may not include travel. For instance, Ismail, one of my participants, does not travel outside the US because of his pending green card<sup>1</sup> status. However, he maintains regular contact with his family, friends, and research collaborators overseas by phone and online. Thus, physical mobility is not a defining feature for transnational identity in my study.

Some studies have conceptualized transnationalism in a way that makes it difficult to differentiate from other migration concepts. For instance, Boccagni (2010) suggested that

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<sup>1</sup> A green card, or a US permanent resident card, is an identification card permitting an immigrant to reside and work in the US permanently.

emotional attachments may also be cross-border connections. He expanded the definition of transnationalism to include “immigrants’ attachments at distance in the affective and the emotional realms, insofar as they fuel systematic relationships of mutual communication and support not grounded in physical proximity” (Boccagni, 2010, p. 186). This conceptualization of transnationalism is vague as it does not explain how transnationalism may differ from other migration phenomena such as diaspora. Additionally, the term “support” is problematic because some support such as remittance alone does not constitute a core transnational tie; remitting is so widespread among migrants that using the term transnational to define such activity makes the concept of transnationalism “subject to the charge of banality” (Guarnizo, Portes, & Haller, 2003, p. 1212).

Moreover, some scholars use the concept of transnational to refer to one’s biculturalism. For instance, in her study of teachers’ intercultural competence, cultural identities, and pedagogies, Menard-Warwick (2008) used the term *transnational* to describe teachers who have spent a significant amount of time in another country and who “have become immersed in cultural contexts other than their own to the point where they consider themselves bicultural” (p. 623). Focusing on cultural competence and the amount of time the participants had spent in another country prior to the start of the study, Menard-Warwick (2008) did not take into account the participants’ current cross-border interactions. Some other researchers use the term transnational to refer to one’s mobility, such as participating in internationalized education (e.g., Anderson, Young, Blanch, and Smith, 2018) or teaching abroad (Smith, 2009; 2014). For instance, Anderson et al. (2018) used the term transnational to describe 13 Malaysian first-year teachers who had completed their teacher education in New Zealand, returned to Malaysia, and were placed in rural schools. Anderson et al. (2018) examined how mobility, affect, and

embodiment emerged in the teachers' pedagogical practices after returning home to teach in rural areas. As these examples show, empirical studies continue to interpret and operationalize the term *transnational* in many different ways.

However, to prevent transnationalism from becoming an overused catch-all phrase, the *trans* in transnationalism needs to be qualified and clearly defined. What makes transnationals different from *sojourners* whose residency in the receiving country is temporary, *immigrants* who settle and integrate into the receiving country, *refugees* who are forced to flee their countries in fear of war or prosecution, *transmigrants* (Glick Schiller et al., 1992) whose social field consists of their sending and receiving countries, and *diasporic immigrants* who retain a strong sense of homeland identity and emotional connection to their country of origin but develop little attachment to their country of settlement (Bradatan, Popan, & Melton, 2010)? To answer this question, I use Portes et al.'s (1999) conceptualization of *transnationalism* as "occupations and activities that require regular and sustained social contacts over time across national borders for their implementation" (p. 219). Accordingly, the term *transnational* in my study refers to individuals who maintain cross-border interactions and activities. This definition's emphasis on sustained cross-border social contacts provides me a conceptual lens to select participants and to examine their transnational experiences and practices.

Implicit in the adjective *transnational* is the presupposition that one knows more than one culture, language, and way of life. As Bradatan et al. (2010) stated, "only those with a good knowledge of two or more languages, cultures and societies would be able to claim a transnational identity" (p. 177). Therefore, I have selected participants who self-identify as multilingual and second-generation immigrants to the US (i.e., moved to the US as an adult).

Having spent a significant part of their lives abroad ensures that the participants have insights on another culture, education system, and society.

Theme 2: Migrants' social fields may expand beyond the sender and receiver countries to include other societies.

The transnational lens in the studies above offers a restrictive view of cross-border ties. A definition that is often used in migration literature comes from Basch et al.'s (1994) early conceptualization of transnationalism as "the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and of settlement" (p. 6). This definition limits the scope of investigation to the sender and receiver countries. Similarly, many other definitions offered by prominent transnationalism scholars are vague as to whether their conceptualization of cross-border ties include places other than the sender and the receiver countries. For example, Faist (2006) used the term *transnational social space* to refer to "sustained ties of geographically mobile persons, networks and organizations across the borders across multiple nation-states" (p. 3), Levitt and Jaworsky (2007) theorized transnationalism as a process "taking place within fluid social spaces that are constantly reworked through migrants' simultaneous embeddedness in more than one society" (p. 131), and Vertovec (1999) described transnationalism as "multiple interactions and ties that link people and organizations across the borders of nation states" (p. 447). All the above definitions are important developments in transnational scholarship because they offer a theoretical lens that transcends the boundaries of a nation-state by highlighting sustained cross-border connections. However, these definitions do little to solidify the fact that transnational activities are not necessarily confined to the sending and receiving countries. As Lee (2011) stated, abstract terms such as social spaces and social

fields may overlook the complexity of transnationals' lives and the diversity among transnationals' experiences.

More recent studies have addressed some of these shortcomings. For instance, empirical studies have shown that migrants may create and sustain connections in countries other than their origin and host (Lee, 2011; Levitt & Jaworsky, 2007; Sperling, 2014; Trotz, 2004; Voigt-Graf, 2004). One of the early studies that pointed out this phenomenon was Voigt-Graf's (2004) case study of three Indian communities of Punjabis, Kannadigas, and Indo-Fijians. Her study showed that the transnational spaces migrants created were not limited to their place of origin and settlement (Voigt-Graf, 2004). For instance, in her study, the Indians who had migrated to Australia relocated to the US but continued to maintain a transnational social field in India as well as in Australia based on kinship and shared culture.

Similarly, Sperling's (2014) work on 1.5 generation<sup>2</sup> and second-generation<sup>3</sup> Dominicans and Colombians residing in Spain showed that transnational activities of migrants can go beyond the sender and receiving countries. Using semi-structured interviews, Sperling (2014) investigated the transnational activities of 70 participants and found that they established and maintained transnational contacts with their co-ethnics in the US more often than with their co-ethnics in the Dominican Republic and Colombia. This phenomenon was attributed to several factors including lack of limited internet access, the small number of close relatives who still resided in the sender countries, and the participants' desire to live and work in the US.

A third study that provides empirical support for transnational spaces beyond sender and receiving countries is Trotz's (2006) study on Caribbean migrants living in Toronto. In her case

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<sup>2</sup> The term *1.5 generation* refers to migrants who arrived in the host country as children or adolescents.

<sup>3</sup> The term *second generation* refers to individuals born to immigrant parents in the host country.

study, Trotz (2006) interviewed executive members of a successful Guyanese event in Toronto as well as 10 Caribbean migrants living in Toronto who were running a bus charter business from Toronto to New York. The participants in Trotz's (2006) study traveled from Toronto to New York more often than to their country of origin in the Caribbean, possibly due to the lower cost of travel from Toronto to New York compared to the Caribbean (Trotz, 2006). Like Voigt-Graf's (2004) finding, Trotz's (2006) study showed that while the family members in her study migrated to different countries, kinship ties were the main source of transnational connections wherever the relatives might be. The three studies above provide empirical data to show that transnational practices of migrants may extend beyond the sender and receiver countries. The expansion of the concept of transnationalism to include countries other than the sender and receiver societies is a welcomed development because it allows for a more complex and inclusive examination of migrants' practices.

Accordingly, my conceptualization of transnationality in this dissertation includes cross-border ties not limited to the sending and receiving countries. Unlike the concept of *transmigrants* by Glick Schiller et al. (1992), which delimits social fields as connections between the sending and receiving countries, my use of the terms *transnational* and *social field* in this study connotes activities and ties that may extend beyond the sending and receiving countries. For instance, Alia in my study has migrated to the US from Europe, and over the years she has travelled to many other countries, including countries in Asia, the Middle East, and South America. While she maintains family bonds in Europe, she has created social ties with several friends and colleagues and engages in professional development opportunities that span South America, the Middle East, and Asia. In doing so, Alia can be characterized as a transnational who has a transnational social field spanning countries in several continents. It is within this

perspective on transnationality that I grounded my study, selected participants, and examined the participants' transnational lives.

Theme 3: Transnationals' cross-border connections are dynamic, situated, and highly differentiated.

Studies that have explored the scope and intensity of immigrants' transnational practices have resulted in contradicting findings. Itzigsohn and Giorguli Saucedo (2002), in their large-scale study of transnational activities of migrants from Colombia, Dominican Republic, and El Salvador, examined the extent to which migrants participated in immigrant organizations that promoted cultural or social ties between the US and the sending countries. These organizations included township committees and ethnic/social/cultural clubs. Itzigsohn and Giorguli Saucedo's (2002) study found that in most cases, migrants participate in transnational activities occasionally, not regularly. This led Itzigsohn and Giorguli Saucedo (2002) to suggest the terms *broad* and *narrow* transnationalism. They stated, "Many people participate in some broad form in transnational practices, but there is only a core group who is deeply committed to transnational activities and maintaining the institutional skeleton of the transnational community" (Itzigsohn & Giorguli, 2002, p. 779). The concepts of broad and narrow transnationalism are useful in my study as I explore participants' engagement in transnational practices as a part of research question 1.

Another large-scale study that has examined the scope and frequency of migrants' transnational activities is Guarnizo et al.'s (2003) study which focused on migrants' transnational political activities and the social and individual determinants that shaped those activities. Guarnizo et al. (2003) divided political activities into electoral engagements consisting of participation in elections, membership in a political party, financial contributions to a political

party, active participation in political campaigns, and nonelectoral political engagement consisting of membership in a civic association or charity organization and financial contributions to civic projects. Their study of Colombians, Salvadorans, and Dominicans immigrant groups residing in four major US metropolitan areas of New York City, Los Angeles, Washington, DC, and Providence, Rhode Island had two interesting findings. First, the study showed that although some migrants do maintain a stable political tie to their countries of origin, the transnational *political* field among immigrants was not as extensive or evenly-distributed as scholars had previously suggested (Glick Schiller et al., 1992; Guarnizo & Smith, 1998; Levitt, DeWind, & Vertovec, 2003; Portes et al., 1999). The second finding of Guarnizo et al.'s (2003) study was that factors such as migrants' gender, age, and social capital significantly impacted migrants' transnational activities.

A third, more recent large-scale study on the scope of transnationality and impacting factors was conducted by Waldinger (2008). Through telephone surveys with over 4,000 randomly selected Salvadorans, Dominicans, Colombians, and Cubans in the US, Waldinger (2008) found that the transnational practices of his participants were influenced by factors such as the length of their residency in the US, their US citizenship status, and the US policies. For instance, while years of residency in the US increased the participants' travel to their home countries, it had a negative effect on sending remittance, voting in sending countries, and feeling of royalty to the country of origin. Waldinger (2008) argued that transnational practices are not as common as scholars like to believe. He concluded, "transnationalism is a rare condition of being and transmigrants are an uncommon class of persons" (Waldinger, 2008, p. 24). Waldinger's (2008) study, along with Itzigsohn and Giorguli Saucedo's (2002) and Guarnizo et al.'s (2003) studies show that transnationals' cross-border activities are varied and change over

time. These researchers also argued that transnational practices may not be common and only a small number of migrants may in fact engage in extensive transnational activities. My study of five teacher-scholars' transnational activities contributes to this area of scholarship on the depth and breadth of transnationals' cross-border activities.

Another study that revealed the dynamic and shifting nature of transnational practices is Voigt-Graf's (2004) case study of three Indian communities of Punjabis, Kannadigas, and Indo-Fijians. Voigt-Graf's (2004) study showed that as migrants relocated to different countries, their transnational social fields changed, too. In other words, the participants' transnational social fields were dynamic and changed over time. She concluded that as migrants relocate, settle in new places, and create new networks, new social spaces are added, and old spaces may be discontinued (Voigt-Graf, 2004).

Transnationals' practices are also embedded in societal, historic, and socioeconomic factors, and studies have shown that the variation among transnationals' practices can be explained by meso and macro structures. For instance, Purkayastha (2005) situated the activities and practices of young South Asian migrants within the dominant structural constraints such as laws regulating individuals' practices, larger cultural practices in regard to marriage, and racial discrimination. As Purkayastha (2005) showed, the analysis of transnational practices must be contextualized and analyzed against larger overarching societal structures or normative discourses (Guarnizo & Smith, 1998; Levitt et al., 2003). Levitt et al. (2003) noted, "Individuals' transnational experiences must be understood with reference to their families and households; their participation in political, religious and community organizations; and their relation to the national and international policy regimes within which transnational activities take place" (p. 567). Ignoring these broader institutional and societal actors that influence and transform

transnationals' practices may create the false impression that transnationals are not impacted by larger structural opportunities and constraints and can do what they please (Waldinger, 2008). To avoid this pitfall, I have tried to contextualize the participants' narratives in Chapters Four through Eight in the larger institutional, social, and political contexts. For example, in each narrative chapter, there is a section that highlights the intersection of the current socio-political climate with the participant's transnational identity.

The studies I have reviewed above have made a significant contribution to my understanding of transnationalism. However, more studies are needed to better understand transnational identities and practices. In their study, Itzigsohn and Giorguli (2002) stated that there was little research on the scope and extent of immigrants' transnational practices, the determinants of transnational practices, and the relationship between immigrants' transnationalism and their incorporation into the receiving society. My review of the literature shows that these areas are still under-researched. Also, few studies have examined the relationship between individuals' transnationality and their professional practices (Trotz, 2006). This dissertation aims to bridge some of these gaps.

To conclude this literature review of the concept of transnationalism, I outline the features that characterize how transnationalism is used in my study. First, my study is mostly concerned with associations that Guarnizo and Smith (1998) called "from below" (p. 3), in other words, grassroots associations that are initiated and built by individuals and not by the government, corporations, or institutions. As such, the unit of analysis in my study is individuals and their lived experiences. Transnational practices of the participants in this study may be of an informal nature such as family ties (Faist, 2006), or they may be formal such as political, financial, or sociocultural pursuits (Portes et al., 1999).

Second, although my study is mainly concerned with transnationalism at micro level (i.e., individuals' lived experiences and practices), it does so while connecting the participants' practices to structural forces in which the participants are situated. Guarnizo and Smith (1998) in their oft-cited work, *Locations of Transnationalism*, warned that "in privileging 'personal knowledge,' researchers may develop a kind of solipsistic tunnel vision that altogether fails to connect human intentions to social structure and historical change" (pp. 25-26). Focusing exclusively on migrants' micro-level activities without connecting them to macro structures is a shortcoming that I aim to avoid. Individuals' everyday activities and relationships influence and are influenced by a multitude of structural factors such as laws as well as institutional, cultural, and social norms and practices. As Guarnizo (2003) stated, "Transnational living is an evolving condition contingent on the relationship between migrants' resources and sociocultural positioning, as well as the historical contexts in the specific localities where they live" (p. 670). Thus, contextual background such as local, political, and historical particularities are important when examining transnational lives and practices.

However, although micro-level activities are differentiated from macro level structures in this dissertation, I reject a binary local-global perspective and acknowledge that individuals' activities may simultaneously influence and be influenced by structural factors (Guarnizo & Smith, 1998). I also acknowledge that individuals' activities may be simultaneously influenced by social institutions of more than one nation-state (Levitt & Glick Schuller, 2004). Therefore, in my study I situate the participants' narratives in their particular sociocultural and geographical contexts and include the meso and macro structures that interact with their practices both in the US and other countries involved.

The third principle that frames my study is that I consider transnationalism to be fluid, dynamic, context-specific, in-flux, and shifting. The type of transnational activities that one engages in depends on the context in which one is embedded. Also, the type and scope of transnational activities may vary among individuals and even across the lifespan of one individual. For instance, some individuals may engage in cross-border social and religious activities while some other individual may maintain financial and political ties. Some individuals may take part in “comprehensive” transnational practices by participating in many cross-border activities while some other individuals may only have “selective” transnational practices by participating in fewer activities (Levitt et al., 2003, p. 570). Migrants’ transnational activities also vary in terms of formality, compatibility with global practices, and migrants’ motives for maintaining cross-border ties (Levitt et al., 2003). Moreover, migrants’ transnational practices may change in scope and intensity over time. As Boccagni (2012) argued, “Rather than as something out there, the transnational should be understood as a matter of situated attributes that may emerge, to different degrees and under distinct circumstances, in migrants’ lives and in migration-related social formations” (p. 128).

Finally, transnationalism in my study does not imply a global span but rather a tie that the participants maintain between the US as their current place of residence and one or more other countries, such as their country of birth or countries they have visited, lived in, or established social or professional ties in. The above conceptualization of transnationalism has shaped my selection of participants, the interview questions, and my interpretation of the data.

### **Transnational Identities**

An inquiry into transnationals’ perceptions, experiences, and practices is inevitably an inquiry into transnational’ identities. Several studies have explored how transnationals construct

their identities (e.g., Louie, 2006; Purkayastha, 2005; Somerville, 2008; Ubalde, 2013). Ubalde (2013), for example, examined the lives of nine Japanese-Filipino children born in the 1980s and 1990s residing in the Philippine and the different ways they constructed their identities and positioning in the Filipino society. Her study showed that the ethnicity with which her participants identified depended on the situation and the audience with whom they interacted (Ubalde, 2013). Moreover, Somerville (2008) studied 18 transnational second-generation individuals between the ages 12-21 from India living in Canada and revealed that identities shifted depending on the changing social contexts and social networks. For Somerville's (2008) participants, feeling more Indian or more Canadian depended on the particular context in which interaction took place. Similarly, Purkayastha's (2005) study of affluent, young, second-generation South Asian migrants from India, Pakistan, Bangladesh, and Nepal showed that these individuals developed transnational identities as a resource and used hyphenated identities as a coping mechanism against structural constraints such as racial discrimination, laws that prohibited certain practices, and marginalization due to not fitting into any preconceived social category. Focusing on the *process* of identity construction, Somerville (2008) observed that the participants in her study exhibited their bicultural identities through several processes, such as their choice of clothing, expressing allegiance to both Canada and India, and expressing emotional connections to both India and Canada through, for instance, claiming hyphenated identities. She also found that her participants constructed hyphenated bicultural identities as a resource to cope with structural constraints such as racial discrimination.

Examining the process of transnational identity construction, Levitt and Glick Schiller (2004) differentiated between ways of being and ways of belonging. In *ways of being*, cross-border activities do not index a sense of belonging or identification with a particular group. On

the other hand, *ways of belonging* consist of practices that signal a sense of belonging and membership in a particular group. Levitt and Glick Schiller (2004) explained that what differentiates ways of belonging from ways of being is the “awareness of the kind of identity that action signifies” (Levitt & Glick Schiller, 2004, p. 1010). In other words, in *ways of belonging*, individuals may intentionally engage in a transnational activity, for instance observing traditional celebrations and wearing traditional clothes, in order to construct and maintain a certain identity. In contrast, in *ways of being*, activities are not taken specifically to construct a certain identity. For example, an individual may send remittance to her relatives in her home country or visit them annually without the *intention* to maintain the ethnic identity of her home country. It is important to note that transnational ways of being and ways of belonging do not “always go hand in hand” (Levitt & Glick Schiller, 2004, p. 1011). One could engage in transnational ways of being without engaging in transnational ways of belonging. It is the transnational ways of belonging that has more significance in my study because these activities can index a certain type of identity and are more likely to influence other aspects of the participants’ lives such as their transnational scholarships. By investigating my participants’ intention for engaging in transnational activities, I intend to shed light on whether they are engaged in the activity simply as a way of being or whether the activity signals their ways of belonging, and thus, their transnational identities.

All the studies I have reviewed above have one element in common: They find that identity is fluid, multifaceted, and context-dependent and may shift over time. These findings have shaped my understanding of transnational identity as a social construct that is dynamic, multiple, and in-flux. As I discuss in more detail later in this chapter, I use positioning theory as a theoretical framework to examine the multiple and shifting positions that transnational teacher-

scholars may take up in relation to their role as teacher-scholars in the US. Examining the subject positions and practices of transnational teacher-scholars, my study adds empirical data to the current scholarship on transnational identities.

This dissertation is partly a response to Sanchez and Kasun's (2012) call for more educational researchers to use transnationalism as a lens to connect migration processes to educational issues. To address this call, I investigate the intersection of transnational lived experiences and teacher-scholars' scholarship approaches. Because my study focuses on transnational teacher-scholars who currently reside and work in the U.S., below I present a brief analysis of the literature on transnationals in the U.S.

### **Transnationals in the US**

Studies on the lived experiences and life trajectories of transnationals living in the US are scant and scattered across several topics. Carrano and Sandoval (2016) studied the political participation of Mexican migrant leaders living in the US. Among the findings of this study was that a large majority of the research participants was not interested in political pursuits in Mexico or in the US (Carrano & Sandoval, 2016). Basch et al. (1994) investigated how Caribbean and Pilipino transnationals in the US identify themselves and how they are identified in terms of race, ethnicity, and nation. Catedral (2018) examined the construction of moral positionings by Uzbek women in the US and found the women, caught between multiple moral orders, use different time-space contexts as the justification for their choices. Although these studies take a step forward in understanding the practices and lived experiences of transnationals living in the US, there is much more to be explored about transnationals' practices and activities and the ways in which they construct their identities. Specifically, at the time I was writing this dissertation, I found no study that explored the identities of transnational teacher-scholars in the Applied

Linguistics field in the US. My study aims to help bridge this gap by shedding light on transnational teacher-scholars' lived experiences, positionings, and scholarship practices using positioning theory as the theoretical framework. In the next section, I describe positioning theory and why I have selected it as the theoretical lens.

### **Positioning Theory**

The notion of *position* was first used by Wendy Hollway (1984) to analyze how individuals take up gender-differentiated positions in discourse (Van Langenhove & Harré, 1999). Since then, the concept of position has been used in social psychology to understand interactions between people. A position is:

a complex cluster of generic personal attributes, structured in various ways, which impinges on the possibilities of interpersonal, intergroup, and even intrapersonal action through some assignment of such rights, duties, and obligation to an individual as are sustained by the cluster. (Van Langenhove & Harré, 1999, p. 1)

Based on this definition of position, Harré and Van Langenhove (1999) defined *positioning theory* as the “study of local moral orders as ever-shifting patterns of mutual and contestable rights and obligations of speaking and acting” (p. 1). The positions that individuals take up or ascribe to others are a product of not only their personal traits but also their presumed rights, duties, and place within the group, what they are able to do or allowed to do, in the particular context in which the communicative event takes place. Thus, how individuals position themselves and others reflect their beliefs, their relations with others, and what they can say or do.

As a theoretical lens, positioning theory helped me explore how transnational teacher-scholars position themselves and others and what identities they construct or negotiate. By

examining the positions that my participants establish for themselves and for others in their narratives, I learned about their perceptions of themselves and others in their communities, their perceptions of their rights, duties, and obligations, and the meanings they ascribe to their experiences as transnationals and as teacher-scholars.

Positioning theory asserts that in all conversations, individuals inevitably position themselves and others (Van Langenhove & Harré, 1999), and those positions carry with them the individuals' histories as perceived by themselves (Davies & Harré, 1999). Using a written questionnaire and semi-structured interviews (see Chapter Three), my study employs conversations with the participants to elicit narratives that bring to the fore how the participants position themselves and others. As such, positioning theory, interviews, and narrative research in my study are compatible and well-suited to be used together. To understand how my participants position themselves and others, I used their accounts of episodes from their narratives. An *episode* is defined as “any sequence of happenings in which human beings engage” (Harré & Van Langenhove, 1999, p. 4). According to positioning theory, “the constant flow of everyday life in which we all take part in, is fragmented through discourse into distinct episodes that constitute the basic elements of both our biographies and of the social world” (Harré & Van Langenhove, 1999, p. 4). Therefore, examining episodes in narratives of my participants offers me a window into their lived experiences, social world, and their teaching, research, and service practice. Harré and Van Langenhove (1999) added that episodes include not only behaviors but also “thoughts, feelings, intentions, plans, and so on of all those who participate” (p. 5). Thus, by analyzing my participants' narratives and the positions they take up or assign to others, I am able to understand not only their actions, rights, and duties, but also their interpretations, feelings, and intentions.

Rooted in social-constructionism, positions are used as an alternative to the construct of role (Davies & Harré, 1990; Van Langenhove & Harré, 1999). While roles are fixed, long-lasting, and predictable, the construct of positioning is dynamic and allows negotiation and fluidity. Tan and Moghaddam (1999) explained:

Positions are actively negotiated and achieved, rather than ascribed and passively received. Discursive positions themselves are not pre-existing ‘locations’ that are merely ‘occupied’ in discursive practices, but are immanent and collaboratively made available and realized by speakers in the act of conversing itself. There is always room for the unexpected and the innovative. (p. 187)

Thus, as discursive constructs, positions are not fixed; they can be challenged, negotiated, and reconstructed. They are multiple, dynamic, emerging, and shifting.

This perspective on positions is aligned with discursive theories of identity in social constructionism—the research paradigm underpinning my study—which views identity as a discursive construct that is emergent, multiple, and in-flux (Bucholtz & Hall 2005; De Fina, Schiffrin, & Bamberg, 2006; Jacoby & Ochs, 1995; Varghese et al., 2005; Weedon, 1997). As is discussed in more detail in Chapter Three, social constructionism foregrounds context, social interactions, and multiplicity of perspectives. Rooted in social-constructionism, discursive positions can be challenged and renegotiated (Harré & Van Langenhove, 1999). As the narratives in Chapter Four through Chapter Eight illustrate, the participants take up positions that are not always consistent with the positions that others assigned to them in their institutions or in their communities. Davies and Harré (1999) noted, “discourses can compete with each other or they can create distinct and incompatible versions of reality” (p. 34). When different identities in

my study conflict, positioning theory provides me a useful analytic tool to account for the competing positions.

Individuals actively position themselves and others in discourse and by doing so actively construct and negotiate their identities. This active construction of identity was apparent in my study as the participants took on different positions in their narratives. Thus, positioning theory provided me a useful theoretical framework to examine how my participants created possible identities for themselves and how they challenged and renegotiated the positions that had been given to them by others. Using positioning theory in combination with the teacher-scholar model enabled me to explore the participants' positions, values, and experiences in each of the three scholarship spheres—teaching, research, and service—as interconnected activities that inform and shape each other. In each positioning act that I identified in my participants' narratives, I looked at whom the participants positioned, how positioning occurred, and what the positioning meant in terms of the participant's transnationality and/or scholarship. This also allowed me to examine the ways in which the participants' transnationality intersected with their scholarships.

In this study, I make analytical distinctions among different types of positioning as described by Van Langenhove and Harré (1999). In a *first order* or *performative* positioning act, a speaker takes up a position or ascribes a position to another individual or group. A *second order* or *accountive* positioning act occurs when a first order position is questioned or challenged. An accountive positioning act that occurs after the initial speech act has unfolded is referred to as *third order* positioning. These different types of positioning appear in the narrative of my participants and have been useful in my data analysis. The participants engaged in first order positioning during my conversation with them about their experiences and scholarships. They engaged in second order positioning when they addressed, challenged, or reiterated a

position that had just unfolded in our conversation. Third order positioning occurred when the participants recalled and recounted their past lived experiences and positionings.

Two other concepts in positioning theory that are helpful in my data analysis are what Van Langenhove and Harré (1999) referred to as *moral* and *personal* positionings. *Moral* positioning consists of the moral duties and responsibilities that are associated with a particular role while *personal positioning* refers to “individual attributes and particulates” that are not associated with a particular role (Van Langenhove & Harré, 1999, p. 22). For instance, in case of a teacher, moral positioning is the duties and responsibilities that are expected of a teacher such as being knowledgeable about his/her subject matter. On the other hand, personal attributes, such as interest in a particular sport, are the teacher’s personal positioning. Moral and personal positioning always occur together, and personal positioning becomes more prominent when one’s role cannot explain one’s actions (Van Langenhove & Harré, 1999). For instance, the teacher in the example above may use sports-related analogies to explain a subject matter to students. In this case, the teacher’s personal positioning becomes prominent to explain their use of sport-related examples. Figure 1 illustrates these different types of positioning.

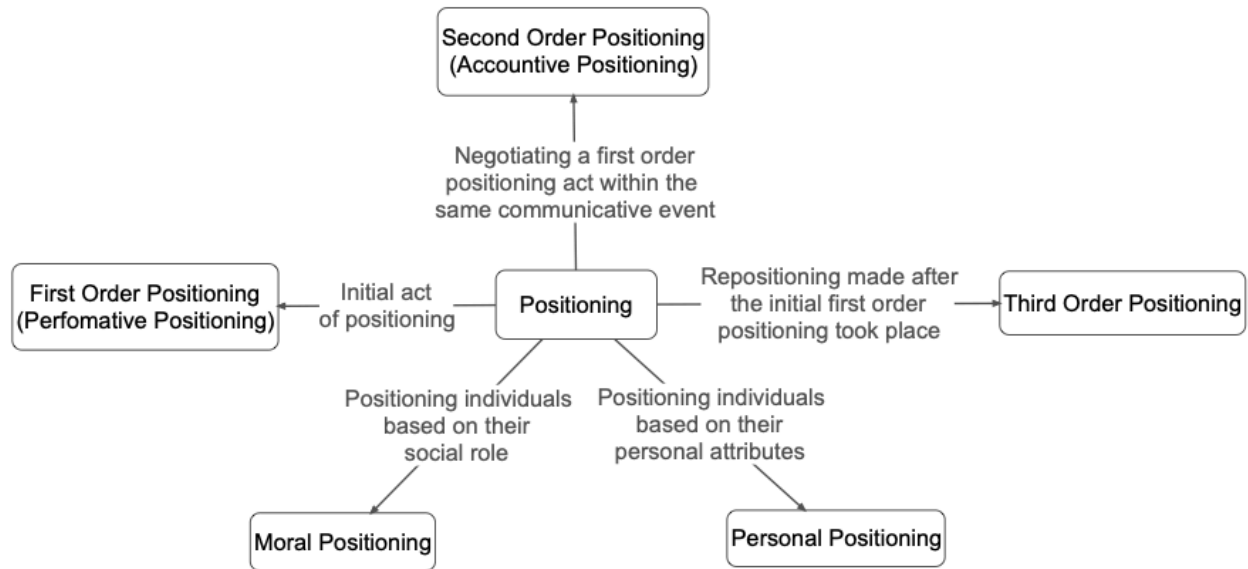


Figure 1. Different types of positioning. Adapted from *Introducing Positioning Theory* by L. Van Langenhove & R. Harré, 1999.

Moral and personal positioning in my study play important roles as I investigate how the participants' transnational lived experiences may intersect with their teaching, research, and service practices. For instance, because of my interest in international travel (my personal positioning), I tend to engage in scholarship activities that have an international component such as opportunities to teach or present at conferences overseas. While I was teaching at Montgomery College<sup>4</sup>, when the opportunity arose to teach an intensive summer course in Macau, China, I applied and was offered the position. My action to apply to the position can be explained as a personal positioning because it was not my duty or obligation to teach the course in Macau; it was my own personal interest in transnational engagements. As this example shows, distinguishing moral from personal positioning of my participants can enable me to analyze in

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<sup>4</sup> Montgomery College is a two-year community college in Maryland in the United States.

more detail how my participants' transnational lived experiences and attributes may interact with their choices and scholarship practices.

To analyze how my participants position themselves and others in their interactions, I used *interactive* positioning as the location of analysis. Interactive positioning occurs when one positions self and others during a conversation (Davies & Harré, 1999). According to positioning theory, in all conversations individuals inevitably position themselves, and positioning oneself always connotes positioning the other (Hollway, 1984; Van Langenhove & Harré, 1999). Therefore, while I examined how the participants position themselves, I also gained insight into how they position others. Arvaja's (2016) study provides a good example for this simultaneous positioning of self and others. Using learning diaries as data, Arvaja (2016) examined how her participant, Anna, positioned herself as a teacher and researcher in relation to her students and work community. For instance, Anna positioned herself as dissatisfied with her current work because she found the practices and values at her department to be in conflict with her own. In doing so, she positioned her work community as hegemonic, inhumane, and lacking good management. Anna also described herself and the students as victims who are denied the freedom to find and use their true potential (Aryaja, 2016). Again, in this act of positioning Anna positioned herself as a teacher who is student-centered while positioning her university as an entity that did not serve the students' best interests.

In a similar study, Kayi-Aydar (2015) examined the positioning of three pre-service teachers in relation to their ELLs (English Language Learners) and mentor teachers. The study showed that while the participants discussed their perceptions of their students and mentor teachers, they simultaneously took up positions and ascribed positions to their students and mentor teachers. For instance, Janet, one of the participants in Kayi-Aydar's (2015) study,

positioned one of her mentor teachers as ignorant about ELLs' academic needs. In doing so, Janet simultaneously and tacitly positioned herself as an effective and caring teacher who attended to ELLs' needs. These examples show that positioning self always implies positioning others and vice versa. Therefore, as my participants described their experiences and perceptions, they assigned positions to and constructed identities for themselves and others. Examining these acts of positioning and the identities they constructed enabled me to address research question 2: What identities do the participants construct for themselves and for others in their narratives?

According to positioning theory, the process of positioning may be extended from interspeaker talks to intergroup relations. Using positioning theory to examine how individuals position themselves in relation to other groups, Tan and Moghaddam (1999) argued that positioning theory fills several gaps in the social psychology literature, namely the dynamic nature of intergroup relations, the histories of groups, the history of their relations, and the issue of power relations among groups, or the rights, duties, and obligations bestowed to speakers in different groups. Therefore, in addition to examining the participants' positioning at the individual level, positioning theory enabled me to examine the positioning of the participants at group level. In intergroup positioning, individuals position their in-group in relation to other groups (Tan and Moghaddam, 1999). Although my study did not aim to examine the history of a particular group or the positioning of one particular group in relation to other groups, positioning theory as an analytic tool allowed me the flexibility to include this analysis when the participants discussed their membership to a specific group or if they positioned their groups in relations to other groups.

An example of group positioning in the literature can be found in Louie's (2006) study. Louie (2006) studied second-generation Chinese and Dominicans in the US and showed that the

two groups used “dual frame of reference” to compare themselves to their co-ethnics in the US and in their home countries (p. 542). The Dominican participants positioned themselves as optimistic and successful because they compared themselves to the other Dominicans in the US and the Dominicans in the Dominican Republic (DR). They positioned Dominicans in the DR as a group who had little resources and fewer opportunities, and the Dominicans in the US as a group who are stereotyped as being “underachievers—i.e., likely to turn to crime, have too many kids, desire welfare, and fail in schools and ultimately in life” (Louie, 2006, p. 544). This pan-ethnic, transnational, and group frame of reference had a positive impact on their own positioning as successful individuals. On the other hand, the Chinese participants in Louie’s (2006) study compared themselves to the stereotypes about Asian Americans as high academic achievers. This caused the Chinese participants to develop negative feelings about how they have fared compared to other Asian Americans. Louie’s (2006) study provides an example for how individuals may position themselves in relation to one or more groups. Similarly, positioning theory gave me a tool to examine my participants’ narratives to learn how they may position themselves within or in contrast to other groups such as their co-ethnics, their colleagues, or non-transnationals. For instance, in an act of first-order positioning, Maria, one of my participants, positioned her co-ethnics (Brasilians) as people who are warm, collaborative, and always smiling.

Positioning theory also asserts that the ways in which individuals position themselves have an impact on all aspects of their identities. This was an important feature of positioning theory as the theoretical framework for me as it enabled me to study how the participants’ positioning as transnationals influenced their teaching, research, and service scholarship practices. Several studies have explored the interrelation between teachers’ positioning and their

teaching approaches. For example, using semi-structured interviews and journal entries, Kayi-Aydar (2015) examined the positioning of three pre-service teachers in relation to their students and mentor teachers and found that the ways in which the teachers positioned themselves and their students impacted their pedagogy. For instance, while all the teachers positioned themselves as “teachers of all children” (p. 97), two of the teachers positioned ESL students as learners whose main need was linguistic assistance. Accordingly, these two teachers adopted pedagogical approaches that provided language assistance to the students. On the other hand, the third teacher, April, positioned ESL students as new members of the society who, in addition to linguistic assistance, needed help to connect to the new culture. Because of this positioning, April viewed herself not only as a language teacher but also as a link between the school and her ESL students. This positioning was reflected in April’s teaching approach as she incorporated culture into her teaching and helped her students integrate into the American school system.

Kayi-Aydar’s (2015) study is a great example of how the way teachers position themselves and their students may impact their pedagogy. But her study is significant to my study for one more reason. Her study shows that teachers’ *lived experiences* influence their positionings and their pedagogical approaches. For instance, in Kayi-Aydar’s (2015) study, April was from a working-class family, struggled with poverty for many years, and was married to a Hispanic man who spoke English as a second language. These lived experiences made April more aware of the cultural differences in her ELLs. As a result, she positioned her students as learners who, in addition to linguistic assistance, needed help navigating the American schools’ system and culture. Thus, As Kayi-Aydar (2015) explained, teachers’ “life experience affects their teacher knowledge and projected identities” (p. 101).

Although these studies have explored K-12 teachers' positioning, identities, and teaching approaches, no study to date has looked at the positioning and identities of transnational teacher-scholars in the field of Applied Linguistics in higher education in the US and how their research, teaching, and service scholarship approaches may influence or be influenced by their positionings as transnationals. This dissertation aims to address these gaps.

### **Interrelation Between Micro, Meso, and Macro**

While this dissertation examines how the participants position themselves and others in their narratives, it also describes institutional and structural structures that shape the participants' positionings. Several scholars criticize positioning theory for its lack of attention to structural forces. Linehan and McCarthy (2000) pointed out that positioning theory overlooks the "actual historical, emotional, ethical moments of interaction between concrete participants" (p. 450). Moghaddam (1999) contended that discussion of positioning can never exclude underlying cultural norms and ideals. Additionally, several other scholars underline the importance of factors outside the immediate context of the speech act (Jones, 1999; Leander, 2004; Linehan & McCarthy, 2000; Moghaddam, 1999).

Anderson (2009) argued that the "imminentist ontology" (p. 292) of traditional positioning theory prevents it from considering positioning outside the episode in which it occurs or across different levels of analysis. Situating her study within the context of classroom activities, Anderson (2009) offered a more complex version of positioning theory "that accounts for the interpenetration of micro- (lived), meso- (categorized), and macro- (ideological) layers of social practices constituting acts of positioning" (p. 294). Anderson (2009) used empirical data from her study to show how teachers' positioning of their students as different "kinds" were based on numerous multi-scalar factors such as the teachers' formulations of learning objectives,

how particular tools were used in classroom activities, and the teachers' evaluations of students' participation practices not only during one activity but across multiple events.

Adopting Anderson's (2009) approach, this dissertation seeks to capture not only the micro (individual) social processes, but also meso (institutional) and macro (structural) forces that emerge in the participants' narratives. In what follows, I review several studies that show how teachers' micro-interactions are connected to meso and macro structures and how micro, meso, and macro elements may shape and influence one another.

Liu and Xu's (2013) narrative inquiry into the experiences of a lecturer showed how a teachers' positions and identities intersect with meso-level factors. In this study, Feng, a Chinese lecturer teaching English as a foreign language in a Chinese university, faced identity crisis when he was asked to chair his department and to lead implementation of liberal pedagogy reform. This study shows that various institutional factors, such as imposed leadership responsibilities, imposed teaching reform, and unfair faculty reward systems, may shape the identities and professional trajectories of teachers (Liu & Xu, 2013).

Park's (2009) study provides an example of the interrelation between individuals' lived experiences/positionings and ideologies and dominant discourses within which the participants are embedded. Park (2009) looked at the identities and experiences of a Korean woman, Han Nah, as a spouse, mother, daughter, and language teacher. The study explored the tension between the Korean cultural norms and Han Nah's desire to be an independent scholar. Highlighting this intersection, Park (2009) reported that Han Nah's experiences were influenced by the "normative patriarchal societal practices" (p. 184) which influenced Han Nah's identity construction as well as her journey from Korea to England, to Turkey, back to Korea, and then to the US.

In an autoethnographic study, Solano-Campos (2014) reported how the construction of her identity as a Costa Rican teacher of English in the US was impacted by global ideologies that positioned international nonnative speakers of English as global commodities, cultural tokens, and linguistically deficient. Her micro processes, such as the way she interacted with her students, colleagues, and relatives both “perpetuated and interrupted” these macro structures (Solano-Campos, 2014, p. 436). The studies I summarized in this section provide examples of the way teachers’ positionings are situated within the broader institutional and societal processes. My study follows the footsteps of these scholars by identifying the institutional and structural factors that emerge in my participants’ narratives. For instance, as detailed in Chapter Nine, meso structures such as institutional support and tenure status and macro forces such as cultural differences, green card process, and citizenship all play a role in micro processes of the participants, for instance, in how they position themselves in their narratives.

An increasing number of studies are using positioning theory to examine a variety of areas related to teacher identity and pedagogy. Examples include the role of positional identities in teachers’ agency and classroom practices (e.g., Kayi-Aydar, 2015; Kim & Viesca, 2016; Linehan & McCarthy, 2000; Vanassche & Kelchtermans, 2014), identity construction and teaching practices of co-teachers in the Korean classroom context (Tanghe, 2013), teacher identity negotiation in relation to English language learners and mentors (Mosvold & Bjuland, 2016; Reeves, 2009; Yoon, 2008), in-service teachers and pre-service teachers’ positions in relation to literacy and cultural issues (e.g., McVee, Baldassarre, & Bailey, 2001), and analysing classroom interactions (e.g., Anderson, 2009). However, I found no study that uses positioning theory to look specifically at the way transnational teacher-scholars position themselves in higher education institutions and how their research, teaching, and service scholarship approaches may

influence or be influenced by their positioning. This dissertation aims to make a contribution to positioning theory by addressing this gap.

### **Transnational Teachers**

Just as literature on transnationals' lives and practices in the US are scarce, literature on the lives and practices of transnational teachers is also extremely limited. The studies on foreign-born faculty which I described in Chapter One do not specify if their research participants are transnationals (i.e., maintain cross-border interactions) and do not explore teachers' transnational interactions and practices. Very few studies have identified their participants specifically as transnationals or have focused on the practices of transnational teachers in the US. Also, at the time this dissertation was written, no study had explored specifically the lives and practices of transnational teacher-scholars in Applied Linguistics in relation to the three areas scholarships (i.e., teaching, research, and service). Because the number of studies I found that specifically explore transnational teachers' pedagogical approaches is very small, below I review them all in detail.

Petrón (2009) and Petró and Greybeck (2014) looked at the linguistic practices and teaching approaches of five Mexican teachers of English who spent a significant amount of time in the US as children and who had returned home to Mexico. Using phenomenological interviews, participant observations, and written artifacts such as school records, Petró (2009) and Petró and Greybeck (2014) investigated how transnational experiences of the participants informed their linguistic and teaching practices. In terms of teaching approaches, Petró and Greybeck (2014) reported that the transnational teacher participants in their study "transformed the learning environment into real world lessons on language and culture" (p. 150). For instance, the participants used their own knowledge of US cultural practices, instead of the content in the

textbook, to teach vocabulary and cultural lessons. Additionally, Petró (2009) described that the participants deviated from the textbook to teach “real English” and what they considered important if the students were to relocate to the US to work. In this way, the transnational teachers’ practice tended to “project their own family history onto all of their students” (Petrón, 2009, p. 126). In addition, the transnational teachers spent more time teaching pronunciation in their English lessons compared to non-transnational teachers. The transnational teachers’ attention to pronunciation was due to their personal experience that “Americans did not want to listen to anyone who had a Mexican accent” (Petrón & Greybeck, 2014, p. 149). The transnational teachers were also more aware of the needs of the students with a transnational heritage and empathized with their experiences transitioning from the American education system to Mexican schools.

Another study exploring transnational teachers’ pedagogical practices is Menard-Warwick’s (2008) case study of two transnational teachers of English. The term *transnational* in her study is used loosely as it refers to teachers who “have become immersed in cultural contexts other than their own to the point where they consider themselves bicultural” (Menard-Warwick, 2008, p. 623). Nevertheless, I include this study in my review because of its relevance to my study on teacher-scholars who self-identify as bicultural and who draw from more than one culture as a pedagogical resource. Menard-Warwick’s (2008) study explored how transnational teachers developed intercultural competence, how the participants defined their own intercultural identities, and the ways in which the participants approached cultural issues with their English language learners. Using data from interviews and classroom observations, the study showed that the transnational teachers used different strategies for teaching culture (Menard-Warwick, 2008). While one teacher used contrastive analysis to compare the cultures of two countries, the other

teacher compared the present and the past of the same country. In her study, Menard-Warwick (2008) argued that more value needs to be placed on the pedagogical resources of intercultural, transnational teachers.

A third study exploring transnational teachers' pedagogical practices is Wu's (2017) research on newly arrived Chinese transnational teachers in the US. Wu (2017) investigated the challenges and teaching approaches of the teachers in public schools and found that the transnational teachers in her study incorporated both Chinese and American cultural models into their teaching practice. This study also underlines the importance of teachers' life experiences in order to better understand the rationale behind their teaching approaches.

The scant existing literature on transnational teachers tends to focus mainly on the relationship between culture and teaching. In the studies I reviewed above, Menard-Warwick (2008) examined how transnational teachers used their intercultural competence to address cultural issues in the classroom. Similarly, Wu (2017) framed her study in the cultural models the teachers implemented in their teaching. The only exception is Petrón and Greybeck (2014) who looked at the pedagogical approaches of transnational teachers more broadly and gleaned broader insight about how their transnational experiences impacted their teaching. For instance, compared to non-transnational teachers, the transnational teachers in Petrón and Greybeck's (2014) study empathized with transnational students more and devoted more attention to teaching pronunciation. This dissertation follows the footsteps of Petrón and Greybeck (2014) in that instead of focusing on teaching culture, it explores the participants' scholarship approaches broadly.

The literature I reviewed above focuses on teachers in K-12 settings. My focus, on the other hand, is on transnational teacher-scholars in post-secondary institutions. As such, my study

contributes to the scholarship on transnational teacher-scholars at the tertiary level. In addition, following the teacher-scholar model, instead of focusing only on teaching practices, I include research and service approaches. Not only does this reflect the reality of most academic positions in the US, but also this wider net is aligned with the teacher-scholar model which posits teaching, research, and service practices are interlocked and inform one another.

Furthermore, my research on transnational teacher-scholars in the US addresses the gap in the literature on skilled, educated, and professional migrants in the US. One reason for this gap in the literature may be due to the perception that educated migrants possess certain economic and social capital that prevents them from marginalization. Those in academia are often not perceived as underprivileged or historically silenced. Instead, they are often thought to enjoy a privileged, elite status.

However, as Favell, Feldblum, and Smith (2007) argued, educated and skilled foreign-origin migrants in the US are not immune to challenges and marginalization. For instance, they are often systematically underpaid and often face a glass ceiling in comparison to their US-born counterparts with the same qualifications. Being perceived as outsiders, they also have difficulty integrating into their host society and may “have no voice politically or socially” (Favell et al., 2007, p. 21). Also, not all highly-educated skilled migrants come from elite, privileged backgrounds. They may be, as Favell et al. (2007) noted, “provincial, career-frustrated ‘spiralists,’ who have gambled with dramatic spatial mobility in their education and careers abroad to improve social mobility opportunities that are otherwise blocked at home” (p. 17). Several studies show that foreign-born faculty encounter difficult challenges in their professional practice and their integration into the community (Alberts, 2008; Collins, 2008; Foote, 2013; Gahungu, 2011; Skachkova, 2007). Foreign-born faculty often experience segregation in the

research community as they “are placed within the academic hierarchy according to their ethnic and national status” (Skachkova, 2007, p. 714). Having different world-views, foreign-born faculty may also experience cultural challenges and a sense of loneliness (Collins, 2008; Skachkova, 2007). Foreign-born faculty may also experience being excluded from academic publishing as well as leadership roles in service activities. For instance, Skachkova’s (2007) research participants noted that they were excluded from leadership roles, their previous leadership experience in their home countries was not recognized in the US, and the committees they were placed in “did not give them the opportunity to make a real change” (p. 718).

My study is, in part, a response to Favell et al.’s (2007) call for more empirical studies on skilled migrants and Foote et al.’s (2008) call for more research on foreign-born scholars. My research aims to draw attention to the diversity among the highly-skilled transnational teacher-scholars and the obstacles and opportunities they may encounter in their transnational and professional journeys. Despite their perceived status as privileged, the transnational teacher-scholars in my study have been on challenging journeys by traversing national boundaries and obtaining academic positions in a competitive market. They are contributing to the education of the next generation by their teaching scholarship, expanding the body of knowledge in their fields by their research scholarship, and helping to make their communities a better place by their service scholarship. Their stories deserve to be heard.

### **Chapter Summary**

In this chapter, I situated my study in the existing literature on the teacher-scholar model, transnationalism, positioning theory, and teacher’s identities and approaches. I explained the teacher-scholar model and how I operationalize the concept of teacher-scholar in this study. I identified major themes in transnationalism scholarship and connected my study to the literature

on transnational teachers. I also described positioning theory and why it is a useful analytical lens in this dissertation. In each section, I weaved in my research questions and identified the gaps that this dissertation addresses. In the next chapter, I turn to the design of the study and my methodological choices in this dissertation.

## CHAPTER THREE

### METHODOLOGY

This qualitative study aims to investigate the identities, experiences, and scholarship practices of five transnational teacher-scholars by addressing the following research questions:

- 1) What are the transnational lived experiences and scholarship practices of five foreign-born transnational teacher-scholars?
- 2) What identities do the participants construct for themselves and for others in their narratives?
- 3) In what ways do transnationality and scholarship practices intersect?
- 4) What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives?

This chapter outlines the methodological framework and the research design of this study. I begin with a discussion of my positionality, my ontological and epistemological positioning, and the methodological approaches I employed in this study. Then, I describe the sampling strategy I used to select participants and the methods of data collection and data analysis. I conclude this chapter with a discussion of ethical considerations and limitations of the study.

#### **Researcher's Positionality**

In this section, I examine my own transnational lived experiences and the intersection of my scholarships with my transnationality. This examination is important for two reasons. First, it enables me to explore and disclose how my positionality may have influenced my research approach, an analysis process commonly known as *reflexivity*. Reflexivity in qualitative research can be defined as “the process of a continual internal dialogue and critical self-evaluation of researcher’s positionality as well as active acknowledgement and explicit recognition that this

position may affect the research process and outcome” (Berger, 2015, p. 220). I employ reflexivity throughout this dissertation; for instance, Chapter One begins with my reflections on what gave me impetus to undertake this study, and my own lived experiences and perspectives are woven into the rest of the dissertation in order to increase and display my awareness of how my subjectivities may have influenced my choices in this study (Pillow, 2003). Second, by unveiling and acknowledging my personal experiences, perspectives, and biases, I hope to enable other researchers to better evaluate my study, thus increasing the trustworthiness of the findings (Auerbach & Silverstein, 2003). My self-examination begins with my reflections on my journey of multiple relocations; cross-border ties; and teaching, research, and service approaches.

### **My Transnational Journey**

I was born in Tehran, the capital city of Iran, to a middle-class family in 1977. When I was 2 years old, the Islamic Revolution overthrew the monarchy and put Islamic clerics in power. The Islamic revolution had devastating effects on Iran’s economy and status in the world. In addition to economic hardship and a war with Iraq, the new government imposed oppressive laws on people, especially women. In the 1990s, inflation and unemployment continued to worsen. As life in Iran got increasingly more difficult for my family both economically and ideologically, in mid 1990s my family and I left Iran and immigrated to Quebec, Canada.

Migrating to Canada was a pivotal moment in my life, as it was my first close encounter with other cultures and languages. In Montreal, I enrolled in language classes and pursued a bachelor’s degree in Fine Arts. After graduation, in May 2004, I embarked on an adventure to teach English in South Korea.

My relocation to South Korea was another pivotal moment in my life. I developed a passion for teaching English as a second language as well as for traveling. My seven-year stay in

South Korea was extremely rewarding both professionally and personally. While in Korea, I completed a Master of Education degree with a concentration in TESOL from Framingham State University. I joined KOTESOL, an affiliate of TESOL International Association, and I took on an executive role in KOTESOL's Seoul Chapter. I also had the opportunity to teach short-term courses in Southeast Asia and to gain experience in assessment and testing industry. In addition to growing professionally, I developed close friendships with several Korean women and foreign expats.

In 2007, I met my now-husband who was in Korea on military orders. Two years later, we got married and left Korea for the US. Leaving Korea was a difficult choice for me. I had made great friends, was traveling internationally several times a year, loved my job, and had become a part of KOTESOL. In the US, I decided to continue my education in TESOL and looked for a doctoral program that was compatible with my transient life.

Since moving to the US, my husband and I have lived in three states: Georgia, Maryland, and California. Until my husband retired in summer 2018, relocation was an inevitable part of our lives because of his work. My experience living and teaching overseas has been helpful in finding teaching positions in the US. Also, my multilingualism coupled with my assessment experience helped me obtain a position as a test developer and project leader in Maryland. Later, I worked as the education project manager for TESOL International Association in Virginia before relocating to California. After beginning my PhD studies at IUP, I began teaching graduate courses for my alma mater (Framingham State University) at its international sites, which has provided me with opportunities to travel internationally. I have taught English as a second language in the US states of California, Georgia, Maryland, and Virginia. Outside the US I have taught EFL (English as a Foreign Language) and graduate courses in South Korea,

Taiwan, Macau, the Philippines, and Thailand. I am currently in a tenure-track position at Santa Rosa Junior College in Northern California.

I am highly mobile and have lived a nomadic life my entire adulthood. My Canadian and US passports along with my educational and professional background have given me a great degree of mobility. My frequent spatial movements have made me extremely flexible in terms of relocations and living/working conditions. I often seek out work or educational opportunities that have international components. Since 1997, I have moved 31 times, visited nearly 30 countries, and lived in six.

### **My Current Cross-Border Ties**

My transnational ties have changed over the years and continue to evolve. When I left Iran permanently, for many years I did not have any cross-border interactions. As time passed, I began seeking out my old friends, Persian food, and Iranian movies. I also began to follow the news in Iran, such as the US-imposed sanctions and street protests. While living in Korea, I had frequent international travels, kept in contact with my family in Canada, and pursued a master's degree at an American University. Since relocating to the US, I have kept regular contact with friends and family around the world, and I have engaged in international teaching assignments and work projects with international collaborators.

Currently, my full-time teaching position greatly limits my availability to travel, but I use mobile apps and social media to maintain regular interactions with my family and friends around the world. I intend to visit Canada every year, travel to other countries to teach or research during holidays, and engage in research with international collaborators.

## **Intersection of Transnationality, Positioning, and Scholarship**

My transnational journey from Iran to Canada to Korea to the US have made me aware of the complexity of learning a language, especially academic language, and the challenges of adapting to new cultural norms. As a result, I am very aware of the struggles my students may be situated in, and I am sympathetic toward them. I am also aware that familiarity with the language does not necessarily mean familiarity with the cultural and educational conventions, for instance, the expectations in the US regarding student participation in class. To succeed academically, students need to learn not only the academic language, but also institutional expectations.

Because of my own struggles with studying in a second language, I have come to value multimodality and differentiation. When the course objectives allow, I often permit my students to use methods of their choice, for instance visuals, audio, or text, to demonstrate their understanding of the course content. My choice of texts, lesson plans, and assessments reflect my multilingualism and multiculturalism. When teaching English as a second language, I instruct my students to focus on clarity and effective communication instead of trying to conform to one variety of American English, and I often include discourse strategies that can help my students resolve challenges that they may encounter in their cross-cultural communications.

Additionally, my transnational and educational experiences influence me to follow or diverge from certain teaching approaches. For instance, because of my cross-border education and regular exchanges with teachers in other countries, I have come to realize that student-centered pedagogy as a construct of western ideology may not always be the best method in all educational contexts and may in fact be incompatible with some cultures. My own educational experiences in Iran were heavily teacher-centered and relied on rote memorization. Nevertheless, my classmates and I achieved high learning outcomes, successfully completed high school, and

pursued higher education. Therefore, I have learned that student-centered learning is not a universal key or the silver bullet to student success. I remember while I was teaching Chinese students at a high-rank university in California, my colleagues and I often discussed the difficulty of engaging our students in class discussions. While I shared my colleague's frustration about students' lack of participation in group discussions, I was also aware of the ideological and contextual backgrounds of those students because of my experiences teaching in Taiwan and Macau. This awareness was a result of my exposure to critical pedagogy during my doctoral program, enabling me to adjust my teaching approach to the particularities of each context. As Kumaravadivelu (2001) noted, "Language pedagogy, to be relevant, must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu" (p. 538). My educational background and transnational experiences have taught me to be more attentive to the particularity, practicality, and possibility of each context and to choose a pedagogical approach that best fits the specific needs of my students (Kumaravadivelu, 2003). I wonder, without my transnational experiences, would I truly understand this principle?

As I reflect on my teaching approaches, I realize that I am influenced by my own language learning experiences in Canada and South Korea and my varying degrees of investment in learning additional languages. When I first arrived in Canada, my investment in constructing a new social identity mediated my efforts to learn English in a short amount of time (Norton Peirce, 1995). In contrast, when I relocated to Korea, I did not learn Korean because I was not invested in reorganizing my social identity to integrate into the Korean-speaking community. Having this experience, I realize the importance of the concept of investment in learning new skills (Norton Peirce, 1995). I always ask my students to share with me their autobiography and

describe why they are in school. Learning about my students' learning goals helps me to better understand their needs and to prepare lessons that are aligned with their learning objectives.

My transnational experiences have also given me a sense of connectedness to places and cultures around the world. Because of this connectedness, I often use materials and topics from different countries for activities and classroom discussions. I also invite my students to bring their own knowledge and experiences into the classroom. The students often feel delighted that their background knowledge is a resource they can use in their class assignments.

In addition, my cross-border journey influences my research scholarships. My interest in learning about the experiences and pedagogical approaches of other transnational teacher-scholars has led me to this dissertation topic. Influenced by my transnational experiences and frequent movements, I am interested in research topics around migration, diversity, non-place identity, liminality, and the sociolinguistics of place. As a multilingual transnational, I am interested in exploring how my cross-border interactions with my family, relatives, and friends influence my non-place identity. In terms of attachment to place, I would like to explore to what extent ethnic communities, availability of ethnic products such as food, art, and entertainment, and the linguistic landscape contribute to one's sense of ethnic identity and multilingual transnational identities. I am also interested in issues related to assessing English as an international language and English as a lingua franca.

In terms of service, I often choose activities with an international outreach. For instance, one of my current service activities is reviewing articles for TESOL Journal, which is widely read by teachers and researchers around the world. I am also a volunteer site-reviewer for Commission on English Language Program Accreditation (CEA), whose mission is to promote high quality standards in intensive English language programs, specifically programs that issue

visas to international students to come to the US to study English (CEA, n.d.). These service activities signal my desire to engage in activities that bridge countries and improve the educational experiences and professional development of those involved.

Moreover, my transnational experiences have been quite transformative for me as they have made me realize the role of language, race, ethnicity, and citizenship in how one is positioned and the privileges one is bestowed with. For instance, I have experienced situations in which I was either positioned as an undesirable ESL teacher because of my foreign English accent or as an effective ESL teacher because of having the experience of living abroad and learning additional languages. For example, when I first decided to pursue ESL teaching, I called a school in Toronto, Canada to inquire about a TESOL certificate program, but I was told that I would not qualify for it because they only accepted native English speakers. In another incident, on a job interview in South Korea, the interviewer and program director abruptly terminated my interview because he said the students expected their teacher to be a native speaker. Although in these instances I was discriminated against on the basis of my linguistic identity, there have been incidents where I experienced privilege. For instance, at a job interview for a part-time ESL lecturer position at a community college in the US, the interviewer and department chair offered me the position within the first few minutes of the interview, explaining that as a non-native English speaker who has lived overseas, I would be able to understand and support ESL students.

Having three citizenships and passports, I have experienced first-hand the privilege and empowerment that comes with possessing a “strong” passport. While my Iranian passport required me to obtain visa for all but a handful of countries, with my Canadian and American passports I am able to enter most countries without applying for tourist visas in advance. Thus, my Canadian and American passports legitimize and position me as an individual with more

traveling privileges. At the same time, because the place of birth on my Canadian and American passports is indicated as Iran, I have been met on several incidents with suspicion and extra enquiry at airport security checkpoints and immigration counters. Although I have never been denied entry into a country with my Canadian or American passports, I am at times positioned as a threat and receive more scrutiny than my Canadian-born or US-born travel companions because of my place of birth. This illustrates the intersection of my privilege as a holder of a strong passport and my marginalization as a native of a country that is thought to sponsor terrorism.

Reflecting on and sharing my experiences in this dissertation and during my doctoral program have been a transformative experience for me both professionally and personally. As a researcher, my goal in this dissertation is to learn about the identities, experiences, and practices of five other foreign-born, transnational teacher-scholars in the US. As such while I am an outsider looking into the lives of the participants, I am also an insider in that I am a researcher with similar experiences, I use my own experiences as a catalyst for this study, and I include own narratives as a part of the data.

### **Rationale for Qualitative Research Design**

My choice of methodology is guided by my worldview or *paradigm*, defined by Denzin and Lincoln (2000) as “the net that contains the researcher’s epistemological, ontological, and methodological premises” (p. 9). Thus, in order to describe my rationale for my research design, I must elucidate my philosophical views on what constitutes knowledge and how knowledge is constructed.

I ground this study in the social constructionist paradigm. While social constructionism has many varieties, the form with which I align myself in this dissertation claims that there can

be multiple correct descriptions each based on its specific context (Harré & Van Langenhove, 1999). I believe that learning is mediated socially; truth is multiple and context-specific, and knowledge is subject to change. Accordingly, in this study I do not claim to have captured the single true meaning of what it means to be a foreign-born transnational teacher-scholar in the US or to extrapolate the findings to the entire population of foreign-born transnational teacher-scholars. Rather, this study aims to make sense of the experiences of the participants as lived and told by the participants themselves in their particular historical, social, cultural, and economic contexts. Because I believe that knowledge has a social genesis, the participants and I negotiated and co-construct meaning based on the specific context in which each participant was situated at the time of their interviews. I used several data sources to elicit information about the participants' past, present, and imagined future, and their historical and social particularities. As a foreign-born transnational teacher-scholar in the US, a participant researcher, and "an instrument of both data collection and data interpretation" (Patton, 2002, p. 50), I interpreted the participants' narratives through my own lens and my own lived experiences. Using the data from all the data sources, I reconstructed each participant's narrative and fed it back to the participant to ensure that my reconstruction of the narrative and my interpretations of it represented the participants' experiences and perspectives. In this way, the participants and I negotiated and co-construct meaning. Because each participant's narrative may represent a different viewpoint, a social constructionist approach created a platform for me to present multiple perspectives. Thus, my study is rooted in the social constructionist approach in that it is grounded in the belief that meaning is socially constructed, context-specific, and multiple.

Social constructionism and positioning theory—this study's theoretical framework described in the previous chapter—are compatible. In selecting a theoretical framework for my

study, I was particularly careful to select a theory that aligns with the social constructionist paradigm. As I discussed in detail in Chapter Two, positioning theory states that in every conversation, individuals position themselves and others according to their presumed rights and duties. These positionings are multiple, may be conflicting, and may be challenged and re-constructed. Davies and Harré (1999) stated, “Once having taken up a particular position as ones’ own, a person inevitably sees the world from the vantage position of that position” (p. 35). Thus, positioning theory allows for multiple subject positions and perspectives. Additionally, subject positions are not fixed and are subject to change. This is supported by the social constructionist view that social constructs such as identities are multiple and shifting.

In addition, positioning theory uses social relations, and in particular, conversations as the site of inquiry. This is aligned with social constructionism’s emphasis on social interaction and the role of language in the construction of knowledge. A key element in social constructionism is the belief that “social phenomena are to be considered to be generated in and through conversation and conversation-like activities” (Harré & Van Langenhove, 1999, pp. 2-3). As such, social constructionism provides me a platform to use positioning theory to examine the participants’ perceptions, positions, and social relations through interviews and narratives.

Because my study examines the perspectives and experiences of transnational teacher-scholars, it is inevitably a study about identity. I view identity as a socially-negotiated construct that is “fragmented, shifting, contradictory, and contextually contingent” (Appleby, 2016, p. 763). This view on identity is supported by the social constructionist paradigm which views identity as a multiple, contextually-situated, and shifting social construct. This view of identity is also supported by positioning theory. As I described in Chapter Two, positioning theory was proposed as an alternative to the essentialist and fixed construct of role and views identity as

fluid, dynamic, in flux, and co-constructed through discourse (Davies & Harré, 1990; Van Langenhove & Harré, 1999). Framing my study in social constructionism and using positioning theory as the analytical lens allow me to explore the participants' transnational journeys, identities, and scholarship practices in a way that aligns with my epistemological views.

### **Qualitative Research**

In this study, I explore five transnational teacher-scholars' past and present experiences within their particular tempospatial and social contexts and how their transnational journeys may intersect with their scholarships from the perspective of the participants themselves. Because I ground this study in the social constructionist belief that reality is multiple and is constructed socially, an interpretive, meaning-making qualitative inquiry is the appropriate method for my study. Denzin and Lincoln (2008) defined qualitative inquiry as the following:

The word qualitative implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. (p. 14)

I built my study based on the premise that knowledge is co-constructed by the participants and me as the researcher within a close relationship that is strengthened by our shared experiences as foreign-born transnational teacher-scholars in the US. My goal was not to measure or quantify the experiences of the participants. Instead, I sought to make sense of the participants' lived experiences and perceived realities in their particular contexts. To accomplish this goal, I used the qualitative inquiry coupled with narrative research, discussed later in this chapter.

The qualitative research approach has been used extensively to investigate issues related to transnational identities, teacher identities, and pedagogical practices. Several of the studies I reviewed in Chapter Two investigating the lives of transnationals employed qualitative research methods, specifically interviews (e.g., Catedral, 2018; Guarnizo et al. 2003; Lee, 2011; Louie, 2006; Somerville, 2008; Sperling, 2014; Trotz, 2006; Ubalde, 2013). Similarly, many of the studies I reviewed in Chapter One and Chapter Two exploring issues related to foreign-born faculty, transnational teachers, teacher-scholars, teacher identities, and teachers' pedagogical practices used qualitative approaches such as interviews, journals, questionnaires and/or observations (e.g., Adams, 2009; Alberts, 2013; Anderson et al., 2008; Gahungu, 2011; Menard-Warwick, 2008; Petró, 2009; Petró & Greybeck, 2014; Smith, 2014; Trigwell et al., 2000).

Interviews combined with narrative research have been widely used to explore issues related to teacher identity (e.g., Liu & Xu, 2013; Park, 2009; 2015; Smith, 2014). Scholars have also paired narrative research and positioning theory to examine identities and social relations (e.g., Arvaja, 2016; Kayi-Aydar, 2015; Kim & Viesca, 2016; Piekut, 2017; Tanghe, 2013; Vanassche & Kelchtermans, 2014). Following the footsteps of these scholars, I use narrative research and positioning theory to examine how my participants discursively construct identities for themselves and others. In what follows, I discuss narrative research and how it is employed in this study. Because I use elements of narrative inquiry as offered by Clandinin and Connelly (2000), the terms *narrative research* and *narrative inquiry* are used interchangeably in this dissertation.

### **Narrative Research**

Casanave and Vandrick (2003) claimed, “narratives allow for understanding and connection in ways that straight exposition does not” (p. 2). I agree. People live a narrative life,

and it is through narratives that experiences are told and understood (Clandinin & Connelly, 2000). Stories help us shape and make sense of our lived experiences (Kramp, 2004; Ochs & Capps, 2001; Schaafsma & Vinz, 2011). In the final decade of the 21<sup>st</sup> century, researchers established narrative as a legitimate epistemological approach in social studies (Bruner, 1985; Clandinin & Connelly, 2000; Connelly & Clandinin, 1988; Polkinghorne, 1988; 1995; Schiffrin, 1996). Narratives offer a window onto individuals' perceptions, assumptions, and ideologies (Schaafsma & Vinz, 2011). Griffiths (1995) argued that it is only through examination of individual experiences that knowledge can be constructed. Because experiences are often told in the form of stories, narrative research is a valuable methodological tool to understand people's lived experiences.

In the past few decades, narrative research has increasingly been used in educational research to study issues related to teaching and learning. Schaafsma and Vinz (2011) explained that narrative research is a powerful tool for researchers who are “interested in details, complexities, contexts, and stories of human experiences of learning and teaching” (p. 1). Narrative research is also particularly valuable in studies on teacher identity. Park (2013) noted, “Research on lived experiences can become a platform for understanding the personal stories that lead to the construction and negotiation of identities” (p. 9). Thus, narrative research is a powerful method to understand lived experiences and identities and to create knowledge.

There is a myriad of theoretical perspectives and a lack of consensus on the definition of narrative as a form and a method of inquiry. As a result, researchers have approached narrative research in many different ways (Barkhuizen, 2011; 2013; Schaafsma & Vinz, 2011). Some researchers may use narrative research as a data collection technique and use traditional qualitative data analysis methods such as content analysis or thematic analysis. Some researchers

may focus their analysis on the structure of narratives and how stories are told (e.g., characters, plot, climax). Some other researchers may do both. Similarly, scholars report the results of their narrative research in varying ways. While some researchers report their findings in a reconstructed and coherent narrative and weave in their interpretations, some other researchers may present raw narratives as told by the participants and leave the interpretation to the reader.

In this dissertation, I used the data collected from a variety of data sources to construct a coherent narrative for each participant. The final narratives focus on the events related to the participants' transnational journeys, their lives in the US, and their scholarship practices. I used interviews to provide a discursive space for the participants to share with me both their narratives and their understanding of their experiences.

The narratives in this dissertation have the three elements of narrative inquiry conceptualized by Clandinin and Connelly (2000): personal and social (interaction); past, present, and future (continuity); and place (situation). These three elements provided me with “an analytic frame for reducing the stories to a set of understandings” (Clandinin and Connelly, 2000, p. 54). Clandinin and Connelly (1994) further explicated two directions for interaction—inward and outward—and two directions for continuity—backward and forward. *Inward* focuses on “internal connections such as feelings, hopes, aesthetic reactions, and moral dispositions” while *outward* refers to the environment (Clandinin & Connelly, 2000, p. 50). *Backward* and *forward* both refer to temporality, in other words, the past, present, and future. Figure 2 illustrates the dimensions of Clandinin and Connelly's (2000) narrative inquiry framework.

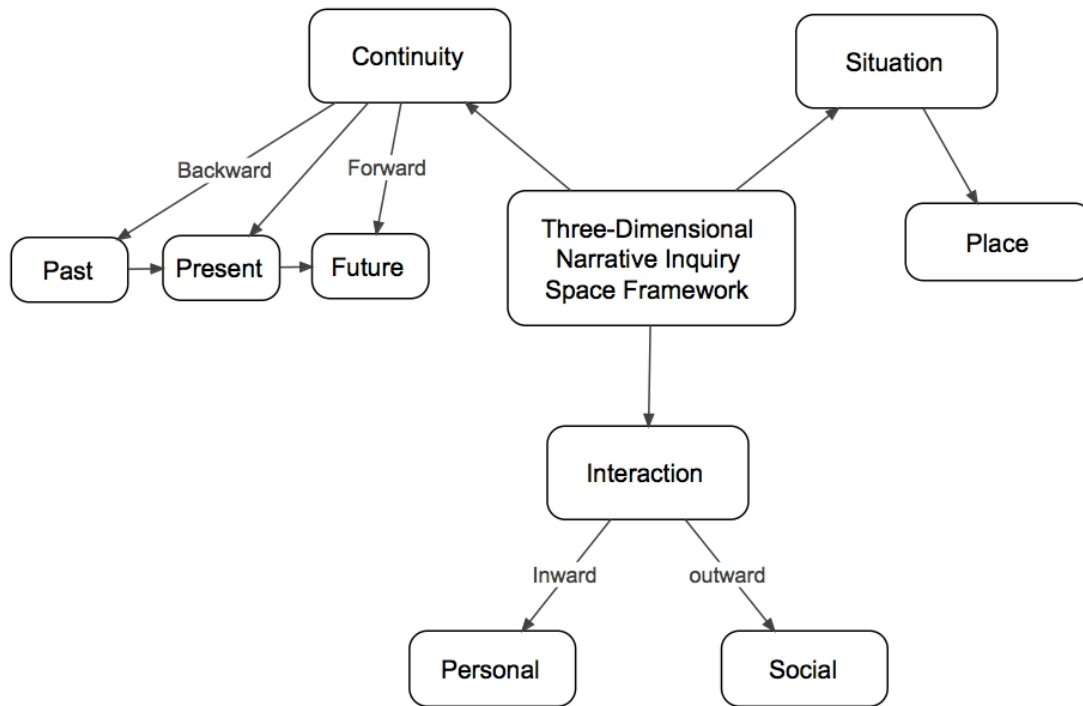


Figure 2. Three-dimensions of narrative inquiry. Adapted from *Narrative Inquiry: Experience and Story in Qualitative Research* by J. Clandinin and M. Connelly, 2000.

This framework allowed me to examine the experiences and perceptions of the participants as situated in their particular time-space. In the narratives in Chapter Four through Chapter Eight, the three elements of narrative inquiry are not presented separately. Instead, they are integrated, working together to paint a coherent picture of each participants' past, present, and imagined future, feelings, hopes, and perceptions, and snippets of their interactions with people in their social field. This integrated presentation also allowed me to weave in the meso and macro structures in which the participants are embedded (Ochberg, 2003), for example institutional policies, faculty evaluation systems, ideologies about bilingualism, citizenship, political discourse, etc.

I first attempted to present the events in a linear past-present-future order. However, once I began writing the narratives, I noticed that many of the participants' past intentions, decisions,

and actions were described in relation to their present intentions, decisions, and actions. In other words, the *there-and-then* of the participants were interwoven into the *here-and-now* of their lives. For example, when talking about their past, the participants would often make a comparison between past and present, explain a relationship between a past event and a present experience, or make connections between their present activities and their future plans. As a result, while beginning the narratives with the participants' past, I decided to allow fluidity in the narratives by weaving in past, present, and future together and organize the events in thematic sections. This made the experiences, perceptions, and positionings more lucid and the narratives more coherent in relation to the participants' current subject positions.

The narratives are presented in Chapter Four through Chapter Eight, addressing research question 1 (What are the transnational lived experiences and scholarship practices of five foreign-born transnational teacher-scholars?)

### **Research Participants**

To select research participants, I utilized a purposeful, criterion-based sampling based on a predetermined set of criteria. Purposeful sampling is to identify individuals who “can best inform the researcher about the research problem under examination” (Creswell, 2013, p. 147). As my goal was to understand the experiences of foreign-born, transnational teacher-scholars in the US, it was important that the participants be foreign-born, identify as transnationals as defined in this study (sustain cross-border interactions) and be working as teacher-scholars in the US. Below is the four criteria and the rationale I used for participant selection:

1. Self-identify as a transnational

*Self-identification* is aligned with the social constructionist ontology in which my study is grounded. As I have discussed in this chapter, in a social constructionist perspective, social

realities are not one single, ultimate truth to be discovered and objectively described. Rather, they are socially constructed by individuals based on their particular contexts and subject positions. Participants in this study self-identify as a transnational in that they claim to maintain interactions and activities abroad. This criterion is aligned with how the concept of transnationalism is defined in this dissertation. The participants in this study all self-identified as transnational in that they claimed they were engaged in international travel and/or sustained social and professional interactions with individuals outside the US. Without this criterion, my study could have been characterized as a study about immigrant teacher-scholars in general (Portes et al., 1999).

2. Be a first-generation immigrant (i.e., moved to the US as an adult)

This criterion ensured that the participants were foreign-born and had knowledge of more than one language, culture, and education system.

3. Self-identify as a teacher-scholar in Applied Linguistics (i.e., be a faculty member and engaged in research, teaching, and service activities in Applied Linguistics in a higher education institution)

This criterion is aligned with how the teacher-scholar model is operationalized in this dissertation: a faculty member who is engaged in teaching, research, and service in a post-secondary institution in the US. As I described in Chapter Two, the participants' level of engagement in each of these three areas of scholarship—teaching, research, and service—varied based on their interests and strengths. What was important was that the participants had been engaged in all the three areas of activity and could share insights about their practices.

#### 4. Currently reside and work in the US

This final criterion was important for three reasons. First, it ensured that the participants fit into the scope of my study as I investigated the experiences of transnational teacher-scholars in the US. Second, this criterion ensured my access to the participants for the face-to-face interview. Third, as one of the aims of this study is to inform US higher-education institutions about the experiences, practices, and needs of transnational teacher-scholars, it was important that I select participants who were working in an institution in the US.

Narrowing the participant selection based on these four criteria allowed me to generate more focused findings. Selecting participants that align themselves with the criteria was also important for the trustworthiness of the findings of my study. Additionally, limiting the number of participants to a small group allowed me to gain a deeper understanding of the experiences of each individual participant. While using a larger number of participants could result in a wider range of information, a small number of participants that are rich in information produces more in-depth insight (Patton, 1990). Thus, having only five participants allowed me to provide a more in-depth description and analysis of their experiences in this dissertation.

Although all the participants resided in the US at the time of data collection, this study is not “site-specific” (Bloomberg & Volpe, 2012, p. 104), as the participants lived in different states and worked in different institutions across the US. Being characterized as a resident of a country may sound contradictory to the concept of transnationalism. However, as I described in Chapter Two, it is important to note that transnationality does not necessarily involve physical mobility. One can have a home base and little physical movements but still maintain transnational interactions. Despite residing in the US, the participants in this study all self-

identified as transnationals in that they maintained cross-border social ties and scholarship engagements.

Table 1 presents an overview of the participants in this study. More detailed description on the participants is provided in the narrative chapters, Chapter Four through Chapter Eight.

Table 1

*Research Participants Overview*

Pseudo nym	Place of Birth	Age	Race/ Ethnicity	In the US Since	Location in the US	Current Title	US Citizenship Status
Alia	Europe	Early 50s	White/ European	Late 1980s	South	Professor, Department Administrator	US Citizen
Kayoko	Japan	Mid 40s	Asian/ Japanese	Late 1980s	Southwest	Associate Professor & Program Director	US Citizen
Maria	Brazil	Mid 40s	Latinx/ Brazilian	Mid 1990s	South	Professor & Department Chair	US Citizen
Gypsy	Thailand	Mid 40s	Asian/ Thai	Mid 2000s	Southwest	Associate Professor	Green Card Holder
Ismail	Turkey	Mid 30s	Middle Eastern/ Turkish	Late 2000s	Southeast	Assistant Professor	International (Green Card in process)

Alia was born in Europe (per her request, I do not specify her country of birth) in the early 1960s. Prior to moving to the US, she travelled extensively in Europe as an exchange student and around Asia and Africa as a tourist. In the late 1980s, she came to the US to see if her negative views about the American people and government were true. She was offered and accepted a scholarship to a graduate program and then obtained a PhD in the US. She decided to stay in the US because she believed she was needed here and because she was not happy with how women academics were treated in her home country. She currently lives with her husband and children in a southern US state and is now an American citizen, a tenured professor, and

department administrator. She has also held leadership roles in professional associations. While she strongly identifies with her ethnic and cultural origin, she volunteers as a political appointee in her US state and is very interested in social justice issues. She maintains contact with her family, friends, and colleagues overseas and travels internationally extensively for conferences, teaching, and research. She positions herself as extremely mobile and is eager to relocate to any place that is culturally diverse and intellectually stimulating.

Kayoko was born in Japan in the early 1970s. She came to the US in early 1990s as a part of a study-abroad program when she was a junior in high school. After completing high school, she began college in the US, but returned to Japan to pursue a degree in English Language Teaching. After completing her undergraduate degree in Japan, she returned to the US to pursue her master's degree and PhD. She was not happy with how academic women with children were treated in her home country, so she decided to stay and work in the US. She now lives with her daughter and works as an associate professor and program director in a southwestern state in the US. A US citizen, she feels rooted in the US and has no intention of leaving, but she welcomes scholarship opportunities overseas. She maintains interactions with her family, friends, and research collaborators overseas, visits Japan about once a year, and travels to other countries for teaching and speaking engagements.

Maria was born in the mid 1970s in Brasil<sup>5</sup>. After completing her undergraduate degree in Brasil, she came to the US in late 1990s to study English. Shortly after, she began her master's degree and then her PhD in the US, met her now-husband, and settled in the US. She decided to stay in the US because it offered her better work opportunities than Brasil did. Now a US citizen,

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<sup>5</sup> To be aligned with her Portuguese language and cultural roots, Maria requested that I spell Brasil and Brazilian with an 's' in her narrative.

she currently lives with her husband in a southern state in the US and works as a tenured professor and program chair. She maintains her Brazilian identity and has strong emotional ties to her family in Brasil. She travels to Brasil regularly and keeps in touch with her family and friends frequently. She also has an extensive network of colleagues in different countries. She has had leadership roles in professional associations, a role that provides her with many opportunities for international travel. She is also heavily involved in international research projects. She positions herself as mobile and is willing to relocate anywhere that would offer her opportunities for professional growth.

Gypsy was born in the late 1970s in Thailand. He completed his undergraduate degree and his first master's degree in Thailand in an English medium university. Prior to relocating to the US in mid 2000s to pursue a master's degree and a PhD in TESOL, he participated in a short study-abroad program in Canada and went on a backpacking trip across the US. After he completed his PhD in the US, he decided to stay in the US because he believed that working conditions for junior faculty in the US were better than in Thailand. He is single, currently works as an associate professor in a southwestern state in the US, and has obtained a permanent residency status in the US. Although his US residency has enabled him to travel internationally more freely, he is not yet able to vote and feels excluded from political participation. He is content with his position in the US and is not actively looking to relocate to another country. He has strong emotional ties to his family and travels to Thailand to visit every year. He also occasionally travels overseas as a guest lecturer and to attend conferences. His transnational ties also include international research collaborations.

Ismail was born in the early 1980s in Turkey. He completed a master's degree in English Education and began his doctoral studies in Turkey. In late 2000s, he decided to pursue a PhD in

the US for better job opportunities. He is single and works as an assistant professor in a southeastern state in the US. He is the only participant who is a pre-tenured faculty in this study. His lack of teaching experience in the US context brings him a sense of insecurity about his qualifications as a teacher-educator. He positions himself as a global citizen and is particularly interested in social justice issues and critical pedagogy. He does not currently travel internationally because of his pending US permanent residency status. However, he maintains transnational ties through interacting regularly with his family and friends overseas, staying informed of global events, and engaging in international research projects.

### **Data Sources and Data Collection Procedures**

In order to crystalize the findings (Richardson, 1997), I used several data sources. The use of multiple data sources enabled me and the participants to co-construct rich, detailed, and nuanced insight into the experiences and practices of the participants and to increase the trustworthiness of the study. Following Clandinin and Connelly (2000), I use the term *field texts* to refer to collected data because they are “created, neither found nor discovered, by participants and researchers” (Clandinin and Connelly, 2000, p. 92). In the next section, I explain each of the data sources I used, the kind of data each source provided, and how each data source helped me answer the research questions.

#### **Data Source 1: Initial Reflection Questionnaire**

The Initial Reflection Questionnaire (IRQ) served two purposes. First, it gave the participants a preview of the interview questions and helped them determine if they wanted to participate in the study. Second, the questionnaire prompted the participants to recall and reflect on their transnational journeys and scholarship practices prior to the interviews which in turn

facilitated the discussions during the interviews. The IRQ consisted of two sections: biographical information and critical incidents.

**Biographical information.** The biographical section of the IRQ elicited data on two broad themes:

- 1) The participants' transnational experiences and the way they positioned themselves as transnationals in the US
- 2) The participants' teaching, research, and service approaches, and the way they positioned themselves as teacher-scholars in the US

**Critical incidents.** A *critical incident* is any occurrence, positive or negative, that has significance to an individual for whatever reason. Critical incidents represent events that have had a lasting effect on a person and can be information-rich sources. For instance, in a study about the experiences of recovering alcoholics, Denzin (1987) asked the participants to talk about critical moments in their lives in relation to their addiction and rehabilitation process. Denzin (2014) noted, "uncovering the meanings to the pivotal event in their lives was a key to understanding how they became recovering alcoholics" (p. 48).

The second section of the IRQ elicited several critical incidents that the participants had experienced. The data collection technique used to collect critical incidents from the participants is the Critical Incident Technique (CIT). A critical incident involves more than just a description of a past event. I adopt Tripp's (2012) approach to critical incidents in that:

critical incidents are not 'things' which exist independently of an observer and are awaiting discovery like gold nuggets or desert islands, but like all data, critical incidents are created. Incidents happen, but critical incidents are produced by the way we look at a situation: a critical incident is an interpretation of the significance of an event. To take

something as a critical incident is a value judgement we make, and the basis of that judgement is the significance we attach to the meaning of the incident. (p. 8)

As this quote explains, a critical incident is constructed when a prior incident is reflected on, made sense of within its immediate context, its significance is recognized, and conclusions are offered.

It is important to note that critical incidents are not “all dramatic or obvious: they are mostly straightforward accounts of very commonplace events ... These incidents appear to be ‘typical’ rather than ‘critical’ at first sight, but are rendered ‘critical’ through analysis” (Tripp, 2012, pp. 24-25). I have developed the following working definition of the CIT for this dissertation. I also provided this definition to the participants in the IRQ (see Appendix E).

1. A critical incident refers to an event that has had a special significance or lasting effect on the participant as a transnational or as a teacher-scholar.
2. The incident may be commonplace or routine; it does not need to be dramatic.
3. The incident may have been a positive or negative experience.
4. The individual may have been directly involved in the incident or may have been an observant.

In this study, I combined the CIT with a research technique used by Hanauer (2015). In his study of the experiences of an Iraq war veteran, Hanauer (2015) asked the participant to name and describe 10 significant moments of his war experience. Similarly, the IRQ asked my participants to describe five moments related to their transnationality and/or teaching, research, or service experiences. These critical incidents served two purposes. First, the critical incidents in combination with biographical information enabled me and the participants to co-construct richer narratives of their past and present lives. Second, critical incidents allowed me to examine the

subject positions of the participants in their social interactions and to better understand how they made sense of their own experiences.

The IRQ prompted the participants to reflect on their lived experiences and to think about their responses prior to the first interview. However, out of the five participants, only Kayoko provided detailed responses to the IRQ questions. My other four participants provided only short responses or skipped some questions altogether. I was not surprised by this, as several dissertations that have used a writing component such as my IRQ have also reported that some of their research participants were reluctant to engage in writing (e.g., McClure, 2014; Park, 2006; Tanghe, 2013). To encourage my participants to engage with the IRQ, I invited them to present their critical incidents in any form or genre they preferred; for instance, they were free to draw, create a collage, write narratives, poems, or prose, include a photograph, or use a combination of these forms. As Atkinson (2002) urged, “What is important is that the life story be told in the form, shape, and style that is most comfortable to the person telling it” (p. 125). By encouraging the participants to share their critical incidents in whatever form they chose, I hoped to increase their interest and engagement in the IRQ. This was an effective method, as Alia and Gypsy provided poems for some of their critical incidents. However, art forms such as poems do not always speak clearly for themselves. Therefore, during the interviews, I asked Alia and Gypsy to elucidate their poems and what the poems signified.

After collecting the IRQs back from each participant, I prepared questions for the first interview based on each participant’s responses in the IRQ.

## **Data Source 2: Interviews**

The purpose of the interviews in my study was to follow up on the participants’ responses to the IRQ, to elicit clarification and elaboration, and to collect detailed data about the

participants' perceptions of their lived experiences and their teaching, research, and service practices. I used the information that the participants provided on the IRQ as a springboard for follow-up interview questions.

Interviews also enabled me to further engage the participants in identity work, which I described in Chapter One as one of the purposes of this study. I engaged the participants in identity work by asking questions that prompted them to reflect on their teacher-scholar identities, transnational experiences, and the intersection of their transnationality and scholarships (see Appendix F for sample interview questions).

The interview model that I employed in this study is best characterized as *responsive interviewing* (Rubin & Rubin, 2012). During the interviews, I thought of the participants as my “conversational partners” (Rubin & Rubin, 2012, p. 72). The participants and I both shaped the direction of the research. While I set the initial topic of the inquiry, the participants influenced it by modifying the direction or raising new issues. The interviews had three characteristics. First, the participants could respond to my questions in any way they wished including disagreeing with a question or suggesting new lines of inquiry. Second, I did not strictly follow a pre-determined list and order of questions. Instead, I remained flexible, adjusting the follow-up questions based on the participants' responses. Because my study was exploratory in nature, I listened for unanticipated materials that were relevant to my inquiry and asked follow-up questions to illuminate new issues, ideas, and perspectives. Third, the interview questions were open-ended questions to elicit detailed information about the participants' experiences and perceptions. My questions mostly began with *how* and *what*. But, I also asked follow-up questions using *why*. This allowed me to elicit extended responses and elaborations.

Rubin and Rubin (2012) suggested avoiding *why* questions, arguing that “people often don’t know why and simply guess” (p. 139). Also, Creswell (2016) stated that *why* “suggests a quantitative cause-effect language” (p. 97). However, as I engaged in conversation with my participants, I noticed that a why question would get the participants to dig deeper into the issues they discussed. For instance, I asked all my participants to describe their pedagogical approach. After their response, I followed up by asking why they had selected that particular approach, to which they responded by explaining their teaching philosophies or what they consider important as teacher-educators, providing me with more details about their worldviews and positionings.

My goal during the interviews was to have the participants go beyond simple description of the events and to provide me with their interpretations. In addition to asking “why” and “what led to ..” questions, I used a variety of other strategies to add details and richness to the field text. For instance, I asked the participants to provide examples to further explicate a particular aspect of what they discussed. I also asked the participants to consider both dynamics and tensions of the events and experiences they described. This helped me find the nuances in their experiences and generate new themes which in turn resulted in richer and more complex findings (Rubin & Rubin, 2012).

I conducted two semistructured interviews with each participant. The first interview with each participant was 90 minutes long and took place in person at a date and location convenient to the participant. The second interview with each participant was between 60 and 90 minutes long and was conducted on Skype, Google Hangout, or Zoom, based on the participant’s preference. The initial face-to-face interview was important for me to build relationship and trust with the participants. I trusted that the second “distant” interview would “work well as a

supplement to face-to-face interviews” (Rubin & Rubin, 2012, p. 178). Both interviews were recorded using digital recorders on my smart phone and iPad.

In the first interview, I focused on getting elaboration and clarification on the participants’ responses to the IRQ. Immediately after the first round of interviews, I transcribed the interviews and used the data from the IRQ and the first round’s transcripts to construct the preliminary narrative of each participant. While constructing the preliminary narratives, I also noted the initial themes I identified in each narrative and wrote them in my researcher journal.

After constructing each preliminary narrative, I sent the participants his or her narrative for member-checking before the second round of interviews. This member-checking was important to ensure that my interpretation of the participants’ narratives presented what they intended. The member checking procedure also provided a meaningful forum for the participants and me to engage in a collaborative meaning-making process. This member-checking was integral to ensure the trustworthiness of the narratives in my study.

The second round of interviews with each participant were scheduled as soon they completed reading their narrative and sent me their comments. In most cases, the participants commented that my representation of their narrative captured their experiences well and requested no revisions. One of the participants requested that I anonymize the narrative more to make sure that the participant is not identifiable. We discussed the identifiable information that needed to be removed before proceeding to the second interview.

The second interview consisted of two parts. In the first part, I asked the participant follow up questions to fill in gaps in their narrative and to obtain richer data. Again, although for the second interviews I had developed some follow-up questions based on the participants’ responses in the first interviews (see a sample in Appendix G), I remained flexible “to hear what

is said and change direction to catch a wisp of insight, track down a new theme, or refocus the broader questions” (Rubin & Rubin, 2012, p. 39). In the second part, I collected participants’ narratives of personal artifacts as described in Data Source 3 later in this chapter. Table 2 summarizes the purpose of each interview.

Table 2

*The Purpose of Each Interview*

Interview 1	Revisit IRQ: Follow-up questions to clarify/expand on the participants’ responses to the IRQ and their critical incidents
Interview 2	Follow up on member-checking; follow-up questions to fill in gaps; collect the narrative of a personal artifact

**Transcription.** Immediately after each interview, I transcribed the interview verbatim using Express Scribe<sup>6</sup> (NCH Software). Although transcription was a time-consuming and tedious process, I decided to do all the transcriptions myself for two reasons. First, because the participants named and discussed their institutions, I found it necessary to transcribe the audios myself in order to ensure that the interviews remained confidential. Second, transcribing the interviews myself allowed me to become very familiar with the data, facilitating my construction of the narratives and the data analysis. After completing each transcription, I listened to and verified the accuracy of the transcripts. Accuracy of the transcriptions was very important to ensure the accuracy of the narratives and the excerpts (participants’ quotes) in the dissertation.

The details embedded in a transcript “are indications of purpose, audience, and the position of the transcriber toward the text” (Bucholtz, 2000, p. 1440). The task of transcribing is therefore neither neutral nor objective (Ochs, 1979). Bucholtz (2000) explained, “the choices

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<sup>6</sup> Express Scribe is an audio transcription program.

made in transcription link the transcript to the context in which it is intended to be read” (p. 1440). In other words, the way a transcript is written impacts how it is read and interpreted. According to Bucholtz (2000), transcription consists of two levels: an interpretive level, or the content that is transcribed (or not transcribed), and a representational level, or how the content is transcribed. These levels are closely related and have major implications for research findings. Because transcription choices have consequences on how data is represented, interpreted, and reported, it was important that I engage in reflexive transcription to increase my self-awareness at both the interpretive and representational levels (Bucholtz, 2000). Throughout my study, I was aware of my interpretive and representational choices and their consequences. For example, based on my transcription choices, a feeling of superior or inferior in the reader may be invoked in relation to the speaker in the transcript (Bucholtz, 2000). Also, I needed to ensure that I did not pay more attention to some parts of the transcription at the expense of other parts, not to omit anything, and not to mark things as unintelligible when possible.

I adapted and used Du Bois’s (2006) transcription symbols. The level of details in transcription depends on the purpose of the study (Du Bois, Schuetze-Coburn, Cumming, & Paolino, 1993). In my study which uses the narratives of and recurrent themes in the experiences and perceptions of transnational teacher-scholars, a “broad transcription” was sufficient (Du Bois et al., 1993, p. 45). Transcription in my study included pauses longer than two seconds, marginal words (fillers), laughter, incomprehensible and unclear words, and the researcher’s comments (Du Bois, 2006). Appendix H exhibits the transcription symbols I used in my transcriptions, and Appendix I displays an excerpt from a transcribed interview. Although my transcription did not include suprasegmental features such stress and intonation, I included these details when I believed they were important in conveying a specific meaning.

### **Data Source 3: Narratives of Personal Artifacts**

I define *personal artifacts* as objects that have some significance to the individual. Personal artifacts may include artwork, family photos, items received as gift, items acquired during travel, etc. These personal items often embody memories and stories that could provide details of what an individual has experienced (Hocker, 2010). In the second interview, I asked the participants to share with me stories of one or more personal artifacts. They were free to show me the actual object, show a photo of it, or to describe it. I asked the participants to explain why the object was meaningful to them and what it represented. Appendix J outlines the personal artifact shared by each participant and a brief description of its significance to the participant.

I used the stories that the artifacts generated to complement my presentation and interpretation of the participants' narratives. The data collected through artifacts helped me crystallize the findings, increasing not only the depth, complexity, and richness of the participants' narratives but also the trustworthiness of my study.

### **Data Source 4: Researcher Journal**

My researcher journal served three purposes. First, as a foreign-born, transnational teacher-scholar with similar experiences as the participants, I was an insider (Berger, 2015), and my researcher journal provided a space for me to document my own lived experiences, critical incidents, and positioning, some of which became a part of the data. Second, I used my researcher journal as a tool for self-reflexivity to "better understand the role of the self in the creation of knowledge" (Berger, 2015, p. 220) by examining how my own lived experiences and positionings influenced my decisions throughout this research process (Pillow, 2003). Third, I used the researcher journal to record "the relational circumstances of the situation represented in the field text" (Clandinin & Connelly, 2000, p. 95). For instance, I recorded my thoughts about

the circumstance under which the interviews were conducted and how the field texts from different data sources confirmed or contradicted each other. I also recorded what information I needed to follow up on and how I came to identify the themes during data analysis. Thus, my researcher journal worked as a repository of my own stories, as a self-reflexivity tool, and as a road map for my study. Appendix K displays an excerpt of my researcher journal. Table 3 outlines the research questions, the information I needed in order to respond to each question, and the methods of data collection (Bloomberg & Volpe, 2012).

Table 3

*Information and Data Sources Informing Research Questions*

Research Question	Information Needed	Data Collection Methods
1. What are the transnational lived experiences and scholarship practices of five foreign-born transnational teacher-scholars?	<ul style="list-style-type: none"> <li>• Participants' biographical information</li> <li>• Participants' narratives about their past, present, and imagined future, their transnational ties, and their scholarship practices</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> <li>• Narratives of Artifacts</li> <li>• Researcher Journal</li> </ul>
2. What identities do the participants construct for themselves and for others in their narratives?	<ul style="list-style-type: none"> <li>• Participants narratives of their past, present, and imagined future</li> <li>• Information about the participants' social relations and work community</li> <li>• Participants' perceptions and interpretation of their status and positions in their social field and work community</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> <li>• Narratives of Artifacts</li> <li>• Researcher Journal</li> </ul>
3. In what ways do transnationality and scholarship practices intersect?	<ul style="list-style-type: none"> <li>• Past and present transnational activities of the participants</li> <li>• Participants' approaches to teaching, research, and service</li> <li>• Participants' perception of how their transnationality may influence their teaching, research, service practices</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> <li>• Narratives of Artifacts</li> <li>• Researcher Journal</li> </ul>

	<ul style="list-style-type: none"> <li>• Participants' perception of how their teaching, research, service practices may influence their transnationality</li> </ul>	
4. What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives?	<ul style="list-style-type: none"> <li>• Information about the participants' personal and work relations</li> <li>• Information about the participants' scholarship practices</li> <li>• The participants' perceptions and interpretation of their status and positions in their social field and work community</li> <li>• Opportunities and obstacles the participants encounter</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> <li>• Narratives of Artifacts</li> <li>• Researcher Journal</li> </ul>

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In Table 4, I have further deconstructed the type of information I needed to answer the research questions. The information is divided into contextual, demographic, perceptual, and theoretical (Bloomberg & Volpe, 2012). Table 4 also outlines the knowledge area each data source addressed.

Table 4

*Type of Information Needed*

Type of Information	What I Required	Data Source
Contextual	<ul style="list-style-type: none"> <li>• Participants' transnational journeys and activities (what, where, how, frequency)</li> <li>• Participants' place of work (only region and type of institution for anonymity)</li> <li>• Participants' scholarship activities (teaching, research, service practices)</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> </ul>
Demographic	<ul style="list-style-type: none"> <li>• Age</li> <li>• Gender</li> <li>• Ethnicity</li> <li>• Place of birth</li> <li>• Years in the U.S.</li> <li>• Discipline</li> <li>• Years in the discipline</li> <li>• Title at work</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• 1<sup>st</sup> Interview</li> </ul>
Perceptual	<ul style="list-style-type: none"> <li>• Participants description and interpretations of their experiences related to their transnational activities and their scholarships</li> </ul>	<ul style="list-style-type: none"> <li>• IRQ</li> <li>• Interviews</li> <li>• Narratives of Artifacts</li> <li>• Researcher Journal</li> </ul>
Theoretical	<ul style="list-style-type: none"> <li>• Definition and theories of transnationalism</li> <li>• Transnational teacher-scholars' identities and positioning</li> <li>• Transnational teacher-scholars' practices</li> <li>• The intersection of transnationalism and scholarship</li> </ul>	Scholarly texts

**Analytical Process and Presentation of the Findings**

I began data analysis as soon as I collected the very first data through the IRQ. Therefore, data collection and data analysis were concurrent, not linear. As soon as I received each IRQ, I analyzed the participant's response and developed follow-up questions for the first interview with the participant. Similarly, after the first interview with each participant, I immediately

transcribed and analyzed the interview to draft follow-up questions for the second interview, to construct the preliminary narrative, and to identify the initial emerging themes. Thus, in my study, data collection and data analysis were simultaneous and informed one another.

After member-checking the preliminary narratives, I conducted the second interviews. Then, I transcribed the second interviews, read and re-read all the field text I had collected through the four data sources described above, and modified the preliminary narratives and the themes emerging in each narrative. When the modifications were substantial, I member checked the narratives again to ensure that the revised narratives represented what the participants intended. I then finalized the narratives and the themes emerging from each narrative. Next, I used narrative positioning analysis (Kayi-Aydar, 2019) to analyze acts of positioning in each narrative. The narrative positioning analysis is discussed below and presented after each narrative in Chapter Four through Chapter Eight.

To address research question 3 (In what ways do transnationality and scholarship practices intersect?) I read the transcripts and the narratives several times and analyzed how each participant's transnational experiences may be influencing or be influenced by his or her scholarship practices. I present the findings to research question 3 in Chapter Nine. Then, I used qualitative analysis to address research question 4. This qualitative analysis is explained in the next section.

### **Data Analysis Methods**

According to Patton (2002), “interpretation means attaching significance to what was found, making sense of the findings, offering explanations, drawing conclusions, extrapolating lessons, making inferences, considering meanings, and otherwise imposing order” (p. 480). Accordingly, my interpretation of the data consisted of making sense of the field text, making

inferences, and offering explanations and practical implications. In this study, I used two methods of data analysis: narrative positioning analysis and thematic analysis. I explain each of these methods in the following section.

### **Narrative Positioning Analysis**

After the participants and I co-constructed their narratives, I began analyzing the narratives to identify the participants' interactive positionings. Bell (2002) stated that narrative research "requires going beyond the use of narrative as rhetorical structure, that is, simply telling stories, to an analytic examination of the underlying insights and assumptions that the story illustrates" (p. 208). Therefore, adding my interpretation and analysis of the narratives was critical in order to shed light on the experiences and subject positions of the participants.

While using positioning theory as an analytical framework, I used Kayi-Aydar's (2019) adoption of Bamberg's (1997) model that involves three levels of narrative positioning analysis. In this model, Level One identifies the characters in the narrative and how they are positioned within the narrative. Level Two focuses on how the narrator positions himself or herself within the narrative (self-positioning). Level Three looks at positioning in relation to dominant discourses or master narratives. This 3-level analysis allowed me to "[navigate] between the two extreme ends of fine-grained micro analysis and macro account ... with more or less implicit and indirect referencing and orientation to social positions and discourses above and beyond the here-and-now" (Bamberg & Georgakopoulou, 2008, p. 380). Using this analytic framework, I read each narrative several times and coded it based on the following three types of positioning:

- How do the participants position others within the narratives?
- How do the participants position themselves within the narratives?
- How do the participants position themselves in relation to meso and macro structures?

Because positioning oneself and others always occur simultaneously (Hollway, 1984; Van Langenhove & Harré, 1999), and because there is no “dualism between micro and macro but rather their mutual implication, of double hermeneutic” (Anderson, 2009, p. 292), my analysis of these three levels is synthesized together instead of divided into three separate sections. In other words, for each act of positioning, I identified how the participant positioned themselves and others, as well as the meso- and macro-level discourses that were noticeably at play. My narrative analysis findings are presented at the end of each narrative in Chapter Four through Chapter Eight.

### **Thematic Analysis**

In addition to narrative positioning analysis, I analyzed the field text using thematic analysis (Miles, Huberman, & Saldaña, 2014). Through thematic analysis, I identified emergent themes in each narrative (see Appendix L) as well as the themes that cut cross all the five narratives (Presented in Chapter Nine).

Braun and Clarke (2006) characterized thematic analysis as a “foundational method” for qualitative analysis. (p. 78). The aim of thematic analysis is “to understand the latent meaning of the manifest themes observable within the data, which requires interpretation” (Joffe & Yardley, 2004, p. 57). While thematic analysis and content analysis are similar in some ways, I chose to do thematic analysis for two reasons. First, thematic analysis pays more attention to the qualitative features of the data (Joffe & Yardley, 2004). Second, thematic analysis offers more flexibility in terms of the way themes may be determined (Braun & Clarke, 2006). Braun and Clarke (2006) provided examples of how in thematic analysis the prevalence of a phenomenon can be reported using quantifiers such as *the majority* of participants, *many* participants, and *a*

*number of participants.* This allowed me more flexibility in terms of reporting themes across the five narratives.

Thematic analysis was compatible with narrative positioning analysis in my study because they both focused on the explicit and implicit meanings in discourse. Using thematic analysis along with narrative positioning analysis enabled me to not only reveal the positions that the participants took up and assigned to others but also to expose the “larger historical, political, social, and economic circumstances that shape the narratives and are reflected in them” (Pavlenko, 2007, p. 176).

When I started the process of thematic analysis, I was already very familiar with the field text because, in addition to transcribing the interviews myself, I had spent a significant amount of time reading and re-reading the data to construct the narratives and the narrative positioning analysis. Initially, I coded the raw data using NVivo<sup>7</sup> (QSR International Pty Ltd, 2014). I followed Ryan and Bernard’s (2003) suggestion that “you know you have found a theme when you can answer the question “What is this an example of?” (p. 87). I then read the field text line by line and coded the data into themes and sub-themes. Because this study is exploratory, I did not look for specific, pre-determined concepts or categories. Instead, I derived emerging themes from the data and kept an open mind for unexpected findings. After I identified and coded emerging concepts, I grouped them into categories and themes (Saldaña, 2009). These themes are presented in Chapter Ten. It is worth noting that I acknowledge that my identification of the codes, categories, and themes were influenced by my own lived experiences, beliefs, and the lens through which I see the world which I have tried to disclose in my positionality in this chapter. As Miles et al. (2014) stated, “The words we choose to document what we see and hear in the

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<sup>7</sup> NVivo is a qualitative data analysis software.

field can never truly be ‘objective’; they can only be *our interpretation* of what we experience” (p. 11, emphasis in original).

To reiterate, data collection, analysis, and interpretation were a recursive and ongoing process in this study. I analyzed data and made interpretations while I was still collecting data. This enabled me to identify gaps before my second interview with each participant, to develop follow-up questions accordingly, and to identify and member-check the initial themes in each narrative. This process resulted in richer and more informed findings.

### **Multiple Methods of Data Collection and Data Analysis**

A disadvantage of thematic analysis is the overreliance on reoccurring patterns at the expense of less occurring themes. According to Pavlenko (2007), “overreliance on repeated instances ... may lead analysts to overlook important events or themes that do not occur repeatedly or do not fit into preestablished schemes” (p. 166). Using two methods of data analysis— narrative positioning analysis and thematic analysis –enabled me to include a more detailed analysis and interpretation. Also, I used four different sources of data as described earlier in this chapter. This process is often referred to as crystallization or triangulation (Saldaña, 2009). Denzin and Lincoln (2008) noted, “The combination of multiple methodological practices, empirical materials, perspectives, and observers in a single study is best understood, then, as a strategy that adds rigor, breath, complexity, richness, and depth to any inquiry” (p. 7). Using multiple levels of data collection and data analysis added to the richness as well as the trustworthiness of my study. As illustrated in Figure 3, literature review, data collection, analysis, and interpretation were a recursive and dialectic process informing and influencing one another. Figure 3 displays the stages of the research process and the multiple methods of data collection and data analysis in my study.

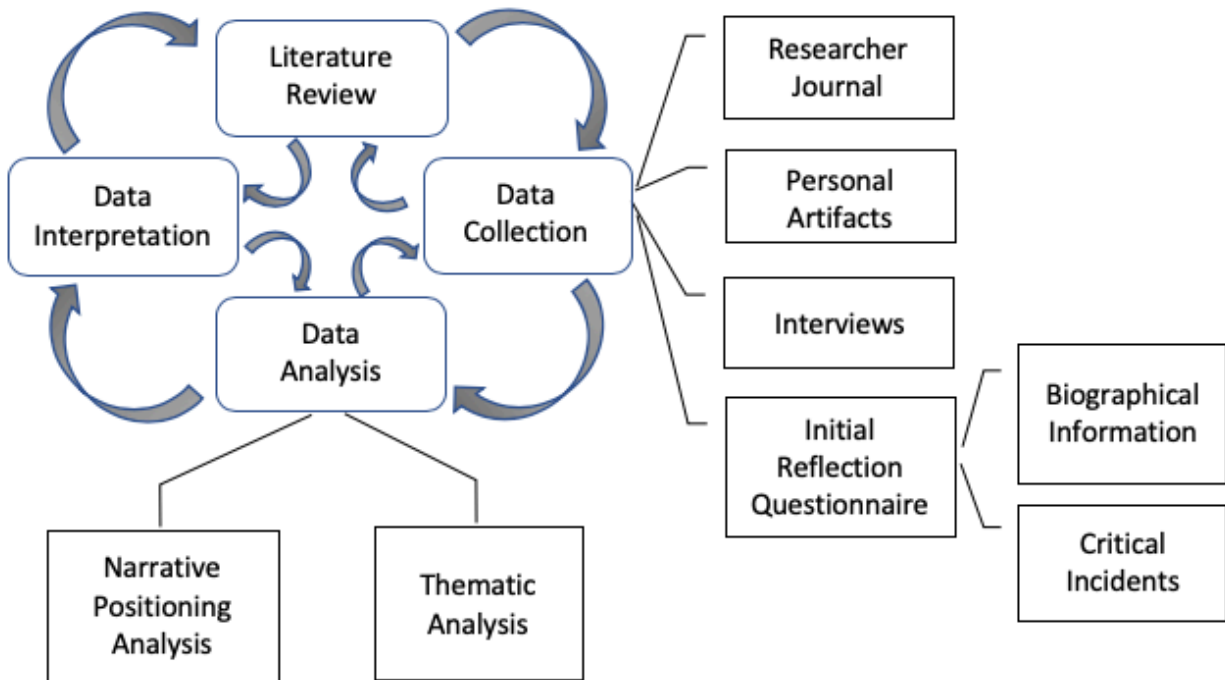


Figure 3. Research stages and the methods of data collection and data analysis.

### Research Timeline

After the approval of my IRB protocol<sup>8</sup> (see Appendix A), I began to recruit participants by posting a Call for Participation (see Appendix B) on TESOL's Teacher Training Interest Section listserv. I also reached out to and invited foreign-born transnational teacher-scholars in my professional network (see Appendix C). After recruiting five participants, I asked them to complete the online survey and informed consent form (See Appendix D). Then, I emailed them the Initial Reflection Questionnaire (IRQ) (Appendix E). After I received the IRQ back from each participant, I arranged an individual in-person interview with each participant at a time and location convenient to him/her. Before the interview, I read the participant's responses to the IRQ and developed appropriate follow-up questions (See Appendix F for sample interview 1

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<sup>8</sup> My research study was approved by the IRB as an expedited review for the period of May 19, 2018 to May 18, 2019.

questions). After the first interview with each participant, I immediately transcribed and constructed the first draft of the participant's narrative. I also identified initial emerging theme in the narrative. I sent the participant the narrative and the initial themes for member-checking. After receiving the narrative back from the participant, I schedule the second interview which took place online. Before the second interview, I developed interview questions based on the gaps in the narrative and the participant's comments during member-checking (See Appendix G for sample interview 2 questions). After the second interviews, I continued data analysis using narrative positioning analysis and thematic analysis (both discussed previously in this chapter), and I revised the narratives. If the changes in a narrative were substantial, I sent the narrative back to the participant for another round of member-checking. Then, I completed data analysis and writing the findings. Table 5 presents research schedule, and Table 6 details the data collection schedule.

Table 5

*Research Schedule*

Timeframe	Task
Mid May, 2018	IRB Approved
Late May to mid July, 2018	Recruited participants and obtained informed consent
Early June to mid October, 2018	Data collection and analysis
Mid October to early January, 2019	Data analysis and writing up the findings

Table 6

*Data Collection Schedule*

Pseudonym	IRQ Received	Interview 1	Interview 2
Alia	Late May 2018	Late July 2018	Late September 2018 / Google Hangout
Kayoko	Early June 2018	Early June 2018	Mid July 2018 / Skype
Maria	Mid June 2018	Mid June 2018	Mid September 2018 / Skype
Gypsy	Mid July 2018	Late July 2018	Mid October 2018 / Google Hangout
Ismail	Mid June 2018	Mid June 2018	Later September 2018 / Zoom

**Ethical Considerations**

In this dissertation, I wrote about the participants' lives and experiences. This created ethical concerns related to voice and clarity (Atkinson, 2002). Does my writing reflect the participant's authentic voice? Does my writing reflect the participant's life stories clearly? I answered these questions by examining my relationship with the participants and the power relation between us. Did the participants feel comfortable to tell their stories? Did they feel welcomed to tell their stories the way they wanted to? Throughout this study, I made a conscious effort to create and maintain a relationship with all the participants in a way that encouraged them to share their stories in their own voice. I also ensured that my reconstruction of the participants' stories reflected their experiences and did so clearly. I accomplished this by member-checking the narratives and the initial themes I identified in the narratives which engaged the participants in the construction and modification of their narratives. In addition, I took several steps throughout this study to ensure the trustworthiness of my study, an important issue that I turn to in the next section.

## **Trustworthiness**

Throughout this dissertation, I have tried to tackle potential ethical issues, and I have attempted to make clear my ethical standpoint by describing my choices and clarifying each step of the process for the readers. However, as a qualitative researcher, I specifically need to address the issue of trustworthiness here. To define trustworthiness, Lincoln and Guba (1985) asked, “How can an inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to?” (p. 290). Lincoln and Guba (1985) offered four aspects—credibility, transferability, dependability, and confirmability—as criteria for evaluating the trustworthiness of a qualitative study. In what follows, I address each of these aspects in relation to my study.

### **Credibility**

Credibility answers the question: are the findings accurate? Grounding my study in a social constructionist paradigm, I believe social realities are context-dependent and may be experienced differently by different individuals. In my study, credibility may be measured by whether the participants have relevant experience about being a transnational teacher-scholar in the US and whether the research data and findings represent the experiences of the participants. I tried to bolster the credibility of my study in several ways. First, I selected participants who were knowledgeable about the issues I aimed to examine in this study. All the participants self-identified as transnational teacher-scholars and had first-hand experience with transnationality as well as research, teaching, and service scholarships. The second way in which I increased the credibility of my study was member-checking which allowed me to differentiate “intended meanings from hearable meanings” (Davies & Harré, 1999, p. 48). Lincoln and Guba (1985) identify member-checking as the single most important provision to strengthen a study’s credibility. By member-checking, I ensured that the interview transcripts, my reconstructions of

the participants' narratives, and my interpretations of the narratives accurately reflected what the participants intended.

I also increased the credibility of my study by crystallization. The concept of crystallization was proposed by Richardson (1997) to replace the notion of validity in qualitative studies. He noted, "crystals are prisms that reflect externalities and refract within themselves, creating different colors, patterns and arrays, casting off in different directions ... crystallization provides us with a deepened, complex, thoroughly partial understanding of the topic" (Richardson, 1997, p. 92). I accomplished crystallization by collecting data from multiple data sources, examining the experiences of the participants from multiple perspectives, and using multiple methods of data analysis. This crystallization resulted in more trustworthy study.

### **Transferability**

Transferability refers to the applicability of the study to other contexts. As a qualitative researcher, I do not claim the findings of this study to be generalizable to the entire population of transnational teacher-scholars. This study examines the experiences of five transnational teacher-scholars with particular backgrounds and in particular contexts. By trying to provide a thick description (Geertz, 1973) for each participants' journeys and practices, I hope to have painted a clear picture of how these five individuals understand and interpret their own experiences. The in-depth details that I provide about the particular contexts and circumstances of the participants allows readers to decide whether the contexts of the participants in my study are similar to other contexts and whether the insights gleaned from my study can be applied to other contexts.

### **Dependability**

A study is dependable if the findings are consistent and if the study can be replicated. To boost the dependability of my study, I provided a detailed description of every step of this

research process. By making my choices in this study public and explicit, I hope that this study can be replicated by other researchers.

### **Confirmability**

Confirmability is the extent to which the findings of a study is neutral and free of researcher bias. Qualitative studies are inevitably influenced by the researcher's worldviews, subjectivities, and interests. This study is not an exception. To acknowledge and disclose my biases, I use several measures. First, in this chapter I described my positionality by detailing my background, experiences, perspectives, values, transnational journey, and scholarship practices that may have influenced how I have approached and framed this study. Second, I documented every step of the process and provided a rationale for the choices I made. I also ensured that my research process was transparent by keeping the data from all data sources and my analysis of the data available for verification. My researcher journal also contains details of the research process and the choices I make, for example, how I determine a particular theme or why I follow-up on a specific topic with a particular participant.

Because multiple data sources crystalize and confirm the accuracy of the findings, I utilized multiple data sources to reduce the influence of my bias on my findings (Auerbach & Silverstein, 2003; Marshall & Rossman, 2011). Member-checking helped me verify that the narratives and my interpretations of the narratives represented what the participants intended and they were not a product of my bias. Also I recognize that my study has limitations, and I discuss the shortcomings of this study and how these shortcomings may have affected the findings. These measures helped establish that my study's findings are confirmable and trustworthy.

Finally, I made sure that participation in my study was voluntary and that the participants remained anonymous. All names used in the study are pseudonyms chosen by the participants

themselves. I informed the participants that they could withdraw from the study at any time for any reason. I kept all data and the analysis in a password protected drive on my personal laptop computer and in a password protected drive on iCloud as back-up.

### **Limitations of the Study**

This study has several limitations. First, there was more data that I could include in this dissertation due to length limitation. By excluding certain parts of the data, I have not painted a complete picture of the participants' experiences and positioning. Prior to this study, little was known about the experiences, perceptions, and practices of transnational teacher-scholars in the US, and I do not claim that this dissertation paints a complete picture of the topic. I hope this study encourages further inquiry into the lives and practices of transnational teacher-scholars in the US and beyond and help expand our understanding of the topic.

The second limitation of this study is the shortcomings in describing experiences in words. Cannella and Lincoln (2018) noted, "there is extensive slippage between life as lived and experienced and our ability to cast that life into words. ... Words, and therefore any and all representations, fail us (p. 145). My presentations of the data and my reporting of the findings were directly molded by my linguistic capability to use words and rhetorical tools to describe the participants' experiences while retaining their unique voices. In other words, my research is strong to the extent to which I was able to *articulate* stories, ideas, and interpretations.

Moreover, a study by Ross and Conway identified three shortcomings in relying on memory to remember the past: 1) selective recall, 2) reinterpretation and re-explanation of the past, and 3) inferring what might have happened to fill in the gaps in the memory (as cited in Harré & Langenhove, 1999). The concept of verisimilitude, which narrative researchers and autobiography scholars have discussed in great detail, may be of concern to some critics of

narrative research. Narrative research inevitably requires participants to remember and retell their pasts. However, the concern over verisimilitude does not invalidate the findings of my study and may not even be a shortcoming because, grounded in a social constructionist approach, I do not seek objectivity and do not claim to capture the absolute truth of past events. Rather, my study offers a glimpse into participants' past experiences as remembered, understood, and retold by the participants themselves. The real truth of past events is irrelevant as I am interested in understanding how the participants understand and make sense of their experiences and practices as perceived subjectively by themselves.

### **Chapter Summary**

In this chapter, I elucidated my positionality, outlined the rationale for using qualitative research, and provided details of narrative research as used in this study. I described the procedure for participant recruitment and provided rationale for the sampling strategy. Moreover, I described the data sources and mapped each data source to the research questions and the kind of knowledge it generated. I explicated the data analysis techniques and explained the advantages of using multiple data sources and data analysis methods. I also presented ethical considerations and my approaches for increasing the trustworthiness of my study. Finally, I discussed the limitations of my study.

### **Organization of the Remaining Chapters**

Chapter Four through Chapter Eight each present the narrative of a participant followed by my analysis of narrative positionings the participants exhibited in their narratives. Presenting each participant in a separate chapter allowed me to focus on the complexity of each participants' experiences and positionings, and thus, to highlight their distinctiveness and the diversity among them. I have ordered the narratives based on the length of the time the

participants have lived in the US. Accordingly, they appear in the following order: Alia, Kayoko, Maria, Gypsy, and Ismail. Each narrative chapter consists of two sections. The first section details the narrative of the participant's lived experiences and perceptions in relation to his or her transnational activities and scholarship practices. This section of the narratives addresses research question 1: What are the lived experiences and practices of five foreign-born transnational teacher-scholars in their social and professional contexts? In the second section, I present a synthesized analysis of the acts of positioning I have identified in each narrative in relation to the following three layers of positioning:

- How do the participants position others within the narratives?
- How do the participants position themselves within the narratives?
- How do the participants position themselves in relation to macro and meso structures?

The narrative positioning analysis section in each narrative chapter addresses research question 2: What identities do the participants construct for themselves and others through their narratives?

Chapter Nine is dedicated to research question 3: In what ways do transnationality and scholarship practices intersect? I chose to present the findings on the intersection of transnationality and scholarship in a separate chapter for three main reasons. First, I believe my dissertation would be more organized and information would be easier to find if each research question is presented in a separate chapter (except research questions 1 and 2 which are interconnected). Second, for me, understanding the intersection of transnationality and scholarship practices was one of the reasons that gave impetus to this dissertation, and presenting it in a separate chapter helps me demonstrate its significance. Third, separating the narratives and

the narrative positioning analysis from the findings on the intersection of transnationality and scholarship practices gives ample space to explore each of these areas in more details.

In Chapter Ten, I revisit the purposes of the study, present findings for research question 4 (What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives?), discuss institutional and programmatic implications of the findings, and make suggestions for future studies.

## CHAPTER FOUR

### ALIA

*I feel my life is richer, fuller, and more meaningful.*

#### **Alia's Narrative: Backward and Forward, Inward and Outward**

Alia was born in the 1960s in Europe (per her request I do not specify the country). Growing up in an ethnically-diverse area, Alia developed an interest in cultures from an early age. At 10, she began traveling to other European countries as an exchange student in government-funded study-abroad programs. Over the years, Alia participated in 10 study-abroad trips which provided her with close encounters to other cultures. In addition to the study-abroad programs, Alia traveled extensively throughout Europe, North Africa, and Asia in her 20s. She explained, "I really liked [traveling] ... I wanted to learn about different religions and different cultures and just experience [things]" (Interview 2, September 27, 2018).

After high school, Alia worked in the business industry for a number of years before enrolling in medical school. In medical school she was told that "women won't get a job as a doctor because they are in the reproductive years and no one will hire them" (Alia, interview 2, September 27, 2018). Alia quit medical school, got a degree in psychology, and began working as a therapist in a hospital. Unsatisfied with her work and captivated by a second language acquisition (SLA) course she had taken in college, she decided to return to school and study SLA: "All of a sudden for the first time ever I found a real passion for something at university" (Alia, interview 2, September 27, 2018). After completing a degree in SLA, she began teaching in her home country.

## **Coming to the US**

Growing up, Alia disliked the US because of its military presence in her country. She recalled disruptive exercises by US aircrafts, and whenever a fighter jet crashed, which happened quite often, nobody was allowed to leave the area “until the last screw was found” (Alia, interview 1, July 23, 2018). Even when locals were injured, Americans would not allow locals to enter the area and retrieve the injured. Alia also explained that Americans transported nuclear powers throughout the country, “radiating on the people” (Interview 1, July 23, 2018), which she found appalling. Alia decided to take advantage of a special flight fare she had found and to travel to the US to “test [her] bias” (Alia, IRQ, submitted May 30, 2018) against the American people.

During her visit to the US, she toured a university on the East Coast where she was encouraged by the department chair to apply to the university’s graduate program. Living in the US would offer her the opportunity to improve her English language skills, which she thought would be beneficial to her future. So, in late 1980s, Alia relocated to the US to pursue a master’s degree in Arts and Science.

## **First Impression of the American People**

After relocating to the US, Alia was surprised to learn that the American people she interacted with were very “faith-based and extremely kind ... and have a big heart” (Alia, interview 1, July 23, 2018). For example, she recalled when someone’s house caught fire, the neighbors helped by bringing in things or taking in the fire victims. Alia also had a very positive experience with her American students in the US and described her experience teaching in an inner-city school as follows:

It was like South Chicago you know and my students were so concerned about me; they said you're gonna get killed; we're worried about you because you don't know how to behave, so they taught me street smarts, and everybody was just so kind. (Interview 1, July 23, 2018)

Alia's positive encounter with the American people contradicted her previous perceptions about Americans. This was surprising to Alia because she had noticed that in media and in films screened outside the US, Americans were portrayed as "mostly promiscuous ... do[ing] everything that people don't encourage their kids to do" (Alia, interview 1, July 23, 2018).

Alia also noticed that Americans did not have the same social safety net as people in her home country. For instance, not everyone in the US had health insurance, unlike people in her country who were all "provided for" (Alia, interview 1, July 23, 2018). This made Alia feel a sense of compassion for Americans:

[In my country] we don't have people that when they lose their work they don't have anything to eat. They all have good homes ... So I was shocked about the fact that in America you can fall down so deep ... If anything, I had more compassion for people here because they don't have all the safety net that [we] have [in my home country].  
(Alia, interview 1, July 23, 2018)

### **Staying in the US and Pursuing Teaching: "For the First Time in My Life I Felt I Was Needed Somewhere"**

While studying in the US, Alia decided to pursue a teaching certificate, because teaching would allow her to experience the US in a way that studying did not. She described:

[I wanted to teach] mostly because at the university I was still in that bubble like in [my country], it was the same environment, the same kind of people, the same kind of

professors, everything that I experienced in [my country] only in another country, but I didn't experience the real America because [American scholars] behave just like international scholars do, and so that's why I did the teaching certificate because I thought I need to step out of this. (Interview 1, July 23, 2018)

To learn more about the US, Alia earned a teaching certificate and began teaching in an urban high school.

Working in an inner-city school, Alia was “horrified” when she learned about the lives of her students and “the fears they had every day” (Interview 1, July 23, 2018). She found a sharp contrast between her students' experiences and her own. For example, while as an international student she met many new people and enjoyed art performances, symphonies, and opera performances around the city, her students had never been outside of their neighborhood. She explained, “I felt bad because ... I got all these privileges and my kids had nothing of that. It made me feel horrible” (Interview 2, September 27, 2018). She was also “mortified” (Alia, interview 1, July 23, 2018) to learn that the teachers at her school held negative views about the children:

Even the black teachers behaved like this towards the black kids and even they said don't you think because you get to know these kids now that all black people are like that. And they were embarrassed about their own people. (Alia, interview 1, July 23, 2018)

Alia's students wondered why she had come to the US to work in the poor condition of their school. This contrasted with her university peers' view, who told her that she was lucky to come to the US and asked her whether she was going to bring her whole family<sup>9</sup>.

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<sup>9</sup> Under the current US immigration law, permanent-resident immigrants and citizens are eligible to apply for and sponsor green cards for their immediate family members.

Feeling a great sense of compassion for her students, Alia decided to stay longer in the US to teach. Teaching gave Alia a sense of purpose, one that she had never experienced before: “For the first time in my life I felt I was needed somewhere, you know, that I never was needed like this before” (Alia, interview 1, July 23, 2018). She felt connected with the children and felt that she could make an impact on their lives: “I pushed a lot of the kids that had no interest in school to have interest in school and to take the test and actually move on” (Alia, interview 1, July 23, 2018). After teaching for several years, Alia returned to school to complete a doctoral degree to become a teacher educator.

In addition to her interest in teacher education and in working with underprivileged student populations in the US, Alia decided to stay in the US because of the working conditions for women scholars in her home country where mistreatment of women by men was “pretty much part of every day in the work life” (Alia, interview 1, July 23, 2018). For instance, Alia had observed that a female professor in her home country was mistreated and unfairly criticized by her male colleagues after her presentation, a male professor had acknowledged men but not women in his greetings, and her female PhD-candidate friend had a nervous breakdown and quit her doctoral studies because of harassments and intimidations by her male peers. In contrast, Alia had never experienced harassment by her male colleagues in the US. She also believed that she would be legally protected from harassment in the US. Therefore, after completing her PhD, Alia decided to stay and work in the US.

### **Becoming a US Citizen**

While Alia strongly identified with her ethnic and cultural origin, becoming a US citizen would legitimize her political participation and her teacher education work, which she believed is inherently political work: “I felt that as a teacher trainer representing the American system and as

a political appointee it was better to be a part of the system that I represent and teach. It was a sense of responsibility” (Interview 1, July 23, 2018).

Although having US citizenship legitimized her advocacy efforts, Alia did not find her citizenship ceremony joyful, because she was not proud to become a part of a system that she believed is historically prejudiced:

Thinking about native Americans and African Americans and it hurt me [that] now I’m going to be a part of a system that is innately racist, and innately unjust ... But the only good thing about it that I can become a part of making it better, you know, so I need to embrace that. (Alia, interview 1, July 23, 2018)

### **Life in the US: “People Are Trying to Make Me More ‘US-ish’”**

Alia described her everyday life in the US as something she has got used to: “For the everyday life and even work, you know, I feel normal because after a while that’s your reality” (Alia, interview 1, July 23, 2018). However, Alia admitted always feeling a degree of separation from others:

There’s always that wall there and I think it’s like everyday little things, when you go to the store somebody says oh where are you from? And I’m like in the middle of my normal activities and they always whip me out you know. And I still cannot relate to Americans in the same way as I relate to [my co-ethnics], in humor, even with friends, there’s always that last wall that I cannot push through. (Alia, interview 1, July 23, 2018)

Alia was also perturbed by some cultural differences between her home country and the US, in particular in Southern US: “People are trying to make me more ‘US-ish’ and do not appreciate a different view, especially in the South” (IRQ, submitted May 30, 2018). For example, she explained that when American guests visited her home, they expected to see the house in a

certain order: “They say uh this is nice once you finish with it ... everything needs to have your initials stitched on it and you know, the food and the culture” (Alia, interview 1, July 23, 2018).

Additionally, Alia described the tension between her and her co-ethnic friends (i.e., friends with the same ethno-linguistic background as her), who had married US service members, relocated to the US, and assimilated to the American culture, as the following:

They always look at me really funny because I’m still upholding my [ethnic identity], I speak [my native language] with my children, I have books and TV [in my native language] and they cannot understand that. They say you’re living here now. (Alia, interview 1, July 23, 2018)

It “baffles” (Alia, interview 1, July 23, 2018) Alia that her co-ethnic friends had assimilated to the US language and culture and had completely detached themselves from their ethnic and cultural background:

It’s like taking off a piece of clothing and put it away and put on a different piece of clothing and that’s what they are. And they don’t want to speak [their native language], they don’t want to do any things [related to their home country] and they raise their kids completely American. (Alia, interview 1, July 23, 2018)

### **Linguistic Discrimination**

Alia did not believe that her linguistic identity was valued in the US. Once, she was confronted by the mother of her children’s friend who was “so infuriated” at Alia for speaking her native language in front of their children, saying, “I wanna tell you something. This is America, we don’t want this, so I will not be friends with you anymore” (Alia, interview 1, July 23, 2018). After this incident, the woman did not allow her children to play with Alia’s children.

In another example, Alia was once told by her children's teacher that her children were struggling with reading because they could not name English letters fast enough. Alia responded that her children's delay in naming letters was because they were bilingual: "They have to think first which language they're in and make the right allocation" (Alia, interview 1, July 23, 2018). However, the teacher still gave Alia's children a failed grade, told Alia that it was "totally unnecessary" to speak to them in another language, and advised Alia to stop teaching them her native language so that they could get their English spelling "in shape" (Alia, interview 1, July 23, 2018).

Alia frequently encountered a negative attitude toward bilingualism in her children's school; however, she also acknowledged that different teachers in her children's school had different positions toward bilingual education. For instance, when Alia asked her children's teachers if she could replace some of the English books on her children's reading list with books written in her native language, some teachers approved her request while some other teachers did not.

Alia has also experienced discrimination due to her accent. Often times when people hear Alia's accent, "it's like their own brain turns off and they cannot hear anything that you're saying; they just hear accent" (Alia, interview 1, July 23, 2018). For example, nine months prior to her wedding, she called a church to inquire about renting a room for her wedding ceremony. When she told the person on the phone that her wedding was in nine months, the person, who Alia described as "rude," responded that there was no room available and that "in this country we schedule our weddings a year to two ahead of time and not 9 months" (Alia, interview 1, July 23, 2018). Shortly after Alia's call, her husband who speaks English with an American accent called and the same person rented him a room with "no questions" asked (Alia, interview 1, July

23, 2018). Another example, Alia noted, was when she answered the phone and was asked if there was anyone in her house who spoke English.

Once, the hostility that Alia experienced as a foreigner in the US was physically violent. The incident occurred at an airport when Alia went to the lost and found office to look for her lost luggage. A tall elderly man who heard Alia's foreign accent aggressively poked his finger into her chest and yelled, "get out of here ... we don't want you here, get back where you come from" (Alia, interview 1, July 23, 2018). Shocked and hurt, Alia started to cry and waited for the airport police. When the airport police arrived, to her surprise the officers asked her to leave, telling her "Ma'am, could you please leave? We don't want any trouble here" (Alia, interview 1, July 23, 2018), and they escorted her out of the airport. Alia felt ashamed, hurt, and powerless. She regretted that although she was teaching multicultural education and intercultural communication courses, she did not have any strategies to handle the hostile encounter. Alia added that the feeling of shame and powerlessness had remained with her since that incident.

### **Current Transnational Ties: "I Always See Us as One"**

Alia explained that she interacted with her family and friends abroad on a daily basis. All of her family and relatives lived overseas, and she traveled frequently to visit them. In addition to these personal transnational ties, Alia had extensive professional engagements abroad. In 2016, for example, she travelled to 12 countries to do research, attend conferences, and give workshops.

Alia maintained her transnational interactions via social media, particularly Facebook and WhatsApp<sup>10</sup>. On Facebook, she connected with friends and colleagues from around the world,

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<sup>10</sup> WhatsApp is application that allows its users to send and receive text messages, media files, documents, voice calls, and video calls.

such as Australia, China, and Israel. After presenting at conferences in the Middle East and South America, Alia stayed in touch with local teachers via a WhatsApp group where they talked about their work, families, politics, and working conditions in their countries. Additionally, Alia owned a blog where she interacted with people from around the world. She wished to sustain her current transnational ties and to develop new ones in the future.

Alia's transnational ties embodied her "desire for peace and understanding" (IRQ, submitted May 30, 2018). She found it "imperative" (IRQ, submitted May 30, 2018) to sustain her transnational interactions and activities because they made her feel "as though I belong and build a better world" (Alia, IRQ, submitted May 30, 2018).

### **The Impact of the Current Political Climate**

The current political climate in the US had a profound emotional impact on Alia. Alia described how she felt when she watched a meeting between the US President Donald Trump and the Russian President Vladimir Putin on TV in 2018:

I saw the live interview when it happened, and I cried. I said this is so terrible; I don't even know what to say. My mom is a refugee from [Eastern Europe], she grew up under the Russians ... Where they lived, all the women were raped and many kids were raped, and she's a refugee and I'm thinking who in the right mind would look at a Russian KGB<sup>11</sup>, former KGB boss to look as a friend? I mean I'm also offended by that. (Alia, interview 1, July 23, 2018)

Alia was also extremely concerned about the rise of white supremacy in the US. She believed that even though racism had always existed, "but at least people had to work on overcoming it, but now it's okay" (Interview 1, July 23, 2018). Because of the sociopolitical change in recent

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<sup>11</sup> KGB was a security agency in the Soviet Union.

years, Alia had learned about the xenophobic views of many individuals around her, which she found horrifying:

People can channel all the racism now, attacking people on the street and openly finding it okay to discriminate ... [Trump] opened this Pandora box ... this country has turned really ugly to me because even people that I thought were good people are horrible people and come out of the wardrobe now you know. (Alia, interview 1, July 23, 2018)

### **Belongingness and Future Relocation: “If I Were to Leave Here Tomorrow, I Would Probably Not Miss It”**

Alia believed that she did not have emotional ties to a particular place. Referring to her current home state in the US, she stated, “I’ve been here for a while. If I were to leave here tomorrow, I would probably not miss it” (Alia, Interview 1, July 23, 2018). She was considering leaving the US if the current sociopolitical situation continued. Alia had tenure and full professorship at her university, but losing them was not important to her. She elaborated:

I’m not afraid to starting over somewhere else. So I have friends in Australia, in all kinds of countries, I would definitely keep that option. We even looked into other jobs abroad like in the Middle East ... If I get a job that sustains me ... titles don’t matter to me that much, my house doesn’t matter to me that much; I can give that up and leave. I’m more a relationship person than a material person” (Interview 1, July 23, 2018).

### **Embracing Unity and Diversity**

Identifying as a product of the European Union rather than a specific country in Europe, Alia embraced the unity and the open border policy within the European Union. She elaborated:

I grew up at the time when the whole idea of Europe was born, and the countries negotiated all these European Unions with one another and so that appealed so much to

me ... all these different languages, different money, different laws and everything was different and all of a sudden became one and there's no border. No border. You can go from one country to the next without any border and to me that's as close to ideal as anything. (Interview 2, September 27, 2018)

To Alia, people all around the world were connected and impacted by one another:

I always look at the world as one people, we have one world, we have one planet ... I never saw other countries as the other, I always see us as one, and that's where I'm coming from. (Alia, interview 1, July 23, 2018)

In addition, Alia explained that she was most comfortable in places where there were many different types of people and ideas:

I'm more comfortable in areas that is an interchange of different kinds of people because a lot of art comes from that and a lot of interesting impulses and people are not stagnant ... if you put me in Sydney or Canada ... that has this urban mix of different kinds of people, I would feel very much at home. (Alia, interview 1, July 23, 2018)

### **Teaching, Research, and Service Scholarships: “Making Connections for Others, Mentoring Others, Making a Difference”**

**Teaching scholarship.** At the time of the interviews, Alia was a full-time professor at a four-year institution in the Southern region of the US where she taught graduate courses in Education. She characterized her teaching approach as constructivist and explained that her approach to teaching went hand in hand with her interest in qualitative research. In her teaching, she noted that she created connections to where the students came from by tapping into their already existing pathways, and through this process, the students actively created knowledge.

Alia wished to develop and teach courses on Intercultural Communication and to develop a TESOL doctoral program at her institution in the future.

The constructivist approach that Alia chose to use in her teaching was in sharp contrast to the teaching approach she experienced as a student herself in her home country. She recalled students being “hit on the back of the head” when they were not able to answer a question (Alia, interview 2, September 27, 2018). Later when she studied SLA and learned new teaching methodology, she decided that she wanted to be “the teacher that does the opposite” of what her teachers did (Alia, interview 2, September 27, 2018).

**Research scholarship.** Self-identifying as a qualitative researcher, Alia researched professional communities of practice in countries with low resources. She was interested in research in countries with low resources because she believed that “empowering communities that have less makes the world stronger” (interview 2, September 27, 2018). She was especially interested in empowering the less privileged because of her own childhood experience. She described:

My father [had] 7<sup>th</sup> grade education, my mom 9<sup>th</sup> grade. And my dad can’t even write.

And we lived in this really poor neighborhood. We lived in a one room and we shared the bathroom with 6 families. We only had cold water ... we were extremely poor. So I know how hard it is to grow the confidence and the skills to achieve. (Interview 2, September 27, 2018)

Teacher attitude was another research area Alia was engaged in. Alia remembered the role of her family’s socioeconomic status on her attitude toward herself as a medical student:

Because my parents were so uneducated, I thought I was admitted to med school but I thought who would take me? Because almost all the doctors had their own kids to

become doctors, so they were all from families of other doctors and so bringing somebody from [my] background would kinda upset the organizational structure.

(Interview 2, September 27, 2018)

Also, having traveled to developing countries, Alia noticed that a positive teacher attitude was necessary for teachers to stay and to contribute to the growth of their countries:

I've seen how good [teachers] are and how talented they are and what they can do for the country for the future, and [if] everybody leaves, everybody that's smart and educated leaves, what's left? ... I want to help them to be able to stay. (Interview 2, September 27, 2018)

Alia added that studying teacher attitude can also shed light on why individuals choose to pursue certain teacher-education programs. For example, Alia mentioned that some of her teacher candidates decided to become ESL teachers because "they don't want to have a full classroom" (Interview 2, September 27, 2018) and instead preferred to work with a small number of students at a time. Moreover, Alia explained that it is important to find out teachers' attitude toward students so that we can "weed such people out in the future" (Interview 2, September 27, 2018).

Comparing her research output to those of her colleagues, Alia positioned herself as "probably the most productive" among her colleagues in her department "because most of them are not really interested in research" (Interview 2, September 27, 2018). In terms of her future research direction, Alia wished to conduct studies on how individuals become culturally literate and global citizens.

**Service scholarship.** At the time of the interview, Alia was serving as a department administrator. In the past, she served on "every single committee that exists" (Alia, interview 2, September 27, 2018). However, she was no longer volunteering to serve on committees, because

she wanted the tenure-track faculty, who were “fighting tooth and nail to be appointed,” to have the opportunity to serve on committees which in turn could help them earn tenure (Interview 2, September 27, 2018).

Outside her institution, Alia was highly active both as a leader in professional associations and as a political appointee in her state’s international relations. She was interested in these service activities because of the opportunities they offered her for “making connections for others, mentoring others, making a difference” (Alia, IRQ, submitted May 30, 2018).

Alia wished to establish “an official teaching and learning center” at her institution in the future where she could bring international students and representatives from different departments to the table and to “decide with them what we need to do better on campus” (Alia, interview 2, September 27, 2018). She also hoped to take up higher-level leadership roles in an international professional association. She believed that Europe was not adequately represented in the professional association, and she wanted to “bring Europe in” (Alia, interview 2, September 27, 2018). A high-level leadership position would also provide her with more opportunities to travel to other countries as a representative of the association. In addition, Alia inspired to become a state representative to represent the many immigrants she thought had no voice in her community. She explained:

Because I’m so really upset about politics, I would like to seek to participate in more political capacities. Instead of complaining or stew in anger I would like to be a part of it and at least do a little of what I can change. (Interview 2, September 27, 2018)

Limited time and lack of funding were two factors that prevented Alia from engaging in more transnational scholarship. She regularly got invited to international events, but the hosts often did not have the economic resources to finance her travel.

### **Work Relations and Institutional Support: “It’s Very Clear that I’m Not a Part of Them”**

Alia had faced several challenges at work due to the cultural difference between how she and her US-born colleagues handled issues. Specifically, she found it difficult to work in her department, because problems were not discussed directly. Alia claimed that while in her culture addressing problems directly was a “value,” (Alia, interview 1, July 23, 2018), her US-born colleagues frowned upon discussing problems directly because they wanted to avoid confrontation:

You can never say anything straight out. When somebody does something wrong, everybody waits until they sink themselves before they do something even if it harms the whole unit which is terrible ... they don’t like to have open confrontations or open criticism, rather they let everybody suffer. (Alia, interview 1, July 23, 2018)

At her current place of work, she believed that she could not be honest with her colleagues because “when you do that, you get totally slammed” (Alia, interview 1, July 23, 2018). Once at a department meeting when an idea was being discussed, Alia expressed her honest opinion by stating that she thought it was a bad idea and that she did not agree with it. Later, she was called in by the human resources office because one of her colleagues had complained that she felt unsafe around Alia in meetings. While Alia attributed this conflict partly to her cultural differences with her coworkers, she believed that she would not have got the same reaction from her US-born colleagues if she were US-born. She added, “It’s very clear that I’m not a part of them ... they’re suspicious [of me] as a foreign-born ...they’re afraid that you disrupt something because you’re from another place” (Alia, interview 1, July 23, 2018). She also observed that some of her foreign-born colleagues were careful not to raise any suspicion: “They try to fit in;

[they] don't speak up" (Alia, interview 1, July 23, 2018), and Alia thought that she was expected to behave the same way.

Alia recalled other incidents in which she believed that she was discriminated against because of her racial and ethnic identity. Her previous administrator did not believe that white people belonged in the ESL field. Alia had also heard from some of her white friends working in the South and Southwest US that "if you're white, you're weeded out right way" (Alia, interview 1, July 23, 2018). Her previous administrator believed that America was historically Hispanic, and she did not want Europeans in the US. According to Alia, "the first thing [the administrator] said was I want one of my friends to get your job; you shouldn't as a white person have this job" (Alia, interview 1, July 23, 2018). Alia disagreed with her administrator and explained to her that she was very much qualified to be in the ESL field, because as a language learner herself, she was familiar with the process of learning a second language. Nevertheless, the administrator tried to reassign Alia to teach other courses.

During this administrator's tenure, Alia felt that she was "walking on eggshells" every day because the administrator was waiting for excuses to demote her. When Alia had to take a leave of absence for health reasons, the administrator wrote in Alia's evaluation that it was unfair of her to take a medical leave because her colleagues had to take over her duties, even though, Alia stated, taking a medical leave is a "normal thing in academia" (Interview 1, July 23, 2018). In another incident which occurred during a department outing, the administrator tried to isolate Alia by preventing others from speaking with Alia and her family: "She did everything to marginalize me" (Alia, interview 1, July 23, 2018). The administrator's contempt toward Alia was difficult for Alia to endure, and she got "sick over that" (Alia, interview 1, July 23, 2018). According to Alia, the other faculty and staff members in the department began to notice the

administrator's hostility toward her, but because most of them were not tenured, they had to show support to the administrator in order to stay on her good side.

Alia believed that some of the administrators in her institution had negative perceptions of her and restricted her access to leadership roles:

Two of the administrators are really close friends and she always tries to keep me away from things. When there's new positions coming for leadership on campus, I know that I'll never have a chance ever ... I know that there's this ceiling that I cannot penetrate upwards. When I have good ideas of what we can do on campus, she doesn't even listen to me. (Interview 1, July 23, 2018)

Alia recounted an example where she felt excluded from a leadership role. When a college-wide administrative position became available, three of the most senior faculty members in Alia's department encouraged her to apply for the position. Although it was not Alia's goal to become an administrator, she accepted to apply because her department desperately needed a leader who could increase student enrollment, and Alia had some ideas for what could be done. When Alia submitted her application to the administrators, one of the administrators was not pleased: "The administrator was criticizing me and said, wow, everyone else only did one page, you did like a whole dossier. Now I have to ask them to go back and rewrite theirs" (Alia, interview 1, July 23, 2018). Alia was confused because as she put it, "each person submitted what they wanted, ... you could submit as much as you want" (Interview 1, July 23, 2018).

Alia had a better working relationship with her new administrator, but the new administrator, who was a native speaker of English, always corrected Alia's spelling errors in email correspondences. Alia explained that it was "unnecessary" and "a kind of

microaggression” (Interview 1, July 23, 2018) that her administrator always pointed out Alia’s spelling errors to her.

Except the contentious relationship with her previous administrators, Alia had a good rapport with other faculty and staff on her campus. During her tenure promotion review, while her previous administrator wrote a negative evaluation of her, the other members of her tenure evaluation committee gave her “raving best review ever” (Alia, interview 1, July 23, 2018). Similarly, Alia noted that across campus her colleagues were “good people,” (Interview 1, July 23, 2018), and she never felt excluded from the committees she wanted to serve on or from leadership roles on committees.

Just as Alia felt a degree of separation from others in her social interactions, she also felt like an outsider at work. For example, Alia described that when the faculty members in her department had lunch together and engaged in conversation, she did not always feel she was a part of the group:

There’s always something that makes me feel the other. When they look at my food or whenever ... it’s not always coming from a good place. They’re all patriots you know.

And I’m thinking I’m less of an American than they are in their eyes. (Alia, interview 1, July 23, 2018)

In addition, Alia thought that her institution did not acknowledge that she had “any other identity than they have” (Interview 2, September 27, 2018). For example, at the beginning of every new academic year, her institution had a retreat where they played a game based on TV shows and characters that Alia did not know because she did not grow up in the US. Even though the administrators knew that Alia did not have the required background knowledge to play the game, they continued to expect her to participate. Alia explained:

It's like you cannot remind them in any way that you're not exactly the same because they don't like that. So, it just makes me feel very lonely and a lot of time like outside of the group ... I have to completely fit the structure ... there is no space to carve out a different mold. It's like cookie cutters; you have to fit exactly in that cutting hole and not make your own holes. (Interview 2, September 27, 2018).

Furthermore, describing her relationship with her students, Alia stated that some students questioned her legitimacy as an English language teacher because of her NNES identity. For example, when she corrected grammar errors in her students' research papers, "[the students] get really pissed off ... they say you're a foreigner, you shouldn't be grading my grammar" (Alia, interview 1, July 23, 2018). In one incident, one of Alia's doctoral students and advisees criticized Alia's accent and said, "I don't like your accent, I don't like you," prompting Alia to suggest to the student to choose another advisor (Alia, interview 1, July 23, 2018).

In all the institutions Alia had worked at, she believed that there had been many instances where she was assigned courses that she did not want to teach:

I got a lot of courses I didn't feel I wanted to teach or I could really do a good job in for the students or they weren't good fit, but there were what other people didn't want to teach. You know, the leftovers. (Alia, interview 2, September 27, 2018)

Reflecting on her experiences as a transnational teacher-scholar, Alia did not think that her transnational scholarships were valued by her institution. Her institution did not aspire to internationalize the campus and did not reward faculty for international collaboration: "In fact, for them it's like why are you doing this?" (Alia, interview 1, July 23, 2018).

Similarly, Alia did not think that her transnational and bilingual identities were valued by the local professional associations. She described that in her local TESOL association, many

members and leaders were monolingual: “They’re all native speakers [of English] that have never learned another language ... And they feel they own this field because they’re native speakers” (Alia, interview 1, July 23, 2018). Alia added, “I wish [my transnational activities] were more valued in the USA” (IRQ, submitted May 30, 2018).

Alia also did not believe that the kind of scholarship she was most engaged in was recognized by her institution. For instance, blind peer-reviewed journal articles were the only research studies that counted in her department, while invited talks, keynotes, and teacher training collaborations with teachers from other countries did not count. Alia found her department’s view on what counts as research discouraging and explained:

I don’t have any expectation; I have my full professor and I do my own thing, do my work, whatever makes me happy because I don’t have to show anybody. I couldn’t care what I get [on my evaluation]. It doesn’t have any ramification for me. [As long as] I feel good about my work personally in contributing as a professional, it’s not a value to me what they judge. (Interview 2, September 27, 2018)

To attract and retain highly qualified transnational teacher-scholars, Alia suggested that institutions should acknowledge the different identities that transnational teacher-scholars bring to the institution, make the different identities “a topic” of discussion, and give them a variety of outlets to use their identities creatively (Interview 2, September 27, 2018). To achieve this goal, Alia believed that administrators can encourage transnational teacher-scholars to contribute ideas in the institution and to bring in their experiences.

### **Not a Minority: “I Was Always Counted as a White Professor”**

Even though Alia was from a different culture, grew up speaking a different language, and was an immigrant to the US, she said that she had never been considered a minority in any of

the institutions she studied or worked at: “I was always counted as a white professor. I never was counted as diverse” (Alia, interview 2, September 27, 2018). She explained that it seemed that in order to be counted as minority, one must be a person of color. For instance, as a new doctoral student, she felt isolated and lonely on campus. To find support, she visited the campus’s diversity office where she was told “you can’t come here ... you’re white and you need to go to the international student office” (Alia, interview 2, September 27, 2018).

In another incident, shortly after she moved into and set up her office as a new assistant professor, her office was given to a new black woman assistant professor so that she felt closer “to where everything happened” (Alia, interview 2, September 27, 2018). Soon after, the same black woman faculty, who had been assigned the exact same teaching load and undergraduate course as Alia, had complained that she was not able to do her research because her teaching load was too heavy. Consequently, her teaching load was reduced, and her undergraduate course was assigned to Alia. As a result, the black woman faculty had two courses while Alia had four. Alia was disappointed and infuriated by this differential treatment. She later learned that there was “an incredible amount of racism on campus against black people” and that the black faculty were often overworked because they were put on “every committee possible” (Alia, interview 2, September 27, 2018). As a result, they “were so adamant about making space to be able to do research” (Alia, interview 2, September 27, 2018). Although Alia felt compassion for the faculty of color, she did not think that it was fair for her to have twice as much teaching load.

Alia believed that even though she does not belong to a racial minority group on campus, she did come from a different country, a different culture, and a different language, and she had a lot to learn in order to adjust to her new environment. Nevertheless, she never got consideration for her differences:

After all, I had to ... refine my own language skills and cultural skills on top of doing my work. And of course many black people would say well we have to do the same because we're not represented on campus, it's a different culture, we have to get to know it. And I see that and I understand that, but there was no consideration by the administration for internationals to get any slack whatsoever. (Alia, interview 2, September 27, 2018)

### **Experiences of Prejudice and Privilege**

Although Alia never felt like she was treated as a minority, she had experienced incidents in which she was positioned as an immigrant, one that was *superior to* other immigrants because of her white European ethnicity. For example, she was once told, "We don't like foreigners here, but you're different, you're from [Europe]" (Alia, interview 1, July 23, 2018). Alia found these statements "offensive," because as she explained, "it also puts everybody in that box and makes them others" (Interview 1, July 23, 2018). Similarly at work, while Alia felt that she was often positioned by her coworkers as an outsider, she also experienced instances in which some of her colleagues positioned her as an someone who had superior qualities because of her ethnic identity: "They think [people from my country] do everything better. They work harder ... are smarter, and better and more talented" (Interview 1, July 23, 2018). Alia felt that she had to live up to those expectations because "you set the bar higher and you achieve more" (Alia, interview 1, July 23, 2018).

### **The Impact of Self-Reflection**

Alia's self-reflection during this study led her to see her transnational identity as a strength and to want to engage in more transnational activities. Her self-reflection journey also gave her greater self-esteem:

I've been thinking about my identity as an international researcher or service provider ... the interconnection of transnational ties and teaching, research, and service ... it makes me think about it, especially when the students are not happy to have a teacher from another country teaching them about ESL teaching. I take that up a little more than before and confront it ... I have accepted a new assignment during this academic year to spend several weeks in [another continent] ... and maybe last year I would have said no to the opportunity but now I decided to go and to capitalize on my skills and be proud of my skills too to actually build bridges and represent the United States abroad ... I kind of feel an obligation and responsibility to use my insights for all these things, so yes ... I feel more valued now than I did before and it helped me to come to terms with somethings.

(Alia, personal correspondence, December 12, 2018)

### **Narrative Positioning Analysis**

Alia's positioning of her American social field is both positive and negative. On the one hand, she stated that upon her arrival in the US she found Americans extremely kind and with big hearts, while on the other hand she positioned her American friends and colleagues as nationalists who were not receptive to other languages and cultures. She found the current sociopolitical climate incredibly unsettling and took a negative position toward the macro-structure of the American government system because it did not provide a social safety net to its people and was inherently prejudiced against people of color. This positioning resulted in her political activism and advocacy efforts.

Alia also positioned herself as compassionate toward underprivileged people. This positioning is evident throughout her narrative, for instance when she described her interest to "empower communities that have less," her research scholarship on teacher attitude and

underdeveloped countries with low resources, and in her service work as a political appointee. Similarly, describing her extensive transnational interactions, Alia positioned herself as a person who values connectedness and unity among people. She saw the human race as a family and wished to live in a place with different kinds of people and ideas.

Additionally, Alia positioned herself as someone who did not have emotional or spatial ties to the place she lived in. Aligned with this positioning, she was highly mobile and was considering relocation. Her desire to leave her position as a tenured full professor and to relocate to a more diverse and inclusive place indexed her positionality as a person who valued diversity more than professional status.

Pointing out her cultural and linguistic identities, Alia self-positioned as a minority who had to get to know a new language and a new culture. Despite this self-positioning, Alia had never been positioned as a minority or provided support by her institution, a stance that she found unfair.

In terms of her relations at her workplace, Alia positioned herself as someone who was supportive of her junior faculty colleagues and was happy to see them succeed, for instance by not competing with them for committee work. In contrast, due to cultural differences and her contentious relationship with her previous administrator, Alia felt like she was positioned at work as an outsider. Her previous administrator tried to demote and isolate her because she believed as a white European Alia did not belong in the ESL field. Additionally, at her first institution, Alia was given an extra undergraduate course so that a faculty of color could focus on her research by teaching fewer courses. Alia had also been assigned “left-over” courses that no one else wanted to teach, and she did not feel welcomed to use her voice in department meetings. Although Alia was an administrator in her department and did not feel excluded from leadership

roles on committees, she believed that she had hit a glass ceiling when it came to high-level administrative positions at her institution. Additionally, her transnational engagements such as invited talks overseas were not counted in her annual evaluations. These meso-level practices had caused Alia to take a defensive position, to emotionally detach herself from her institution, and to focus on endeavors that made her happy. Her tenured status played an important role in this positioning which was evident in her statements such as “I have my full professor” and that her institution’s evaluation of her “doesn’t have any ramification” for her.

In addition, linguistic and ethnic prejudice was a frequent encounter for Alia. She believed that her co-ethnic friends did not approve of her maintaining her cultural and linguistic identity and that they tried to make her more American by discouraging her from using her native language with her children or from following her traditions. Similarly, some of her children’s teachers disapproved of her teaching her native language to her children, and she was once confronted by a friend for speaking her native language in front of their children. She was sometimes positioned by her students as a NNES who did not have the legitimacy to correct their English grammar errors, and she was once criticized by one of her advisees for her accent. She had also experienced hostility because of her foreign-born identity, and the hostility was once physically violent. These incidents made Alia feel that she was positioned by others as an outsider or the *other*.

While describing instances of othering at her workplace and in her personal relations, Alia positioned herself as a person who experienced both marginalization and privilege. While she encountered many instances of linguistic and cultural bias, she had also been positioned as “superior” to the other immigrants in the US because of her white European identity and the stereotypes around her ethnicity as being smarter, more hardworking, and more talented than

others. These positive positionings have made Alia set her standards higher and “to live up to those expectations”.

## CHAPTER FIVE

### KAYOKO

*This transnational experience or filter or lens is not something that I can remove like a pair of glasses. So everything I experience, I see it through that.*

#### **Kayoko's Narrative: Backward and Forward, Inward and Outward**

Kayoko, now in her late 40s, was born in Japan where she lived until she was 17 years old. Growing up, she never travelled internationally, and her exposure to foreign cultures were limited to foreign films and imported products. Kayoko began studying English in school from the 7<sup>th</sup> grade. Although she got As in her English classes, she wondered if she could actually communicate with English speakers and be understood by them. So, in high school, she decided to participate in a study-abroad program offered by her school as “a big experiment” (Kayoko, interview 1, June 8, 2018) to live in the US and to see if she could effectively communicate in English.

#### **Coming to the US**

The study-abroad program placed Kayoko in a high school in a rural Midwestern region of the US. Although initially Kayoko intended to return to Japan after her 10-month study-abroad program, she decided to stay in the US to be closer to her then-boyfriend, to complete high school, and to enroll in college: “I thought oh if I went to university in the States, my English will improve no matter what because I’m living here and at the same time I could study something else” (Kayoko, interview 1, June 8, 2018). After completing her first year in the US, Kayoko visited Japan during the summer. Then, she returned to the US, completed high school, and enrolled in a Business program at a university in the Midwest.

### **Interest in Pursuing ELT: “If I Became an English Teacher, I’ll be a Nice Person”**

While studying Business and working part time at her university’s Intensive English Language Institute, Kayoko noticed that the way ESL teachers interacted with her contrasted sharply with how her Business professors interacted with her:

These ESL teachers are used to talking to international students like me while Business professors weren’t. So I could see that some of [the Business professors] got really nervous when I tried to go approach them. Maybe they thought that they won’t understand me ... or they were afraid that I don’t understand them ... They were all nice but it was just awkward to talk to them. But [ESL teachers] know what to ask, they know to ask about our family and culture and holidays, so I enjoyed working with them. And I naively thought that if I became an English teacher, I’ll be a nice person. (Kayoko, interview 1, June 8, 2018)

Her positive encounters with the ESL instructors inspired her to change her major from Business to English Language Teaching (ELT) and to become an ESL teacher.

Because her university did not offer a degree in ELT or TESOL, Kayoko returned to Japan to enroll in an undergraduate TESOL program. After completing her undergraduate degree in Japan, she returned to the US to pursue her master’s and doctoral degree.

### **Staying in the US: “I Had No Reason to Return to Japan”**

Kayoko got married shortly before starting her master’s program in the US. Her then-husband, also an international graduate student, intended to stay in the US after graduation. As staying in the US became a realistic option for her, she began to compare what her life would be like in Japan compared to in the US. First, she was familiar with the US academic system and could imagine herself “being part of it and being generally happy and successful in it” (Kayoko,

IRQ, submitted June 3, 2018). On the other hand, she did not like how age and gender affected one's experience in Japanese professional contexts and was not interested in navigating what she perceived as a hierarchical, male-dominant system in Japan. Because Kayoko did not believe she could be happy as a woman academic in Japan, she decided to stay and work in the US. She explained, "It was probably not that I actively and intentionally chose to stay but it was more like I stayed because I had no reason to return to Japan (IRQ, submitted June 3, 2018).

### **Embracing Complex, Hybrid, and Intersectional Identities**

The student population at Kayoko's American high school was primarily white, and there were no international or Japanese students. During her two years of high school in the US, Kayoko tried hard to be like her American peers and to fit in. Her university, however, had a diverse student population, and she began to meet students from all over the world. In her second year in university, Kayoko began to miss home. She also started to feel confused about her cultural identity:

I started thinking about my identity. Am I Japanese or American, or am I Americanized Japanese? Am I really Americanized? What am I? So the combination of being homesick and start wondering about my identity and do I have roots, am I rooted anywhere, should I be rooted anywhere, that really confused me. (Kayoko, interview 1, June 8, 2018)

When Kayoko returned to Japan to complete her undergraduate studies, she met many Japanese students who had lived abroad for many years but still identified as Japanese. This was a defining moment for Kayoko. Prior to this experience, she viewed "real" Japaneseness as being born in Japan, having parents who are in Japan, and being fluent in the Japanese language. However, after meeting individuals who claimed to be Japanese but who had very different histories, Kayoko began to reconsider her definition of Japaneseness: "Maybe I should

reconsider my definition ... and the idea that this essential idea of Japaneseness or pure Japanese feel Japanese, that doesn't exist. It was a really easy like changing definition for me to accept" (Kayoko, interview 1, June 8, 2018). Kayoko then began to re-imagine her cultural identity in a new way:

If I want to consider myself as Japanese, it's fine. If not, that's fine. It has more to do with how I perceive different parts of me ... I just learned that from meeting different kinds of people that the definition of cultural identity is much more complex and subjective than I originally thought... At that point I was thinking two backgrounds, Japan and the States. I get to decide what to do with it and if I feel coherent and content with it, then that's fine. (Kayoko, interview 1, June 8, 2018)

Kayoko explained that after discovering this new identity option, she began to construct a hybrid identity, and she could balance and shifts between her identities quite effortlessly, at times gravitating toward one identity over the other:

After many years of living in the US, I seem to have a good balance between my Japanese-ness and American-ness, ways to combine them, separate them, or go back and forth between [them] as I please, and a network of friends and colleagues who accept me as a transnational person/teacher/scholar. So I can take it for granted and just live my day-to-day life. (Kayoko, IRQ, submitted June 3, 2018)

Kayoko's hybrid identity allowed her to cultivate friendships with other Japanese-American transnationals as she found that she was able to share with other Japanese-Americans aspects of herself that non-hybrid American or Japanese friends may not understand.

As Kayoko got older, she also became aware that different aspects of her identity, other than her Japanese and American identities, were also at play:

As I grew older I realized Japan and US are not the only things that define my identity. There are genders, there are professional identities, there're identities as mothers and those things really work together to create who I am and who I want to be. (Interview 1, June 8, 2018)

### **Privilege and Prejudice: “Not Mutually Exclusive”**

Kayoko recalled that in her early years in the US, if she spoke Japanese in a public space, people would assume that she did not speak English and would make comments, at times negative, without realizing that she could understand them. But, her experiences of prejudice were few and far between, and she was reluctant to attribute them to discrimination or racial profiling. As a foreign-born person of color, her interactions with others in the US had been mostly positive. For example, she recalled being treated with respect by an immigration officer during her interview for her green card. On the other hand, she observed that the same immigration officer was impatient with and almost rude to a Spanish-speaking family. Kayoko did not immediately attribute this differential treatment to racial bias, but later her friend told her that the officer was nice to her because she was Japanese: “US government don't think that Japanese people cause trouble, so you get these things much [more] easily than some other people” (Kayoko, interview 1, June 8, 2018).

In another example, Kayoko described that when she sat alone at coffeeshops, she was often approached by elderly white men who liked to have a conversation with her and to tell her about the time they served in the US military in Japan. They told her that they thought Japanese people were nice, polite, and trustworthy. Kayoko found these comments offensive because, she notes, they were “gross generalization and essentialization” (Kayoko, interview 1, June 8, 2018). At the same time, she also recognized that she could benefit from these positive stereotypes

about Japanese people. As she put it, “being offended [by] and benefiting from [the stereotypes are] not mutually exclusive ... So I can see that it could work for me although in a really weird way” (Interview 1, June 8, 2018).

Kayoko had never experienced overt discrimination or explicit verbal abuse in the US. However, she acknowledged that this perception was only hers; she could only see things through her own lens because she had never experienced the world from other people’s point of view:

I don’t know [any] other way... Just like any discrimination or negative treatment that we might receive because we are women, I don’t know how men are treated in the same situation ... I think I’m being treated decently but you know all data about salary and other things show that we are not equal in the way we are treated. (Kayoko, interview 1, June 8, 2018)

### **Challenges of Navigating Academia in the US: “I Just Blamed Everything on Being a Non-Native Speaker of English”**

As a graduate student and a junior faculty, Kayoko lacked confidence in her ability to communicate effectively in English and to navigate the American academic system. As a result, she attributed her challenges to her being “international or foreigner ... and being a non-native speaker of English” (Kayoko, interview 2, July 16, 2018). She often worried about her ability to publish manuscripts because she thought her writing was not good enough: “You know, there’s no way that I can write such long sentences, that type of thing” (Kayoko, interview 2, July 16, 2018). Because of her English proficiency, she was also reluctant to speak up during faculty meetings, worrying that people would think she was “stupid” (Kayoko, interview 2, July 16,

2018). However, she realized that what she had perceived as poor English was in fact lack of experience:

I was conflating lack of experience, lack of knowledge, lack of tact that many of my senior colleagues had and English ... I just blamed everything on being a non-native speaker of English... because English is not my first language was a convenient thing to blame. (Kayoko, interview 2, July 16, 2018)

After completing her PhD, when Kayoko went on the job market, she did “everything that [she could] think of to hide the fact” (Kayoko, interview 2, July 16, 2018) that she was an NNES because she believed her NNES status would hurt her chances of getting hired. She was infuriated when she found out that one of her references had mentioned in his recommendation letter that Kayoko’s English was good because it “gave out the fact that I’m a non-native speaker” (Kayoko, interview 2, July 16, 2018). Kayoko noted that the comment was actually a compliment in the context of her reference because in the Foreign Languages Department where he worked there is often a concern about foreign language instructors’ English competency.

While on the job market, Kayoko noticed that institutions that offered her interviews were mainly interested in her because they assumed that she could help international students. As an “extreme example” (Kayoko, interview 2, July 16, 2018), one of the schools told her that they needed her help with a large influx of international students they recently had:

No one wants to advise them for their thesis because it’s a lot of work ... they didn’t even ask about my expertise in like L2 writing or anything like that; they said you have your own experience with the international students so you can help them. You can come and advise all these international students that we don’t know what to do with. (Kayoko, interview 2, July 16, 2018)

However, in her current position, Kayoko believed she was hired because of her professional accomplishments: “I was already somewhat established by the time I came [to my current institution], so I want to think that people hired me for my work” (Kayoko, interview 2, July 16, 2018). Also, being established in the field, she noted that she no longer attributed her challenges to her being a NNES or a foreigner.

### **Rootedness in the US: “There Are a Lot of Good Things About Life I Have Here That Make Me Want to Stay Here”**

Having lived in the US for nearly 30 years, Kayoko felt that her secure job, financial ties, and social network have made the US her home. She elaborated:

I have a semi-permanent job, I own a house, I have a network of friends that I see as long-term ... In Japan I don't have that. The last time that I really lived there was when I was 23. I visited many times since then but I never owned anything big... like car or house. I've never paid tax there. I've never done any grown-up things there. I have my daughter here. She goes to school here which makes me connect to different communities again. So yeah I feel like I live here while I visit Japan now. (Interview 1, June 8, 2018)

Though unlikely, Kayoko said that she may relocate within the US, but she had no intention of leaving the US because she was content with her life:

I like my job. I like that my job is stable. I will lose all of this if I move somewhere else ... that would mean that I have to remove my daughter from the school she likes or from her school or friends. (Kayoko, interview 1, June 8, 2018)

The sociopolitical climate had not impacted Kayoko and had not made her consider leaving the US: “To me personally the sociopolitical situation that surrounds me is not that bad,

not that desperate. There are a lot of good things about life I have here that make me want to stay here” (Kayoko, interview 1, June 8, 2018).

### **Current Transnational Ties: “An Integrated Part of My Life”**

Kayoko maintained regular contact with her family, relatives, and friends in Japan through social media such as Facebook and LINE. She found Facebook very helpful for staying up-to-date on her friends’ lives in Japan. She detailed that she read Japanese newspapers every day and visited Japan once a year. Over the years her annual visits to Japan had become less important to her because her life was fully established in the US, and she could easily obtain Japanese products in her city. However, maintaining contact with her family and friends was still very important to her: “Keeping in touch via social media is such an integrated part of my life now that I would really miss it if I lost it” (Kayoko, IRQ, submitted June 3, 2018). In addition to her personal transnational ties, she engaged in transnational scholarship activities with collaborators overseas.

### **Teaching, Research, and Service Scholarships: “It Makes Me Feel Good When I Feel Like I Could Make Some Change in People’s Life”**

**Teaching scholarship.** At the time of the interviews, Kayoko worked as an associate professor in a university in the Southwestern region of the US. She taught a variety of undergraduate and graduate courses in English, Linguistics, and Applied Linguistics. She stated that her teaching leaned toward the student-centered approach more than possibly some other teachers who grew up in Japan.

When time allowed, Kayoko engaged in teaching scholarship abroad. For instance, in 2017 and 2018, she had traveled to numerous countries in Asia and Europe to give lectures, teach undergraduate courses, facilitate a workshop, and give a plenary talk. Because of her family

obligations, she was not able to accept every invitation she received, but since many English as a foreign-language (EFL) teachers do not have the opportunity to attend the TESOL convention<sup>12</sup>, she found it important to travel to them to offer training whenever she could. She hoped to teach courses related to Teaching English as an International Language in the future.

**Research scholarship.** Kayoko's research centered around English in international contexts and its application in curriculum design, program administration, and teacher training. More specifically, her research explored "English language teaching practices and assumptions [that need] to change to reflect the reality of English usage today" (Kayoko, interview 1, June 8, 2018). Kayoko's most recent work addressed practical aspects of her research, for example, teaching practices that teachers can use in their classrooms to "start making changes the next day" (Kayoko, interview 1, June 8, 2018). She explained that she was drawn to these areas of research because:

it makes me feel good when I feel like I could make some change in people's life ... it makes me feel better to think that there are some students in I don't know Indonesia who [are] having new experience because of my work. That means a lot to me. (Interview 1, June 8, 2018)

Her biggest impact, she stated, was in contexts "where students are learning, thinking that English will connect them to the world" (Kayoko, interview 1, June 8, 2018).

In terms of research productivity, Kayoko positioned herself in the middle of a continuum compared to her US-born colleagues: "I see a wide range; some are very productive and some

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<sup>12</sup> TESOL Convention, short for TESOL International Convention & English Language Expo, is a professional development conference for English language teaching professionals. It is organized annually by TESOL International Association.

are not... I don't think I'm an outlier. I fit somewhere in the middle" (Kayoko, interview 1, June 8, 2018).

For her future research projects, Kayoko hoped to do a longitudinal study on pre-service teachers' knowledge and pedagogical approach in their early teaching career. She was interested in this area of research because it is "grounded in reality and [has] the potential to make a real difference in the world" (Kayoko, IRQ, submitted June 3, 2018). Kayoko also hoped to get involved in projects with international outreach. Although she was not actively looking, she welcomed the opportunity to engage in collaborative projects with Japanese scholars and perhaps a sabbatical in Japan or another country.

**Service scholarship.** Kayoko's service engagements consisted of program directorship, leadership roles in two international professional associations, and journal manuscript reviews. What drew her to these service activities was "the opportunity to be useful" (Kayoko, IRQ, submitted June 3, 2018). She was serving as her department's program director, a role that she found extremely time consuming. Her responsibilities as program director left her little time for activities she liked to do more such as teaching, research, and spending more time with her family; however, she made a conscious effort to balance her service with her other responsibilities:

I just try to confine [my service] into my service box. There are a lot of things that I want to do if I had more time ... but I just tell myself ok if can't confine it within this service time, that project just has to wait. (Kayoko, interview 1, June 8, 2018)

She accepted the directorship role because she did not want it to be imposed on a junior faculty:

I was thinking ok I don't have to do this. I don't particularly want to do this, but I can't let this person do it, so I will do it ... it's just not fair to put this on the shoulder of junior

faculty. They should be working on their stuff and focusing on getting tenure. That's at least the culture in our department. (Kayoko, interview 1, June 8, 2018)

Kayoko hoped to reduce her service responsibilities after completing her term as Program Director and to shift her focus to her research and her family. She also hoped to take on leadership roles in the future in professional associations if they would lead to professional growth.

### **Work Relations: “A Good Listener and Consensus Builder”**

Describing her relationship with her students and her colleagues, Kayoko stated that some of her students sometimes expressed great interest in her language learning journey: “[Students] are so excited that they can ask me all these questions about my experience and sometimes they prefer to keep doing that rather than reading a textbook or research articles I assign” (Kayoko, IRQ, submitted June 3, 2018). Kayoko had mixed feelings about her students’ interest in her journey. On the one hand, she thought that sharing her story validated her experience as a language learner and an NNES. On the other hand, she believed that “it undermines the value of research and professional training when pre-service and in-service teachers are only interested in anecdotes and individual experiences and attempt to base their teaching solely based on that” (Kayoko, IRQ, submitted June 3, 2018). Kayoko noted that she tried to balance students’ interest in her personal learning experiences with the knowledge they needed to gain by reading the literature:

I appreciate to be reminded of the value of my experience, but it reminds me to be mindful of how I present them in tandem with professional knowledge accumulated through research and how to encourage my students to value both. (Kayoko, IRQ, submitted June 3, 2018)

Despite the students' interest in her personal journey, Kayoko did not think that her dissertation advisees selected her solely based on her foreign-born, transnational, or NNES identity. She explained that there were enough foreign-born faculty at her institution that the students realized that the foreign-born faculty represented a variety of working styles and personality types:

Maybe initially yes, but by the time [the students] pick their dissertation advisor ... they don't really think of the binary like American versus international or anything like that. They're probably thinking more about their expertise, work style, professor's expectations, and gravitate toward the one that they can work well with. (Interview 1, June 8, 2018)

Kayoko recalled two incidents in which two international students approached her to ask her questions about navigating academia and the job market as foreigners and NNESs. In Kayoko's perspective, both of those students' US-born faculty advisors were sympathetic and capable of supporting international students, but "that's the piece that [they] didn't think that [their] advisor[s] could advise [them] on" (Kayoko, interview, June 8, 2018). However, Kayoko thought her US-born and non-transnational colleagues were just as helpful to international students as she was: "My American colleagues who are not transnational also ... are compassionate people with experience working with international students, so I am not unique there" (Kayoko, IRQ, submitted June 3, 2018).

Kayoko described that her colleagues thought of her as "a good listener and consensus builder" (IRQ, submitted June 3, 2018) as well as "open minded or culturally sensitive" (Interview 2, July 16, 2018). She noted that although some people may link some of these qualities to the Japanese culture, she did not learn these skills in Japan: "In fact, I was very much

an authoritarian leader when I was in Japan. My current leadership style is a result of my maturity in general and also of my parenting experience” (Kayoko, IRQ, submitted June 3, 2018). While she described herself as a person who was not very outspoken and did not like confrontation in her workplace and in her personal relationships, she claimed that she was good at resolving problems. For instance, she explained that if she observed that one of her junior female colleagues was being disadvantaged, she was “really good at finding a boss to raise that concern and have that person take care [of the problem]” (Kayoko, interview 1, June 8, 2018). She added that she *could* make waves when needed, but she preferred not to.

Kayoko valued mentoring and helping others. To her, the ideal academic is not only productive in research but also a good mentor, does a lot of service, and takes care of others: “I don’t want to be those people who publish publish publish at the expense of other people” (Kayoko, interview 1, June 8, 2018). However, she also explained that her status as tenured may have been a factor in why she did not privilege research over teaching and service.

### **“Getting an Easy Way Out?”**

In one of her tenure reviews at her first institution, Kayoko received two comments that she found unsettling. One comment criticized Kayoko for focusing her research on English language learners: “When would [Kayoko] move on and start studying people who are not like herself?” (Kayoko, IRQ, submitted June 3, 2018). Surprised and offended by the comment, Kayoko noted, “there was actually an entire field of TESOL dedicated to studying ‘people like me’, comprised of people ‘who are and are not like me’” (IRQ, submitted June 3, 2018). In this incident, Kayoko believed that she had to explain she studied those populations not because they looked like her but because they were worthy of research.

The second comment criticized Kayoko's use of Japanese in her research. Some of Kayoko's colleagues thought that she was "getting an easy way out ... [because of] observing classes conducted in Japanese, interviewing in Japanese, analyzing materials written in Japanese" (Kayoko, IRQ, submitted June 3, 2018). It had gone unnoticed that Kayoko was publishing her studies in English, her second language, "which I assume most of my [colleagues] were not capable of" (Kayoko, IRQ, submitted June 3, 2018). Also, Kayoko found the comment ironic because most researchers also research and write in their first language, English: "You know in a sense everyone's getting an easy way out" (Kayoko, interview 2, July 16, 2018).

Kayoko added that she no longer experienced negative incidences like these because her current institution was much more diverse, she was more established in her field, "and perhaps the time has changed, too" (Kayoko, IRQ, submitted June 3, 2018).

### **The Importance of Diversity: "That Makes a Big Difference"**

In Kayoko's first institution, there was a lack of diversity on campus and the surrounding neighborhood. This lack of diversity often negatively impacted the retention of minority faculty and "they often ended up moving to other institutions saying that they didn't feel quite at home, they didn't fit in" (Kayoko, interview 2, July 16, 2018). Kayoko explained that at her current institution, there were scholars from different genders, age groups, and ethnicities, so "everyone can find someone who they can relate to" (Kayoko, interview 2, July 16, 2018), resulting in higher retention rates of minority faculty. Although Kayoko viewed her international experience as a great asset in her teaching and research, she asserted that her biggest contribution to her institution was her *presence*: "I look different and sound different, and for undergraduate students, I'm often the first 'foreigner' that they encounter and must engage with. I'm a reminder that there are people like me out there" (IRQ, submitted June 3, 2018).

### **Institutional Support: “I Was Well Taken Care of and Protected”**

At all the institutions Kayoko had worked at, she believed that she was well supported: “I was well taken care of and protected” (Kayoko, interview 1, June 8, 2018). For instance, she believed that she had always been assigned courses that aligned with her expertise and interests: “I never felt like I was stuck with one course that everyone hates but I have to teach it all the time because I’m the nicest person or I can’t say no or anything like that” (Kayoko, interview 1, June 8, 2018). Kayoko explained that faculty in her department took turns to teach introductory undergraduate courses. As a pre-tenured junior faculty member, she did not receive a heavy committee assignment, and her research time was protected. After obtaining tenure, her service responsibilities increased, but she felt that in most cases she was assigned to “things that made sense” (Interview 1, June 8, 2018). For instance, she recalls serving on a committee’s advisory board because the committee needed someone with specific disciplinary knowledge and Kayoko was one of few individuals “who fit the bill” (Kayoko, interview 1, June 8, 2018). Kayoko added that in another service assignment, she chaired a committee because the role required someone with open-mindedness and the ability to talk to different people, skills that she possessed.

Kayoko recalls an isolated incident in which she was assigned to a newsletter committee she was not interested in, but she did not take the assignment personally:

There are committees like that and sometimes we are assigned to things [that we don’t like]” ... I felt unlucky, but it wasn’t like I was placed there because people didn’t like me or people didn’t respect me or people assumed that I wouldn’t say no because I’m a polite Japanese woman or anything like that. You just get unlucky some year. (Interview 1, June 8, 2018)

While Kayoko believed that she was treated like other faculty members, she noted that her response to this assignment may have been different from how her white male US-born counterparts may have responded:

I think they treat me the same but I probably respond differently. So if I'm a white male tenured full professor, I may have said no to that newsletter committee. Or I may have said you know what, I'm gonna write only 1 article. I'm not gonna write 3 that you're asking me to do... I think the chair of the committee would have asked me the same thing even if I looked different or if I'm different gender, [but] my reaction may have been different, which means that what I ended up doing may have been different. (Kayoko, interview 1, June 8, 2018)

Looking back, Kayoko thought that she always had a good support system, especially at her first institution where she needed a lot of help as a junior faculty. She explained:

My need was more intense and immediate with my first job because it was the first job, I was new... and I didn't know what I was doing. But I had really supportive colleagues who just looked out for me and advocated for me. So they made it very clear from the beginning for example that they wanted me to get tenured. (Interview 2, July 16, 2018)

As a junior faculty member, Kayoko felt comfortable reaching out to her colleagues for help:

You know I just [had] these things that I worried about and I'm sure some [were] related to my language, some [were] related to the newness in the environment, some [were] related to the newness to my role ... I was just worried about everything and I just took everything to these people non-discriminatory when I needed to talk to someone.

(Interview 2, July 16, 2018)

Another example of institutional support was course reductions while she held leadership roles in professional associations in order to protect her research time. Kayoko also explained how her institution was also supportive of her travels abroad to participate in a conference or to give a lecture:

My department wouldn't say why weren't you on campus last week or why do you have to travel overseas during the semester, anything like that. They think that it's part of the job that many of my colleagues travel overseas internationally all the time, so the department is being supportive by not criticizing me. (Kayoko, interview 2, July 16, 2018)

Additionally, Kayoko describes that her transnational scholarship activities, such as edited journals with international colleagues, were perceived positively in her annual reviews and promotion.

While Kayoko positioned her colleagues as very supportive and helpful, she added that this supportive culture may not be “something that you can just create out of nothing. It's more like a departmental culture” (Interview 2, July 16, 2018).

### **Support From Outside Her Institution: “I Didn't Have to Impress These People”**

Another type of support Kayoko found useful as a junior faculty was an official network of NNES early career scholars consisting of a few people she had met in her graduate school or at conferences. The group provided a space where Kayoko could talk about her experiences, “sometimes just to vent” (Kayoko, interview 2, July 16, 2018), other times to get suggestions because the group members had similar experiences. Kayoko felt comfortable sharing her challenges with the group because “those were the people that I could go [to] and really share

how incompetent I was feeling because I didn't have to impress these people" (Kayoko, interview 2, July 16, 2018).

### **The Impact of Self-Reflection**

Through the self-reflection journey in this study, Kayoko began to use the transnational lens to understand and make sense of her experiences. She also began to see transnationalism as a potential tool in her teaching:

I think this is the first time that I reflected on my experience and what I do through a transnational lens. I knew the term; I knew the concept; I've been reading about transnational experience in publication and stuff, but these are other people's experience. I probably had more compartmentalized view of my two cultures. My focus was on the fact that I had access to both of them. I had two languages and cultures and perspectives as resources ... transnationalism is not the lens that I'm used to using, so I think I need to process it and digest it a little bit ... It's now in my toolbox or my box of all these different pairs of glasses. But hopefully participating in this study kind of forced me to engage with this concept of transnationalism at a personal level which helped me own it a little bit. So the next time I have my students go through this self-reflection, I feel like [it] might come in as one of the tools or lens. (Kayoko, interview 2, July 16, 2018)

### **Narrative Positioning Analysis**

Kayoko positioned herself as rooted in the US because of her satisfaction with her job, financial ties, network of friends, and her school-aged daughter. The current sociopolitical climate had not impacted Kayoko, and she planned to stay in the US because "there are a lot of good things" about her life in the US. While Kayoko did not discuss her experiences with gender inequality in academia in the US, in an act of group positioning she positioned academia in Japan

as hierarchical and male-dominant, a macro-level structure that she did not wish to navigate, and as a result, she decided to stay and work in the US. Positioning the US positively, Kayoko explained that Americans treated her with respect. At the same time, she strongly distanced herself from racial stereotypes that views Japanese people more positively than other racial minorities and called the stereotypes “gross generalization, essentialization, and offensive”.

Reflecting on her multiple and intersecting identities, Kayoko embraced her hybrid Japanese-American identity and effortlessly shifted between them, for instance to connect with Japanese or American friends or to choose the worldview that worked best for her and her daughter. A prominent act of self-positioning in Kayoko’s narrative was her gendered identity as a mother. She referred to her daughter’s school and friends as important factors that made her want to stay put in the US. She also attributed her open mindedness, being a good listener and consensus builder, and her limited availability for transnational scholarship to her position as a mother.

Another reoccurring theme in Kayoko’s narrative was her self-positioning as a caring and supportive colleague who was good at resolving issues. She took on the directorship role in her department so that it would not be imposed on a junior faculty member, she sought out service activities that gave her the opportunity to be useful, and her research scholarship focused on ways she could make a change in people’s lives. Kayoko also positioned herself as a good mentor who did not want to focus on her publishing “at the expense of other people”.

In relation to her experiences with students, Kayoko had been approached by NNES and international doctoral students who would ask for her advice on navigating the US job market. In these encounters, students positioned her as a NNES and foreign-born faculty who was able to give them a sort of advice that they thought their US-born faculty advisors were not able to give.

In an act of third-order positioning, Kayoko challenged these positionings of her US-born colleagues and stated that they were just as sympathetic, understanding, and capable of assisting international students as she was. Kayoko was also positioned by her students as a language learner when they expressed interest in her language learning experiences. While Kayoko believed that sharing her stories with her students validated her experiences as a NNES, she also believed that students' focus on her NNES identity undermined her theoretical knowledge. Embracing her language learner identity, she shared her language learning experiences with her students while connecting her experiences to the literature and research. Despite these positionings by students, Kayoko asserted that the doctoral students in her department were aware of individual characteristics of their foreign-born professors, did not essentialize them based on their ethnic or linguistic identity, and selected their dissertation advisors based on their individual teaching style and personality.

Kayoko had also been positioned as a NNES by her former professors and colleagues in several instances. One of her former professors wrote about her good English skills in a recommendation letter, and some colleagues criticized her for "getting an easy way out" by using Japanese language and Japanese participants in her research. In an act of third-order positioning, Kayoko strongly contested these positionings, emphasized her bilingualism, and pointed out that unlike many of her US-born colleagues, she could conduct research in two languages. In another act of third-order positioning, Kayoko recounted a job interview in which she was positioned by the interviewers as an international instructor who would be able to help international students. During that interview, Kayoko was positioned as an effective potential faculty member solely because of her foreigner-born and international student identities, not because of her theoretical knowledge or scholarships.

Kayoko's experiences of negative positioning, such as the ones describes above, were few and far between, and she positioned her friends and colleagues as accepting and supportive. She received a great deal of support from her colleagues at her first institution when she needed mentorship as a new junior faculty, she got course reductions when took on leadership roles at professional associations, and she was supported when she traveled overseas mid-semester for international scholarship. Her transnational work was also viewed favorably in her annual evaluations. Also, she had never been assigned courses or committees that did not align with her areas of expertise. In one instance, she was assigned to a committee that she did not particularly like, but she did not attribute the assignment to her gender, ethnic, or linguistic identities. In this example, Kayoko positioned herself as someone who was reluctant to voice her disagreement, while positioning her white male colleagues as individuals who may have been more vocal about their dissatisfactions.

An interesting theme emerging from Kayoko's narrative is how her positionality had evolved from an overwhelmed junior faculty in need of a lot of mentorship to an established teacher-scholar who was supporting junior faculty. While she believed that institutions were initially interested in her because of her identity as an international student, she positioned herself as an accomplished scholar who was hired by her current institution for her scholarship.

Furthermore, as a transnational teacher-scholar, Kayoko positioned herself as multidimensional, able to understand diverse points of view, and sympathetic to others. Her hybrid identity also gave her a vantage point in her work with international students and Japanese contexts compared to her monolingual US-born colleagues. Additionally, she positioned herself as a minority whose mere presence helped diversify her campus.

## CHAPTER SIX

### MARIA

*My transnational experiences shape who I am and what I do.*

#### **Maria's Narrative: Backward and Forward, Inward and Outward**

Self-identifying as a white Latinx<sup>13</sup>, Maria was born in the mid-1970s in Brasil. Growing up in the countryside of São Paulo, Maria had regular contact with second-, third-, and fourth-generation Brazilians who were monolingual Portuguese speakers and were fully integrated into the Brazilian culture. Maria's exposure to other languages and cultures was extremely minimal and consisted of a few interactions with American missionaries, a brief English course with an American instructor, a trip to Disney World with her family, and trips to neighboring Argentina and Paraguay. Other than these brief incidents, Maria did not encounter or interact with individuals from other countries before relocating to the US at the age of 22.

#### **Coming to the US**

Maria always dreamed of coming to the US, and after completing her bachelor's degree in Brasil, she embarked on a study-abroad program in the US. Maria hoped that studying in the US would enable her to learn about the process of communicating in English, for instance "what is appropriate and not appropriate to say when" (Maria, interview 2, September 21, 2018). A placement agency placed Maria in an Intensive English Program at a university on the West Coast of the US. Her score on the Test of English as a Foreign Language (TOEFL) was so high that the program director advised her to take courses in the English Department. Later, the MA TESOL program coordinator encouraged Maria to apply to the MA TESOL program, which

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<sup>13</sup> Latinx is a gender-neutral and non-binary term sometimes used as an alternative to gender-specific terms, Latino or Latina.

Maria thought was a great opportunity. Her family supported her decision, and she began her graduate studies in the US where she met her now-husband. After completing her PhD, Maria learned that there were more opportunities for professional growth in the US than in Brasil. Thus, she decided to stay and work in the US.

### **Current Transnational Ties: “Constantly in Touch”**

At the time of the interviews, Maria’s most frequent cross-border interaction was with her and her husband’s family and relatives who all lived in other countries. She interacted with her family through WhatsApp often several times a day and visited them in Brasil once or twice a year: “[My family and I] are constantly in touch and so I know of all that’s going on there.” (Maria, interview 1, June 15, 2018). These interactions were very important to her, making her feel connected:

I feel the connection ... even though I’m not there present 100% of the time ... I don’t need to be desperate to know where people are or what they’re doing and to me that’s very important. (Maria, interview 1, June 15, 2018)

In addition to interacting frequently with her family in Brasil, Maria had regular contact with her friends and colleagues in other countries through Facebook and Messenger<sup>14</sup>. For instance, she was sometimes contacted by her international colleagues to help identify opportunities for fellowships and internships as well as how to write things correctly in English. Also, Maria was involved in a transnational collaborative research project with a group of Brazilian teachers whom she hosted on her campus for a professional development training in 2018.

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<sup>14</sup> Messenger, developed by Facebook, is a messaging platform.

Additionally, Maria held a leadership role in an international professional association, a role that provided her with the opportunity to travel internationally extensively to represent the association and for speaking engagements. For instance, just in the first half of 2018, she travelled to Canada and several countries in Eastern Europe, East Asia, and Central America. Maria discussed her hopes to continue to contribute to the education systems in both Brasil and the US and to continue to take her work across the US and around the world in the future.

### **Emotional Attachment to Brasil: “I Still Feel That Brasil Is My Country”**

Maria described herself as emotionally very attached to her family: “I miss my family a lot – I know this is part of the life I chose but it’s still hard even after 21 years in the U.S.” (Maria, IRQ, submitted June 13, 2018). In an emotional description of her attachment to Brasil, she explained how she grapples with guilt for leaving Brasil and why her involvement in Brasil’s education system was important to her:

I still want to contribute to the education in Brasil, and I think there is an element of feeling guilty for leaving because for me it was a choice ... all of my family is still in Brasil ... So this connection to me to Brasil ... is really really important ... Because I still feel that Brasil is my country ... even though I have lived [in the US] for 21 years and have dual citizenship. I don’t think I will ever be disconnected from Brasil. (Interview 1, June 15, 2018)

Maria also claimed a strong Brazilian identity by her choice of clothing and by her accent: “I try to continue to show my ‘Brazilian-ness’ through what I wear, for example, and I know that my accent also shows that I am Brazilian which I am proud of” (Maria, IRQ, submitted June 13, 2018). Despite her strong emotional attachment to Brasil, Maria did not foresee moving back to Brasil because of its political turmoil and poor economy.

### **State of In-Betweenness: “I Don’t Think I Will Ever Feel a Sense of Belonging in the Same Way as Folks Who Are Not Transnationals”**

Maria described her experience as a transnational as a state of in-betweenness or “being between worlds” (IRQ, submitted June 13, 2018) carrying with her a “feeling of almost not having a home and yet having two homes” (Maria, interview 1, June 15, 2018). She explains her feeling of in-betweenness as the following:

I don’t quite “fit” in the US or in Brasil any longer. I always feel like a foreigner in both countries... it’s a feeling of not belonging to either country and yet still functioning well in both.... I don’t think I will ever feel a sense of belonging in the same way as folks who are not transnationals. (IRQ, submitted June 13, 2018)

Maria added that being in a state of in-betweenness also meant that she experienced certain linguistic challenges when she traveled back and forth between Brasil and the US. She noticed that when she visited Brasil, she sometimes struggled with speaking Portuguese, particularly with new terminology, slang, and the everyday Portuguese that she had lost: “I struggle sometimes and it takes just a little time for me to get my Portuguese back” (Maria, interview 1, June 15, 2018). She stated that she experienced the same process when she returned to the US: “For the first few days I’m like oh I need to remember how to say this in English” (Maria, interview 1, June 15, 2018). Maria noted that she now struggled with Portuguese more than with English. She attributed this to changes that occur when one becomes bilingual: “You do change over time and you become more bilingual and bicultural, and so I think that it has to do with that process” (Maria, interview 1, June 15, 2018).

### **Mobility for Professional Growth: “I Go Where the Opportunities Are”**

While Maria’s strongest emotional tie was to her hometown in Brasil, she had also developed ties to all the places she had lived in: “I think in every place that I have been, I have made friends and I have a special connection that I have to that place” (Maria, interview 2, September 21, 2018). But, despite her emotional attachments to places, Maria was eager to relocate to new places for new career opportunities:

I go where the opportunities are for me and where I feel that I’m going to grow as a professional. If I feel that there’s constraints in where I am at the university or my department or the school then I wanna move, I wanna go somewhere where I can improve as a professional. (Maria, interview 2, September 21, 2018)

She attributed her mobility to several factors such as the fact that she did not have school-aged children and that neither she nor her husband had any family members or relatives in the US. She elaborated:

[My husband and I] don’t have all these ties that other people might have, people who do have kids, because they’re going to schools, they have their friends, ... if they have family in the same region, they may wanna stay in a place. But we’re very mobile ... we’re transnationals. (Maria, interview 2, September 21, 2018)

### **The Impact of the Current Political Climate: “We Are Very Very Worried”**

Maria found the current political climate in the US—after Donald Trump won the presidency—stressful and worrying. She also believed that she was personally impacted by it because her work was directly connected to immigrant children and their education. She described how she felt about watching the news:

[My husband and I] can't watch the news anymore ... it's so sad, it's so draining, and sometimes when I get to work I'm already so tired from just watching the news, what is going on ... I feel like for the past couple of years it has had an effect both on me and my husband and how we feel because also my work is so connected to a lot of the issues ... what is happening now on the borders and people taking kids and separating kids from their parents and all of this, it's just disheartening. (Interview 1, June 15, 2018)

Although Maria admitted to often thinking about leaving the US due to Trumpism, her commitment to making a difference had kept her in the US. She and her husband were committed to doing what they could to help make a change, for instance by voting:

We feel like the US still needs people like us to stay and fight, fight, fight ... it would be really important to have two more people voting democratic in [my state]. I mean it's only two people, but it is also significant. (Maria, interview 1, June 15, 2018)

Maria also believed that she could make a difference by teaching her student-teachers "how to be more open to immigration issues ... how to treat people ... how to be more humane" (Maria, interview 1, June 15, 2018).

### **Teaching, Research, and Service Scholarships: "In All of the Institutions That I Have Worked at, I Have Been the Most Productive"**

**Teaching scholarship.** At the time of the interview, Maria was a Professor and Department Chair in a university in the Southern region of the US. She taught undergraduate and doctoral courses in Applied Linguistics and Teacher Education. She described that her pedagogy focused on how teachers can plan instruction to meet the language and content needs of multilingual students. Her teaching scholarship also involved assisting her students prepare for a scholarly career by helping them begin publishing journal articles and book chapters. As

Department Chair, she got a course release and taught one course per semester. Maria hoped to continue to teach Methods in the future to help prepare secondary teachers to work with multilingual students. She was also interested in teaching topics at the intersection of disciplinary discourse and different content areas.

Maria characterized her teaching approach as a scaffolded, collaborative process, and she emphasized that a positive climate is key to success. As a Writing instructor, she explained that she used a genre-based approach and the writing process to Writing instruction. She described her approach to teaching Writing as follows:

The role of the teacher is instrumental, so that's something that I keep as a principle in what I do teach as well in everything that I do ... When I'm working with doctoral students for example ... I [go] through the same scaffolding process with them so they can see how I write, exactly what needs to be done to submit the manuscript, ideas that need to be included, lit review, theoretical framework, how everything needs to be structured, and so this is also what I call scaffolded process and also very collaborative, so that's a really key element of my teaching. (Interview 1, June 15, 2018)

This collaborative, scaffolded process to writing was not the approach Maria herself experienced as a student in Brasil but something that she learned and developed over time and from an influential mentor as a doctoral student.

**Research scholarship.** Maria's research scholarship centered around instructional strategies for bilingual students and "what is done well in classrooms" (Maria, IRQ, submitted June 13, 2018). She was engaged in several research projects, for instance, weekly observations in elementary schools and a collaborative project with South American K-12 teachers on areas of English language teaching in South America. Reflecting on her research productivity, Maria

stated, “I would say in all of the institutions that I have worked at, I have been the most productive” (Interview 1, June 15, 2018). She enjoyed writing and found it “one of the very best parts” of her job (IRQ, submitted June 13, 2018).

**Service scholarship.** In addition to being Department Chair, Maria was involved in committees on diversity and international collaborations. Maria asserted that she was very committed to diversity and equity: “I really feel like diversity and inclusion issues are an issue in every single university that I’ve been, so I want to do more” (Maria, interview 2, September 21, 2018). Maria explained that as a foreign-born faculty of color, she believed she could offer critical insights to committees at her institution. Outside her institution, Maria held leadership positions in a professional association, which she hoped to continue in the future.

Maria explicated that her service as the department chair imposed major time constraint on her ability to engage in more transnational scholarships: “Having to oversee everything that happens in the department ... that’s a lot of work and so those place a lot of demands on my time” (Maria, interview 1, June 15, 2018). Her leadership role in the professional association also demanded a lot of her time, but at the same time it provided her with many opportunities to travel and work with people in different countries.

### **Work Relations: “I Am Sought After”**

Maria believed that her students could tell she was not from the US because of her accent, but she also always shared with them that she grew up in Brasil and that she was an English language learner herself. She shared her experiences with her students while connecting her experiences to the literature and the strategies that her students used in their own classrooms. Maria explained that initially her students might not see her language learning journey as an asset, but with time and after working with her more closely, they often came to see her

experiences as a strength. Over time, Maria became more confident in her qualifications as a teacher-scholar and thought that her students perceived her as a knowledgeable professor and experienced researcher. She explained:

“My students can tell that I know my stuff and I know from experience ... I am sought after not only because of my knowledge base but also my experiences in publishing ... They definitely see me as the most productive of all of the faculty” (Maria, interview 1, June 15, 2018).

Maria particularly enjoyed working with doctoral students, because she believed it provided her with a mutually beneficial relationship in terms of learning, research, and publishing:

[My students] help me too. It’s a two-way street if you will. I’m very lucky to have doctoral students because at [my previous institution] ... I didn’t have any doctoral students ... [and] it made a huge difference in my productivity actually. So we keep each other focused. (Interview 1, June 15, 2018)

In addition to being a prolific scholar, Maria believed that her Brazilian heritage gave her certain characteristics that made her desirable as a faculty advisor:

Being sought after as an advisor or a member of the committee, I think it also has to do with personality. Because of the way that I am as a Brazilian, like warm I would say ... collaborative and ... always smiling; it’s true Brazilians are typically like that. I think we are sought after more because of the background that we bring. So not only just as the scholarly productivity [and] the research area, [but] also because of who we are as people. (Maria, interview 1, June 15, 2018)

In terms of her relations with her colleagues, Maria thought that they perceived her as “knowledgeable ... committed ... passionate and ... emotional at times” (Maria, interview 2,

September 21, 2018). She stated that challenging and contentious interactions between her and other faculty members were few and far between. In one isolated incident, Maria approached a white US-born faculty member to offer support, but the faculty member took a defensive position and told Maria: “I don’t understand what you’re saying, I don’t understand what you’re talking about” (Maria, interview 2, September 21, 2018). Maria was shocked by this response but also added that incidents like this did not happen to her often. She elaborated:

For the most part, most of my colleagues really really respect me and because they know my knowledge base, they know that I know my stuff and I have knowledge that they don’t and experiences that they don’t. I think that for the most part I’m really very well-respected by my colleagues. (Interview 2, September 21, 2018)

Although Maria positioned herself as the most productive researcher in her department in all the institutions she had worked at, she described that she believed she *had to* be more productive than her US-born colleagues in order to justify her being a part of the institution: “I have always felt that way that I really need to be the most productive to show that it’s okay for me to be here” (Maria, interview 1, June 15, 2018). She recalled that at the beginning of her career as an assistant professor, she thought that she needed to do more than what was required in order to get tenure:

Especially in graduate school and in my first few years as an assistant professor, I felt like I had to show to get tenure oh it’s not [enough] having like 10 refereed journal articles, I need to have 30 ... otherwise whoever’s reviewing my case or the university, my colleagues, they’re not gonna think that I’m good enough... it really was important to show that I really am the best in my field because that was the requirement for the green card. (Maria, interview 1, June 15, 2018)

Although she was tenured and a full professor at the time of the interview, her need to be exceptionally productive had not changed, partly because she wanted to be a successful role model for her students:

People would say, well, you can slow down but I really have not ... I'm a transnational scholar, I feel like I have to do more but by doing more, my students see me as a role model and want to be like me in some ways and work with me which means that I feel like I need to continue to be productive and not stop, to be able to be a good role model for them. (Maria, Interview 1, June 15, 2018)

### **Representing Transnational and Diverse Voices**

At her workplace, Maria believed that she always followed the rules but was also generally vocal when she saw a problem. After getting tenured, expressing her opinion “was never really a major problem” (Maria, interview 1, June 15, 2018). Before tenure, she did not speak up or express her opinion as much, but whenever she did, she felt that her voice was heard: “I think that [pre-tenure] I didn't speak up as much as I do post-tenure... but when I did, I think that my voice was heard” (Maria, interview 2, September 21, 2018). She added that being one of the only two minority faculty members at her first institution may have made her more visible and her opinion more valued:

At my first institution I was the only Latina for a number of years and I was the only person from Latin America, in the entire school out of 70 faculty, seven zero, 70 faculty. So I think that my voice was heard because there was no other perspective like mine. (Maria, interview 2, September 21, 2018).

Being one of the only two women faculty of color at her previous institution, she was often asked to serve on committees that that needed a “diversity person” (Maria, interview 1, June 15, 2018).

Maria recounted:

Even pre-tenure I was quote unquote diversity voice on committees because there were only two of us in the entire college that resembled some kind of diversity. So it was either her or me on a committee ... not only diversity but also for positions when tenure-track faculty were hired. We were on the dean search committee as a non-tenured faculty member, which is very unusual. (Interview 2, September 21, 2018).

### **Institutional Support and Reciprocity: “It Really Means a Lot to Me”**

Maria described her institutions as a generally supportive environment. However, she recalled an isolated incident in which she was discriminated against because of her linguistic identity. While she was a graduate student and teaching composition to NNES students, she was denied the opportunity to teach a composition course to native speakers of English. In this incident, the composition program director argued that Maria was a “non-native English speaker and why would she teach the native English speaker session?” (Maria, interview 1, June 15, 2018). This incident profoundly shocked and upset Maria because she considered herself more qualified in terms of educational background and work experience than some of the NES instructors that were teaching the same course: “Why would I not be good enough to be able to teach the native English speakers?” (Maria, interview 1, June 15, 2018). The problem was resolved when the department chair, a person of color, intervened and asked the composition program director to approve Maria to teach the course.

He was African American ... he knew from experience what it’s like to be a minority, to be somebody who may be discriminated against for whatever reason, it could be race, it

could be language, it could be place of origin, it could be sexual orientation, any number of areas. (Maria, interview 1, June 15, 2018)

The negative impact of this incident had stayed with Maria:

That was something that has really stuck with me ... This was 19 years ago and I still remember it as if it was yesterday, the way I felt ... the power that the department chair had to be able to change the possible injustice that was going to happen. It was a learning opportunity. (Maria, interview 1, June 15, 2018)

This incident taught Maria that, as a leader, she *could* make a difference in the lives and careers of transnational teacher-scholars in her department, a role that she claimed she tried to play as a department chair. For instance, she described how she supported international scholars through their H-1B visa<sup>15</sup> and made sure that there was enough money allocated in the budget for green card applications. Maria emphasized that supporting international faculty was very important to her: “You know it really means a lot to me” (Maria, interview 1, June 15, 2018).

As a teacher-scholar, Maria believed that she had been supported by all the institutions she had worked at. After she earned her PhD, the first institution where she was offered a position sponsored her green card: “They were very supportive and I know that that’s not the same case for other institutions. They may not have the same kind of funding to support transnational scholars, so I feel very very lucky that I had that” (Maria, interview 1, June 15, 2018). In her current institution at the time of the interview, Maria was given a course release because of her leadership role in a professional association. She had never been assigned courses she did not want to teach: “I always taught courses within my expertise. I never taught anything

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<sup>15</sup> The H-1B visa is a non-immigrant visa that allows US employers to employ foreign workers for highly specialized occupations.

because they thought well she's a transnational person [and] foreign-born, then she can teach this" (Maria, interview 2, September 21, 2018). Similarly, although she was often invited to join committees that sought diverse perspectives, Maria believed that she was never forced into a committee that she did not want to join, and she never felt excluded from leadership opportunities. In addition, her institution's commitment to being a global university had been a source of support and encouragement to her, as she was encouraged to engage in international partnerships and collaborations. Her institution was also supportive of her trips to Brasil to visit her family:

All the universities I have been to have been pretty flexible in terms of knowing that I would travel back to Brasil and always have a connection, but I did that at times when we were not in session and to this day, that has been the case. (Maria, interview 2, September 21, 2018)

Furthermore, as a foreign-born transnational teacher-scholar and faculty of color, Maria believed that she was supported by her senior associate dean "who knows me and can advocate for me at the university level" (Maria, interview 1, June 15, 2018); however, she did not think that that was the case in all departments at her institution.

One area in which Maria believed her institution could have provided her with more support was grant writing: "[As a junior faculty] I kind of had to learn as I went, so it wasn't very much scaffolded for me" (Maria, interview 2, September 21, 2018). She explained that although the need for grant writing training is not unique to foreign-born faculty, "it is particularly important for those of us who are transnational because we don't know these kinds of expectations of academia" (Maria, interview 2, September 21, 2018).

In order to attract and retain highly qualified teacher-scholars, Maria suggested that institutions must make it easier for transnational scholars to stay in the US by using immigration lawyers who can assist with the visa process for international faculty. She also suggested establishing a university-wide Office of Diversity and Inclusion to help administrators understand the benefits transnational teacher-scholars could bring to the institution and the “things that perhaps institutions can do to keep them” (Maria, interview 1, June 15, 2018).

### **The Impact of Self-Reflection**

Participating in this study was a reflective practice that helped Maria understand how her transnational past and present influenced her positionality and practice. Similar to Kayoko, Maria found the word *transnational* to be a new identity option:

I had never participated in a research study myself and so having a chance to think through some of these things and to remember somethings that happened in the past and how they influenced who I am today, I think it's been incredible. So I guess the self-reflection piece happened not so much when we were not engaged but it was through the interviews, through reading the narrative which I thought it was really interesting as well, and kind of like reflecting about where I have come from and what I have done up to this point and where I'm going, and so I think it has been really incredible ... Those students who are transnational themselves, I think I would probably emphasize that more. Even the term transnational, I never thought about using it and here I am using it all the time ... I had read somethings, but it's not something that was a part of my vocabulary. Using it to describe myself is something different. (Maria, interview 2, September 21, 2018)

### Narrative Positioning Analysis

In acts of personal positioning, Maria self-identified as both a *Latinx* and a Brazilian. This self-positioning is contradicting yet interesting as it signals that Maria simultaneously identified as a member of two distinct groups: Spanish-speaking immigrants from South and Central America commonly referred to in the US as *Latinos* and *Latinas*, and Portuguese-speaking Brazilians who do not share the same colonial history as Spanish-speaking countries in South and Central America. Her use of the letter ‘s’ instead of ‘z’ in the words *Brasil* and *Brasileira* also confirms her desire to be identified as a member of these groups because these words are spelled with an ‘s’ both in Spanish and in Portuguese. Her self-identification as a gender-neutral *Latinx* instead of *Latina* signals her self-positioning as a person who values gender equity and inclusivity.

Maria described herself as a person who was very emotionally attached to her family. This was evidenced by her regular technology-mediated interaction with them and her frequent visits to *Brasil*. Maria also embraced her ethnic identity, her *Brasileiridade*, and her otherness by her choice of clothing, her accent, and her frequent references to her multilingualism and biculturality. As a teacher-scholar, she positioned herself as an educator who was also a language learner and had similar experiences as the children her students may teach. In doing so, she not only embraced her *NNES* identity but also emphasized her legitimacy as a teacher-educator who had valuable skills and experiences.

Despite speaking of *Brasil* as her country, Maria positioned herself as a transnational who did not quite belong to either here or there, was between two worlds, and always felt like a foreigner in both the US and *Brasil*. She claimed that she probably would never feel a sense of belonging in the same way non-transnationals would. This lack of belongingness went hand in

hand with her self-positioning as a highly mobile person who was willing to relocate anywhere for professional growth. She attributed her transnationality and mobility partly to not having children. This is a direct reference to the macro-level discourse on parenthood and how her lack of parental role increased her spatial mobility. Along with her spatial mobility and a sense of in-betweenness, Maria claimed a functional identity that enabled her to “function” anywhere as a teacher-scholar.

In relation to her work relations, Maria positioned herself as a supportive, respected, and sought-after colleague. For instance, she supported her international colleagues in their visa and green card process, helped her colleagues find work opportunities, and helped her NNES colleagues abroad with English use when they needed her. Maria also positioned herself as a teacher-educator who deeply cared about her students by, for instance, helping them get started on scholarly publishing and by striving to be a successful role model for them. She discussed her commitment to teach her student-teachers to be more empathetic in regard to immigrants and refugees. In an act of simultaneous group and personal self-positioning, Maria noted that Brazilians are collaborative and friendly, and because of these traits she claimed that she was a desirable teacher-scholar in the eyes of her students and colleagues. She positioned her colleagues as individuals who perceived her as well-connected, knowledgeable, committed, passionate, and at times emotional. Her students, according to her, positioned her as a NNES because of her accent, the most productive among all faculty, and an academic role-model. By claiming that she had knowledge that her colleagues did not, she assigned a more powerful position to herself as a teacher-scholar among her colleagues.

Additionally, Maria positioned the institutions she worked at as supportive. For instance, her first institution sponsored her green card, she has never been assigned to courses or

committees she did not want, and she has never felt excluded from leadership roles. Moreover, she feels supported in her transnational research scholarship. These meso-level supports have helped her thrive as a teacher-scholar.

Despite the confidence that Maria's narrative may initially exude, she grappled with a sense of insecurity about her efficacy as a foreign-born, NNEST teacher-scholar. She positioned herself as a scholar who always felt like she had to outperform her colleagues in order to justify her belonging to the academy and to the US and to maintain her status as a role-model for her students. As a result of her "need to do more", she maintained a very high research productivity and held leadership roles in professional associations.

In addition, as a TESOL professional in the US, Maria believed that she was affected by Trump administration's policies because her work was directly linked to macro-level discourses on immigration and education. The political and economic turmoil in her home country, Brazil, also took an emotional toll on her. She positioned herself quite strongly against these developments and was committed to do what she could, for instance, by voting, to fight what she called a "sad" and "draining" situation.

Perhaps the most salient theme in Maria's positioning was being committed to diversity and transnational engagements. Maria positioned herself as a faculty member who was outspoken and who wanted to help her institution build a diverse and inclusive campus environment. As a faculty of color, she positioned herself as someone who had experienced discrimination, for instance when she was denied the opportunity to teach composition to NNEST students because of her NNEST status. As a result of her own experiences of discrimination, she positioned herself and other people of color, such as her African-American program chair while

she was a graduate student, as people who are aware of different forms of discrimination and are empathetic toward other people of color.

Maria's self-positioning as a diversity advocate coincided with her institution's positioning of her as the voice of diversity. This meso-level moral positioning was imposed on her by her institution's policy that called for faculty of color to be represented on committees. This also reflected the macro-level structures of Affirmative Action and Equal Opportunity initiatives. She accepted this moral positioning by serving on committees that required a minority faculty member. She also embraced this positioning as an advantage because, as she claimed, there was no other perspective like hers and thus her voice was always heard.

## CHAPTER SEVEN

### GYPSY

*My transnationality shapes the way that I see and perceive the world.*

#### **Gypsy's Narrative: Backward and Forward, Inward and Outward**

Gypsy was born and raised in the late 1970s in Bangkok, the capital city of Thailand. He began studying English as a foreign language in the third grade in elementary school. He was also exposed to English on his trips to Hong Kong. After high school, Gypsy enrolled in an international, English-medium university in Bangkok where he completed a bachelor's degree in English Education and a master's degree in Business. During his bachelor's degree, he participated in a study-abroad program and spent a summer in Canada with a host family. While completing his master's degree, Gypsy worked in the business industry, but he did not find the work fulfilling. After completing his master's degree, he took some time to travel and toured around the US for two months. When he returned to Thailand, with the suggestion of a friend, he applied for a teaching position at a secondary school and taught English there for a number of years.

While living in Bangkok, Gypsy had frequent interactions with international friends and colleagues both inside and outside Thailand. He met international students at his university and had regular contact with American and British colleagues who "taught [him] English in the school" (Gypsy, interview 1, July 25, 2018). Through email and chat rooms, he also kept in touch with his host family in Canada and with friends in Germany and the US whom he had met in his international university in Bangkok.

## **Coming to and Staying in the US**

After working as an English teacher for a number of years and a consultation with one of his former professors, Gypsy decided to pursue a master's degree in ELT overseas. He believed that a degree from abroad would help him land a job in Thailand more easily than if he earned a degree in Thailand: "People who come to study abroad and go back to Thailand usually get better position or can find work easier" (Interview 1, July 25, 2018). He applied to and got accepted into a program on the East Coast of the US. In mid 2000s, Gypsy relocated to the US where he completed a master's degree and a PhD in TESOL.

When Gypsy completed his doctoral study, he decided to try to find work in the US to see if he was "marketable" (Gypsy, interview 1, July 25, 2018) and to gain more teaching experience. He was also interested in staying and working in the US because he believed that working conditions for academics in the US were better than in Thailand. In Thailand, he would have a heavier teaching load and larger classes, and the publication requirements would have been "a little more stringent" (Gypsy, interview 1, July 25, 2018). Also, due to the "seniority culture" in Thailand, he would have been given, and potentially overwhelmed with, the work that the more senior faculty members did not want (Gypsy, interview 1, July 25, 2018). He explained:

I would be the newest in the [university] family which means that I get everything that everybody doesn't want, like I don't want work with this student, can you help me with this one? Or ... I have so many things going on, can you join this committee, ... What can I say? I'm the newest, so I [would have to say] like okay. (Interview 1, July 25, 2018)

Immediately after his graduation, Gypsy was offered a tenure-track position at his current institution where he was also sponsored for a green card.

### **Current Transnational Ties: “Makes Me Feel a Little More Connected”**

At the time of the interviews, Gypsy described that he kept in touch with his family and friends regularly. He video-called with his family every week and visited them in Thailand once a year. He used apps such as WhatsApp, Facebook, Messenger, Instagram, and LINE to interact with his friends overseas every few weeks. Gypsy also traveled overseas to attend conferences and to give guest lectures. For instance, in the past two years (i.e., 2016-2018) he attended conferences in Taiwan and Hong Kong and guest-lectured in Thailand at several universities. Gypsy's transnational ties also included international research projects with collaborators in Thailand, Japan, and the Middle East. Furthermore, Gypsy added that he read the news to stay informed of news from Thailand as well as global events.

Gypsy's transnational ties, facilitated by technology, made him feel connected to his family, friends, and community in Thailand. He elaborated:

I think with the technology it helps to reduce the distance between myself and my friends and my family because ... as I am here, I have no information about what's going on in Thailand ... so it kinda make me feel a little more connected to what's going on with everything in Thailand and also with my family. For example, I see pictures of my cousins, my brothers' weddings because I could not attend them, so it makes me a little more connected, be a part of the family, the community. (Interview 2, October 18, 2018)

However, financial resources and time constraints impeded Gypsy's ability to engage in more transnational collaborations such as collaborating with international researchers or traveling to new places.

### **Strong Emotional Ties to Family: “Family Is Everything to Me”**

Gypsy described a strong emotional attachment to his family. When he decided to pursue his studies in the US, his family supported him both financially and emotionally. He explained:

Family is everything to me ... even though I live far away from my family but the family is important ... they have been very supportive from early on, and I cannot thank them enough to be so open minded, to take risks with me when I decided to come to the US ... and they supported me financially in the earlier stage ... my parents trusted in me, give me opportunities to take risks and if I were to fail, they would have taken me back.

(Interview 1, July 25, 2018)

### **Life in the US**

Although Gypsy missed home when he first moved to the US, he got used to living outside his home country. He believed that career opportunities and diversity are two advantages of living in the US. He was happy to have the opportunity to live and work in the US, something he believed that many international scholars desire: “People who want to work in the US ... ask me how they can get into the teaching position like I am in now. I mean it’s a great great opportunity” (Interview 1, July 25, 2018).

As a foreign-born person of color, Gypsy had experienced racial discrimination. He stated that racial discrimination “happens everywhere, ... [and] it is something that is difficult to talk about” (Interview 1, July 25, 2018). When he first moved to the US, living in a small rural town on the East Coast, he “could feel a little tension” (Gypsy, interview 1, July 25, 2018). For instance, he often noticed strangers stared at him when he walked around town. In one incident, a truck passed by and two men in the truck yelled at him unintelligible words. Although Gypsy described the incident as minor and isolated, he explained that the incident was a “harassment in

some way” (Gypsy, interview 2, October 18, 2018). However, since relocating to his current location which is a larger city and much more diverse, Gypsy had never experienced any explicit racial harassment.

Gypsy recognized that because of the discourses around Asians as the model minority, he may be enjoying certain privileges compared to some other minorities in the US: “I think being Asian is, I wanna say, good in a way ... compared to African American or black community” (Gypsy, interview 1, July 25, 2018). However, Gypsy added that Asian Americans are often overlooked in discussions about racial discrimination:

I feel like whenever we talk about discrimination, it’s always either black and white, and there are some other colors in between. It’s just like yeah we are so called model citizens, but in a way I think we feel that we are invisible in that conversation. (Gypsy, interview 1, July 25, 2018).

Another challenge that Gypsy experienced was having a “limited voice in many legal issues (politics and immigration)” (Gypsy, IRQ, submitted July 19, 2018) because, at the time of the interviews, he was not yet a US citizen:

We are still considered as immigrants, we have no voice in politics, so we cannot vote. Until I [become] a citizen, I still cannot vote ... there are things that [are] happening and legal issues [but] because we are not citizen, ... we can’t participate. (Interview 1, July 25, 2018)

### **US Green Card and Citizenship as a Form of Empowerment**

Gypsy’s US permanent residency status enabled him to travel internationally much more freely because he no longer needed to obtain tourist visas when he visited other countries. He explained:

Every place I [went] because of the passport that I was holding before I got the green card, I needed to apply for the visa to go anywhere in the world. But now that I have the [green card], actually I can travel. The fluidity just increased tremendously because now I can travel to anywhere without applying for the visa. (Interview 2, October 18, 2018)

Although Gypsy's US permanent residency status had brought him travel and work privileges, he felt excluded from certain transnational work and research opportunities because he was not yet a US citizen:

If I were to become a [US] citizen ... my opportunity in terms of either work engagement or any other research activities would also increase tremendously because right now I cannot really apply for the Fulbright for example because I'm not a US citizen. I cannot apply for a lot of other things because I'm not a US citizen. Even though I am permanent resident but there are things that only US citizens can apply. (Gypsy, Interview 2, October 18, 2018)

Also, as a non-citizen, Gypsy was not eligible to participate in elections. Because he could not vote, he felt marginalized and excluded from political participation:

I cannot vote ... [people] talk about voting all the time here in the US ... politics is a big thing here in the US and it just makes me really aware that there are somethings that I cannot participate in because I am, you know, the legal term that the US uses, we are the aliens in this country. (Gypsy, interview 2, October 18, 2018)

Although Gypsy believed that he was free and able to express his political views, to him voting was the only way he could make a difference. He elaborated:

I can have my opinion about political situations or affiliations but I still feel like it makes no point in talking about it because it doesn't matter, right? It's just gonna tell [people]

who I am, but in terms of making an impact on the national aspects, there's nothing that I can make an impact on. (Interview 2, October 18, 2018)

His inability to participate in elections made Gypsy feel a sense of “in-betweenness” (Gypsy, interview 2, October 18, 2018). Although he was no longer an international student, he believed that as a permanent resident he was still “alienated from all the citizenship activities ... [although] getting closer and closer” (Interview 2, October 18, 2018) to citizenship, which would give him the right to full participation in political activities.

### **The Impact of the Current Sociopolitical Climate: “We Have to Watch Out for a Lot of Things”**

The sociopolitical climate during and after 2016 elections made Gypsy feel uncertain about his future in the US. Describing the unpredictability of immigration policies, he explained:

Speaking of politics, right now it's not really a good time specially for immigration or people who come from other countries because with one signature everything can just like poof gone, right? So we can be legal now and then in a few days you're like no, you're done. We have to watch out for a lot of things. (Interview 1, July 25, 2018)

Although Gypsy had thought about his options overseas, he wanted to stay in the US because he was satisfied with his job and was not personally impacted by the sociopolitical climate: “I have no problems or any conflict with anyone, so why would I move? I have a dream job that everybody would want and why would I throw this away to be at risk at other places?” (Gypsy, interview 1, July 25, 2018).

### **Spatial Ties and Future Relocations**

Although Gypsy was content with his current position and life in the US, he stated that he did not have any spatial attachment to a place, including Thailand. He noted that his attachment

was to his family, not Thailand itself, and if his family were not in Thailand, he would travel to other places instead: “Going back to Thailand is only to see my parents. That’s the only thing ... If my parents [were] here, I would have gone to other places; I would have travelled” (Gypsy, interview 1, July 25, 2018). He added that if he were attached to Thailand as a place, he would have returned there after completing his PhD like many international students do. However, he entertained the idea of returning to Thailand when he retires because:

there are things that I can contribute, and it’s cheaper to live in Thailand with financial currency exchange ... it would be more convenient to move about because ...there’s no severe weather or any of the natural disaster that I have to worry about much. (Gypsy, interview 1, July 25, 2018)

Reflecting on potential future relocations, Gypsy mentioned “readjustment to the new place [and] new culture” (Gypsy, interview 1, July 25, 2018) as likely challenges. To him, relocation always posed a risk: “I would be [either] enjoying the experience, or six months later I would be like sheesh I should not have come here” (Gypsy, interview 1, July 25, 2018). Despite the challenges and the risks involved in relocation, Gypsy was willing to move for the right opportunity: “If opportunity arises I take it, I’ll take the next ticket to go out of town” (Gypsy, interview 1, July 25, 2018). For instance, he expressed an interest in having the opportunity to live and work in South America someday.

### **Teaching, Research, and Service Scholarships**

**Teaching scholarship.** At the time of the interviews, Gypsy was an associate professor at a university in the Southwest region of the US where he taught undergraduate and graduate courses in English composition and Applied Linguistics. Gypsy characterized his teaching approach as social constructionist, student-centered, and constructivist. He believed that

knowledge construction is a social process “because we are in the same space, we bring different experiences, and we should learn from one another” (Gypsy, interview 1, July 25, 2018). He considered student interactions important, and he wanted his classrooms to be a space where students “can share voices [and] share experiences” (Gypsy, interview 1, July 25, 2018). He explicated that he tried to minimize his lecture time and to increase student talk time in his classroom by facilitating student discussions. If a student did not want to participate in discussions, Gypsy noted that he did not force them to do so because “they’re not ready to participate” (Gypsy, interview 1, July 25, 2018). He elaborated, “I know how it feels to be called on when you’re not ready and I’m just like no, this is not going to happen in my class” (Interview 1, July 25, 2018). Gypsy added that it was often difficult at the beginning of the semester to get students to participate in class but slowly they adjusted to his teaching approach:

They want me to lecture or talk, ... also they hadn’t [got] to know each other ... getting to know me, so it’s kinda difficult to have that space, but within two three weeks of the class they know ... that this is going to be the space for them to discuss not for me ... I told my students you know ... I could give you a lecture, but you will not like it because ... you’ll be sleepy... you’d be listening forever ... and you don’t want that. (Gypsy, interview 1, July 25, 2018)

Gypsy also followed a constructivist approach by engaging his students in constructing knowledge based on their own understanding of the course materials. For example, he described that when he assigned readings, he would try to include opposing viewpoints so that students could see a variety of perspectives in the literature. Then, in class, he would prompt the students to discuss their own experiences in relation to the topic. This way, the students could construct new knowledge “instead of taking things for its own” (Gypsy, interview 1, July 25, 2018).

Gypsy's approach to teaching was similar to the approach he experienced as a graduate student in the US. However, he explained that he also liked to try new teaching ideas: "It's very interesting to [try new teaching ideas]. It pushes me to sometimes be outside of my comfort zone" (Gypsy, interview 1, July 25, 2018). For instance, he would observe his colleagues in peer observations to see the strategies he could adopt for his own teaching. He also liked to read practice-based research studies to get new pedagogical ideas.

Similarly, Gypsy indicated that he encouraged his student-teachers to read and use research-based pedagogies and new ideas in their classrooms. He explained that sometimes teachers keep using a certain approach for a long time because they think "this has been taught for so long, I'm not gonna change it because it has been done in a certain way" (Interview 1, July 25, 2018). However, Gypsy argued that small changes can have positive impacts on student learning: "Change this one thing in the way that English is taught for example, it can open up more interaction in classrooms or it can open up students' participation" (Gypsy, interview 1, July 25, 2018).

Gypsy hoped to teach a course on classroom observations in the future because of the shortcomings in the observation methods currently in use. He explained:

[In an observation course I took in graduate school] I learned that people do not know how to do observation in classrooms, and people always think that they know how to do observation ... For example they walk into a classroom and they have a checklist. The only thing they would observe are the checklist things, right? And it's just like you were overlooking a lot of things. If the checklist didn't have student interactions, then you would not see that. (Interview 1, July 25, 2018)

Gypsy added that observations are often an intimidating experience for teachers because they think that observation is “a judgment day” (Gypsy, interview 1, July 25, 2018). By teaching a class on observations, Gypsy wanted to teach his student-teachers that observation “is much more than just being judged by someone else. [There are also] opportunities that can happen” (Gypsy, interview 1, July 25, 2018).

Gypsy added that he often worked with students with opposing political views. Keeping an open mind, Gypsy expressed that he tried to create an environment where all students could express their views and be heard:

I cannot really choose my students, right? ... I have to respect them as they come ... if I have someone who happens to prefer one [political] party over the other and they're outspoken, the only thing I can do is I have to either address it and minimize it and make the classroom run because I have to run the classroom for the rest of the semester. I cannot just let that ruin the whole interaction of me [with] that person or that student or the group of students or the whole class ... [or] I would have to talk to the student privately instead of in the whole class because it's not the time or the place. (Interview 1, July 25, 2018)

**Research scholarship.** Gypsy conducted research studies on topics related to writing, assessment, and second language acquisition. He was interested in research studies that could have practical and pedagogical implications: “For me I think as a teacher-scholar, I like to write or do research projects that are useful, that are practical, easily accessible to teachers” (Gypsy, interview 1, July 25, 2018). The majority of Gypsy's research in the US was related to international students, which he attributed to his own lived experiences as an international student. At the time of the interviews, he was conducting research on mental health of

international students, an area that he believed was not receiving much attention in TESOL literature. Gypsy stated that while American students were more likely to take up his suggestion to see a counselor, international students were more hesitant to seek help: “It’s a very interesting cultural interpretation of seeking help in mental health related issues” (Gypsy, interview 1, July 25, 2018).

In addition, Gypsy was engaged in transnational research projects with collaborators in Asia and the Middle East. He valued his transnational collaborations because they provided him with opportunities to expand his knowledge beyond his own context. Gypsy described his research productivity as “pretty similar” (Gypsy, interview 2, October 18, 2018) to his US-born colleagues. In the future, in addition to continuing his transnational research and his studies of international students, he hoped to study issues related to teaching large classes. He stated that a research study on large classes would have to be an international project because in the US teachers often “have a lot of support; they may know how to teach” (Gypsy, interview 1, July 25, 2018). His interest in learning about other places and cultures was another reason why he hoped to study large classes in other countries.

**Service scholarship.** As a newly-tenured faculty, Gypsy was engaged in “a lot of service committees” (Gypsy, interview 2, October 18, 2018) both at department and university levels. At the university level, he was serving on two committees related to diversity and international students. At the department level, Gypsy was serving as the dissertation chair and committee member for several doctoral students. Outside his institution, Gypsy’s service engagement consisted of reviewing journal manuscripts. He intended to continue these same service activities in the future.

Gypsy chose service activities that he believed he could contribute to and were aligned with his experiences and values. For instance, he served on a diversity committee because as a faculty of color, it was important for him to be engaged in conversations about diversity “especially at this point in time in the US with the political climate” (Gypsy, interview 2, October 18, 2018). He also believed that as a former international student, he could be helpful in serving international students.

### **Work Relations and Institutional Support: “They Value My Work and My Scholarship”**

Gypsy felt appreciated and supported in his institution and by his colleagues: “They like me. They value my work and my scholarship and ... I could say that they welcome me as a scholar and as a person” (Gypsy, interview 2, October 18, 2018). For instance, he once casually suggested to his department chair that the department could benefit from a writing studio to train graduate students to become writing tutors. A few months later, he was invited to launch the writing studio which has now been an ongoing project for several years. Gypsy asserted, “Everything that I ask, it seems to be that they take it pretty seriously” (Interview 2, October 18, 2018).

Gypsy reported that he has always felt empowered to use his voice, even pre-tenure. Three years after he was hired, he began to share his ideas and voiced his opinion about issues that he was concerned about. He also began to “step up, to do some more heavy lifting” (Gypsy, interview 2, October 18, 2018) in his service activities. He asserted that his tenure status did not play a role in how outspoken he felt he could be at his institution.

He believed that his institution supported him in all the research areas he was interested in: “I was lucky to be here at this institution because they’re pretty open about what type of research I’m doing [and] topics that I’m engaging in” (Gypsy, interview 2, October 18, 2018).

Also, even though he was expected to participate in service activities as an assistant professor to some extent, he believed that his research time was protected: “I was protected to not to do so much [service]” (Gypsy, interview 2, October 18, 2018). Additionally, Gypsy claimed that he was never assigned a course he did not want to teach: “They actually look into my specialization and they give me the courses that [are] related to my research interest” (Gypsy, interview 2, October 18, 2018). Likewise, he had never been assigned to a committee he did not wish to serve. He stated that he was able to get on most of the committees he wanted because “not many people wanted to do service” (Gypsy, interview 1, July 25, 2018). As a foreign-born faculty of color, Gypsy was often invited to serve on search committees in his institution because the search committees often required at least one faculty of color.

In relation to his students, Gypsy asserted that his students liked him and appreciated his student-centered teaching approach. He recounts that on a few occasions, some of his undergraduate students asked him to talk about his own language learning journey. Gypsy welcomed such inquiries and stated:

It actually shows that they are interested in improving themselves, but they’re trying to see models, seek strategies that they haven’t done, and they see me as an example of who has higher proficiency than they [do] and they just want to seek advice. (Interview 2, October 18, 2018)

Despite the students’ different political views, Gypsy believed that he was able to create an environment where his students felt “open and safe to talk about their views” in his classroom (Gypsy, interview 1, July 25, 2018). He recounted that many of his students would come to him after the completion of the course to tell him that they appreciate the space he creates for

discussions “because they say in other classes they did not have a lot of opportunities to voice much” (Gypsy, interview 1, July 25, 2018).

Gypsy especially enjoyed working with international students: “I love teaching international students. I love talking with them because they bring in a lot of experiences, things that remind me oh I used to be in this situation” (Gypsy, interview 1, July 25, 2018). Gypsy believed that his students also appreciated his transnational teaching and research, and they shared with him their own educational experiences in different contexts.

### **Workplace Challenges**

Despite the support Gypsy received as a faculty member, he noted that it was challenging for foreign-born faculty and faculty of color to obtain leadership roles and to climb the administrative ladder at his institution. He explained that the majority of department chairs and deans he knew at his institution were US-born and white, and there were very few Latinx, African American, or Asian faculty members in leadership positions. Gypsy added that his administration had acknowledged this concern and had planned initiatives to resolve the issue, but those initiatives had “died down” (Gypsy, interview 1, July 25, 2018). Despite the low number of people of color in leadership positions, Gypsy argued that his institution “seems to be very supportive in encouraging faculty of color to participate more in the administrative level,” (Gypsy, interview 2, October 18, 2018) and that his institution did not treat the faculty of color differently.

A challenge that Gypsy believed foreign-born teacher-scholars needed support with was the legal aspect of working in the US. When international teacher-scholars apply for work in the US, they need to be sponsored by an institution, and the institution needs to hire an immigration lawyer to work on the visa process. Gypsy explained that this process requires financial

resources which many institutions do not have. For instance, Gypsy recounted that one of his friends who was an international student was initially offered a position at a small university, but when the university found out that she needed visa sponsorship, “she got turned down ... because they didn’t have the resources to hire a lawyer for her” (Gypsy, interview 1, July 25, 2018). Also, hiring international faculty may be a “gamble” (Gypsy, interview 1, July 25, 2018) for institutions because it is not certain whether they will stay or move on to another institution after they receive their green card.

Perhaps the most prominent challenge Gypsy faced at his institution was developing close friendships. He asserted that “colleague thing is not friend thing” (Interview 2, October 18, 2018) and explained that it was difficult for him to have closer relationships with his colleagues because:

people have different lives, families, kids, and those kind of thing, so it is hard to have a friend that you can talk to or go out with once in a while because they also have other obligations that they need to do. (Gypsy, interview 2, October 18, 2018)

Gypsy recalled that in the past, the Asian faculty in his department used to have a monthly get-together. As the number of Asian faculty in his department was growing, Gypsy was interested in organizing regular social gatherings for them to “go out and have dinner” (Gypsy, interview 2, October 18, 2018) outside of work. Gypsy wished for his institution to provide more support, especially emotional support, because “we feel most of the time isolated” (Gypsy, interview 2, October 18, 2018). He explained that if foreign-born teacher-scholars are hired but not continuously supported to feel that they are a part of the community, they would not feel welcomed, they could feel isolated, and in the end they may leave for a location where they could feel supported and welcomed.

Gypsy described an example of a support and mentorship program taking place at his institution where each first-year tenure-track faculty member was paired with a tenured professor from a different department. They met monthly for formal meetings as well as casual get-togethers where they discussed “anything at all” (Gypsy, interview 2, October 18, 2018). As a new assistant professor, Gypsy found this mentorship program very helpful because he was able to speak to his mentor about his life and growth in the university. As a newly tenured faculty member, Gypsy was mentoring a new faculty member and providing his mentee with advice on different issues such as getting grants or how to hire graduate students for research projects.

Gypsy also wished for his institution to hire more foreign-born transnational teacher-scholars. He believed that employing a larger number of foreign-born transnational teacher-scholars would help students gain a better understanding of foreign nationals, and the students would benefit from the different experiences that foreign-born transnationals bring to their classrooms which could in turn “enrich students’ learning experiences as a whole” (Gypsy, interview 2, October 18, 2018).

### **Awareness of and Embracing an Othered Identity**

In addition to sharing his experiences at his workplace and with his students, Gypsy described that he was aware of his othered ethnic and linguistic identities and how he was “perceived by others” (Gypsy, IRQ, submitted July 19, 2018). For example, Gypsy reported that his colleagues often asked him about current news in Thailand: “Sometimes my colleagues here ask me things that happen in Thailand” (Gypsy, interview 2, October 18, 2018). This prompted him to look up the news about Thailand to stay informed and to engage in conversation about Thailand with his colleagues. Also, Gypsy was very aware of his ethnic and linguistic identity and how it made him stand out:

When I walk around, I notice that of course I look different than other people. You know the majority of people here look different than I am and ... the first language that I speak is not the one that they would understand. (Interview 2, October 18, 2018)

In one incident, when Gypsy was a new assistant professor, a female professor from another department approached him, told him that as an international faculty member he “should do more than others” (Gypsy, interview 2, October 18, 2018), and walked away. Gypsy explained, “I think she kind of positioned me as the other or would like me to prove myself that I can work here and stay here” (Interview 2, October 18, 2018). Gypsy took the comment with “a grain of salt” (Gypsy, interview 2, October 18, 2018) because he was already doing his best and had a research agenda that he was content with.

Not only did Gypsy acknowledge his ethnic, linguistic, and racial identities, but also he *embraced* these othered identities. For instance, he expressed that, in his teaching, he used his transnational experiences as a resource and encouraged his students to share their own international education experiences. He also chose decorative elephant statues he kept in his office as a significant personal artifact that represented his identity: “Elephants play a big part in my identity as a transnational person” (Gypsy, interview 2, October 18, 2018). He elaborated that elephants are a symbol of Thai identity and culture, and whenever he traveled to Thailand, he often brought back elephant statues or elephant-themed bags and scarves as souvenirs.

### **The Impact of Self-Reflection**

Gypsy identified that he has always been a reflective teacher-scholar through his studies and practice, but this study engaged him in a dialogue about certain issues he had not considered before: mainly the impact of citizenship on his sense of belonging and how he was positioned by others:

I have done a lot of reflection ... because I was trained to be a teacher-scholar in a reflective manner, so I reflect a lot in these regards. But I think in a way, one thing that I haven't really thought of and this study has helped is the issue of citizenship ... the ties of when I feel that I belong to in one community and how I view or I was viewed by others, and the issue of perception from colleagues. (Gypsy, interview 2, October 18, 2018)

### **Narrative Positioning Analysis**

Gypsy positioned himself as a person who was very close to his family emotionally. He communicated with them regularly and visited them in Thailand every year. Although he traveled to Thailand regularly and wished to return there after retirement, he positioned himself as a person who did not have spatial attachments to Thailand or to the US and was willing to relocate to other countries for professional growth.

Comparing the academic working conditions in Thailand and in the US, Gypsy noted that the US offered teacher-scholars better working conditions while he positioned his international colleagues as people who desired to come to the US and obtain a university position like his. He also positioned teachers in the US as more competent at teaching large classes compared to teachers overseas because, he argued, teachers in the US have a lot of support that teachers overseas do not have. In the above acts of group positioning, Gypsy evaluated the meso-level structure of the education in the US and Thailand and assigned a more positive position to the US' education system. In doing so, he positioned himself as privileged for living and teaching in the US.

In Gypsy's point of view, his students positioned him as an instructor who was effective because he created many opportunities for students to discuss their ideas in the classroom and encourages them to share their education experiences. Additionally, Gypsy positioned himself as

an educator who was open to new ideas and liked to learn new pedagogical approaches. This positionality was indexed by his interest in observing his colleagues' classes, his interest in reading practice-based research studies, and his transnational research. He also positioned himself as an instructor who was able to create a safe space for students to discuss their political and ideological views, and a person who liked to use his lived experiences and transnational insights to help others, as evident in his work with international students and his service engagements. In an act of group positioning, Gypsy positioned his international students as individuals who had similar characteristics and experiences as him.

Gypsy positioned his institution as welcoming and supportive. He had never been assigned courses that were not aligned with his expertise, and his committee assignments have always been voluntarily and through self-nomination. He believed that his institution supported him in both his local and his transnational research scholarship. As a pre-tenure assistant professor, he was not expected to do much service so that his research time was protected. Because of a meso-level structure that required at least one faculty of color on search committees, Gypsy was often invited to serve on search committees. In these instances, the institution positioned Gypsy as a minority with critical perspectives and insights that he stated white faculty may not have possessed.

Furthermore, Gypsy reported that his colleagues sometimes foregrounded his ethnic and racial identities, for example when asking him about recent news in Thailand or when inviting him to serve on committees as a person of color. In one incident, Gypsy was positioned as a faculty member who needed to "do more" because of his foreign-born identity. However, Gypsy embraced his othered identity and used it as a resource to connect with his students and colleagues.

In addition to his foreign-born, ethnic, racial, and linguistic identities, Gypsy's citizenship status shaped his sense of self and his self-positioning. As a non-US citizen, he was not yet eligible to vote and to apply for certain scholarships. Gypsy positioned himself as a marginalized US resident whose voice was not heard because he was not allowed full political and civic participation. He also positioned himself as in a state of "in-betweenness" where despite having the privileges that came with having a US green card, he was still excluded from certain rights.

Furthermore, Gypsy's main challenge at his workplace was his sense of isolation and disconnectedness from his colleagues. He positioned his colleagues as people who were extremely busy, committed to their work and families, and not interested in developing a closer personal relationship with him. He did not attribute his isolation to cultural differences or racial discrimination although he noted that these could be a factor. Enacting his agency, Gypsy was planning to arrange regular get-togethers for the Asian faculty in his department, which further indexed his embracing of his minoritized, othered identity.

## CHAPTER EIGHT

### ISMAIL

*If you cross the borders .... you just start questioning whatever is familiar to you.*

#### **Ismail's Narrative: Backward and Forward, Inward and Outward**

Ismail was born in the early 1980s in a small village in Northwestern Turkey. Growing up, he did not travel outside Turkey and did not have cross-border interactions, but he encountered individuals who spoke a different language in Turkey, mainly Roma people and immigrants from Greece and Bulgaria. After high school, Ismail enrolled in an English-medium university where he met many international students as well as some international faculty. Ismail described this experience as “very very big ... and mind opening” (Interview 1, June 18, 2018) because, he explained, “seeing different people coming from different cultures and different linguistic backgrounds made me aware of more multicultural perspectives” (Interview 2, September 24, 2018). Ismail completed a bachelor's degree in ELT and a master's degree in English Literature. He then began his PhD in English Literature and started teaching EFL at the same university.

#### **Pursuing a Doctoral Degree in the US**

Ismail decided to pursue a doctoral degree in the US for several reasons. First, two of his closest friends had come to the US for their doctoral studies and encouraged him to do the same. Second, Ismail believed that he had a better chance of getting a scholarship from an American university because the US had more universities and offered more scholarship opportunities than other countries. Third, a doctoral degree from an American university would bring him more credibility and job opportunities. He elaborated:

I hate to say it but my PhD diploma [from the US] would be considered as more valuable than any other PhD diploma in Turkey. It's really ridiculous to have this hierarchy of universities and the programs and countries, but it's what it is. (Interview 1, June 18, 2018)

### **Linguistic Discrimination: “We Can’t Hire You as a Graduate Teaching Assistant Because You Can’t Speak English as a Native Speaker”**

Ismail applied to several English Literature and Cultural Studies programs in the US but only received one admission offer, and the admission offer did not include an assistantship. In response to Ismail's inquiry, the institution explained, “We can't hire you as a graduate teaching assistant because you can't speak English as a native speaker” (Ismail, interview 1, June 18, 2018).

The following year, Ismail applied to and was accepted into several TESOL programs. Among his admission offers, he chose a university in the Eastern region of the US where one of his friends was also attending. In late 2000s, Ismail left Turkey to pursue his doctoral studies in the US.

### **Staying in the US**

After completing his PhD, Ismail applied to and was offered his current position. According to Ismail, academic positions in the US are posted much earlier than in Turkey, and as a result, Ismail was offered a position in the US before positions in Turkey were advertised. Also, Ismail explained that due to corruption in Turkey, deans offer positions to candidates of their choice before the position is announced, “so usually if you look at the job announcement, you can see very very specific [required qualifications]” (Ismail, interview 1, June 18, 2018).

Ismail did not have a job offer in Turkey. Thus, he accepted a position at his current institution and decided to stay and work in the US.

### **Life in the US: “Color and Accent Make Us So Visible; We Cannot Deny Them”**

Having lived in the US for nearly 10 years, Ismail stated that he had “learned the ropes mostly and little beyond the survival mode,” but he was “still trying to figure out the culture both in academia and in general” (IRQ, submitted June 16, 2018). For instance, he had difficulty transferring his Turkish experiences to the American context in relation to friendship:

Here people would not always call you friend ... in Turkey I’ve got a lot of friends because it was easy to call somebody friend in Turkey and here when you’re friends with somebody people position you like more importantly, you’re closer, you’re almost family, it’s a really important status for them ... it’s different here. I’m not saying it’s bad, but I cannot transfer all my experiences from Turkey to here. (Interview 1, June 18, 2018)

Also, being a minority had become one of Ismail’s “reference points” (Ismail, interview 2, September 24, 2018) because he was no longer a member of the majority group. He explained, “You refer yourself as minority all the time and you think about that positionality, like whenever something happens, you attach meaning to your minority or minoritized identity” (Ismail, interview 2, September 24, 2018).

Since relocating to the US, Ismail felt most marginalized when he was a doctoral student because of his unfamiliarity with academic and professional norms:

I didn’t feel empowered as a student ... I had insecurities because I didn’t have my degree and I didn’t have many accomplishments ... I was coming from another country ... I knew the language and culture to some extent but I wasn’t that competent in

academic and professional context ... me who is coming from another country getting adjusted to a new culture and a new language and a new academic life and somebody who already knows a lot of things about academic life and the culture and language, so comparing to people I felt marginalized. (Ismail, interview 2, September 24, 2018)

As an assistant professor, he expressed that he did not feel as marginalized as he did as a doctoral student, because at his current institution, he did not interact with a lot of people and his social life was limited: “I’m interacting with mostly Turkish folks and there isn’t much marginalization going on” (Ismail, interview 2, September 24, 2018). He also believed that his academic position gave him privilege and “more power” (Ismail, interview 2, September 24, 2018). He explained, “I have a job in a good university where I’m pretty decent here as opposed to a lot of other people” (Interview 2, September 24, 2018). Ismail also noted that he had been enjoying certain other privileges, for instance socioeconomically, gender, and access to education, and that he was not subject to “systemic racism or systemic inequalities” (Ismail, interview 2, September 24, 2018) that some other races may experience.

### **Migration and Transformation: “I See Myself as a Global Citizen”**

Ismail’s journey in the US as a minority and an outsider had been a transformative experience to him. He explained:

Living in a culture where you’re not the majority has been pretty influential on my experiences. In my home country, I didn’t feel the othering or marginalization much because there was always a majority/mainstream group which I can identify with ... feeling vulnerable as a person who is not from “here” was an interesting educative experience. (IRQ, submitted June 16, 2018)

Additionally, crossing borders, Ismail began to see himself as a global citizen and a part of a connected global community:

When something happens in Pakistan, when something happens in like Ecuador, when something happens in I don't know Myanmar or Russia, you get concerned ... because you just see yourself as a part of the global community ... I see myself as a global citizen ... I'm more interested in what's going on globally (Ismail, Interview 1, June 18, 2018)

Ismail also began “juxtaposing” (Ismail, interview 1, June 18, 2018) his worldviews with the worldviews of his host community, which in turn has made him re-evaluate his perspectives and practices: “If you cross the borders and put yourself in an environment or a community or interaction where you feel like a foreigner, you get to know yourself more or you just start questioning whatever is familiar to you” (Interview 1, June 18, 2018). For instance, Ismail explains that after leaving Turkey, he became aware and critical of several “racist” (Interview 1, June 18, 2018) practices in Turkey, for instance, how Roma people were treated by white Turks, the Kurds’ lack of access to Education in the southeastern region of Turkey, and how Turkish minorities were “forced to learn Turkish” (interview 1, June 18, 2018).

Additionally, Ismail’s cross-border experience had made him aware of the complexities in the constructs of race and ethnicity. In response to the question on the IRQ about his race and ethnicity, he noted:

I don't know. [I] could count as middle eastern if it's a race ... I've always hated such questions in the surveys since I started looking for doctoral programs in the US. Both race and ethnicity are all socially/politically constructed and they're modernist regimes of categorizing individuals. (IRQ, submitted June 16, 2018)

### **Current Transnational Ties: “I Feel Globally Connected and Accomplished”**

Ismail described that he interacted with his family by phone at least once a week and maintained regular contact with his friends and colleagues in Turkey and other countries. His most frequent transnational professional interactions were with his colleagues in East and West Asia for research collaboration and editorial work. They connected through email and Gmail Chat several times a week. These transnational ties were important to Ismail because they made him feel “globally connected and accomplished” (Ismail, IRQ, submitted June 16, 2018). At the time of the interviews, Ismail was not travelling overseas because he had been advised to stay in the US until his green card was processed.

### **The Impact of the Current Political Climate: “I Feel Really Really Sad About This Country”**

The political climate after 2016 elections slowed down Ismail’s green card process, because an interview had become required for all green card applicants. Ismail described his thoughts about the political climate as follows:

Personally I feel really really sad about this country getting into that direction, and I can see what’s going on here is very similar to Turkey because people are getting emotionally manipulated or the leaders are using people’s emotions to govern them and they’re using religion, they’re using patriotism ... they’re abusing people’s emotions about like flag or country. (Interview 1, June 18, 2018)

Despite his concerns about the political situation in the US, Ismail was hopeful about the future: “We’re gonna suck it up another two or three years and it’s gonna be over, right? That’s the hope” (Ismail, interview 1, June 18, 2018).

Ismail affirmed that politics was not discussed often on his campus, but none of the faculty members Ismail knew “likes the current president” (Ismail, interview 1, June 18, 2018). Outside the campus, Ismail has not had any negative experiences “probably because I’m not interacting with people who are the supporters of the current president” (Interview 1, June 18, 2018).

### **Belongingness, Work Commitment, and Future Relocations**

In terms of belongingness to the US, Ismail described that he was able to “navigate in the system here” (Interview 1, June 18, 2018) and had joined several student groups and university communities, but he did not think he will ever call himself an *American*: “I don’t think it’s gonna happen. I mean I don’t feel myself being completely part of the community here” (Ismail, Interview 1, June 18, 2018). Being pre-tenured, he was not making any long-term investments such as purchasing a house: “I don’t [know] if I’m going to be hired next year ... you know being a tenure-track, that’s the catch, right? So every year, you have to do your best so you can get retained the following year” (Ismail, interview 1, June 18, 2018).

Despite his lack of belongingness and his disapproval of the current US government, Ismail was not considering returning to Turkey. He had received a job offer from a Turkish university shortly prior to the interviews for this study, but he turned it down, explaining:

I have commitments to my job and I started my research agenda here. If I moved back to Turkey I’m probably gonna teach 4 courses, I’m teaching 2 here, it’s a pretty sweet deal. [In Turkey I’ll have to] do a lot of other things to be able to make the money that I’m making here. It would make everything more complicated. And also Turkey is not in its best right now in terms of politics and ... to be able to express your opinion freely without thinking about the consequences. (Interview 1, June 18, 2018)

Ismail was committed to getting to know his current community to better *function* as an assistant professor:

I'm here, I just get to know the context, I get to know the schools, I get to know the students, I get to know the colleagues I'm working with for a function, right? To function here as an assistant professor or researcher. (Ismail, interview 1, June 18, 2018)

Although not planning to relocate, Ismail was open to the idea of living somewhere else for the right opportunity, for example, in a US state where ESL education is supported or in a country where he can learn a new language. He noted, "I'd like to live in other countries, perhaps some place where I don't know the majority language and have to learn it. I'm thinking a Spanish speaking country but it's just in the dreaming stage" (IRQ, submitted June 16, 2018). Overall, Ismail expressed that he avoided thinking about relocation because it brought him a lot of uncertainties and anxiety:

I'm really not sure what is coming next and if I keep thinking about it, I'd come up with questions like ... am I gonna die here? So sometimes not thinking about it is better than thinking or worrying about it. (Ismail, interview 1, June 18, 2018)

### **Teaching, Research, and Service Scholarships**

**Teaching scholarship.** At the time of the data collection for this study, Ismail was an assistant professor at a university in Southeastern region of the US where he taught undergraduate Education courses and graduate SLA courses. He characterized his teaching approach as student-driven and critically oriented with a focus on social justice and international issues. Ismail elaborated that, as a global citizen, in his teaching he included topics about different international contexts. He explained:

I'm trying to incorporate topics that are international; they are not only about US education or US language practices ... I want my students to know things in different contexts because otherwise we're keeping ourselves in one context and one country, and bugged in those problems here we forget what's going on in other countries. (Interview 1, June 18, 2018)

While being globally-oriented, he also explained that he paid attention to issues in his own state and community. For instance, he was critical of the relatively low literacy rate in his state and his state's school zoning practices which segregated poor children from affluent children. Ismail expressed concern over these equity issues and wanted his students to be aware of them:

I want my students to be aware of the problems in [our state], like people who cannot drive to the state office to get a driver's license to be able to vote and that's why there's a lot of voters who are not voting, right? ... All those things are issues to me because people are ignored, people are neglected, people are underprivileged ... It makes me feel better if I just bring those problems to my classes and have my students critically approach those problems. (Ismail, interview 1, June 18, 2018)

Ismail specified that he used class discussions and reflections to engage his students in critical thinking. For example, he once asked his pre-service students to assess the socioeconomic status of the neighborhoods where they did their teaching practicum by examining the type of supermarkets available in the neighborhood and whether the only available options were low-cost, discount stores.

Ismail identified *student-driven* as another characteristic of his teaching approach and explained, "I want my students to assert agency for their own learning" (Interview 1, June 18,

2018). Although Ismail acknowledged the role of structural forces such as institutional policies, he wanted his students to exercise agency to shape their own practices and identities as teachers. This, he asserted, would lead to their professional development as teachers:

I don't want [my student-teachers] to feel that I'm there teaching them the key golden rules of teaching, because there are none. I don't want to tell ok yeah so today we're gonna learn about collaboration, and it's the best way to learn ... I don't wanna say those things. I want them to construct their own learning through interacting with me and with their classmates and bringing their past experiences. (Ismail, interview 1, June 18, 2018)

Ismail described how he also engaged his students in a reflective process in which they interrogated their identities, values, and past experiences about teaching and learning:

When you start your teacher education program, you have a lot of preconceived notions about teaching and learning. ... You do not leave all those experiences behind. You just take them, they are with you, and they shape the way you look at things and they shape your beliefs and priorities and values and instruction. So I want [my students] to explicitly think about what they value in education to begin with and I want them to see their past experiences. (Ismail, interview 1, June 18, 2018)

Ismail's pedagogical approaches were similar to the approaches he himself experienced as a high school student in Turkey. He went to a teacher-training high-school which was "different than normal high schools" (Ismail, interview 1, June 18, 2018). The curriculum included courses on language and pedagogy, and his teachers were particularly interested in social justice, giving Ismail preliminary exposure to such issues. Ismail then took courses on race, urban sociology, and philosophy in college which helped him begin to look at issues from a social justice perspective.

**Research scholarship.** Ismail's research focused on teacher development and critical issues in Applied Linguistics which he would like to continue to research in the future. Ismail was particularly interested in examining global-local issues and how context impacts personal experiences. Additionally, he was involved in several international research projects with collaborators in several different countries.

The majority of Ismail's research engagements were with collaborators overseas; however, he was also involved in research projects in the US. All his research collaborators, even those who were based in the US, had substantial international and transnational experiences. It was important for Ismail to work with research collaborators who had transnational experience because he believed they could better understand and support each other, both personally and in research. He elaborated:

[Transnational researchers] understand ... what it means to be in another country ...[where] you don't know the context well and you don't know how the culture works, the academic culture and professional culture too. So I think they know better ... what kind of context I'm in and we can empathize and talk to each other and support each other, not only research-wise [but also personally]. (Interview 1, June 18, 2018)

Ismail described his transnational collaborators as his "best collaborators" (IRQ, June 16, 2018) and explained, "What makes [them] best is the fact that everybody is committed and when we have something, we just get it done" (Interview 1, June 18, 2018).

Ismail added that the green card acquisition process was constraining his ability to engage in more research: "If I didn't have to deal with green card, I would have published two more articles because [the green card process] is a lot of work" (Ismail, interview 1, June 18, 2018).

**Service scholarship.** Ismail's institution protected his research time by not expecting him to do much service. Nevertheless, at the time of the interviews, Ismail was engaged in several departmental service activities such as assessment of comprehensive exams and a university-wide committee on faculty issues. He found his service activities interesting because he could learn "how the college is being operated" (Ismail, interview 1, June 18, 2018). Outside his institution, Ismail had leadership roles in an international professional association and was engaged in editorial work. He explained: "I'd like to be connected with other colleagues in the field through these activities and I feel like I'm giving back to the community" (IRQ, submitted June 16, 2018). Ismail hoped to get involved in service activities in school districts near him and to take on more leadership roles in professional associations in the future.

Although Ismail was interested in doing more service, he was aware that it could take much time away from his research productivity which in turn could negatively impact his tenure process:

I want to do more service to transnational communities but my job requirements delimit it. I've got only so much time to spend on service and I don't want to jeopardize my research time ... because without my research, people wouldn't take me seriously. It's a big source of legitimacy as an emerging scholar. (Ismail, IRQ, submitted June 16, 2018)

### **Work Relations: "I Felt Like a Diversity Token"**

In his work relations, Ismail reports that his colleagues sometimes foreground his foreign-born or ethnic identity in their interactions with him:

The ones that I have close relationships with, they position me as a professional in my field, and the ones that I have superficial relationships [tell me] oh yeah you're from Turkey, so I've been there or my husband's been there, or my cousin has been ... I'm not

saying that I want to deny my original country and home country, but the thing is here I'm at the university not because I'm from Turkey; I'm at the university because I have a degree and I have been hired to work here and work with teachers. (Ismail, interview 2, September 24, 2018)

When Ismail was hired, he was the only international faculty member in his department. At Ismail's first department meeting, the program coordinator stated that hiring Ismail was something the department had done to increase diversity. Ismail noted, "It felt weird because I felt like a diversity token or as if me being from another country is more important than my research and teaching skills and potential for service" (IRQ, submitted June 16, 2018). Then, in his first semester, Ismail was assigned a course on diversity: "I was thinking that they were positioning me as some diversity token who knows the most about it" (Ismail, IRQ, submitted June 16, 2018). These experiences had had lasting effects on Ismail because, he explained, "I was put in situations in which I felt 'less than' and I had challenges finding the discursive and experiential space in which I can use my expertise" (IRQ, submitted June 16, 2018).

In another incident, Ismail was once told by his department head that he and another *foreign-born* faculty member were the only ones who had not yet submitted certain documents. Ismail wondered, "Why do you have to highlight the fact that it's me and my colleague who is from [another country] are the ones who haven't submitted it yet" (Interview 2, September 24, 2018). It bothered Ismail that in instances such as this he was identified as a foreign-born international faculty and "not by the other categories" such as an assistant professor or a teacher-scholar (Ismail, interview 2, September 24, 2018).

In another instance, Ismail and another foreign-born faculty member were tasked to work on a grant application for a group of potential visiting international students. Ismail wondered

why he was selected for the task when it was not related to his field of work: “Why do I have to lead the whole grant that has very few ESL student or teacher component?” (Ismail, interview 2, September 24, 2018).

In relation to his students, Ismail described that he had a very good relationship with his students and that the students were “pretty nice” to him (Interview 1, June 18, 2018). For instance, he remembered that one of his students told him that she thought it was “phenomenal” (Ismail, interview 1, June 18, 2018) that he had a master’s degree in English Literature and had the courage to pursue a PhD in another language in another country: “She wouldn’t imagine herself doing that, learning a different language and doing her PhD in a different language. It’s a lot of work, and she was appreciating that” (Ismail, interview 1, June 18, 2018). Ismail did not believe that the students undermined his legitimacy as a teacher-educator because of his foreign-born or NNES identity.

Earlier in his career, Ismail had uncertainties about his ability to communicate clearly in English and whether his students understood him:

I was thinking ... are they really understanding me, right? So I was thinking ... what if I had a teacher in Turkey ... who didn’t speak Turkish? So I was always trying to put myself in [my students’] shoes and understand ... what if they don’t understand what I’m saying? (Ismail, interview 1, June 18, 2018)

The experiences and advice of a close friend, who was also a NNES, PhD student, and a teaching assistant in Ismail’s doctoral program, were very helpful to him. She told Ismail that she would tell her students, “Hey guys, this is me, this is the language I speak, I speak English differently than you, so you may have issues to get used to my accent or the way I speak” (Ismail, interview 1, June 18, 2018). Ismail added that he would tell his students that he spoke a different variety of

English they may be unfamiliar with and sometimes would make jokes: “Ok guys do you understand me?” (Ismail, interview 1, June 18, 2018).

### **“When I Hopefully Get Tenured, I’m Gonna Have More Power”**

Describing himself as “diplomatic and cautious,” Ismail noted that navigating the academic culture had been challenging for him (Ismail, interview 2, September 24, 2018). He elaborated:

Sometimes I don’t know how to behave, I don’t know how to act or what to say in certain cases ... my colleagues call me really diplomatic because I’m really afraid of making any mistakes or blunders that people don’t like ... you don’t wanna mess up when you’re in a tenure-track position. (Ismail, interview 1, June 18, 2018)

For instance, when Ismail first began teaching at his current institution as an assistant professor, he was hesitant to modify a course he was assigned to teach because he was concerned about violating state standards, he was not confident that he had the expertise to improve the course content, and he did not “feel empowered enough” (Ismail, interview 1, June 18, 2018). In other instances, he did not use his voice much because he did not know the cultural appropriateness in meetings: “I needed to learn what to say and how to say it and it took me some time ... I didn’t want to make any mistakes, I didn’t wanna step on anybody’s toes” (Ismail, interview 1, June 18, 2018). Ismail explained that he still did not talk a lot in meetings, because he believed that he still needed to listen and learn from the perspectives of more experienced professors. He noted that listening provided him with the opportunity “to learn the politics and the policies too” (Ismail, interview 1, June 18, 2018).

Ismail believed that feeling empowered to use one’s voice has more to do with being tenured than being foreign-born or transnational. He elaborated:

Whether or not I have a voice, it's not exactly or 100% because of my transnational identity; it's because I'm not tenured here yet, so you don't wanna step on people's toes ... because everybody who is already tenured and full professor or associate professor they are going to be evaluating your progress and they're gonna make decisions about you, promoting you to the next level or getting your tenure. (Interview 2, September 24, 2018)

Ismail added that after obtaining tenure, he would be using his voice more often to enact change: "I think when I hopefully get tenured, I'm gonna have more power, I mean power in a sense that to be able to voice concern and just talk and make changes hopefully" (Ismail, interview 1, June 18, 2018).

### **Feeling of Inadequacy: "I Feel Like I Need to Do More"**

Ismail noted that teacher-education job announcements often required three years of ESL or K-12 teaching experience. However, Ismail's work experience was exclusively in EFL, and he had never taught K-12 in the US and had never studied ESL in the US. This made him feel insufficient:

I feel insufficient, inadequate, because I don't know certain things ... I don't think I cannot do anything but that some prior background knowledge that people assume you should have, when I don't have that knowledge, I may feel inadequate. (Ismail, interview 2, September 24, 2018)

For example, while he was a doctoral student, he felt unqualified to teach a course:

I was asking myself why do people trust me to teach this course, right? I mean really, it was my second year in the PhD program, I was a graduate assistant, I had never taught a

course before and what makes somebody think that I could be a good professor or good instructor of this course? (Ismail, interview 1, June 18, 2018)

This feeling of inadequacy had stayed with him and shaped his sense of self as a teacher-scholar:

Why am I here, not somebody else? ... When you compare me with a local with similar qualification, what makes me a better fit ... I keep just trying to answer those questions and they pretty much define who I am right now as a faculty member. (Interview 1, June 18, 2018)

To make up for his self-perceived inadequacy, Ismail believed that he needed to do *more* than his US-born colleagues: “Comparing myself with the domestic scholars, I feel like I need to do more ... it’s a complex that I have that I need to compensate [for] something like I’m not from here” (Ismail, interview 2, September 24, 2018). For example, he admitted that he tried to compensate for his inadequacies by a high research output:

I think because I’m quote unquote deficient in one sense ... I just make sure that I have something that I can just tell people ok here I lack those things but I have those things too ... I don’t know of the US culture, I’m not a native speaker of [English] ... I don’t want any of those things to be excuses for me. (Ismail, interview 1, June 18, 2018)

### **Institutional Support**

Ismail described his relationship with his colleagues as rather “superficial” (Ismail, interview 2, September 24, 2018) and explained:

What I’m specifically experiencing is the disconnectedness of the academia ... the relationships are usually pretty superficial ... it’s really easy to feel isolated in academia, so easy, you can just come here, close your door, and do whatever you do on your computer. That’s not healthy. (Interview 2, September 24, 2018)

He believed that academics do not interact with each other often “because your time is too invaluable; you have to work on your research and produce so that you can keep your job and people give you pay raise or whatever” (Ismail, interview 2, September 24, 2018). Ismail added that most of his interactions with his colleagues occurred in work meetings.

Despite feeling isolated, Ismail believed that he was supported by his colleagues and his institution in several ways. Since the 2016 elections, those who knew about his green card process “just feel sorry that it’s taking longer than normal” (Ismail, interview 1, June 18, 2018). As a pre-tenured faculty member, he had not been assigned many service responsibilities, and his research time was protected. Although Ismail did not use his voice a lot in department meetings, he asserted that whenever he did express an opinion, he was heard: “I do have voice; I don’t think anybody has ever stripped me of voice ... When I talk in a department, people pay attention and they understand what I say and they appreciate it” (Ismail, interview 2, September 24, 2018). Once, he was approached by a colleague who asked him if he was a “rule-follower” (Ismail, IRQ, June 16, 2018). Describing her as very supportive and helpful, Ismail explained that she was “probably ... trying to help me empower myself or claim some ownership or voice and make me feel like I can change things especially in my courses” (Interview 1, June 18, 2018).

To help understand and better assist transnational teacher-scholars, Ismail suggested that leaders should engage in conversations with international or transnational teacher-scholars to find out about the support they need:

Like having coffee specifically with transnational faculty, asking them hey guys you’ve been here for 4 years, so how am I doing? Do you think you need something? ... I know you miss your country, I know this is different, but just tell me, what do you wanna see in

this college different so that you can just work and be productive more?” (Interview 1, June 18, 2018)

Ismail also believed that hiring more transnationals for leadership positions could help institutions attract and retain more transnational faculty. However, he argued that transnationality as a qualification needs to be clearly defined. For instance, just simply visiting other countries “doesn’t make you cognizant of the critical issues or problems going on in your own country” (Ismail, interview 1, June 18, 2018). In his own workplace, Ismail stated that even though his department head had been to and has taught in many countries, “she doesn’t know what I’m going through ... not only the green card [but also] being adjusted to the state here, adjusted to the life here, academic culture and everything” (Ismail, interview 1, June 18, 2018). Ismail asserted that leaders can better understand and support transnational faculty if they have a transnational vision and intercultural competence, which he defines as “being a critical thinker and ... suspending your own beliefs for understanding other people’s beliefs” (Ismail, interview 1, June 18, 2018),

Ismail believed that if institutions view foreign-born, transnational teacher-scholars as capable and resourceful, teacher-scholars will in turn view themselves in the same way:

[Whether or not there is a] transnationally-oriented context which I could describe [as a place] where ... you believe [foreign-born transnational faculty] are going to make contributions to your university, to your community, how do you highlight those people’s experiences and how do you position them as valuable contributions ... how would [administrators] plan that transnational involvement so people know that they have a lot of assets to bring to the table rather than [thinking] about their shortcoming. (Ismail, interview 2, September 24, 2018)

Finally, Ismail wished that his institution would encourage the faculty to interact more, through for instance organizing events where people could “go and have fun and just interact and communicate with people, talk about fun things” (Ismail, interview 2, September 24, 2018).

### **The Impact of Self-Reflection**

The self-reflection journey in this study allowed Ismail to contemplate on his identities as a transnational and translingual and on his experiences of crossing borders:

Reading [my] narrative ... I hadn't talked much about my experience before your first interview. It was really thought-provoking and gave me the space, and discursively and experientially you gave me the space to talk about myself, my experience as a transnational scholar which made me think about my positionality as a translingual person ... the idea of crossing the borders and that concept is not only physical borders but also crossing borders that we create ... also an experience of like feeling yourself [as a] minority, feeling yourself like positioned differently by different people ... I was already interested in that, and your study helped me to reflect on my case so how do I cross the borders? (Ismail, interview 2, September 24, 2018)

### **Narrative Positioning Analysis**

Migration and transnationality have been a transformative experience for Ismail, as a result of which he positioned himself as a global citizen and an individual who looked at issues from a critical perspective. These positionings were reflected in his criticism of socially-unjust practices in the US and in Turkey, in his critically-oriented teaching approaches, and his transnational research scholarship on local-global issues. He had also developed an awareness of his co-existing privileges and marginalizations. He positioned himself as partly marginalized because he was a foreign-born minority with a different cultural and linguistic identity than the

dominant group. As an example, he was once denied a scholarship opportunity because of his NNES identity, and he sometimes struggled with transferring his Turkish culture to the American context, for instance as it related to friendship. At the same time, Ismail also positioned himself as someone who enjoyed certain privileges such as his academic position, unearned privileges he enjoys as a male, his socioeconomic status, and access to education.

Additionally, several times throughout his narrative, Ismail positioned himself as a transnational teacher-scholar with insecurities about his efficacy as a teacher-educator because of his lack of ESL teaching experience and his newness to the US academic context. Also, as a pre-tenured faculty, Ismail felt insecure about his position at this institution and had consequently taken a “diplomatic and cautious” approach. These positionings are evident in his reluctance to modify a course he was assigned to and his hesitancy to use his voice in department meetings. To compensate for his self-perceived inadequacies, Ismail maintained a high research output and believed that he had to “do more” than his US-born colleagues.

Ismail was sometimes positioned as a foreigner, both in his social and in his professional interactions. For instance, others often foregrounded his ethnic identity instead of his teacher-scholar identity when interacting with him. This positioning often led to what Ismail called “superficial” relationships with people in his social field. He also believed that he was positioned as a “diversity token” at his institution when, for example, he was assigned diversity and multiculturalism courses that had little to do with his areas of scholarship. These positionings made Ismail feel that he was “less than” his US-born colleagues.

In an act of group positioning, Ismail described his colleagues in his institution as researchers who were too focused on their research productivity to develop close social relationships with each other. As a result, Ismail felt isolated and disconnected. He also

positioned his department administrator as someone who despite having visited many countries, did not understand his struggles with the green card process and adjusting to a different culture. Despite these challenges, Ismail positioned his institution and his colleagues as generally supportive. His research time was protected, and he had been encouraged by a colleague to assert himself. He also claimed that he was heard when he expressed his opinion in meetings. Additionally, he positioned his students as individuals who appreciated his experiences and who did not undermine his legitimacy as a teacher-educator. His best support system, however, was his transnational researcher collaborators who could support him personally and professionally because they understood the complexities of living and working in a foreign context.

Ismail's self-perceived sense of inadequacy coupled with his sense of isolation and disconnectedness created a lack of belongingness to his institution and his community. However, although Ismail claimed that he could never feel like a local, he positioned himself as someone who wanted to be a part of the community and did so by joining different groups on and off campus, by his commitment to learning about and serving his community, and by doing his best to get retained at his institution. He also positioned himself as a scholar who liked to connect with his colleagues in the field, as indexed by his service and teaching scholarships.

Finally, Ismail positioned himself as critical of the direction the US was going; however, he intended to stay in the US because of the benefits and privileges his institution offered him and because of the research agenda he had established at his institution. At the same time, self-positioning as a person who was able to "function" anywhere, he welcomed the opportunity to relocate in the future to a state where ESL education was more supported or a country where he could learn a new language.

## CHAPTER NINE

### INTERSECTION OF TRANSNATIONALITY AND SCHOLARSHIP PRACTICES

Chapter Four through Chapter Eight presented the narratives and narrative positioning analysis of the five participants, addressing the first two research questions. This chapter focuses on research question 3: In what ways do transnationality and scholarship practices intersect? As I stated in Chapter Three, presenting the findings for research question 3 in a separate chapter highlights the significance of the findings, helps the organization of this dissertation, and gives me an ample space to provide in-depth explanation of the findings. In what follows, I elucidate how, in the participants' perspective, their transnational journeys influenced and were influenced by their scholarship practices. I conclude this chapter with a discussion of the findings.

#### **The Impact of Transnationality on Scholarships**

In order to delve deeper into the unique experiences and practices of each participant, I present the findings about the impact of transnationality on scholarships for each participant separately.

#### **Alia**

Alia believed that her transnationality impacted all aspects of her life: "I feel my life is richer, fuller, and more meaningful. I feel that I developed in all aspects of my being" (Alia, IRQ, submitted May 30, 2018). The influence of transnationality on Alia's teaching, research, and service scholarships was evident in her narrative and self-positionings. She described that her transnational experiences had helped her develop better collaboration skills, to think outside the box, and to gain global awareness. Her transnational experiences also enabled her to look at issues from different perspectives because as she explained, "I look at how different other countries organize [things] and so I say what if I look at it this way and how about looking at it

that way? It works for Finland or it works for [another country]” (Alia, interview 2, September 27, 2018). For example, her home country in Europe has apprenticeship programs to prepare non-college-bound high school students for different types of careers. Having had knowledge of how these apprenticeship programs work and what their benefits are, Alia was in the process of promoting similar programs in her state.

Alia’s transnational experiences had made her cognizant of the important role life experiences and background knowledge play in student learning, a concept that, according to Alia, “many American teachers don’t understand” (Interview 1, July 23, 2018). She was aware that some underprivileged students may have never been to a zoo or a restaurant and may not know about literature genres they have not been exposed to. Alia asserted that she understands these differences because she knows “how completely different things are and that you need to really reach out and make the connection” (Interview 1, July 23, 2018).

Alia’s research scholarship was also shaped by her transnational experiences. She was interested in researching the experiences of teachers in international contexts, and her transnational ties provided her with opportunities to engage in research activities with collaborators in other countries. As a transnational, Alia recognized the importance of listening to different perspectives, and as a result she gravitated toward qualitative rather than quantitative research. She explained:

You listen to the voices you create, you research based on what your participants say, and so I’m the learner of what they are saying, and that makes much sense to me, and all my international interest as a listener came with it. (Alia, interview 1, July 23, 2018)

Similarly, Alia’s transnational experiences impacted her service scholarship. She was interested in service engagements in which she could stay connected to the international

community or in which she could advocate for immigrants. She claimed, “I’m always the voice of diversity in all my activities” (Interview 1, July 23, 2018). She held leadership positions in an international professional association with members from all over the world. As a volunteer political appointee in her state, she provided consultation to the state authorities about international affairs and the local immigrant community.

In addition to her cross-border experiences, Alia believed that her bilingualism, maintained by her transnational interactions and use of her mother tongue at home, had made her a better thinker. Her native language, according to her, was much more detailed and more in depth and has more grammatical forms than English. This allowed her to organize her thoughts in more details when thinking in her native language “because in English they are more simplistic” (Alia, interview 2, September 27, 2018). Thus, Alia used her native language as a tool for more detailed reflections.

### **Kayoko**

The connection between Kayoko’s transnational life and her scholarship practices was clear in her statement: “My transnational experiences do not shape me; rather they ARE me and they are shaped by what I do, where, with whom, etc.” (Kayoko, IRQ, submitted June 3, 2018). Kayoko believed that the educational experiences she had in Japan have influenced every aspect of her teaching and research, for instance “what to teach/study, what examples to use, what points [to] emphasize, etc.” (Kayoko, IRQ, submitted June 3, 2018). Living a transnational life, Kayoko was interested in teaching, research, and service engagements with an international component. When time allowed, she travelled overseas to serve teachers who did not have the opportunity to attend conferences in the US. She also had a strong interest in serving students in

international contexts “where students are learning, thinking that English will connect them to the world” (Kayoko, interview 1, June 8, 2018). She elaborated:

It makes me feel good when I feel like I could make some change in people’s life ... it makes me feel better to think that there are some students in I don’t know Indonesia who [are] having new experience because of my work. That means a lot to me. (Interview 1, June 8, 2018)

Kayoko’s research interests centered around teaching and learning English in international contexts, and she hoped to engage in collaborative projects with Japanese researchers. She was also involved in service engagements that had an international outreach, such as international professional associations with an international membership body and editorial work for journals with an international readership.

Kayoko believed that her international experiences were a valuable asset to her as an educator and a qualitative researcher, because through her international experiences, she had learned that there is often more than one correct answer to problems:

I feel [my transnational life] allows me to see issues from different angles, which helps me understand things more comprehensively and often more sympathetically. I also have certain traits that could be related to my transnational experiences: For example, I know that there are more than one correct answer to many things, which helps me become a better problem solver. I also know that people do things differently because they view the world differently, and thus even people “who don’t make sense” probably do make sense if I understood their world view, which helps me be more compassionate to others. This is also helpful as a qualitative researcher, too. (Kayoko, IRQ, submitted June 3, 2018)

Kayoko's access to a second language and culture also increased her contributions to her scholarly field and gave her an advantage over her monolingual US-born colleagues. Kayoko's colleagues recognized the value of her international experiences, which they tapped into as a resource. But, as a foreign-born faculty of color, Kayoko claimed that her biggest contribution to her institution was her *presence*: "I look different and sound different, and for undergraduate students, I'm often the first 'foreigner' that they encounter and must engage with. I'm a reminder that there are people like me out there" (Kayoko, IRQ, submitted June 3, 2018).

### **Maria**

Similar to Alia and Kayoko, Maria believed that her transnational experiences shaped all aspects of her life including her teaching, research, and service scholarships: "I do think my transnational experiences shape who I am and what I do" (IRQ, submitted June 13, 2018). In her teaching, she described that she often tapped into her own international experiences: "I use examples from teaching in Brasil, for instance, in my classes and contrast with my experiences as a teacher in [Southern US] (Maria, IRQ, submitted June 13, 2018). When Maria hosted a group of Brazilian school teachers for an intensive professional development program on her campus, her knowledge of the Portuguese language and the Brazilian education system was a great asset to her:

I know about the reality of Brasil and I know that there're ... new standards ... for teaching all content areas... So I was able to look at the guidelines and plan the program connected to the guidelines to exactly what [the Brazilian teachers] were going to do when they returned to Brasil. [Also] being able to read Portuguese was really important ... It was really successful. (Maria, interview 1, June 15, 2018)

Because of her racial, ethnic, and linguistic identities, Maria was often invited to serve on different committees, which partly shaped her service engagements at her institution. Maria claimed that in her service activities outside her institution, especially in her leadership role in a professional association, she always brought up issues related to non-U.S. members, and she highlighted the importance of thinking about the association as an international one.

For Maria, her transnationality and multilingualism or as she put it “being someone who lives between worlds” (IRQ, submitted June 13, 2018) was “a real strength” because “it brings a different dimension” to her work (Maria, interview 1, June 15, 2018). She explained that although her US-born students may have taken foreign language courses, they did not have experience learning English as a second language, and many of them have not lived in a foreign language environment. Therefore, Maria’s ability to draw on her own experiences and share them with her students “has been really amazing, and I think it validates what I do as a professor preparing future teachers” (Maria, interview 1, June 15, 2018).

Furthermore, because of her own experience as an international student and international faculty, Maria believed that she was able to better understand and support the international faculty in her department:

[Having been] an international student coming to the US ... helped me become a better chair and a more supporting chair for the transnational scholars that I have in my faculty because I know all it takes to be able to stay in the US for example. (Maria, interview 1, June 15, 2018)

## **Gypsy**

Gypsy, like Alia, Kayoko, and Maria, believed that his transnational experiences shaped the way he perceived the world which in turn impacted his scholarship practices:

I guess it's the way that we [transnationals] see and perceive the world ... because I think for people who are born here in the US and have no [transnational] affiliations ... they would see the world differently ... Understanding of international students would be one of them, attitude in working with international students or foreign-born nationals, [and] perceptions of other countries or connecting research in other countries. (Gypsy, interview 2, October 18, 2018)

Gypsy's experience studying and teaching in two different countries and his ongoing transnational ties were a source of strength in his work as a teacher-scholar. At his institution, he was invited to speak with international students at orientation events every semester. In his teaching, he used his own international experiences and his awareness of global events to connect with his international students. He elaborated: "I feel like there are things that I can talk to [my international students] and make connections and generate conversation with students easier" (Interview 2, October 18, 2018). He also shared with his students his experiences of teaching in Thailand and discussed his transnational research:

I would share some sort of resource or anecdotal remarks that I heard from data that I collected or my own experiences when I go back to Thailand. I see changes in the way they teach, the way things are done. (Gypsy, Interview 1, July 25, 2018)

Gypsy believed that when his students hear his transnational experiences, they feel encouraged to share their own experiences, which opens up class discussions about practices in different countries, for example that "there are different ways of teaching and doing things, and some countries of course are more fortunate than others so they can do things differently because they have more resources" (Gypsy, Interview 1, July 25, 2018).

Gypsy reported that his students appreciated the experience he brought to the classroom as a foreign-born faculty of color in the US:

I think students value my presence in classrooms. I heard this so many times ... students coming to me and talk to me about I am here as a scholar and as an instructor and also as a role model for them to be able to work in the US or being a faculty of color in American institutions. (Gypsy, interview 2, October 18, 2018)

Gypsy's transnational experiences also had familiarized him with different education systems, a knowledge that his institution recognized him for: "You get recognized in the field that you have knowledge of not only teaching in the US but also I have knowledge of teacher education or teaching English as a second language in Thailand as well" (Gypsy, interview 2, October 18, 2018).

Drawing from his own experiences as an international student, the majority of Gypsy's research scholarship was about international students. Having an interest in international contexts, Gypsy was also engaged in transnational research collaborations which "open up opportunities" (Gypsy, interview 1, July 25, 2018), helping him grow as a scholar: "[My transnational collaborations are] expanding my knowledge I think because [as] I collaborate with people in different places, I get to learn things that I haven't anticipated or haven't really thought of" (Gypsy, interview 1, July 25, 2018). For example, from the data collected from Thai teachers, he learned new things about how Thai teachers approached teaching: "It's very interesting how [Thai teachers] handle the situation" (Gypsy, interview 1, July 25, 2018). Also, collaborating with transnational researchers helped Gypsy better understand the data: "I learn something new about cultural information that I did not really have" (Gypsy, interview 1, July 25, 2018). Gypsy described his transnational ties as "exciting" (Gypsy, interview 1, July 25,

2018) because they brought him new possibilities both professionally and personally: “Not just only work life, but also I get to go to places that I haven’t been to, and meeting or making new connections when I’m at conferences and it opens up opportunities” (Interview 1, July 25, 2018).

Like Kayoko and Maria, Gypsy believed that he was contributing to the diversification of his institution. As he stated, he made his campus “look more diverse” (Gypsy, interview 1, July 25, 2018), and he often volunteered to serve on committees that required at least one faculty of color.

### **Ismail**

To Ismail, his transnational engagements were integral to his identity as a TESOL teacher-scholar: “I cannot imagine myself not maintaining my ties internationally ... in our field you cannot do this, right? I mean ... you cannot stop being internationally active ... I would have kept my connections with Turkey at all expenses” (Interview 1, June 18, 2018). Ismail’s transnational and multilingual identities shaped his scholarships. In his teaching, Ismail noted that he tapped into his own lived experiences as topics of discussion: “I bring my transnational experiences/stories into my classes and discuss them with my students” (Ismail, IRQ, submitted June 16, 2018). He added that he encouraged his students to look beyond local contexts and to learn about how English is used internationally: “I want my students to know things in different contexts because otherwise we’re keeping ourselves in one context and one country, and bugged in those problems here we forget what’s going on in the other countries” (Ismail, interview 1, June 18, 2018).

Ismail’s transnationality was also reflected in his research and service engagements. His research centered around the interplay of global and local in particular contexts, and the majority of his research collaborators were transnationals in various local and international contexts.

Similarly, Ismail's service to TESOL as a field was "mostly the embodiment of these transnational ties" (Ismail, IRQ, submitted June 16, 2018).

Ismail believed he was "more interculturally competent than those who aren't transnational" (IRQ, submitted June 16, 2018) because he has learned how to interact with people from other cultures: I believe crossing the border and moving to another country and ... having gone through all those phrases of adjustments and accommodation mentally and culturally, that made me more competent to interact with people from other cultures. (Interview 2, September 24, 2018)

Additionally, Ismail used his linguistic experiences as a teaching resource. He shared with his students his language learning experiences and his challenges such as his misunderstandings and people's misunderstandings of him: "I can see my Turkish syntax in my English sentences ... I can see meaning making in two different languages ... I see my English in Turkish, how these two languages are enmeshed in my language experience" (Interview 1, June 18, 2018). Due to his own experiences as a language learner and an international student, Ismail found it meaningful to work with international students. He also believed that his transnational and multilingual experiences were an asset in teaching his students because his experiences offered his students new perspectives: "I'm bringing something new to the table that I'm from another country. I have a different culture and linguistic background, and the students I'm sure they find something interesting in my story and my experience" (Ismail, interview 2, September 24, 2018).

### **The Impact of Scholarships on Transnationality**

The participants' status as US-based teacher-scholars presented them with opportunities for transnational teaching, research, and scholarship. Ismail claimed, "People [overseas] tend to

position you as privileged because I have access to resources here in the US, which may or may not be true in all the cases” (IRQ, submitted June 16, 2018). Although Ismail was not yet able to travel overseas because of his pending green card status, his scholarship in the US fostered opportunities for him to engage in transnational research with collaborators in other countries.

Kayoko also noted that her role as a US-based teacher-scholar influences her scholarly activities in international contexts. She believed that teachers and scholars overseas want to learn from the expertise she has gained through her work in the US. For her, being a professor at an American university “carries certain prestige in some other countries” (Kayoko, IRQ, submitted June 3, 2018), and thus she believed that she would not have received some of the invitations she had received if she were working in another country. Likewise, Gypsy’s status as a teacher-scholar in the US impacted his transnational interactions: “I think people [overseas] give me credibility in the area of my work” (Gypsy, IRQ, submitted July 19, 2018).

Similarly, Maria believed that being a teacher-scholar in the US gave credibility to her work and provided her with many transnational opportunities. She reported that she was often perceived as more of an expert than perhaps her colleagues in other countries. She attributed the scholarship opportunities she had had outside of the US to the opportunities that she had had and continued to have as a teacher-scholar in the US. For example, her leadership role in the professional association in the US provided her with many opportunities to travel outside the US and to work with teachers in different countries.

Likewise, Alia’s status as a US-based teacher-scholar impacted her transnational interactions. Alia described that others positioned her differently in different countries: “Some countries give me more respect and others feel that the US are crazy and do not respect me” (Alia, IRQ, submitted May 30, 2018). For instance, while visiting South America, she found that

she was positioned by South American teachers as a teacher-scholar immigrant who had achieved the American Dream. She also believed that she was respected and valued as a teacher-scholar in the Middle East and Africa as evident by the recent invitations she had received to work in those regions. In contrast, she explained that in some parts of Europe, US-based scholars were not regarded as very scholarly.

### **Discussion**

All the participants in this study maintained that their transnational lived experiences influenced how they viewed the world and consequently how they approached their scholarship practices. More specifically, the participants' transnationality was a valuable asset in their teaching, research, and service scholarships. Just like Menard-Warwick's (2008) participants used their transnational lived experiences and cultural knowledge to supplement textbooks in their classrooms, the participants in this study drew from their own knowledge of different education systems, cultures, and worldviews as well as their language learning experiences and experience living in a foreign country to teach and engage their students. In their research scholarships, their transnational ties presented opportunities for them to engage in international collaborations which in turn led to professional growth. Their service scholarships were also impacted by their transnationality, as they gravitated toward engagements that had international outreach and impact. In addition, the participants' ethnic, linguistic, or racial identities as foreign-born transnational teacher-scholars contributed to the diversification of their campus.

As the data in this study shows, teachers-scholars' ability to access and utilize resources in more than one language, culture, and worldview is a form of communicative competence and as such an asset. Canagarajah (2013) explained that communicative competence is "not restricted to predefined meanings of individual languages, but the ability to merge different language

resources in situated interactions for new meaning construction” (pp. 1-2). Ismail demonstrated this communicative competence in his meshing of linguistic resources from two languages to demonstrate the complexity of language learning for his students (Canagarajah, 2013). For Alia, linguistic devices in two different languages provided her with different levels of thinking and problem solving (Lucy 1996, 1997; Pavlenko, 2011). As the narratives show, teacher-scholars’ *language life* or “the language-learning and language-using experiences that inform their identities and positioning” (Ellis, 2016, p. 599), along with their transnational journey plays an integral role in shaping their scholarship approaches, positionings, and identities.

In addition, the data shows that the participants’ transnational and cross-cultural experiences bring a lot of validation and strength to what they do as TESOL teacher-scholars. This supports Alberts’s (2008) and Collins’s (2008) findings which showed that students view foreign-born professors’ viewpoints and experiences as valuable assets. In Alberts’s (2008) study, the students believed that the information provided by their foreign-born professors about their home countries was “more credible or more real” than what their textbooks or their US-born professors provided (p. 198). Similarly, Collins (2008) reported that student respondents in her survey felt that having a foreign-born professor was beneficial for their learning experiences because it offered them “new and different alternative perspectives or challenging stereotypes about other people and places” (p. 184). Likewise, in my study, four out of five participants (Kayoko, Maria, Gypsy, and Ismail) stated that their students appreciate their transnational and language learning experiences.

Furthermore, the findings in this study illustrate that the relationship between transnationalism and scholarship practices is bi-directional and reciprocal: not only do teacher-scholars’ transnationality influence their scholarship practices, but their scholarship practices

also shape their cross-border engagements. As teachers-scholars, all the participants have been presented opportunities to engage in transnational teaching, research, or service activities. All but Ismail (because of his visa restrictions) have been engaged in transnational teaching by giving invited talks or lectures abroad. Additionally, their research areas have engaged all the five participants in international collaborations while their service activities such as their involvement in international professional associations or their work as journal editors have fostered, maintained, and expanded their transnational connections. In other words, the data shows that the participants enjoyed varying levels of symbolic capital in their transnational social fields due to their status as a US-based teacher-scholar (Bourdieu, 1986). This symbolic capital provided them with opportunities for transnational scholarships such as international guest lectures and research collaborations with researchers overseas.

This study used a transnational lens and the positioning theory to examine how foreign-born transnational teacher-scholars construct their identities and perceive their own teaching, research, and service scholarship approaches. While describing their teaching scholarships, the participants explicated their pedagogical practices and the philosophical underpinnings that their teaching practices were based on. However, there is a myriad of studies that have used Vygotsky's *sociocultural theory* (Rieber, 1978) to study teaching and learning as a social and cultural practice. Accordingly, the student-centered approaches that characterized the participants' teaching scholarship can be examined through the lens of sociocultural theory and the concept of *Zone of Proximal Development*. The sociocultural theory has been widely used as a lens to explain the dialogic and social process of learning, such as in L2 education (e.g., Lantolf, 2006; Lantolf & Beckett, 2009), adult learning (e.g., Bonk & Kim, 1998), and cognitive

linguistics (e.g., Masuda, Arnett, & Labarca, 2015). Using this lens could add further depth to the study of transnational teacher-scholars' teaching scholarships.

This chapter focused on the intersection of transnationality and scholarship practices, responding to the third research question: In what ways do transnationality and scholarship practices intersect? In the next chapter, Chapter Ten, I focus on several assertions that emerge from the field text to address the final research question: What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives? I also discuss several practical implication and offer some recommendations for future research.

## CHAPTER TEN

### DISCUSSION, IMPLICATIONS, AND CONCLUSION

Chapters Four through Eight addressed the first two research questions through narratives and analysis of narrative positionings, and Chapter Nine responded to the third research question. This chapter aims to address the final research question: What insights about the intersections of transnationality, identity, and scholarship practices emerge from the narratives? I begin the chapter by revisiting the three purposes of this dissertation. Then, I discuss several assertions that stem from the five narratives, followed by discussing implications for higher-education institutions and teacher-education programs. After presenting recommendations for future research, I conclude this chapter with some final reflections.

#### **Revisiting the Purposes of the Study**

In Chapter One, I outlined three research purposes for this study. The first purpose was to explore the lived experiences and positioning of five transnational teacher-scholars in their social fields. By using a social-constructionist lens and positioning theory as the theoretical framework and by employing data collection methods that elicited the participants' perceptions and recollection of their lived experiences, I was able to investigate their transnational journeys; their teaching, research, and service approaches; and how they position themselves and others in their narratives. Through the use of positioning theory, I was able to examine the participants' acts of positioning and the identities they constructed for themselves and for others in their social fields, for instance their co-workers and their students. These findings were presented in Chapters Four through Eight. Qualitative thematic analysis, which is presented later in this chapter, enabled me to analyze and better understand the lived experiences and perceptions of the participants and their diverse, complex identities.

The second purpose of this study was to understand if and how the participants' transnational experiences may intersect with their teaching, research, and service practices. While I analyzed the participants' description of their transnational experiences and how they use their transnational experiences in their scholarship approaches, it became clear to me that not only did the participants' transnational past and present shape their scholarship approaches, but also their scholarships influenced their transnational journeys. This intersection, bi-directionality, and reciprocity between transnationality and practices were elucidated in Chapter Nine.

The third purpose of this study was to engage the participants in identity work through a journey of reflection and discovery (Clark, 2009). Atkinson (2002) posited, "Through sharing our stories, we obtain greater self-knowledge, stronger self-image, and enhanced self-esteem" (p. 127). This study prompted the participants to share their stories and scholarship approaches, and by doing so they inevitably reflected on their identities as transnationals and teacher-scholars. As shown in the Impact of Self-Reflection section presented in each narrative chapter, most participants stated that they had not engaged in this type of reflection prior to this study and that this journey of self-reflection had a transformative impact on their sense of self and potentially their practice as transnational teacher-scholars. Through self-reflection, all the participants began to theorize their identities through a transnational lens, and some began, for the first time, to see their transnationality as a strength. Alia claimed that, after participating in the study, she saw her transnational identity as a skill she would like to build on and use to build bridges. The self-reflection has been transformative to Alia as it has given her greater self-esteem and stronger self-image. For Kayoko and Maria, this study was a reflective practice that helped them understand how their transnational past and present influenced their identities and practices. They both claimed that the word *transnational* was a new identity option for them and

potentially for their students. Kayoko began to theorize her hybrid identity from a transnational perspective, which she planned to further examine and potentially use as a teaching tool.

Although Gypsy stated that he had always been a reflective teacher-scholar, this study further engaged him in reflection about the impact of citizenship on his sense of belonging and how he, as a foreign-born transnational teacher-scholar, was positioned by others. Ismail claimed that the self-reflection journey provided a space for him to contemplate on his transnational, translingual, and minoritized identities, what constitutes borders, and how he may cross them. By prompting the participants to engage in reflection on the parts of their identities or the identity options they had not explored before, this study provided them an avenue to explore, theorize, and better understand their lived experiences, practices, and positionings as transnational teacher-scholars.

### **Thematic Discussions: Insights From the Narratives**

This section consists of the several assertions that I have gleaned from the narratives of the five participants. Developing these assertions has been a recursive and evolving process. While I was reading and re-reading the field text (collected through the IRQ, interviews, narratives of personal artifacts, and my researcher journal), I coded each chunk of data with the emerging theme that stood out to me in each participant's narrative (See Appendix L). After constructing all the narratives, member-checking, and finalizing the codes, I read the narratives and the field text again and identified five assertions that cut across the five participants' lived experiences and practices. To show the diversity among the participants, I present some of these assertions as a continuum on which each participant is positioned at various point. In what follows, I present each assertion and connect the findings to relevant discussions in the field.

## Transnationality as an Asset and as a Form of Capital

As demonstrated in Chapter Nine which discusses the intersection of transnationality and scholarships practices, the five transnational teacher-scholars in this study use their transnational experiences as valuable resources and assets, or a form of capital, in their social interactions and professional practices. For instance, the participants used their multilingual competency as a resource in their teaching and research. The competency in more than one language gave the participants what Motha, Jain, and Tecle (2012) called *translinguistic identity*, allowing them “to draw on a broader range of concepts and interpretive frames than are available to monolingual teachers” (Motha et al., 2012, p. 15). The participants’ knowledge of different worldviews, cultures, and education systems also gave them new understandings and processes that they could use as assets in their scholarship practices.

The data in this study shows that transnational teacher-scholars transform, re-produce, and enact the knowledge they have gained through their cross-border experiences in their transnational fields (Erel, 2010). This reproduction and application of knowledge in a transnational social field is what Kim (2010) called *transnational identity capital*, or the “de-contextualised cultural capital which can be quickly and shiftingly re-contextualised in a series of different settings” (p. 589). In the context of foreign-born transnational teacher-scholars and their scholarships, this form of capital manifests itself in the form of what Skachkova (2007) called *border-crossing pedagogy* or pedagogy that “synthesizes traditional and new patterns of instruction and searches for innovative alternatives in the classroom” (p. 729). All five transnational teacher-scholars in this study used the knowledge and skills they had accumulated

through their transnational experiences as resources in their social interactions and scholarship practices.

### **Continuum of Belonging, Mobility, and Functional Identity**

In his introduction to the concept of supermodernity, Augé (1995) characterized places of transience such as airports, hotels, and supermarkets as spaces that cannot be defined as relational or historical. He characterized these places as *non-places* that are not tied to a national or historical context (Augé, 1995). Hanauer (2008) expanded this notion of non-place to migrants who, due to their legal documentation and economic viability, are able to move freely across countries in pursuit of professional opportunities. According to Hanauer (2008), for these transient migrants “the legal systems of national and supra-national entities become a ‘supermarket’ of options that can be manipulated to serve one’s own purposes” (p. 210). This fluidity was closely examined in Ong’s (1999) study in which thousands of transnational Chinese entrepreneurs used their dual citizenships to pursue economic opportunities.

The narratives of the transnational teacher-scholars in my study provide further empirical support for a continuum of non-place identity, belongingness, and spatial fluidity. The participants in this study were simultaneously positioned at different points on this continuum. On one end of the continuum is Alia who, despite having lived in the US for 29 years, always felt a degree of separation from others, did not believe that she belonged to her local community, and would not miss it if she left. To a lesser degree, Maria expressed attachment to the places she had lived, but she also signaled (non)belongingness by self-positioning as a highly mobile transnational who belonged to neither here nor there. Describing her feeling of being between worlds, Maria positioned herself in a state of in-betweenness or what Bhabha (1994) called the *Third Space*. Maria stated that she would never be able to feel a sense of belonging to a place,

and she expressed a strong desire to relocate to a new place that would offer her professional growth. Again to a lesser degree, Ismail and Gypsy expressed a lack of belonging to both the US and their home countries, positioning themselves as individuals with spatial fluidity. Gypsy only travelled back to Thailand to visit his family, and if his family were not in Thailand, he would not go back. Similar to Alia and Maria, both Ismail and Gypsy expressed a willingness to relocate to a different US state or another country for the right career opportunity, but they both intended to stay at their current locations for the time being. On the other end of the continuum is Kayoko who was strongly rooted in the US, felt a sense of belonging in her community, and had no desire to relocate to other countries.

Maria, Alia, Ismail, and Gypsy all exhibited what Hanauer (2008) called *non-place migrant identity* which “questions the assumed link between the legal and the personal-societal aspects of migration and positions the option of cognitive, pragmatic citizenship without deep identification” (p. 199). Building on the works of Augé’s (1995) concept of supermodernity and non-place spaces, Ong’s (1999) notion of flexible citizenship, and Appadurai’s (1991) concept of translocal identity, Hanauer (2008) proposed:

The potential for a non-place identity involves moving beyond identification with either source or host identification and focusing on personal interests and functions. This function may be shallow and shifting. While many migrants who function within a nationally situated identity will not be able to access this option of identity, for the qualified, travelled professional, non-place migrant identity is a philosophical perspective that reduces the significant of place (and nation) by centralizing the individual as the nexus of meaning construction. New, non-place citizens respect the law, but consider

personal identity, attachment and placement as private matters divorced from significance of place as a primary identity marker. (p. 216)

As the narratives of Maria, Alia, Gypsy, and Ismail illustrate, these four participants expressed a sense of non-attachment to both their home countries and the US while claiming a *non-place identity* that allowed them to move around the world in pursuit of professional growth.

In addition to the non-place identity, the narratives of the transnational teacher-scholars in this study highlight their *functional identity* which allowed them to successfully live and work in any place that provided them with professional and personal opportunities. In other words, having a non-place identity and being a successful professional are not mutually exclusive. This is echoed in Craith's (2012) study in which transnational authors articulated an "in-between experience" (p. 9) and described themselves as lost between two or more cultures and languages, not quite belonging to either one. Nevertheless, they successfully navigated their careers and used their feeling of in-betweenness as a catalyst for their writing. Craith (2012) argued, "Ultimately, all the writers continue to wrestle with this experience of being insiders and outsiders – not fully one identity or another. But perhaps they also recognize it as a gift that has sparked their creativity" (p. 148).

As shown in the narratives, transnational teacher-scholars' state of in-betweenness and their non-place identity may be concurrent with a sense of disconnectedness and loneliness; however, most of the participants in this study used their non-belongingness and spatial fluidity as catalysts for their cross-border endeavors, and all of them used their transnationality as an asset and as a form of capital in their scholarships. As established teachers-scholars and US citizens, Maria and Alia knew that their professional qualifications allowed them to relocate to other places, and they were contemplating relocation. Ismail and Gypsy, not yet having acquired

US citizenship, faced more challenges in relocation; however, their non-place identities were evident in their narratives. The participants' non-place, functional identities allowed them to create liminal spaces (Bhabha, 2004) between countries, languages, and cultures to work as mobile academics. In other words, despite being transient and feeling in-between places, Maria, Alia, Gypsy, and Ismail were able to pursue personal and professional goals and to 'function' across different geographical spaces.

I also personally identify with Maria, Alia, Gypsy, and Ismail's narratives of belonging, non-place, and functional identity. Since leaving Iran in mid 1990s, I have lived in several countries in North America and Asia, but I have never felt that I completely belonged to any place. However, this feeling of non-belonging has been empowering. As Hanauer (2008) explained:

The acceptance that you can be from nowhere can under certain circumstances and for specific migrants be a liberating experience, avoiding the limiting oppression of the need to be placed within a physical or conceptual narrative of inclusion and exclusion. (p. 214)

Thus, a non-place migrant identity is an identity option that allows me, Maria, Alia, Gypsy, and Ismail to foreground our professional identities as mobile academics rather than our national/spatial identities or locally-situated group memberships.

### **The Impact of Tenure on Empowerment**

American Association of University Professors (AAUP) (1940) in the *Statement of Principles on Academic Freedom and Tenure* defined "academic tenure" as the following:

After the expiration of a probationary period, teachers or investigators should have permanent or continuous tenure, and their service should be terminated only for adequate

cause, except in the case of retirement for age, or under extraordinary circumstances because of financial exigencies.

This position has been adapted and has been used as an institutional policy in most higher education institutions in the US (Eron, 2017). Although tenure has been criticized for its role in diminishing the authority structure of an institution (e.g., Kidder, 2015; McPherson & Schapiro, 1999), this dissertation provides empirical support for the role tenure plays in foreign-born transnational faculty's sense of empowerment. Four out of the five participants in this study (i.e., Maria, Alia, Kayoko, and Ismail) stated that tenure positively impacted their sense of empowerment and willingness to use their voice in their institution. Ismail and Maria added that their self-positioning as having or not having a voice in their institution had more to do with their tenure status than their foreign-born, ethnic, racial, or linguistic identities.

The importance of having tenure is evident in the narratives of Maria, Kayoko, and Alia. Maria stated that after tenure, she began to use her voice more although she also noted that she believed her voice was heard prior to tenure. Kayoko explained that she no longer prioritized research over teaching and service, partly due to her status as a tenured faculty. For Alia, her tenure status had given her the ability to step away from service engagements at her institution which she was happy to do so that her junior colleagues had the opportunity to gain experience and recognition. Also, after her contentious relationship with her previous administrator, Alia chose to divert her attention away from service activities at her institution and pursue her service interests outside her institution. In other words, her tenured status empowered her to place less emphasis on her institution's evaluation of her and more emphasis on her personal interests outside her institution.

Perhaps the most prominent discussion of tenure emerged in Ismail's narrative because of his status as the only pre-tenured faculty among the participants. This recurring theme in Ismail's narrative highlights the importance of tenure in his feeling of empowerment. Ismail claimed that becoming tenured would allow him to use his voice and to express his opinions more often, for instance to suggest ways his program could improve. Being pre-tenured, Ismail had a sense of insecurity about his future at his institution and consequently had not made long-term investments such as purchasing a home. He also tried to maintain a high research output to keep himself "marketable" (Gypsy, interview 1, July 25, 2018). Ismail expressed that until he gets tenured, he chooses to approach his interactions with his colleagues diplomatically and cautiously in order to not jeopardize his tenure promotion. He also would not take on service tasks that could take away time from his research scholarship which has a pivotal role in his tenure promotion.

Thus, as the narratives show, tenure plays a critical role in the participants' sense of empowerment in relation to two aspects: a) voicing their opinion to enact change, b) choosing the extent of their service, teaching, and research engagements. The issue of tenure has been investigated in numerous studies. For instance, McNurlen and West (2000) investigated the impact of tenure on research productivity, and Filetti, Wright, and King (2010) and Keng (2018) studied the relationship between tenure and professors' leniency with grades. However, to my knowledge no study has examined the relationship between tenure and foreign-born transnational teacher-scholars' sense of empowerment, which this finding addresses.

### **Continuum of Institutional Support**

Institutional support is a recurrent theme that emerged in the narratives of all the five participants. Because the amount of institutional support the participants experienced varied, it,

too, can be interpreted as a continuum. On this continuum, Kayoko and Gypsy are placed on the strong end, Alia on the weakest end, and Maria and Ismail somewhere in between.

Gypsy, Kayoko, Maria, and Ismail reported that they enjoy a supportive work environment to various degrees. Their first institutions helped these four participants obtain a US green card, and they believed that they were heard and valued at their current institution. For example, Gypsy once proposed a new writing studio to his administrator which his administrator received positively and later invited Gypsy to establish it. While Maria, Kayoko, and Gypsy claimed that the courses they have been assigned have always been aligned with their expertise, Ismail at times felt like a “diversity token” (Ismail, IRQ, submitted June 16, 2018) because on two occasions he was assigned courses on diversity and multiculturalism which did not align with his areas of specialization. Nevertheless, Ismail affirmed that his voice was heard in his department meetings, and when he was reluctant to make changes in his course content, he was encouraged by a colleague to feel empowered and to claim ownership of his courses. Ismail, Gypsy, Maria, and Kayoko also reported that they have never been assigned to committees they did not want.

As women faculty of color, Maria and Kayoko claimed that they had never been treated differently because of their ethnic, racial, linguistic, or foreign-born identities. For instance, they were never assigned courses their colleagues did not want to teach or a heavier teaching load than their white US-born colleagues. As pre-tenured assistant professors, their service expectations were minimal, and their research time was protected. They also received course reduction when they held leadership roles in professional associations. They reported that their research interests, including their transnational research scholarship was counted and valued in their annual reviews. When Kayoko was assigned to a committee she did not enjoy, she did not

attribute it to her foreign-born, ethnic, or linguistic identities. Similarly, Maria reported that her presence in committees was always welcomed and her voice was always heard. In addition, Kayoko recalled that at her first institution, when she felt she needed much support linguistically and academically, she found a great deal of mentorship and compassion among her colleagues. Maria also spoke highly of her administrator who advocated for her at the university level. The findings from Maria and Kayoko's narratives contradict some of the existing literature on marginalization of women and women of color in academia (e.g., Lin et al., 2004; Motha & Varghese, 2016; Skachkova, 2007; Toth, 2007); however, both Maria and Kayoko acknowledged that the level of institutional support they had been receiving was not always provided to all foreign-born faculty, women faculty, and faculty of color in other departments and institutions.

In contrast to Ismail, Gypsy, Maria, and Kayoko, Alia's narrative indicated a hostile work environment where she did not feel welcomed, supported, or valued by her administrators. Despite being an administrator in her department, Alia believed that her institution denied her opportunities to obtain higher-level leadership positions beyond her department. Also, her transnational engagements such as invited talks overseas were not valued in her annual evaluations. Her previous administrator tried to demote her, and she felt isolated and othered in department meetings and outings. Despite these strained relationships with her administrators, Alia spoke highly of her colleagues across campus such as the faculty members she had worked with on committees.

The narratives also show that the support between the institution and the participants is often reciprocal, at least in narratives of Kayoko, Maria, and Gypsy. Having obtained tenure and being established in the field, Kayoko, Maria, and Gypsy paid it forward by supporting their junior faculty and by mentoring students. For example, Kayoko accepted the very time-

consuming chair position to prevent it from being forced on a junior faculty, thus protecting the junior faculty's research time. She also extended her support to students who worked with other advisors but sought her advice on issues related to navigating academia as an international student. Similarly, Maria, having been an international student and a foreign-born teacher-scholar herself, identified with the process and the struggles that other international faculty may be experiencing, and she claimed that she did what she could to support them. For example, as department chair, she described that she made sure there is enough funding to support international faculty's green card process, and she volunteered to represent her department in a committee on diversity and inclusion. Likewise, after obtaining tenure Gypsy joined the mentorship program in his institution and was mentoring a new tenure-track faculty. He also used his own experience as an international student to welcome and support international students during and after student orientations.

As theorized in Yosso's (2005) concept of *community cultural wealth* where marginalized groups use their "cultural knowledge, skills, abilities, and contacts" (p. 69) as resources, Kayoko, Maria, and Gypsy used their knowledge and skills to build relationships and to support their students and/or junior colleagues. Cultural knowledge in Maria's, Kayoko's, and Ismail's cases as foreign-born transnational teacher-scholars can be interpreted not only as their bicultural Japanese-American, Brazilian-American, or Thai-American identities, but also their familiarity with the immigration process, adjustment to the US academic culture, and transnational teacher-scholar ways of belonging (Levitt & Glick Schiller, 2004). Davies and Harré (1999) stated that people's positionings in relation to their role allows them a "personal history with its attendant emotions and beliefs *as well as* a knowledge of social structures (including roles) with their attendant rights, obligations, and expectations" (p. 42, emphasis in

original). Positioning themselves as mentors, these transnational teacher-scholars used their personal history and funds of knowledge to support and assist their junior colleagues and students traveling similar paths.

### **Continuum of Privilege and Marginalization**

The findings in this study support Park's (2015, 2018) research that privilege and marginalization coexist as a continuum. All the participants in this dissertation were positioned at different points on this continuum. The participants' different forms of privilege, for instance, their access to education and the English language, academic positions, US residency, and transnational identity capital intersect with what they perceive as disadvantages such as being NNEs and alien others.

The NNE identity emerged strongly in the narratives of Maria, Ismail, and Kayoko as one of the most prominent identity markers that had led to their self-perceived feeling of inadequacy compared to their US-born NE colleagues. Maria experienced an explicit instance of discrimination when she was denied the opportunity to teach a composition course to NE students because the program chair did not think as an NNE Maria was qualified to teach NE students. In my positionality statement in Chapter Three, I described an instance in which I, too, was positioned as unqualified to enroll in a TESOL certificate program because of my NNE status and linguistic identity. Kayoko recounted that in her third-year tenure review, some colleagues criticized her use of Japanese language and Japanese participants in her research, accusing her of "getting an easy way out" (Kayoko, IRQ, submitted June 3, 2018). In her earlier academic years as an assistant professor, Kayoko attributed her linguistic challenges and struggles in writing for academic journals to her NNE identity. This feeling of inadequacy coupled with the influence of the dominant discourse about the English language as an important

symbolic capital (Bourdieu, 1991) led her to impose “passing performance” (Pillar, 2002) upon herself in order to access some of the privileges associated with being a NES in the job market and to avoid being discriminated against based on her linguistic identity (Lippi-Green, 2012).

While as a PhD student and a junior faculty Kayoko perceived her NNES status as a deficiency, she also noticed that her linguistic and academic experiences as an international student were perceived as assets by the institutions that offered her job interviews. In one job interview, for instance, she was positioned as an effective instructor who would be able to work with international students that no one else knew “what to do with” (Kayoko, interview 2, July 16, 2018). In this case, Kayoko’s lived experiences with learning English and navigating the US academic system were privileges that brought her employment opportunities. As I have described in my positionality statement in Chapter Three, I have also experienced similar instances in which I was positioned as an effective language teacher because of my foreign-born transnational identity, regardless of my educational qualifications or teaching experience. Although in these instances Kayoko and I were *privileged* because of our lived experiences, we were also *essentialized* in that our linguistic and foreign-born identities were the most salient identities to the interviewers, overshadowing our qualifications. Kayoko also experienced privilege because of her Japanese ethnicity. For instance, she was treated by an immigration officer in a much kinder way compared to a Spanish-speaking family, and she was often positioned as nice, polite, trustworthy, and hardworking because of being Japanese.

As a white European, Alia had never been minoritized; however, she, too, had experienced both marginalization and privilege. She described being often criticized and felt marginalized by her co-ethnic friends who had assimilated to the American culture and by her US-born colleagues because of her cultural differences in addressing and resolving issues, her

food, her commitment to teaching her children her native language, consuming media in her native language, and continuing to follow the traditions of her home country. Alia felt marginalized in her work's annual retreats where her colleagues would play a game about old TV shows, despite the fact that Alia had told them she did not grow up in the US and therefore did not have the required background knowledge to participate in the game. She also felt excluded from university-wide leadership roles in her institution, and she was told by her previous administrators that she did not belong to the ESL field because she was white and European. Additionally, Alia believed that she had been assigned courses that no one else wanted to teach. At her institution, she was given a heavier teaching load than her African-American colleague. But, while Alia continually experienced instances of bias and marginalization, she was also positioned as superior to other immigrants because of her racial and ethnic minority as a white European. She had been told by some of her American friends that even though they did not like immigrants, she was different because she was from Europe. Similarly at work, she was told that her co-ethnics work harder, are smarter, and are more talented. These stereotypes positioned Alia as more privileged compared to other minorities in the US. In these instances, Alia and Kayoko are assigned privileged positions due to racist macro discourses and hierarchical positioning of minorities that privilege some racial and ethnic minorities over others (Anthias & Yuval-Davis, 1992; Lee, 1999).

For Ismail, feeling of marginalization was most prominent in relation to his status as a doctoral student and a minority in the US. While in Turkey he enjoyed certain privileges such as access to English education and being a member of the majority group, in the US he felt marginalized as a doctoral student when he struggled to adapt to the linguistic, academic, and professional norms. As a foreign-born transnational teacher-scholar, Ismail also struggled to

transfer his Turkish culture to the American context, for instance as it related to friendship. This was echoed by the findings of Park (2015) and Park et al. (2016) that Bourdieu's (1986) forms of capital do not always transfer across different fields and may be devalued. Park (2015) examined the lives of two East Asian teachers of English in the US and the intersection of privilege and marginalization in their lives. Deconstructing dominant discourses such as the essentialized 'model minority' construct that ignores the diversity among Asians and the different forms of marginalization they face, Park's (2015) study revealed that while her participants enjoyed a privileged background that provided them with access to the English language, education, and a graduate degree overseas, their different forms of capital diminished as they moved to other countries. As Park (2015) stated, "The value of the capital is not constant for it changes from one context to another" (p. 11). This is evident in Ismail's narrative, where some of the privileges he had in his home country did not transfer to his US context.

In addition, Ismail reported that others often foregrounded his Turkish identity when interacting with him, which led to what he described as "superficial relationships" (Interview 2, September 24, 2018). As Ismail explained, "color and accent make us so visible; we cannot deny them" (Interview 2, September 24, 2018). This is also demonstrated in Allard and Santoro's (2008) study about how Australian teachers position their migrant students, concluding that "ethnicity is the identity category through which all other differences are mediated" (p. 210). Despite these feelings of marginalization, Ismail recognized that he also enjoyed certain privileges, such as his access to education, a tenure-track position at a good university, his socioeconomic status, and his gender as a male. For instance, his position as an assistant professor provided him with a safe environment from Trumpism. Ismail also acknowledged that

he is not being subject to “systemic racism or systemic inequalities” that some other minorities in the US experience (Ismail, interview 2, September 24, 2018).

Gypsy, too, experienced both privilege and marginalization. Similar to Kayoko, Gypsy acknowledged that as an Asian, he was the beneficiary of certain privileges associated with the social construction of the ‘model minority’ which emerged in the 1960’s and rendered Asian-Americans as successful cases of assimilation because of their “stoic patience, political obedience, and self-improvement” (Lee, 1999, p. 145). Gypsy also felt privileged because of having “a dream job that everybody would want” (Gypsy, interview 1, July 25, 2018). His sense of marginalization, however, stemmed from occasional racial harassments he experienced when he was living in a small town on the East Coast of the US, as well as his lack of US citizenship. As a non-citizen resident of the US, Gypsy believed that he had no voting rights and therefore no political voice. Although he was outspoken about his political beliefs, he believed that it is only through the vote that one can have a voice. Due to his non-citizen status, Gypsy has also been excluded from certain career opportunities such as Fulbright scholarships. Gypsy’s *(dis)citizenship* or the processes that prevented him from “being able to participate fully” (Ramanathan, 2013, p. 1) resulted in his self-perceived marginalized identity and had a critical impact on his sense of self. However, while Gypsy’s lack of US citizenship status excluded him from full political participation and certain scholarship opportunities, his US green card gave him certain privileges which had improved his ability to travel without a visa. In other words, his US residency status had legitimized him as a transnational and had given him much more spatial fluidity. As Gypsy’s and my narrative in my positionality statement in Chapter Three demonstrate, US citizenship/passport and residency status are a form of privilege and empowerment. The above examples illustrate how privilege and marginalization coexist in

relation to racial, ethnic, and linguistic identities, and as Kayoko noted, privilege and marginalization are not mutually exclusive.

An interesting phenomenon related to marginalization in Maria's and Ismail's narratives is their feeling of not being good enough which led to their feeling that they needed to "do more." Ismail expressed his sense of inadequacy as a teacher-educator in relation to his unfamiliarity with the US culture, his lack of ESL teaching experience, and his English language competency. He wondered what made him qualified for this current position and whether his students understood him. Feeling insecure about his qualifications as a teacher-educator, Ismail maintained a high research output in order to compensate for his self-perceived inadequacies. This is consistent with the literature that has found higher research productivity in foreign-born faculty compared to US-born faculty (Mamiseishvili & Rosser, 2010; Webber, 2012). Similarly, having had the experience of being discriminated against as a NNEST, Maria believed that she had to do more than her US-born counterparts to prove that she belonged in the academy and that she was worthy of her green card. She expressed this feeling explicitly when she stated, "I have always felt that way that I really need to be the most productive to show that it's okay for me to be here" (Maria, interview 1, June 15, 2018). Her high level of research productivity and publication output and her leadership roles in a professional association were examples of her effort to do more than her US-born colleagues (Mamiseishvili & Rosser, 2010; Webber, 2012).

Another form of privilege emerging from the participants' narratives is the communicative competence, funds of knowledge, and transnational social capital bestowed on them through their transnational journeys which they tapped into as a resource in their social interactions and scholarship practices, as discussed previously in this section.

## Implications

The findings in this study suggest a number of conceptual and practical implications for teacher education programs and higher-education institutions to attract and retain highly-qualified transnational teacher-scholars. In this section, I present these implications.

### **Transnational Identities as Multifaceted, Intersecting, and Diverse**

Varghese et al. (2016) stated, “One goal for an LTE program that engages with identity work could be to disrupt or at least question the identity categories that teacher candidates come with as well as in what ways such categories are privileged and/or marginalized” (p. 557). This dissertation study attests to the diversity of identities that foreign-born transnational teacher-scholars come with and the different forms of privilege and marginalization they encounter. Being in a state of in-betweenness, the transnational teacher-scholars in this study drew from and utilized traits, perspectives, and practices from different cultures and worldviews, creating a “migration mélange” (Levitt & Jaworsky, 2007, p. 138) that led to new complex *transnational* identities that were complex, dynamic, and multifaceted (Angouri, 2012; Park, 2018; Yazan, 2018). However, some of the foreign-born transnational teacher-scholars in this study reported that others in their social fields often foreground their NNES, foreign-born, and ethnic identities instead of their academic or professional identities, overshadowing their qualifications as highly qualified academics. Alia stated, “When you go to the store somebody says oh where are you from? And I’m like in the middle of my normal activities and they always whip me out” (Interview 1, July 23, 2018). Ismail’s noted, “I felt like a diversity token or as if me being from another country is more important than my research and teaching skills” (IRQ, submitted June 16, 2018). As these statements show, there is a conflict between these transnational teacher-scholars’ self-positionings and the positions they were assigned by others. This resulted in

Maria's and Ismail's self-perceived sense of inadequacy and thus their need to do more than their US-born colleagues.

As shown in this study, transnational identities are not homogenous; they are diverse and vary from one individual to another. This diversity reflects what Vertovec (2007) called *superdiversity*, positing that traditional categorization of people based on categories such as ethnicity, race, class, and gender are no longer sufficient to adequately describe the diversity of this globalized world. This study provides further empirical support that factors such as transnational identities, cross-border engagements, and citizenship statuses are also constructs that must be taken into account in identity studies. The findings of this dissertation are a reminder that the multifacetedness and complexity of identity as a social construct cannot be ignored (Angouri, 2012; Park, 2018; Yazan, 2018).

Thus, it is imperative that educational institutions and teacher-education programs acknowledge the diversity among foreign-born transnational students and faculty and to avoid categorizing them based on one aspect of their identity such as their ethnicity, NNES status, or nationality. By offering relevant trainings and professional development to faculty, staff, and administrators, institutions may raise the academic community's awareness so that they avoid unintentional practices that may essentialize, alienate, and marginalize foreign-born, transnational teacher-scholars. Trainings may consist of issues such as implicit bias and prejudice, effective cross-cultural communication, the importance of a diversity faculty body in preparing students for the globalized world, and how to foster inclusive academic communities.

### **Training and Professional Development to See Transnationality as a Strength**

As shown in this study, essentialization of transnational teacher-scholars and their positionings as NNES or foreign-born had led some of the participants to develop a self-

perceived sense of inadequacy. To help transnational teacher-scholars realize and capitalize on the strengths they bring to their institutions and their students, it is imperative to engage them in self-reflection through which they critically examine their own journeys and identities. Prior studies show that engaging teachers in identity work helps them “exercise professional agency, and thereby maximize their potential for development and growth” (Clarke, 2009, pp. 186-187). Alia, for instance, stated that as a result of her self-reflection in this study, she became more confident to tackle cultural and linguistic challenges at work, and she felt encouraged to take on more cross-border engagements. When transnational teacher-scholars engage in reflection about their own transnational journeys and practices and the spatiotemporal dimensions of their identities, they come to a better understanding of their strengths as transnationals, multilinguals, and multiculturals. As Park et al. (2016) argued, “having teachers construct their life histories ... can lead to unpacking the forms of capital and habitus” (p. 4). Activities that engage transnational teacher-scholars and student-teachers in self-reflection can lead them to view their transnational identities from a resource-rich perspective, which they can then model for their students.

One way to engage transnational faculty and student-teachers in self-reflection is regular, facilitated discussions about their cross-border ways of belonging and how their transnational activities enrich their lives, both personally and professionally. Just like participants in this study engaged in discussions with the researcher about their transnational lives, transnational faculty can be invited to reflect on their own cross-border past and present and how they are using their lived experiences as a resource in their teaching, research, and service. Prompts, such as those utilized in the interviews in this study (see Appendices E, F, and G) can help facilitate such discussions. For instance, discussion prompts may include :

- Describe your current transnational activities/interactions and how often you engage in these activities/interactions?
- How do your transnational activities/interactions make you feel, and how important is it for you to sustain them?
- In your opinion, what are the pros and cons of being a transnational in the US?
- How do your transnational experiences shape you as a person/teacher-scholar/student?
- What would you say you bring to your institution as a transnational teacher-scholar/student?
- How does being a teacher-scholar/student in the US influence your cross-border interactions or activities?

To promote deeper reflections, it is important to keep the questions open-ended and to allow the participants to respond in any way they wish. These discussions encourage them to focus on their transnational lives and how their transnationality may impact and be impacted by their teaching, research, and service scholarships.

Other ways to engage faculty and students in critical self-reflection is through encouraging them to write 1) weekly dialogic journals with their mentor, and 2) their autobiography in relation to their perceptions, lived experiences, and how their transnational journey—including their cross-cultural interactions, linguistic experiences, and academic endeavors—has shaped them into the person and teacher-scholar/student they are today. These dialogic journals and autobiographies can then be discussed as a tool for further reflection and elaboration. This will help transnational faculty and students to look at their past and present experiences through a transnational lens, a lens they will then be able to teach to their own students.

## Creating Inclusive and Supportive Communities

As the data in this study shows, disconnectedness and loneliness can play an important role in foreign-born, transnational teacher-scholars' self-positioning as a member of the community and their sense of belonging in their institution. In their narratives, Gypsy, Ismail, and Alia described feeling a sense of isolation and disconnectedness in their institutions. This parallels similar findings by Collins (2008), Foote et al. (2008), and Skachkova (2007), who reported that loneliness is one of the challenges encountered by foreign-born faculty. While Alia attributed her sense of disconnectedness to the cultural bias and nationalist ideology of her colleagues, Gypsy and Ismail attributed their isolation to the systemic culture of academia which prioritizes research over all other activities.

One way to increase the sense of community for foreign-born faculty is to increase diversity on campus by hiring more foreign-born, transnational, and minority faculty. Kayoko, for instance, recalled that because of lack of diversity at her first institution, foreign-born faculty often "ended up moving to other institutions saying that they didn't feel quite at home, they didn't fit in" (Kayoko, interview 2, July 16, 2018). Similarly, Alia noted, "if you put me in Sydney or Canada ... that has this urban mix of different kinds of people, I would feel very much at home" (Interview 1, July 23, 2018). As these statements illustrate, diversity on campus plays an important role in the foreign-born faculty's sense of belonging, or what Mitchell, Holton, and Lee (2001) called *embeddedness* or the intent to stay at one's current organization, resulting in a higher retention rate of foreign-born, transnational teacher-scholars.

When an institution is located in a rural area, the area surrounding the campus may not offer the cultural and social advantages that larger, more diverse cities can offer, thus affecting the recruitment of diverse faculty such as foreign-born faculty or faculty of color (Cedja, 2010;

Murray, 2007). One way to facilitate recruitment of minority faculty is by involving current minority faculty in the recruitment process. As the data in this study shows, the participants were engaged in research and/or professional development collaborations with other foreign-born transnational teacher-scholars. Thus, the transnational and professional network of the current transnational faculty may be a rich source for identifying future faculty members.

Another way to increase recruitment of diverse faculty is establishing a student-to-faculty pipeline. Starting from undergraduate programs and continuing on to graduate programs, institutions can make a commitment to recruiting, mentoring, and cultivating a diverse student body as potential future faculty. This pipeline will provide the institution highly qualified, diverse candidates for faculty positions once they complete their graduate degrees.

Another type of pipeline can be established through teaching fellowship programs. Murray (2007) has several suggestions in the context of rural community colleges which may be useful for other kinds of institutions in less diverse areas. For instance, he suggests creating a teaching fellowship program where new graduates or graduate students completing their dissertations are offered teaching fellowships consisting of a temporary faculty position, mentorship, and the opportunity to gain experience. This teaching fellowship program could then lead to permanent positions for the teaching fellows.

A third way to create a pipeline is by keeping track of student alumni. Former students may welcome the opportunity to return to and teach in their former community (Murray, 2007), and returnee students are more likely to be familiar with and have realistic expectations about the cultural and social norms of the institution and the surrounding area. As Murray (2007) argues, “individuals whose expectations are met tend to have higher job satisfaction, and those with higher job satisfaction are ... more committed to the organization, and have longer tenures” (p.

60). Therefore, recruiting alumni who are familiar with and comfortable living in a rural, less diverse community may be an effective way to increase faculty retention.

In addition to these recruitment efforts, several actionable plans may be implemented to increase the *retention* of diverse teacher-scholars by increasing their connectedness to their community both on and off campus. First, it is important to provide specifics about the geography, demographics, and cultural attributes of the area surrounding the campus. Including this information in job advertisements and discussing it with job candidates during interviews can manage potential candidates' expectations and increase their retention. As Leist (2007) claims, "the lack of specificity can prevent a good fit" (p. 35).

Furthermore, providing regular opportunities for informal one-on-one talks with minority faculty, as Ismail suggested, can allow administrators to connect with minority faculty on a personal level, to inquire about their well-being, and to learn about the ways the faculty can be better supported. Alternatively, regular focus groups may be used to elicit minority faculty's perceptions about issues that are important to them.

Alia's narrative suggests that in social gatherings such as faculty retreats, it is important to choose activities that are inclusive and sensitive to the cultural background of the foreign-born faculty as to not to exclude them. This highlights the importance of faculty training and professional development on diversity and equity issues such as implicit bias and prejudice, effective cross-cultural communication, and how to foster inclusive academic communities, as discussed in the previous implication.

Additionally, Gypsy spoke about the effectiveness of mentorship program at his institution where junior faculty members are paired with more experienced faculty members who can provide insights and support in different aspects of academic life. Many scholars have

demonstrated the effectiveness of mentoring programs in faculty development (e.g., Bland, Taylor, Shollen, Weber-Main, & Mulcahy, 2009; Espino & Zambrana, 2018; Fountain & Newcomer, 2016; Mathews, 2003; Philipsen, 2008; Zambrana et al., 2015). This dissertation study shows that mentorship program can also be an effective way in professional and personal development of novice foreign-born transnational teacher-scholars. I have experienced the usefulness of institutional mentorship myself. As a new tenure-track faculty at my current institution, I have been paired with a tenured faculty member from outside my department based on our shared interests. We meet once or more every month for leisurely or professional activities. I have received valuable support from my mentor in different areas, from the tenure process at our institution to places to visit around town. It has been an enjoyable and rewarding experience and has facilitated my integration into the campus and my new city.

Other actionable recommendations for institutions in rural and less diverse areas to increase the embeddedness and retention of minority faculty may include:

- Establish a task force to develop a clear mission statement and an action plan to address issues of diversity and equity both on and off campus.
- Decrease minority faculty's sense of isolation by providing opportunities for them to build relationships.
  - Create regular venues and Table Talks for minority faculty to meet and socialize.
  - Arrange social networking events for faculty and staff from different departments.
  - Offer incentives to faculty and administrators to attend these social events.
- Create a multicultural center to promote and celebrate diversity on and off campus; invite guests and speakers from diverse backgrounds.

- Help newly-hired minority faculty settle into their new home by offering financial programs such as housing incentives and partnerships with realtors.
- Support the work-life balance of faculty.
  - Provide affordable child-care services, child-friendly resources, and activities for the family.
  - Promote and encourage self-care.
  - Offer flexible work hours.
  - Provide mental health services on campus.
  - Assess institutional policies that impact work-life balance of faculty such as leave policies and professional development options.
- Allow spousal hire.
- Implement regular community outreach.
  - Offer university-community mixers to celebrate diversity and to foster cross-cultural connections on and off campus.
  - Develop partnership with community service-providers to promote services and products that may be of interest to minority faculty.
  - Offer recognition and reward (such as space-use) to community organizations that promote diversity and cross-cultural activities.
- Conduct on-going assessments of faculty satisfaction to identify needs and concerns.
- Utilize exit interviews and/or surveys eliciting departing minority faculty's input on ways to increase faculty's embeddedness.
- Regularly evaluate the institution's success of the efforts in the action plan.

Some of these actionable items have been proposed and/or implemented by institutions across the US in an effort to address campus climate and equity issues. For instance, my doctoral institution, Indiana University of Pennsylvania (IUP), which is located in a rural area of Pennsylvania with a population of less than 90,000, reported that IUP's faculty of color expressed great appreciation for “‘networking events’ where minority faculty could gather, socialize and share their experiences in an informal but institutionally-supported event” (Hildebrandt & Swauger, 2016, p. 31). Thus, institutional support for foreign-born transnational faculty must go beyond assistance with immigration process (Foote, 2013) and provide assistance in creating a welcoming community, sense of belongingness, and fulfilling relationships.

One particular phenomenon that emerged in the narratives is the rise of nationalism in the US, as a result of which some of the participants (i.e., Maria and Alia) were considering leaving the US for a more immigrant-friendly country. The intersection of academia and nationalism—as well as Trumpism and the current sociopolitical climate—is an important issue with significant implications for higher education institutions. Issues institutions must consider for close examination include how nationalism and Trumpism may affect the identities, perceptions, and experiences of their foreign-born transnational faculty, how scholarship opportunities available to their foreign-born transnational teacher-scholar may be affected, how their foreign-born faculty's relations with their students, colleagues, and other members of their community may be impacted, and what type of support may be provided to their foreign-born faculty to increase their sense of safety, belonging, and embeddedness both inside and outside the campus.

## **Internationalization by Hiring Foreign-Born and Transnational Faculty**

According to a 2017 survey conducted by Matross and Brajkovic (2017), the level of internationalization in US colleges and universities increased from 64% in 2012 to 71% in 2016. This increase illustrates that internationalization of campuses continues to be a top priority for many higher education institutions. For colleges and universities to compete in the increasingly competitive global market, internationalization of higher education is “an institutional imperative, not just a desirable possibility” (Hudzik, 2011, p. 7).

Institutions often view internationalization in form of faculty and student mobility, foreign-language studies, international research collaborations, and international development (Hudzik, 2011). As shown in this dissertation and in the literature, foreign-born transnational faculty tend to engage in international research projects, thus increasing their institution’s international research collaborations (e.g., Finkelstein et al., 2009; Skachkova 2007; Theobald, 2013). According to Matross and Brajkovic’s (2017) survey, in the 2012-2015 academic years, developing study-abroad programs for US students and recruiting international students were the highest-priority internationalization initiatives, while no high-priority initiatives were reported for diversifying the faculty. If comprehensive internationalization is defined as “commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research, and service missions of higher education” (Hudzik, 2011, p. 6), it is clear that diversifying the faculty body is an effective way to internationalize institutions.

According to the same survey, institutions’ main reason for internationalization is to improve student preparedness for a global era. To achieve this goal, institutions can increase the number of their foreign-born and transnational teacher-scholars who, as shown in this dissertation, can bring with them widely diverse epistemologies, worldviews, and scholarship

practices. Toukan, Gaztambide-Fernandez, and Anwaruddin (2017) asserted, “Transnational practices are not undertaken only by those who move from one place to another. The activities and identities of people who do not move are influenced by those who move” (p. 2). Similarly, according to the Center for Internationalization and Global Engagement (2012), “an internationalized curriculum and co-curriculum ensure that all students, including those who do not have the opportunity to study abroad, are exposed to international perspectives and can build global competence” (p. 11). This can be achieved by increasing the number of transnational teacher-scholars who bring different worldviews and identities into their classrooms. As I discussed in the previous chapter, transnational teacher-scholars use their transnational lived experiences and identities, such as their educational experiences and linguistic resources, in their teaching, research, and service practices. This provides their students with the opportunity to experience different value systems, to see the world from a different perspective (Alberts, 2008; Gahungu, 2011; Mamiseishvili, 2013; Skachkova, 2007), and to engage in critical reflection of their own perspectives and practices. Foreign-born transnational teacher-scholars can be the catalyst institutions need for internationalizing the curricula and for cultivating a cross-border flow of ideas and practices.

### **Directions for Future Research**

As an exploratory study, this dissertation broadly explored the lives and scholarship practices of five foreign-born transnational teacher-scholars. Future studies can focus on a more particular aspect of the lived experiences, perceptions, or practices of foreign-born transnational teacher-scholars. One particularly important topic is the impact of the current charged sociopolitical climate on foreign-born transnational teacher-scholars’ perceptions and identities and the implications for recruitment and retention practices in higher education in the US. As

institutions continue to face challenges in recruiting and retaining diverse faculty, it becomes imperative to further examine how the rise of nationalism may complicate recruitment and retention efforts, and what institutions can do to address these challenges.

In addition, this study revealed some other critical issues in the lives of the participants, for example in relation to race, ethnicity, gender, and citizenship status. For instance, while Ismail was describing his feeling of being marginalized as a doctoral student, he also acknowledged the different types of privilege he enjoyed, such as his socioeconomic status, male gender, his academic position, and his access to education. However, because I framed this study in a social constructionist paradigm and positioning theory, I did not delve further into these issues from a critical perspective. In a future study, I plan to use a critical theory lens such as intersectional feminism to look at the data from a different angle and to critically examine the challenges and complexities in the lives and practices of the participants.

Another area that needs closer and longitudinal examination is the process of identity formation as foreign-born transnational teacher-scholars go through their doctoral programs and begin their academic careers as junior faculty. As the narratives in this study show, the novice teacher-scholars (Ismail and Gypsy) and the established teacher-scholars in this study (Alia, Kayoko, and Maria) highlighted different aspects of their complex identities. While the novice teachers made frequent references to their doctoral program, advisors, and graduate school peers, the more experienced participants discussed their positions as mentors. While each of these areas can be examined further individually, a longitudinal study can document the *process* of identity development and transformation in foreign-born transnational teacher-scholars as they go through different stages in their careers.

Additionally, this study focused on foreign-born transnational teacher-scholars who are currently residing in the US. In future studies, the participant selection criteria can be expanded to transnational teacher-scholars who are living and working overseas as well as second generation immigrants in the US. Future studies may also select participants who are in leadership roles above their departments, for instance deans and associate deans who have teaching and research responsibilities in addition to their administrative role. Such studies could shed light on the challenges and opportunities transnational teacher-scholars may face in institution-level leadership positions.

Furthermore, because transnational migration is a process rather than an event (Levitt & Glick Schiller, 2004) a longitudinal study would shed light on the social field of transnational teacher-scholars, how it may change over time (Voigt-Graf, 2004), and what factors may impact transnationals' way of belonging. Levitt and Glick Schiller (2004) explained:

Transnational practices ebb and flow in response to particular incidents or crises. A one-time snapshot misses the many ways in which migrants periodically engage with their home countries ... Studying migrant practices longitudinally reveals that in moments of crisis or opportunity, even those who have never identified or participated transnationally, but who are embedded in transnational social fields, may become mobilized into action. (pp. 1012-1013)

Another methodological recommendation is to conduct multi-sited fieldwork which can shed light on research participants' "transnational connectivities" (Faist, 2009, p. 45) defined as the different transnational practices across different spaces. In addition, this dissertation used interview, questionnaires, and personal artifacts as data sources, therefore the data was limited to what the participants chose to share with me. Future studies can use another ethnographic

method such as classroom observations and/or discourse analysis of the participants' conversations in their social interactions such as at their workplace. Conversation analysis would especially be helpful to examine the use of linguistic devices transnational teacher-scholars use to negotiate their intersecting identities and positionings.

I am especially interested in pursuing further research on the intersection of citizenship and transnational identities. Specifically, I am interested in examining how foreign-born transnational teacher-scholars may employ rhetorical citizenship to enact their citizenship in response to political unrest and how dual or multiple citizenships may impact transnational teacher-scholars' embeddedness in their workplace.

Finally, the findings in this dissertation indicated that how one positions oneself is impacted by how one is positioned by others; however, further empirical data is needed. Three of the five participants in this study expressed that they have felt that they needed to do more than their US-born colleagues in order to legitimize their place in academia and to deserve the academic positions they held. As a result of the limitations of positioning theory, this study did not explain if these positionings were self-imposed, if they were a reflection of the immigration system<sup>16</sup>, or if they were a result of how the participants were positioned by others at their workplace. Positioning theory as a theoretical framework can be further strengthened by empirical studies that could explain this co-relation, which I hope to pursue in the future.

### **Final Reflections**

In his now-classic examination of life history as an epistemological tool, Frank (1979) asserted that life histories are probably read and judged in contrast with the reader's own

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<sup>16</sup> Permanent employment-based US immigration visas for academics often require "extraordinary" or "outstanding achievements" as an eligibility criterion (Employment-Based Immigration, n.d.).

experiences. This statement resonated with me and proved true to me throughout this dissertation process. As I engaged with the participants, co-constructed their narratives with them, and analyzed the data, I kept thinking “in what way is this person like, or unlike, myself?” (Frank, 1979, p. 73). In a way, this dissertation has been a journey of self-discovery for me. I have gained insight not only about the identities and practices of the five participants who so willingly shared their thoughts with me, but I have also come to learn a great deal about myself as an emerging transnational teacher-scholar, my positionality, past, and imagined future. I learned that I have many experiences in common with the participants. As transnationals, we defy the ideological and physical borders of nation-states, we mix and mesh worldviews and languages, we experience privilege and marginalization, and we encounter many challenges and opportunities. I could not agree with Alia more that our transnational experiences make our lives richer, fuller, and more meaningful. Our transnational experiences have enriched our lives in many ways. They have made us aware of the complexities in constructs of culture, ethnicity, and race, the perpetual state of in-betweenness, the struggles and triumphs of learning additional languages, and the difficulties and opportunities in cross-cultural communications. Transnational journeys are fertile grounds for learning and growth, and I cannot imagine life any other way.

I cannot claim that I now fully understand the experiences and scholarship practices of transnational teacher-scholars, but I have gained a better understanding that transnational teacher-scholar identities as a social construct are dynamic, multiple, and intersecting. Influenced by Bourdieu’s concept of habitus, I began this dissertation research with the assumption that my transnationality impacted my educational approaches. But I have come to realize that transnationality and scholarship practices are bi-directional and reciprocal as they influence and shape one another. I have also learned that despite the similarities and shared experiences among

us foreign-born transnational teacher-scholars, there are many divergences in how we approach our scholarship practices and how we position ourselves and others in our social fields. But above all, I have come to gain a deeper appreciation of my transnational lived experiences as valuable resources in both my personal and my professional engagements. As I continue on in my academic career, I will strive to help my students look at their own transnational lived experiences as an asset and from a resource-rich perspective. I hope this dissertation has inspired its readers to do the same.

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## Appendix A

### IRB Approval Letter



Indiana University of Pennsylvania  
[www.iup.edu](http://www.iup.edu)

Institutional Review Board for the  
Protection of Human Subjects  
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May 21, 2018

Dear Bitu Bookman:

Your proposed research project, "Transnational Teacher-Scholars: Voices and Practices," (Log No 18-141) has been reviewed by the IRB and is approved as an expedited review for the period of May 19, 2018 to May 18, 2019. This approval does not supersede or obviate compliance with any other University requirements, including, but not limited to, enrollment, degree completion deadlines, topic approval, and conduct of university-affiliated activities.

You should read all of this letter, as it contains important information about conducting your study.

Now that your project has been approved by the IRB, there are elements of the Federal Regulations to which you must attend. IUP adheres to these regulations strictly:

1. You must conduct your study exactly as it was approved by the IRB.
2. Any additions or changes in procedures must be approved by the IRB before they are implemented.
3. You must notify the IRB promptly of any events that affect the safety or well-being of subjects.
4. You must notify the IRB promptly of any modifications of your study or other responses that are necessitated by any events reported in items 2 or 3.

Should you need to continue your research beyond May 18, 2019 you will need to file additional information for continuing review. Please contact the IRB office at [irb-research@iup.edu](mailto:irb-research@iup.edu) or 724-357-7730 for further information.

The IRB may review or audit your project at random *or* for cause. In accordance with IUP Policy and Federal Regulation (45CFR46.113), the Board may suspend or terminate your project if your project has not been conducted as approved or if other difficulties are detected.

Although your human subjects review process is complete, the School of Graduate Studies and Research requires submission and approval of a Research Topic Approval Form (RTAF) before you can begin your research. If you have not yet submitted your RTAF, the form can be found at <http://www.iup.edu/page.aspx?id=91683>.

IRB to Bitá Bookman, May 21, 2018

While not under the purview of the IRB, researchers are responsible for adhering to US copyright law when using existing scales, survey items, or other works in the conduct of research. Information regarding copyright law and compliance at IUP, including links to sample permission request letters, can be found at <http://www.iup.edu/page.aspx?id=165526>.

I wish you success as you pursue this important endeavor.

Sincerely,

Timothy Runge, Ph.D.  
Interim Chairperson, Institutional Review Board for the Protection of Human Subjects  
Professor of Educational and School Psychology

TJR:bkj

Cc: Dr. Gloria Park, Faculty Advisor

## Appendix B

### Call for Participation and Consent Form

Dear colleagues,

You are invited to participate in a study conducted by Bitá Bookman, a Ph.D. candidate, under the supervision of Dr. Gloria Park, from the Composition and Applied Linguistics program at Indiana University of Pennsylvania. The study aims to investigate the lived experiences of transnational teacher-scholars and how their teaching/research/service scholarships may intersect with their transnational experiences. The findings of this study will provide suggestions to increase institutional and community support for transnational teacher-scholars in the United States.

The criteria for participant selection is as follows:

- self-identify as an Applied Linguistics teacher-scholar (i.e., be a faculty member and engaged in research, teaching, and service activities in the Applied Linguistics field)
- self-identify as a transnational (i.e., have sustained ties or interactions in one or more countries outside the United States)
- be a first-generation immigrant (i.e., have moved to the United States as an adult)
- currently reside and work in the United States

Your participation will involve the following activities:

- Respond to a questionnaire. In the questionnaire, you are asked to provide some background information about yourself and to describe several past events that may have some significance to you.
- Participate in 2 semi-structured interviews. During the interviews, we will discuss your responses to the questionnaire. Each interview will be 60-90 minutes and will be audio recorded. The first interview will be conducted in-person at a time/location convenient to you. The second interviews may be conducted in-person, on the phone, or on Skype.
- You will be asked to describe one or more personal artifacts that may have some significance to you.

Your involvement in the study is voluntary, and you may choose not to participate at any time. You can refuse to answer any of the questions. Your identifying data including names and workplace will be replaced with pseudonyms. There are no known risks in this study; however, some individuals may experience discomfort or loss of privacy when answering questions.

The information obtained from the study will be submitted for publication in a peer-reviewed journal and may be presented at conferences. However, your identity will be kept strictly confidential. Your real name or the name of the institution where you work will not appear in the research. The data, including the questionnaire responses and the interviews will be kept in a password-protected folder on the researcher's hard drive.

The benefits from this study are on the personal, institutional, and societal levels. On the personal level, the participants have an opportunity to reflect on and come to a deeper

understanding of their transnational journeys and teaching/research/service approaches. On the institutional level, the findings of this study can help colleges and universities to better provide support for current and future transnational teacher-scholars. On the societal levels this study provides insight about the policies that can be enacted in the United States to attract and retain highly-skilled teacher-scholar migrants.

To participate, please click on this link and complete the survey.

If you have any questions about this research project, please feel free to contact Bitá Bookman via email at [b.bookman@iup.edu](mailto:b.bookman@iup.edu) or via phone at 912-432-2932. You may also contact Dr. Gloria Park at [gloria.park@iup.edu](mailto:gloria.park@iup.edu).

## Appendix C

### Email Invitation for Participation

Dear Dr. \_\_\_\_\_,

I hope this email finds you well.

I am working on my dissertation project, and as I was thinking of suitable participants for my study, I thought of you! My study aims to investigate the lived experiences of transnational teacher-scholars and how their teaching/research/service practices may intersect with their transnational experiences. The findings of my study will provide suggestions to increase institutional and community support for transnational teacher-scholars in the United States.

I'm looking for participants who

- self-identify as a transnational (i.e., maintain interactions or activities in one or more countries outside the United States)
- self-identify as an Applied Linguistics teacher-scholar (i.e., engage in three areas of research, teaching, and service activities in the field of Applied Linguistics).
- be a first-generation immigrant (i.e., moved to the United States as an adult)
- currently reside in the United States and work in a higher education institution in the United States

Your participation will involve the following activities:

- Respond to a questionnaire. In the questionnaire, you are asked to provide some background information about yourself and to describe several past events that may have some significance to you.
- Participate in 2 semi-structured interviews. During the interviews, we will discuss your responses to the questionnaire, your transnational ties, and your approaches to teaching, research, and service. Each interview will be 60-90 minutes each and will be audio recorded. The first interview will be conducted in-person at a time/location convenient to you. The second interview may be conducted in-person, on the phone, or on Skype.
- You will be asked to describe one or more personal artifacts that may have some significance to you.

Your involvement in the study is voluntary, and you may withdraw from this study at any time. You can refuse to answer any of the questions. Your identifying data including names and workplace will be replaced with pseudonyms. There are no known risks in this study; however, some individuals may experience discomfort or loss of privacy when answering questions.

I will submit the information I obtain from this study for publication in a peer-reviewed journal, and I may present them at conferences. However, your identity will be kept strictly confidential. Your real name or the name of the institution where you work will not appear in the research. The data, including the questionnaire responses and the interviews will be safeguarded in a password-protected folder on my hard drive.

The benefits from this study are on the personal, institutional, and societal levels. On the personal level, you will have an opportunity to reflect on and come to a deeper understanding of your transnational journeys and teaching/research/service approaches. On the institutional level, the findings of this study can help colleges and universities to better provide support for current and future transnational teacher-scholars. On the societal levels this study provides insight about the policies that can be enacted in the United States to attract and retain highly-skilled teacher-scholar migrants.

I would really appreciate your participation and want to thank you so much in advance for your time and insights.

If you have any questions about this research project, please feel free to contact me at [b.bookman@iup.edu](mailto:b.bookman@iup.edu) or via phone at 912-432-2932. You may also contact my advisor, Dr. Gloria Park at [gloria.park@iup.edu](mailto:gloria.park@iup.edu).

Thanks again and I hope to hear back from you soon!

Bitá Bookman

## Appendix D

### Survey and Consent Form

Thank you for your interest in the study "Transnational Teacher-Scholars: Voices and Practices". Your time, participation, and insights are greatly appreciated!

By responding to this survey, you indicate your consent to participate in this study. You may withdraw from this survey at any time by closing the browser. If you decide to withdraw from the study after the start of the project, you may do so anytime by contacting the primary investigator (Bita Bookman at [b.bookman@iup.edu](mailto:b.bookman@iup.edu)) to have your survey responses, questionnaire, and the interview responses removed from the study.

To begin, please respond to the following questions.

- 1) Do you self-identify as an Applied Linguistics teacher-scholar (i.e., a faculty member engaged in research, teaching, and service activities in the Applied Linguistics field)?
  - Yes
  - No
- 2) Do you self-identify as a transnational (i.e., have sustained ties or interactions in one or more countries outside the United States)?
  - Yes
  - No
- 3) Are you a first-generation immigrant (i.e., have moved to the United States as an adult)?
  - Yes
  - No
- 4) Do you currently reside and work in the United States?
  - Yes
  - No
- 5) Please provide an email address where you'd like to receive the questionnaire.
- 6) After completing the questionnaire, when is your preferred date and location for an in-person interview (60-90 minutes)?
- 7) If you'd like to receive a phone call from the researcher to discuss the project or to ask questions, please provide a phone number and best times to reach you.

## Appendix E

### Initial Reflection Questionnaire

Thank you for participating in this study on transnational teacher-scholars' lived experiences and teaching, research, and service approaches. Your participation is greatly valued and appreciated!

Soon, we will be meeting in person to conduct an interview. The purpose of this questionnaire is to help you reflect on your experiences and to facilitate our discussions during the interview. Feel free to skip any question you do not feel comfortable answering.

This questionnaire has two sections: Part 1 consists of biographical information, your transnational experiences, and your experiences as a teacher-scholar. Part 2 will ask you to recall and describe several past events that may have had a lasting effect on you.

**Please note:**

- *Transnational* in this study refers to an individual who maintains interactions and activities abroad. *Transnational ties* refer to sustained interactions or activities abroad.
- Although physical travel is a transnational activity, it is not necessary to have physical movements to be a transnational.

### Part 1 – Biographical Information

Preferred pseudonym:

Date of birth:

Place of birth:

Gender:

Race:

Ethnicity:

Countries of Citizenship:

Years in the U.S.:

Years in the Applied Linguistics discipline:

Place of work (only region and type of institution for anonymity):

Current title at work:

## **Your Transnational Experiences**

(Your answers to the following questions may be as brief or as comprehensive as you'd like. I will use your responses as a springboard for discussions in our interview.)

Where did you grow up?

Describe your international relocations since your childhood.

Where did you complete your education?

When did you decide to move to the U.S.?

What motivated you to move to the U.S.?

What are some of the reasons you choose to stay and *live* in the U.S.?

Do you have the opportunity to travel?

Do you keep in touch with anyone abroad?

Describe your current activities and interactions abroad (i.e., sustained transnational ties).

How often do you engage in interactions or activities abroad?

How important is it to you to sustain these transnational interactions or activities?

How do these transnational interactions or activities make you feel?

What factors do you think foster or constrain your transnational activities or interactions?

What are the pros and cons of being a transnational in the U.S.?

How do your transnational experiences shape you as a person?

What are your future transnational plans?

Will you be moving again?

Do you want to develop new transnational ties or start a new transnational activity?

## **Your Teaching, Research, and Service Approaches**

Tell me about your work.

Do you have any professional engagements *abroad*?

What are some of the reasons you choose to *work* in the U.S.?

What courses do you teach?

How do you characterize your teaching approach?

If you could propose and teach a course, what would it be?

What research projects are you working on?

What research projects would like to work on in the future?

What draws you to these areas of research?

What service activities are you engaged in?

What draws you to these areas of service?

What service activities would you like to engage in in the future?

What would you say you bring to your institution or your students as a transnational teacher-scholar?

How do you think your transnational ties (i.e., sustained interactions or activities abroad) may be influencing your teaching, research, and service approaches?

How does being a teacher-scholar in the US influence your interactions or activities abroad?

What rewards have you experienced as a transnational teacher-scholar in the U.S.?

What challenges have you experienced as a transnational teacher-scholar?

How do you feel about being a transnational teacher-scholar in the U.S.?

What are your plans or wishes in terms of your *transnational* research, teaching, and service engagements?

## **Part 2 – Critical Incidents**

Please describe 5 events you've experienced related to your transnational lived experiences, and/or teaching, research, or service in the United States.

### **Please note:**

- The events may be commonplace or routine. They do not have to be dramatic.

- The events must have had a special significance or lasting effect on you as a transnational or as a teacher-scholar.
- The events may have been a positive or negative experience.
- You may have been directly involved in the event, or you may have been an observant.

Examples include: how you (or someone you observed) handled a particular obstacle, a cross-cultural encounter, an interaction with a student, a pedagogical dilemma, an encounter with a colleague, a memory from your research or service engagements, etc.

Feel free to use any genre or form that you'd like. For example, you may write narratives, write poems, make a collage, draw, or use photos to represent the events and how they impacted you.

Event 1:

Event 2:

Event 3:

Event 4:

Event 5:

## Appendix F

### Sample Interview 1 Questions

(I developed these questions for Kayoko's first interview based on her responses to IRQ.)

- 1) Did you travel to other countries while you were growing up or did you have any overseas interactions?
- 2) Why did you decide to come to the US as a high school exchange student and again later as a graduate student (as opposed to any other English-speaking country like Canada or Australia)?
- 3) How long after you began your undergraduate studies in the US did you return to Japan?
- 4) What made you decide to return to Japan to finish your undergraduate degree?
- 5) You mentioned in the IRQ that you are now rooted in the US. Could please you explain that further?
- 6) You mentioned that as an outsider you experience certain biases and stereotypes. Could you please tell me more about some of your experiences?
- 7) You also said that these biases and stereotypes could be to your advantages. Could you please explain and give examples?
- 8) You mentioned that you occasionally teach, give workshops, and deliver invited talks abroad. Could you tell me about some of these engagements? Why do you do them?
- 9) You characterized your teaching approach as student-centered. What made you choose this approach? How does your approach compare to the approach you experienced as a student?
- 10) You said you have developed and would love to teach courses in [removed for anonymity] but don't get to offer them regularly because of your service responsibilities. Also, you feel that you have been neglecting your research and family because of your service responsibilities. What prevents you from reducing your service responsibilities so that you can have time for other things?
- 11) You'd like to work on a longitudinal project to follow pre-service teachers into their early teaching career, focusing on their knowledge of [removed for anonymity]. You said that you are interested in this area of research because "*it is grounded in reality and has the potential to make a real difference in the world.*" Could you please explain further? What change would you like to see in the world? Why does it matter?

- 12) You said you have research records that make your institution visible. How do you compare your research output with that of your US-born colleagues in your institution?
- 13) How do you think you are perceived as a scholar at work (from students', administrators', or colleague's perspective) and how is it similar or different from the way US-born faculty are perceived? Are the expectations different?
- 14) Have you ever felt like you had to follow the rules and not make waves?
- 15) Have you experienced any conflicts between your research epistemologies and values and what the academy values as *ideal* academic worker? How about in regard to your teaching or service values?
- 16) Can you think of any social or political issues or realities you've recently encountered that have surprised you or challenged your values?
- 17) How do you think your scholarship would have been different if you didn't have transnational experience?
- 18) Now that you know what my research is about, is there anything that I should have asked but didn't?
- 19) Do you have any questions for me?

## Appendix G

### Sample Interview 2 Questions

(I developed these questions for Kayoko's second interview based on her responses to the IRQ, our discussions in the first interview, and the gaps in her preliminary narrative.)

- 1) How often do you do research with international collaborators (from Japan or other countries)?
- 2) You mentioned in the questionnaire that your status as a university professor intimidates some people in the Japan-US transnational community which you are a part of, which in turn has affected your interactions. Could you give me some examples of your interactions within the Japanese-American community?
- 3) You mentioned you use your knowledge of Japanese language and culture as a *resource*? In research? teaching? Service? Could you please give some examples?
- 4) In the IRQ, you mentioned your day-to-day life is colored by your transnational perspective and experience in every possible way. Could you please explain more and give some examples if possible?
- 5) How do you think your colleagues perceive you? Can you think of specific interactions you've had with them to exemplify their perception of you?
- 6) Do you have, or when you were a junior faculty did you have, any particular needs specific to your transnational identity/status?
- 7) Are there any policies your institution could implement to help attract and retain highly-qualified transnational teacher-scholars?
- 8) To what extent did this study prompt you to engage in self-reflection about the interconnectedness of your transnational ties and your teaching, research, and service?
- 9) Please describe a personal artifact that represents your transnational or teacher-scholar identity and explain why it's significant to you.

Thank you very much for your participation in my study!

## Appendix H

### Transcription Conventions

Transcription Symbol	Meaning
Name:	Name of the speaker
(.)	Pauses longer than 2 seconds
...	(ellipsis) Section of transcript omitted
-	(hyphen) Abrupt cut-off, false start, or self-correction
?	Rising intonation
@	Laughter
<u>Underlined utterance</u>	(underlined words) Stressed word
###	Incomprehensible and uncertain words
[word]	(bracketed words) Comments added by researcher to clarify meaning

## Appendix I

### Sample of Transcribed Interview

(This transcript is an excerpt from the second interview with Kayoko.)

Bitá: Thank you so much again @@ for making time to-

Kayoko: @@ You are welcome!

Bitá: You are so wonderful. Despite all the things that are going on in your life to make me time for me, I really appreciate it. Thank you!

Kayoko: Yeah it's been a fun project. It- it makes me think a lot about things that I hadn't- I hadn't thought about before. So it's been fun.

Bitá: Oh, I'm going to come back to that. That's the very last question for today @@@. One of the purposes of my research was to help or to prompt the participants to think about their own transnational journey. So I'm glad that that purpose was at least met. @@

Kayoko: Yes, yes, you can check that off already. @

Bitá: @ So how often do you um do research with international collaborators? Whether from Japan or any international- any other countries?

Kayoko: Not very often. I don't cooperate very much um in general. Is that true? [.] Yeah, I- I don't think I've ever worked on a project with someone else. I've- I've never been part of a group project. I have co-authored some pieces but they're more conceptual, so um there's definitely collaboration but it's more like sitting together, talking about things, ideas emerge and we write about them. Not very often.

Bitá: Ok, so you don't seek out international collaborators on a regular basis actively, intentionally.

Kayoko: Not really. Yeah. And all the collaborative writing that I've done, they- most of them kind of emerged um organically I might say. You know at a conference or at my colleague's house we start talking about certain issues and you know we get excited and at some point we say oh we should write about this but um [.] yeah, yeah.

Bitá: You mentioned that you use, your- your knowledge of Japanese language and culture is a resource that you use. I wasn't sure if you meant as a resource- a resource in your research or teaching or both. So could you please elaborate? and um some example would be wonderful.

Kayoko: Sure, yeah, I think when I was- when I mentioned it during the last interview I was thinking of research contexts. For example, um some of my dissertation research, um and I published a couple of pieces from there based on that was conducted in Japan. Um I observed

high school students, I participated in their activities, I took notes- observation notes of their- I don't know their life in general. I conducted interview, I did survey and they're all in Japanese. And um you know that's the most convenient language to use if you want to get perspective of Japanese- typical Japanese high school students, so definitely my knowledge of Japanese allow me to access certain type of information that I wouldn't have been able to without Japanese. So I was thinking of that. Um when I teach, I think I do um take advantage of my knowledge of Japanese as well. So um if I'm teaching- when I- I used to teach introduction to Linguistics regularly, um I don't do that anymore. But um when I did, a lot of um cross-linguistic comparison or contrast was between English and Japanese. You know English was the language that everyone in classroom knew, and Japanese was the language I knew and most of the students didn't. So it was a fresh example. So I used Japanese that way a lot.

Bitu: I remember you also said in one of um- in your tenure evaluation or your promotion evaluation, somebody @, it was overall positive but one of the unofficial @ comments was that well she's doing everything in Japanese. That's easy or-

Kayoko: Yeah, right, she's having an easy way out or something like that.

Bitu: So they don't look at it as a resource. They looked at it the easy way that-

Kayoko: It was really interesting. Yeah. Yeah. When everyone else was also- most people were doing it in their first language I assume. Yeah. You know conducting research in English, so it was interesting to think that that was an easy way out then. You know in a sense everyone's getting an easy way out. So.

## Appendix J

### Personal Artifacts

Pseudo nym	Personal Artifact	A Brief Description of Its Significance to the Participant
Alia	An [imagined] drawing of a globe with hands of all colors hugging it	It represents her ideal world in which people of all nationalities and backgrounds work together to make the world a better and more peaceful place.
Kayoko	Her Facebook page	It represents her transnational ties, her complex bilingual and bicultural identities, and her professional and personal activities that shape who she is.
Maria	Multilingual recipe book	It represents her love for cooking as well as her transnational identity with her connection to multiple languages and cultures.
Gypsy	Elephant statues from Thailand	As a traditional symbol of Thailand, they represent his transnational identity.
Ismail	Hand-made card from a student	As a token of appreciation from a student, it represents his teacher-scholar identity.

## Appendix K

### Excerpt From Researcher Journal

13 June 2018

- Kayoko explained that she feels she is settled and considers the US her home, but Maria positions herself as someone who is in-between. The feeling of belonging (or absence of it) came up in Maria's questionnaire.
- I relate to Maria's positioning of being in-betweenness. But going back to where I was born and raised is not an option because of political and social issues. I'm not in-between Iran and the US, but I'm in-between all the countries I've lived in, Korea, Japan, Thailand, the Philippines. I wonder how my life would have been different had I had stayed in any of those countries or if I go back. But I know that no matter where I go, I won't completely belong, yet I'll be fine. This may be what Maria meant when she said she can 'function' anywhere. Verify in the second interview.
- If the feeling of belonging and in-betweenness is a continuum, Maria is on one end while Kayoko is on the other end.
- I am interviewing the participants and analyzing the data, and I consistently find myself wanting to find a *causal* relationship between transnationality and scholarship practices. I need to keep reminding myself that it's not the cause and effect relationship I'm trying to establish, but a descriptive portrait of 5 transnational teacher-scholars in the US and the patterns that might emerge from their narratives of their experiences and perceptions.

## Appendix L

### Emerging Themes in Each Narrative

Participant	Emerging Themes in the Narrative
Alia	<ul style="list-style-type: none"> <li>• Embracing Diversity and Transnationality as a Way to Build a Better World</li> <li>• Lack of Sense of Belonging</li> <li>• Othered But Not Minoritized</li> <li>• Co-existing in Linguistic Prejudice and Racial Privilege</li> <li>• Transnational and Bilingual Identity as Assets</li> </ul>
Kayoko	<ul style="list-style-type: none"> <li>• Rootedness in the US</li> <li>• Embracing Complex, Hybrid, and Intersectional Identities</li> <li>• Co-Existing in Prejudice and Privilege</li> <li>• Supportive Work Environment and Self-Positioning as a Collaborative Colleague</li> <li>• Transnational Identity as a Trait, a Site of Struggle, and an Asset</li> </ul>
Maria	<ul style="list-style-type: none"> <li>• Spatial Attachment, Feeling of In-Betweenness, and Mobility for Professional Growth</li> <li>• Self-positioning as a Sought-After Scholar</li> <li>• Supportive Work Environment and Reciprocity</li> <li>• The Need to Do more</li> <li>• Transnational Identity as an Asset</li> </ul>
Gypsy	<ul style="list-style-type: none"> <li>• Acknowledging and Embracing an Othered Identity</li> <li>• US Residency and Citizenship as a Form of Empowerment</li> <li>• Institutional Support</li> <li>• Transnationality as an Asset</li> <li>• Teacher-Scholar Identity Formation</li> </ul>
Ismail	<ul style="list-style-type: none"> <li>• Transnationalism and Ideological Transformation</li> <li>• Linguistic Discrimination, Othering, and Disconnectedness</li> <li>• Sense of (Not)Belonging and Functional Identity</li> <li>• Feeling Inadequate and the Need to Do More</li> <li>• Tenure and Empowerment</li> </ul>