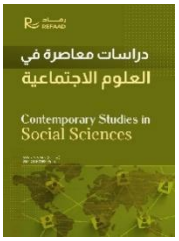
www.refaad.com

Contemporary Studies in Social Sciences (CSSS)
دراسات معاصرة في العلوم الاجتماعية
Journal Homepage: https://www.refaad.com/Journal/Index/20
E-ISSN 2959-7609 | P-ISSN 2959-7595
Vol. 4, No.1, 2026, pp. 52 - 66



Struggling to Belong: Experiences of Foreign-Born Faculty Navigating Identity, Race, and Exclusion in U.S. Higher Education

الكفاح من أجل الانتماء: تجارب أعضاء هيئة التدريس المولودين في الخارج في التعامل مع الهوية والعرق والإقصاء في التعليم العالي الأمريكي

Roofia Galeshi[1*], Tracy Butler[2]
[1] Radford University, Virginia.
[2] University of South Carolina Upstate, United States.
[*] Corresponding Author: Roofia Galeshi (rgaleshi@radford.edu)

This file is licensed under a
Creative Commons Attribution 4.0 International

Received	Revised	Accepted
استلام البحث	مراجعة البحث	قبول البحث
2026/2/8	2026/4/1	2026/5/5

DOI: https://doi.org/10.31559/CSSS2026.4.1.5

Abstract:

Objectives: This research explores the lived experiences of these scholars a demographic that has increasingly become a vital driving force in U.S. academia yet continues to face significant institutional hurdles.

Methods: We conducted a series of semi-structured interviews to investigate the lived experiences of FB faculty members employed at U.S. higher education institutions. While our larger study included participants from around the world with various experiences teaching in diverse fields of studies, this specific qualitative study focuses on the narratives of 11 faculty members from diverse geopolitical backgrounds. We conducted individual semi-structured interviews. The collected data was transcribed and coded to identify their shared experiences for emerging themes.

Results: The findings reveal a persistent gap between institutional rhetoric on diversity and the reality of professional inclusion. Utilizing Critical Whiteness Theory, Orientalism, and Third Space Theory to analyze how identity, race, and culture intersect, the data indicates that non-White faculty members from Africa, the Middle East, South America, and Asia encounter more frequent systemic challenges including exclusion, stereotyping, and professional challenges than their peers.

Conclusions: While institutional belonging remains uneven, FB faculty actively cultivate "Third Spaces" which are hybrid social and professional networks with other immigrants—to mitigate isolation and foster a sense of shared identity. These findings underscore the need for institutions to move beyond surface-level diversity toward genuine structural inclusion.

Keywords: *Faculty experiences; professional exclusion; stereotyping; Third Space; belonging; non-white.*

الملخص:

الأهداف: يستكشف هذا البحث التجارب الحياتية لهؤلاء العلماء، وهم فئة ديموغرافية أصبحت بشكل متزايد قوة دافعة حيوية في الأوساط الأكاديمية الأمريكية، ومع ذلك لا تزال تواجه عقبات مؤسسية جسيمة.

المنهجية: أجرينا سلسلة من المقابلات النوعية شبه المنظمة لاستقصاء التجارب المعيشية لأعضاء هيئة التدريس الوافدين العاملين في مؤسسات التعليم العالي بالولايات المتحدة. وفي حين شملت دراستنا الأوسع مشاركين من جميع أنحاء العالم بخبرات متنوعة، فإن هذا التحليل النوعي المحدد يركز على روايات أحد عشر عضوًا من خلفيات جيوسياسية متنوعة.

النتائج: تكشف النتائج عن فجوة مستمرة بين الخطاب المؤسسي حول التنوع والواقع الفعلي للاحتواء المهني. وباستخدام "نظرية البياض النقدية"، و"الاستشراق"، و"نظرية الفضاء الثالث" لتحليل كيفية تقاطع الهوية والعرق والثقافة، تشير البيانات إلى أن أعضاء هيئة التدريس من غير البيض المنحدرين من أفريقيا والشرق الأوسط وأمريكا الجنوبية وآسيا يواجهون تحديات نظامية وتجارب سلبية بشكل متكرر أكثر من أقرانهم.

الخلاصة: يظل الانتماء المؤسسي غير متكافئ، يعمل أعضاء هيئة التدريس المولودون في الخارج بنشاط على خلق "فضاءات ثالثة" -وهي شبكات اجتماعية ومهنية هجينة مع مهاجرين آخرين- للتخفيف من حدة العزلة وتعزيز الشعور بالهوية المشتركة. وتؤكد هذه النتائج حاجة المؤسسات إلى تجاوز التنوع السطحي نحو تحقيق احتواء هيكلي حقيقي.

الكلمات المفتاحية: *أعضاء هيئة التدريس؛ الوافدون؛ الفضاء الثالث؛ الاستشراق؛ غير البيض.*

Citation

Galeshi, R., & Butler, T. (2026). Struggling to Belong: Experiences of Foreign-Born Faculty Navigating Identity, Race, and Exclusion in U.S. Higher Education. *Contemporary Studies in Social Sciences*, 4(1), 52-66. https://doi.org/10.31559/CSSS2026.4.1.5

1 Introduction

Over the past three decades, U.S. higher education has become increasingly dependent on foreign-born faculty for teaching, research, and institutional internationalization (Kim, Twombly, & Wolf-Wendel, 2012; Lee & Rice, 2007). Foreign-born faculty now constitute a significant proportion of the professoriate, particularly in STEM fields and research-intensive institutions (National Science Board, 2024). Their presence is often framed as essential for diversifying the academic workforce and supporting global perspectives in curriculum and research. There are a multitude of root causes for this increase, including the speed of globalization (Altbach & Knight, 2007), the declining interest among young American adults in pursuing postgraduate degrees (Esaki-Smith, 2024), and the rapid growth of new technologies that heighten the demand for highly skilled international talent (Bound et al., 2017).

Although institutions publicly emphasize diversity, scholars argue that foreign-born faculty often experience distinct barriers in hiring, recruitment, and inclusion raising questions about how diversity is defined and operationalized. Many studies show foreign-born faculty face challenges with recruitment, inclusion, promotion, and belonging in U.S. higher education (Bookman, 2021). Foreign-born faculty (FB) often have fewer opportunities for leadership positions and experience isolation or structural barriers. There is clear evidence that under-represented racial/ethnic faculty (domestic minoritized groups) face systemic hiring and retention barriers with a higher attrition rate among foreign-born faculty compared to U.S. born faculty (Wapman et al., 2022).

Foreign-born faculty and administrators contribute unique perspectives on equity, culture, and global thinking, which can enrich campus climates and support international students. The increase in the number of international academics at American higher education institutions requires attention to the needs and barriers this population often face within these institutions (Kim et al., 2012).

One of the primary challenges faced by a non-native speaker is the pervasive influence of Critical Whiteness within academic institutions (Ahmed, 2004). Critical Whiteness Theory examines how whiteness operates as a normative force, privileging the experiences and perspectives of white individuals while marginalizing those of minority groups. In the context of academia, this manifests in various ways, including hiring biases, promotion disparities, and unequal treatment in the classroom (Simpson & Dervin, 2019). Foreign born faculty members of color often find themselves at a disadvantage compared to their white colleagues, struggling to navigate a system where their cultural background is perceived as a deviation from the norm.

Furthermore, FB faculty members frequently experience feelings of Otherness within the academic community (Said, 1978). Otherness refers to the perception of being different or foreign, often resulting in social exclusion and marginalization. In predominantly white institutions, foreign born faculty members may face stereotypes and prejudices based on their ethnicity, accent, or cultural practices (Subtirelu (2015). These "…stereotypes help to justify social inequality and discriminatory practices, making them worthy of the stereotyped roles they play" (Romero-Rodriguez, Civila & Aguaded, 2021, p. 29). Furthermore, experiences of Otherness can have detrimental effects on their sense of belonging and professional identity, ultimately affecting their job satisfaction and performance.

This research delves into the experiences encountered by FB faculty within the American educational system, shedding light on the complexities of their professional lives. We considered a combination of existing studies and theoretical frameworks to build this study. This article aims to provide a comprehensive overview of foreign born faculty members' lived experiences navigating American higher education institutions through a series of in-depth interviews. Our ultimate goal is to emphasize the importance of understanding and addressing these challenges for the betterment of higher education. The following research questions are guiding this study:

- How do foreign born faculty members perceive their professional experiences within American higher education?
- How do foreign born faculty perceive their sense of belonging?

To answer these questions, we conducted a series of in-depth interviews with foreign born faculty teaching in American institutions to learn about their lived experiences in American higher education institutions.

2 Theoretical Framework

This study frames its findings within three theoretical frameworks: Belonging, Otherness and Third Space Theory. The conceptual understanding of belonging and otherness guided this study. According to the theory of Otherness, individuals or groups are categorized as "other" when they differ from dominant social norms in

race, ethnicity, culture, or nationality (Hall, 1997; Said, 1978; Yuval-Davis, 2006). Therefore, they may feel the need to create a "Third Space" which may help them to feel included in their new culture. For this study, Third Space Theory also played an important role for many of the participants. "Third Space is a place where people can transform themselves without being restricted to any particular set of dominant values and traditions" (Aziz, 2024, p. 27).

Othering is where certain groups are constructed as fundamentally different or incompatible with the dominant culture (Yuval-Davis, 2006). Othering reinforces, inferiority, stereotypes, exclusion, and barriers to belonging. This process is particularly damaging for immigrants already navigating cultural transitions, as it shapes how they see themselves and how they are perceived by others. Therefore, many immigrants may create a "Third Space" in which they can create a new hybrid identity where they feel they combine parts of their new culture as well as the culture and language from which they came.

The next theory that we looked at was Third Space theory, developed by Bhabha (1994), which offers an important lens for understanding cultural hybridity among immigrants. The Third Space is an in-between cultural zone where new identities, meanings, and relationships emerge. Rather than choosing between the heritage culture and the host culture, immigrants draw from both to create hybrid identities that reflect their lived experiences.

Third Space Theory offers a powerful framework for understanding how immigrants negotiate identity, belonging, and social relationships within culturally complex environments. Bhabha (1994) describes the Third Space as a hybrid zone where cultural boundaries blur, allowing new identities, meanings, and possibilities to emerge. This in-between space can function as a site of liberation, where individuals who experience marginalization or oppression reimagine themselves outside the constraints of dominant cultural narratives. It can also serve as a meeting ground where the experiences of the oppressed and the dominant culture intersect in ways that temporarily interrupt existing power dynamics.

3 Literature Review

3.1 Belonging and Immigrant Adaptation

Belonging refers to the sense of connection, acceptance, and inclusion within a community, group, or society (Goodenow, 1993). For immigrants, belonging is particularly complex because it is intertwined with cultural transition, identity negotiation, and the shifting meanings of "home." Belonging also intersects with themes of otherness, stereotyping, and inclusivity, emphasizing the importance of environments where individuals are valued and accepted rather than marginalized or perceived as outsiders.

Research demonstrates that immigrants often experience periods of cultural dislocation that can persist long after arrival in the host country. Even after years of residence, immigrants may continue to feel that they do not fully belong, as their internalized cultural identity may not align neatly with the norms and expectations of the new society. The struggle for belonging becomes even more pronounced for individuals who have spent long periods away from their country of origin. Returning "home" can provoke its own set of emotional challenges, as migrants may find that the social environment, values, and cultural expectations have changed — and that they themselves have changed in meaningful ways. This sense of estrangement is well documented in migration studies, where scholars describe return migration as a deeply unsettling process that can amplify feelings of disorientation and emotional displacement (Ahmed, 1999; Clifford, 1994).

Living "in-between" cultural contexts can complicate the formation of a stable sense of belonging. Levitt and Glick Schiller (2004) describe this phenomenon as a transnational social field in which immigrants continuously negotiate the expectations and demands of multiple cultural worlds. Such tension may result in feelings of isolation or invisibility, particularly when immigrants do not feel understood or fully accepted by either society. Recognizing these challenges is essential for supporting immigrant well-being. Culturally responsive services, community support systems, and opportunities for meaningful social participation can enhance immigrants' ability to cultivate belonging and successfully integrate into their new environments.

3.2 Culture, Enculturation, and the Foundations of Identity

Culture is widely defined as a system of shared meanings, values, symbols, traditions, and social practices that shape human thought and behavior (Geertz, 1973). It encompasses language, rituals, norms, beliefs, and social expectations that guide how individuals interpret their experiences and understand their place in the world.

Culture is deeply embedded and often unconscious, influencing communication patterns, emotional expression, and worldview (Triandis, 1994).

Through enculturation, individuals learn and internalize the defining features of their cultural group. Enculturation begins in early childhood through family interactions and extends across the lifespan as individuals adapt to the evolving norms of their community (Berry et al., 2011). It shapes identity, social behavior, and perception, forming the initial framework through which people relate to others. For immigrants, enculturation from their country of origin serves as an enduring anchor that influences how they navigate new cultural environments.

After migration, the internalized norms of the heritage culture may conflict with the values, behaviors, and expectations of the host country. This cultural discontinuity can create emotional tension and identity confusion, particularly when immigrants must question or renegotiate assumptions that previously felt natural. Understanding enculturation is therefore crucial for interpreting how immigrants adapt to unfamiliar norms and cope with cultural transition.

Third Space Theory is a hybrid identity that is dynamic and evolves through ongoing negotiation. Bhabha (2012) describes the Third Space as a site of possibility where individuals resist fixed cultural categories and express new forms of identity that challenge dominant narratives. Anzaldúa (1987) provides a similar perspective in describing the "borderlands" as a cultural space where hybrid identities emerge from multilingual and multicultural experiences.

Educational researchers have drawn on Third Space Theory to show how culturally and linguistically diverse students navigate home and school worlds. Gutierrez et al. (1999) emphasize that learning environments become Third Spaces when educators validate students' cultural practices and integrate them into classroom activities. Such environments promote equity, belonging, and deeper engagement.

For immigrants, the Third Space becomes particularly meaningful. When navigating life in a new country, immigrants often gravitate toward others with similar migration histories because these relationships create a sense of shared understanding and cultural resonance. These connections form a hybrid social space that bridges diverse cultural backgrounds rather than anchoring them to a single national identity. Such friendships offer emotional support, affirmation, and a sense of community—elements that may be difficult to find among individuals who have not experienced migration.

Language plays a central role in constructing this Third Space. Shared linguistic resources allow immigrants to exchange stories, negotiate meaning, and construct collective narratives of survival, adaptation, and hope. Even when immigrants do not share the same heritage language, the experience of being multilingual or navigating linguistic boundaries creates common ground. In this hybrid linguistic space, individuals often feel free to express their authentic selves without fear of misinterpretation, judgment, or cultural stereotyping.

For immigrant professionals, including academics, the Third Space provides additional layers of connection. Shared experiences of navigating institutional expectations, cultural misunderstandings, and workplace dynamics foster professional solidarity. These intercultural networks often become essential spaces for collaboration, mentorship, and mutual support, enabling foreign-born faculty to manage the complexities of professional life while preserving aspects of their cultural identity.

3.3 Acculturation and the Challenges of Cultural Adaptation

When individuals relocate to a new cultural setting, they engage in acculturation, the process of learning and negotiating the cultural practices, social norms, and institutional structures of the host society (Berry, 2005). Acculturation is influenced by age at migration, language proficiency, socioeconomic background, access to social support, and the host country's attitudes toward immigrants. Acculturation is not linear; it often involves cycles of adjustment, negotiation, and re-adjustment. Berry (1997) emphasizes that acculturation involves continuous negotiation and is shaped by interpersonal and societal factors. Berry's (1997) acculturation framework identifies four strategies that individuals may adopt:

- Assimilation: adopting the host culture while relinquishing the heritage culture.
- Separation: maintaining the heritage culture while minimizing interaction with the host culture.
- Integration (biculturalism): balancing both cultural worlds.
- Marginalization: feeling disconnected from both cultures.

Among these, integration is associated with stronger and more positive psychological outcomes and adaptations (Berry, 1997; 2005), greater academic and professional success, and stronger interpersonal

functioning. However, achieving integration requires supportive environments, inclusive institutional practices, and opportunities for meaningful participation.

Immigrants may experience periods of progress followed by setbacks, particularly when encountering discrimination, language barriers, or cultural misunderstandings. Many researchers view acculturation as "a multidimensional and bidirectional process in which an individual accommodates the cognitions and practices of the culture of origin with those of the culture of destination" (Bornstein & Cote, 2010, p. 541). Moodley and Ong (2016) argued that successful adaptation requires intentional opportunities for acculturation, including access to culturally responsive counseling, community programs, mentorship networks, and supportive institutional structures. Ward and Geeraert (2016) emphasized that acculturation is a dynamic process involving cycles of adaptation as well as stress.

3.4 Identity Formation During Cultural Transition

Even with opportunities for adaptation, many immigrants experience liminality, a psychological and cultural state of being "in-between" two worlds (Turner, 1969). Liminality occurs when individuals no longer fully belong to their heritage culture but have not yet achieved a stable sense of belonging in the host culture. This transitional state can be marked by uncertainty, ambiguity, and identity conflict.

When liminality is prolonged or unresolved, it can lead to cultural homelessness, characterized by feelings of disconnection from both cultural contexts (Kwak, 2003). Individuals who are culturally homeless often feel unable to return to the identity they once held while simultaneously feeling excluded or misunderstood within the new cultural environment (Vivero & Jenkins, 1999). This emotional displacement may result in confusion, sadness, loneliness, or difficulty forming trusting relationships.

Scholars note that liminality can strongly affect mental health and well-being. Immigrants experiencing cultural homelessness frequently report feelings of isolation and difficulty establishing deep social connections (Clifford, 1994; Ahmed, 1999). These challenges may delay acculturation, complicate identity formation, and heighten the risk of marginalization. Understanding liminality is essential for developing supports that help immigrants navigate the emotional and psychological terrain of cultural transition.

Identity formation is an ongoing process shaped by cultural experiences, social expectations, and personal reflection. For immigrants, identity is reconstructed as they move between cultural systems and renegotiate who they are in relation to new expectations and contexts. Schwartz et al. (2010) emphasize that immigrant identity is dynamic and multifaceted, often involving complex negotiations between internalized cultural norms and the external demands of the host society.

Hall (1997) argues that cultural representation is always tied to power. Dominant groups construct the "Other" through stereotypes that simplify and distort marginalized cultures. These representations circulate throughout media, literature, and political rhetoric, influencing public perceptions and shaping immigrant experiences. For example, Shaheen (2009) documents the consistent portrayal of Arabs and Muslims in Hollywood films as villains, terrorists, or cultural threats.

Language also plays a central role in identity development. Immigrants with limited proficiency in the host country's dominant language often face reduced access to employment, education, and social participation (Ng & Lai, 2011). These challenges can reinforce feelings of marginalization. At the same time, maintaining the heritage language supports emotional grounding, cultural continuity, and intergenerational connection. Balancing these linguistic demands becomes a key part of identity negotiation.

Identity formation is further influenced by experiences of acceptance or exclusion. Immigrants who perceive themselves as valued members of the host society may develop hybrid or bicultural identities in which they are able to navigate both cultures and "...are said to have a dual perspective" (Spradlin, 2012, p. 89), while those who experience discrimination may retreat toward the heritage culture or experience identity conflict. Identity work, therefore, occurs in the intersection between personal agency and social context.

Orientalism and the Construction of Cultural Hierarchies in Edward Said's (1978) theory of Orientalism sheds light on the intricate dynamics of cultural representation and power. The "Orient," a term encompassing regions like the Middle East, Asia, and North Africa, has been mythologized and stereotyped by Western experts. These stereotypes depict non-white immigrants as inferior, mysterious, and in need of Western guidance. Middle Eastern women, in particular, are often portrayed as submissive and voiceless. Orientalism perpetuates a worldview that justifies Western colonialism and imperialism, positioning the West as the enlightened savior while casting the "Orient" as perpetually in need of salvation.

European Exceptionalism and the Legacy of Colonial History in stark contrast to Orientalism, portrays Europeans—especially those from Western Europe—as sophisticated, cultured, and advanced. This perception

stems from centuries of colonial history, where European powers dominated and exploited other regions. The West's self-proclaimed mission to civilize and uplift the "barbaric" Orient is deeply ingrained in our collective consciousness. By critically examining these stereotypes and power dynamics, we can work toward a more equitable global perspective—one that appreciates the richness and complexity of all cultures, regardless of their geographic location.

4 Method

4.1 Research Design and Epistemological Orientation.

This study employs a qualitative research design grounded in the examination of lived experiences of foreign-born faculty in U.S. higher education institutions. Guided by interpretive and critical qualitative orientation, the study centers participants' meaning-making processes as they navigate academic spaces shaped by language norms, cultural expectations, and power relations.

The data for this study come from a larger qualitative research project our team conducted for over two years. The study involved in-depth interviews with 15 foreign-born faculty members employed at colleges and universities across the United States. The broader study explored a wide range of topics including but not limited to faculty members' professional trajectories, institutional experiences, and identity negotiations within U.S. academia. In order to protect the identities of our participants, only the regional location where they currently live in the U.S. is provided in Table 1.

For the present study, a purposive sub-sample of 11 participants was selected from the larger dataset to allow for deep, contextualized analysis of lived experiences related to belonging and marginalization. These participants are originally from Asia, the Middle East, Latin America, Europe, Africa, North Africa, and Southwest Asia/India, representing a wide range of linguistic, cultural, and geopolitical backgrounds. All participants were employed in U.S. higher education institutions at the time of the interviews. Pseudonyms were used to protect participant confidentiality (Table 1). All participants were fluent in English yet spoke multiple languages.

Data were collected through semi-structured, one-on-one interviews conducted as part of the larger study. All interviews were conducted in English, audio-recorded with participants' consent, and transcribed verbatim. Interviews were designed to last approximately 45 minutes; however, many extended beyond the planned timeframe, particularly across participants from different countries of origin, as faculty engaged in deeper reflection while narrating their lived experiences.

Interviewers invited participants to reflect on their educational pathways, professional identities, interactions with colleagues and administrators, and experiences of acceptance, exclusion, or ambivalence within academic spaces. Particular attention was given to participants' perceptions of language, accent, cultural difference, and how these factors shaped their sense of belonging and professional legitimacy.

The eleven interviews that were selected for this analysis were chosen based on their richness, depth, and explicit engagement with issues of belonging, institutional recognition, and marginalization. The transcribed data were analyzed using an inductive thematic analysis with a focus on participants lived experiences. Transcripts were read multiple times to develop a holistic understanding of each participant's narrative. Initial open coding captured participants' descriptions of belonging, exclusion, adaptation, resistance, and identity negotiation. Next, target coding was used to capture the participants perceived experiences as relates to stereotyping, teaching assignments, participation in academic expressions, and feelings of belonging with specific attention paid to their detailed narratives. Through constant comparison, codes were refined and organized into broader themes that reflected shared patterns across participants while preserving the distinctiveness of individual experiences.

Analytic attention was given to moments where participants described implicit preferences for linguistic, cultural, or national norms—as well as to instances in which participants described creating Third Spaces to navigate or resist these dynamics. The researchers remained diligent in order to reduce personal biases throughout the analytic process documenting emerging interpretations and theoretical connections.

Table 1: The Demographics of the Participants.

Name	Race	Gender	Country	Location	Expertise	Major Barrier
Anna	W	F	Italy	Southeast	Philosophy	Language
Sue	W	F	Romania	Southeast	ESL teachers	Culture, Language
Mario	W	M	Italy	Southeast	Genetics	Interactions
Jay	N-W	F	India	Southeast	Nutrition	Culture, Otherness
Saeed	N-W	M	Egypt	Midwest	Foreign language	Culture, Otherness, Stereotyping
Amin	N-W	M	Kenya	West	Math Education	Culture, Otherness,
Tim	N-W	M	Ghana	Southeast	Education	Culture, Otherness,
Carmen	N-W	F	Puerto Rico	Southeast	Foreign Language	Culture, Otherness, Language
Mei	N-W	F	China	Midwest	Educational Leadership	Culture, Model Citizen, Language
Maria	N-W	F	Mexico	Southeast	Foreign Language	Culture, Otherness
Azit	N-W	F	Middle East	Southeast	Education	Culture, Otherness, Language

Gender: F = Female, M = Male.
Race: W = White, N-W = Non-White.

4.2 Trustworthiness

Trustworthiness was supported through prolonged engagement with the data, careful attention to analytic transparency, consistent comparison across participants' narratives, and member checking. Rather than seeking generalizability, this study emphasizes depth, coherence, and theoretical resonance in representing participants lived experiences.

This study is informed by the complementary positionalities of the two researchers. One researcher is a non-native English–speaking faculty member who has navigated U.S. higher education as an outsider. Her lived experiences with language, accent, and cultural difference shape a heightened sensitivity to the subtle and often normalized ways in which belonging is granted, withheld, or made conditional within academic spaces. This perspective informs an awareness that discrimination in higher education is frequently expressed not through overt acts, but through preferences, assumptions, and institutional norms that privilege particular ways of speaking, behaving, and being.

The second researcher is a U.S.-born faculty member who is not Latina but has extensive academic training in Spanish and is fluent in the language through formal schooling and time spent in Spanish-speaking countries. While her experiences differ from those of immigrant and foreign-born faculty, her long-term engagement with language learning, teaching, and cross-cultural contexts informs an understanding of linguistic identity, power, and the social meanings attached to language use. Her positionality contributes an external yet critically informed perspective on how language operates as both a resource and a marker of difference in institutional settings.

Together, our positionalities shaped both the analytic process and our interpretive dialogue. The first researcher's insider perspective facilitated recognition of patterns of marginalization and conditional belonging that may otherwise be overlooked, while the second researcher's positionality supported critical questioning, reflexive balance, and analytic distancing. Throughout the research process, we engaged in ongoing reflexivity to avoid collapsing participants' narratives into our own experiences or assumptions. This study does not seek to universalize the experiences of foreign-born faculty; rather, it aims to center diverse lived realities and to illuminate how structural and interpersonal dynamics intersect to shape belonging as well as Third Space negotiations in U.S. higher education.

5 Results

The results of our study demonstrate a pronounced dichotomy in the faculty's perception of inclusion. Such a finding is delineated by several constructs developed for the understanding of inclusion. Our thematic analysis

produced several data driven themes. The three themes that were revealed in our interviews were: belonging, culture, and Third Space.

A sense of belonging is very complex for foreign-born (FB) individuals, and it changes as the time of their stay increases. The early years of their stay can be particularly stressful, when the FB individual is working hard to learn the new country's cultural norms to avoid any potential misunderstandings that could result in undesired events in their personal and professional lives (Yuval-Davis, 2006). They have to learn the new culture and, in some cases, relearn a culture or habit that is opposite of what they know. At the same time, they also have to manage schoolwork—if they come here as graduate students, which is often the case for foreign-born faculty members—and provide for themselves without any family to rely on. Our participants described the first few years of their experience as being more concerned with the stress of surviving while trying to fit into the new culture. Their main concern was not belonging, and each of the participants described these difficulties in a different way. Saeed recalled the stress of his first year as a student as just trying to survive the mental stress of being alone from Egypt. He spoke about how he had to work extra hard because things did not come naturally to him. He had to think about everything more than he would have in his native language and country.

Tim from Ghana, described how difficult it was to relearn how to invite or attend a dinner party of their native born (NB) friends. He stated that after nine years he still is struggling to understand the point of a potluck dinner party, "you want me to come, but I should just bring the food that I'm going to eat anyway and then come and let's sit and let's endless eat. So, it was very strange."

As stated previously, most FB faculty members start their academic career in the US as a graduate student. All participating faculty except for Mario and Jay started their academic career in the US as graduate students and those interactions as a graduate student shaped their experiences in academia. Some of the most mentioned challenges among the participants were cultural and linguistic. These findings are aligned with Moodley and Ong's (2016) argument about the importance of providing an opportunity for FB individuals to get acculturated into the society of the new country.

The most common barriers that these participants mentioned that they experienced at the early stage of their arrival to the US were: 1) Culture clashes; 2) Language barriers; 3) Missing family members; and 4) getting acclimated with American learning environments. Most participants shared more than two of these factors.

When we asked what was the most difficult barrier at the beginning of his time in the US, Saeed stated, "the country, culture and everything. But mostly being away from home. I felt homesick and missed my family a lot and also adapting to the American educational system." Carmen from Puerto Rico discussed how difficult the cultural shock as well as missing family was for her, "despite Puerto-Rico as part of US for more than 100 years, with all influences that I thought I knew but you never know until you experienced it, until you came here. Until you see it yourself." The importance of family was evident in Carmen's interview, "We keep family relationship very, very close. We are always talking by phone, we're very present in each other lives, even your extended family and then boom, the silence came. So, it was very difficult for me." Saeed compared his challenges during his graduate school to NB graduate students. He stated that:

A dog knows how to swim, but fish does it effortlessly. So, I am the dog in that analogy while they only had to worry about daily life while I had to worry about learning how to swim, so, in addition to daily life challenge.

Other barriers stated from the participating faculty members consisted of getting acclimated to the new learning environment and trying to develop social interactions without feeling embarrassment.

Another important early challenge to consider for FB individuals, more specifically the non-White participants, was loneliness. Most individuals from non-white countries have strong family bonds that they leave behind to move to a foreign land. As Dullanty (2022) explained in his article, the emotional bonds FB individuals share with their family and friends become strikingly evident when they venture to another country. Dullanty (2022) further explained his experience of profound despair and sadness when he left his family to pursue a doctoral degree in America. Similarly, most of our participants stated how difficult it was being away from their family members. Saeed, Mei, Carmen, and Azit emphasized how this created a tremendous stress for them. Saeed stated, "challenges were most two things. One mostly is being away from home." Azit explained, "when I go back home, the home I knew doesn't exist anymore, so I feel that I do not belong there anymore".

Theme 1: Stereotyping Results in Mental Stress

The model minority stereotype suggests that Asian Americans are inherently successful, particularly in academic and professional domains such as mathematics, science, and technology. This perception gained traction with the publication of two articles in the *New York Times Magazine* and *U.S. News and World Report* in 1966, which depicted Japanese and Chinese Americans as exemplars of success: stereotyping this success to attribute to traits such as hard work and disciplined parenting style. It positions Asians in contrast to other non-White groups.

While the model minority stereotype may appear to celebrate the achievements of certain racial or ethnic groups, it also reinforces the perception of other racial or ethnic groups, historically viewed as being less capable or inherently disadvantaged. The model minority stereotype perpetuates the harmful idea of the "racial hierarchy," wherein certain groups are seen as inherently superior or inferior based on their perceived cultural or intellectual attributes (Petersen, 1966; Poon et al., 2016). This can contribute to the marginalization and stigmatization of other minority groups and reinforce existing power structures and inequalities within society. Generalizing Asians as excelling in fields like math and science ignores the complex diversity within Asian communities and doesn't reflect the lived experiences of all Asian Americans.

This was reflected by Mei from China, an Asian faculty member with an advanced degree in educational leadership, when she expressed her frustration at how easily they see what they want to see about you rather than what your specialty is. She stated that "they don't accept my expertise in leadership but even though I don't have a degree in research methodology and data analysis, I'm still expected to know that and teach those courses." Only after many years of teaching, has her university finally started allowing her to teach classes in her area of expertise in educational leadership.

Mei expressed frustration with the tendency for others to overlook her expertise and pigeonhole her based on her ethnicity. Despite her extensive knowledge in the field of education, she found herself primarily regarded as a methodology expert. This perception hindered her ability to secure teaching assignments aligned with her educational background in educational leadership at the beginning of her professional experience teaching in higher education. Mei explained that "Being Asian automatically makes you an expert in technical fields and undermines your expertise as a teacher educator." She further stated her frustration of being undermined because of not being a native speaker, "When you are not native speakers, your expertise are not acceptable. If you are of a certain gender or from a certain region, you are stereotyped with what their assumptions are about you."

Over several years, Mei advocated for a more balanced allocation of her teaching load to reflect her expertise. Eventually, she "gave up" and agreed to a 50% allocation in her teaching load that was somehow related to educational leadership, yet she continued to be assigned predominantly to research and quantitative methods courses, regardless of her specialization. Furthermore, the model minority stereotype exacerbated Mei's challenges. She frequently found herself being requested to serve on Ph.D. dissertation committees within the department as the quantitative expert. This experience underscores the impact of racial stereotypes on professional opportunities and highlights the need for greater recognition and support of individuals' expertise beyond ethnic stereotypes. Mei explained her lived experience as a FB faculty from Asia in her own words:

I did not get a Ph.D. in quantitative or research methodology, but I was only assigned those responsibilities, and I was referred to as Dr. quantitative, professor of quantitative. Yeah. I just happened to have research expertise. So, there's all this research courses and I happen to have. Of a certificate I happen to have to have a second master's in psychology with quantitative methodology, but that doesn't mean that's my field. I didn't. I got a degree, literally a PhD in educational leadership & policy. It's interesting how they at one point, were thinking your degree is clear indication of your expertise. And at another time they don't. That's really, you know, follow that rule anymore. They refer to you as what they think they know rather than acknowledging your knowledge and competence in your discipline.

In the case of other non-White minorities, the participants stated how stereotyping is often more singular and deep in the case of foreigners. The lack of knowledge of other countries' cultures is compounded by what they are exposed to through movies, news, and other forms of media and it is often summarized in a single story. This single story sometimes relates to the gender as well as the region the individual is from, which could be negative or positive.

An example of negative stereotyping is that if you are a male from the Middle East, one is automatically assumed to be a devout Muslim, a shallow minded person, and most probably disparaging of females. Another example is that if one is from the continent of Africa, the person must be from a poor, uneducated family. Such stereotyping not only negatively affects our participants' personal lives, but it also affects their professional

careers. When you are a foreigner, stereotyping your knowledge based on where you are from overshadows your expertise. As Azit said "They see what they are familiar with, what they want to see." Saeed who is a male from a Middle Eastern country stated:

I was teaching the word secretary and that word in Arabic is the in the feminine form. And then someone asked, what's the male form of it? I said the male form, but the feminine form is more common. The student asked why? I said mostly because, the secretary job is mostly a female job. Oh, my God, the student got mad and stood up and didn't sit down, others got mad too….. I believe that if I was an American educator teaching Spanish, let's say, and the same exact comment was made regarding the same exact word, I don't think it would have made that type of show… sometimes some situations are put on the spot because of what they believe oh you lack that side of our culture.

His comments and the other participants' discussions emphasized two main issues: lack of knowledge of the diversity of cultures that exist in the world and the lack of familiarity with these diversities that many Americans have despite their education. Consequently, these views could create unrepairable damage to a FB faculty member's daily experience and career trajectory. This was one of the many examples that the participants provided indicating the negative and sometimes hostile experience of these individuals based on their ethnicity and background. The participants recognized that the severity of these incidents were partly related to their gender. Saeed said, "Again, I think it has to do with the fact that I'm a man. I don't think if it was a woman who made that comment about the secretary would have been perceived the same way." He expanded his frustration and the feeling of being stereotyped and profiled:

I also had another similar situation at the College ….. I was introducing new vocab. It was the word girl. The word girl in Arabic is bent and one of the girls I said, bent like bend. I said yes, that's a good way to remember it. You know a girl is soft and flexible and she can bend easily. Right. Oh, my God. One of the girls actually literally took her sleeve up and showed her muscle. And she's like, no, I'm not weak. I'm not flexible. I would not bend for anyone. I blah, blah, blah. I was like shocked….

These finding go along with how background effects stereotypes and perceptions.

Theme 2: Critical Whiteness

The Critical Whiteness theoretical framework seeks to deconstruct the ways in which Whiteness operates as a normative and privileged category, often perpetuating systems of racial inequality and injustice. Within the theme of belonging, Critical Whiteness can be understood as examining white identity, privilege, and the ways in which Whiteness operates within systems of power and oppression. By exploring these dynamics, Critical Whiteness seeks to foster a sense of belonging that is aware of its impact on marginalized communities.

In the context of the study at hand, most non-European participants reported feeling like outsiders and experiencing a sense of exclusion, whereas European participants perceived no discernible differences in treatment compared to their native colleagues. This disparity underscores the complex dynamics of Otherness within academic settings, where diverse cultural backgrounds may influence perceptions of belonging and acceptance. This analysis is substantiated by the work of cultural theorist Edward Said (Said, 1978). He provides insights into the construction of Otherness and its implications for identity and power dynamics. Additionally, scholars such as Bell Hooks have explored the intersection of race, ethnicity, and education, shedding light on the experiences of marginalized groups within academic institutions.

In his seminal work "How the Irish Became White," Ignatiev (1995) analyzes the historical process through which certain ethnic groups, such as the Irish in the United States, assimilated into Whiteness and gained access to societal privileges, thereby reinforcing racial hierarchies. Another influential scholar in this field is Peggy McIntosh, whose essay "White Privilege: Unpacking the Invisible Knapsack" examines the invisible advantages and privileges that White individuals experience in society due to their racial identity (McIntosh, 1989).

One of the interviewees justified this behavior based on lacking any common interest, history, or shared experiences with the natives. Jay stated that, "I think people don't want to communicate much with us because they can't find some common topics." She further explained that this feeling of exclusion seeps into her relationships with students. Jay explained that "I see students sitting with other faculty members, they can discuss all kind of … things that are American, like movies, books, TV and… family background."

Contrarily, the foreign-born participants who were classified as White—the participants from Greece, Romania, Russia, and the two participants from Italy—stated that they did not feel excluded but rather felt accepted within their departments and administrations. They found their difficulties were very similar to their American colleagues. For example, when asked "In what ways do your experiences as an educator differ from American faculty?" Anna from Italy responded, "No, as I said, I don't think I have a lack of support from administration more than my American colleagues. I don't think I face prejudice from students neither." Mario

from Italy had a similar response to the same question, "No, I must say. And then again, I might be just extremely lucky because of where I teach, the very renowned university, ... But I never experienced any problem whatsoever."

Anna's only concern was framed in a similar fashion to her colleagues. Her main concern was focused on expressing her political views and being judged as not patriotic and biased. She expressed the difficulty Americans have in characterizing views as "you are either with us or against us" and it doesn't leave any room for discussion within the educational environment. She highlighted the potential bias against her due to her non-American identity, particularly during times of political polarization or conflict. Despite not experiencing lack of support from administration or prejudice from students in general, she acknowledges the impact of cultural perceptions and bias on her professional experiences as an educator. This underscores the complexities of navigating cultural differences and the potential challenges faced by individuals who do not align with the dominant cultural norms within their educational context.

Sue from Romania said that "it was a constant comparison between this culture and society I was coming from with the American society, and I found things that I liked, some not so much. And I was talking to my friends, my fellow PhD students, and some of them I would say they didn't really appreciate some of my words and I understood that I have to do more to filter a little bit more the way I was talking. Something like that. These were the challenges just to navigate." Carmen also stated that she had to blend in to survive in her department and learned very early that, "I have to do more to filter a little bit more the way I was."

Theme 3: Third Space

Immigrants often find themselves in a liminal space, neither fully part of their home culture nor fully integrated into the host culture (Turner, 1969). In response, many construct a Third Space that bridges their cultural heritage with the new environment, allowing them to negotiate and blend elements of both cultures into a hybrid, evolving identity (Bhabha, 1994). Within this Third Space, immigrants frequently bond with others who share similar migration journeys, creating relationships grounded in shared understanding, cultural resonance, and mutual support (Gutierrez et al., 1999; Levitt & Glick Schiller, 2004).

Third Space experiences emerged as a powerful theme across interviews, particularly in how immigrants develop close friendships with others who have undergone comparable transitions. Many participants described naturally gravitating toward other foreign-born individuals—regardless of country of origin, language, or profession—because these relationships offered understanding, comfort, and a sense of belonging that they often did not experience with native-born U.S. peers.

Carmen illustrated this sentiment clearly, sharing, "When I came here, I found a best friend from Korea but after time passed, I met other people. Then I have friends from Romania and other countries." Her experience reflects how immigrants often build social networks based on shared migration-related experiences rather than shared nationality. Maria from Mexico described a similar reality during her graduate studies. She explained, "I did a double major in French and Italian… White American graduate students just didn't really know what to do with me, while my Italian graduate friends had no problem with me. Maybe they were more international, I don't know." Maria's story shows how cultural and linguistic flexibility among other international peers created a more welcoming social environment. Likewise, Azit described having difficulty fitting in with White Americans but finding meaningful connections among other foreign-born friends and neighbors. She stated, "Even though I am Middle Eastern, I found other immigrants the best way to find friends. I have plenty of friends from India, China, and Ghana." Although she added that, after 35 years in the United States, she feels more able to fit in with White Americans. However, she still experiences gaps in shared cultural background.

Shared experiences to make a meaningful connection such as sports, concerts, music and movies are where gaps become particularly visible during conversations about shared experiences such as popular songs, or concerts—topics that often highlight cultural differences. Azit's description captured the emotional impact of these moments: "It does feel embarrassing. Those are the times when I pull into my own shell and slowly pull away from the crowd and physically remove myself from the group and conversation." One of the interviewees tried to justify this behavior on lacking any common interest, history, or shared experiences. Jay stated that, "I think people, people don't want to communicate much with us because they don't. They can't find some common topics it seems to converse with us." Amin stated that "I talk about work, but they all, most of the faculty have their own social group. But I never feel like included. Maybe it's both ways, maybe I don't want to be included neither..."

Taken together, these experiences illustrate the Third Space, where immigrants navigate hybrid identities and find connection through shared migrant experiences rather than shared nationality. This space provides belonging and understanding while simultaneously highlighting the cultural gaps that persist even after decades in the host country.

6 Discussion

Our findings show that belonging is a shifting and often difficult experience for foreign-born (FB) individuals, especially during their initial years in the United States. Participants described the early period as focused on

survival—managing cultural clashes, language barriers, academic pressures, and the emotional weight of being far from family. These experiences align with scholarship emphasizing that belonging depends on cultural familiarity, emotional security, and social recognition (Yuval-Davis, 2006), and that acculturation requires sustained opportunities for support rather than occurring naturally or quickly (Moodley & Ong, 2016). Research suggests that acculturation is a non-linear process marked by cycles of adjustment and stress (Berry, 2005).

Belonging was shaped by racialized and gendered stereotypes encountered in academic settings. Asian participants faced the model minority stereotype, limiting the types of work they were assigned, while Middle Eastern and African faculty described being reduced to "single stories" shaped by media, religion, or region. These findings reinforce Said's (1978) argument that orientalist assumptions construct non-Western individuals as inferior or one-dimensional, influencing how they are perceived in professional spaces. Overall, the results highlight that belonging for FB faculty is influenced not only by cultural adaptation but also by the racialized power structures that shape their everyday interactions and career trajectories. Along with the existing research, our participants stated the stress they felt becoming acclimated to the new learning environment while trying to develop social interactions and avoid social embarrassment (Hartshorne & Baucom, 2007).

Findings from Critical Whiteness show that Whiteness plays a significant role in shaping who feels accepted within academic spaces. Non-European, non-White participants described exclusion, stereotyping, and being viewed through limited cultural lenses, consistent with Critical Whiteness studies and Said's (1978) concept of Orientalism. These participants felt they were perceived as "outsiders," while European foreign-born faculty largely reported being treated the same as their American colleagues. This contrast supports research arguing that belonging is not determined by foreign-born status alone but by racialization and cultural positioning within dominant systems of power (Ignatiev, 1995; McIntosh, 1989; Yuval-Davis, 2006). Our findings extend this literature by showing how these dynamics play out specifically within faculty–student interactions and professional expectations in higher education.

The concept of the model minority myth has been widely discussed over the past several decades. At its core, it is a patronizing ideology that maintains White dominance by disregarding the lived experiences of one marginalized group in order to shame and discipline another: "It is, at its core, a patronizing practice that maintains White dominance by disregarding the lived experiences of one group to shame another group" (Poon et al., 2016, p. 6). As expressed by Mei, this dynamic is evident in how her expertise is reduced to a narrow, one-dimensional framing of methodological competence and disregarding her knowledge of educational methodologies. Despite her broad scholarly background and interdisciplinary knowledge, Mei described being repeatedly positioned primarily as a technical or methodological expert, which constrained how her intellectual contributions were recognized and valued. This reductive framing not only limits professional opportunities but also professional growth within her field of expertise. This stereotyping also reinforces the model minority stereotype by confining Asian scholars to rigid and stereotypical academic roles.

Third Space Theory highlights how many foreign-born faculty respond to these challenges by creating a hybrid social and cultural environment where they feel understood and supported. Consistent with Bhabha (1994) and Gutierrez et al. (1999), participants gravitated toward other immigrants because shared migration experiences offered comfort, authenticity, and a sense of community. These relationships provided belonging that was often missing in predominantly White institutional settings. Language was also found to be central to Third Space formation. García (2009) argues that bilingual and multilingual individuals operate within a linguistic Third Space where language practices are fluid, adaptive, and creative. These practices challenge traditional monolingual norms and support cultural flexibility. These findings extend existing Third Space research by showing that these hybrid networks emerge organically in faculty social circles and can serve as protective spaces amid the cultural gaps, misunderstandings, and racialized barriers our participants encountered. Together, the themes demonstrate that while institutional belonging remains uneven, immigrants actively build their own spaces of connection and identity within academia.

The findings strongly align with Third Space Theory by illustrating how immigrants construct hybrid social worlds that help them navigate cultural dislocation. Participants described forming friendships with other foreign-born individuals because these relationships offered shared understanding and emotional safety—resources they often could not access with U.S. native-born peers. This reflects Bhabha's (1994) argument that the Third Space becomes a site where new identities emerge through negotiation between multiple cultural worlds. The participants' experiences also mirror Gutierrez et al. (1999) and Levitt and Glick Schiller's (2004) findings that shared migration histories foster unique forms of community and belonging.

7 Conclusions

This research provides a window into the lived experiences of foreign-born faculty within U.S. universities. The diverse perspectives of the participants illustrate how the construction of a "Third Space" can mitigate the pervasive sense of "Otherness" that many international scholars encounter. By shining a light on these unique circumstances, we hope this study contributes to the development of a more inclusive and equitable academic environment.

Despite these insights, several limitations must be acknowledged. First, the study was limited by a small sample size of 11 participants, all of whom had established personal relationships with at least one of the authors. Furthermore, because many participants expressed concern regarding potential professional repercussions from their institutions, the use of pseudonyms were employed; however, this underlying apprehension may have prevented some from sharing the full extent of their frustrations. Additionally, these findings are not representative of the FB faculty population as a whole and cannot be extrapolated across all U.S. institutions. Finally, because the majority of participants were situated in the social sciences rather than STEM fields, the data reflects a specific disciplinary experience. We encourage future researchers to expand upon this work by utilizing larger sample sizes and including a broader range of academic disciplines.

7.1 Recommendations

- **Enhancing Institutional Support**: Higher education institutions must establish robust support systems specifically tailored to the unique professional and personal challenges faced by foreign-born (FB) faculty.
- **Faculty Senate Representation**: Institutions should form dedicated committees within their Faculty Senates to focus on the specific advocacy, policy, and resource needs of FB faculty members.
- **Broadening Diversity Frameworks**: Institutional diversity mandates and rhetoric should explicitly incorporate FB faculty particularly those from minoritized backgrounds to ensure that global perspectives are integrated into the broader equity and inclusion agenda.

8 References

Ahmed, S. (1999). Home and away: Narratives of migration and estrangement. *International Journal of Cultural Studies, 2*(3), 329–347. [DOI]

Ahmed, S. (2004). Declarations of whiteness: The non-performativity of anti-racism. *borderlands e-journal, 3*(2).

Altbach, P. G., & Knight, J. (2007). The internationalization of higher education: Motivations and realities. *Journal of Studies in International Education*, *11*(3–4), 290–305. [DOI]

Anzaldúa, G. (1987). *Borderlands/La Frontera: The new mestiza.* Aunt Lute Books.

Aziz, J. (2024). Navigating a third space to support international students in the U.S. *Texas Education Review*, *12*(1), 26-35. [DOI]

Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review, 46*(1), 5–34. [DOI]

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*(6), 697–712. [DOI]

Berry, J. W., Poortinga, Y. H., Segall, M. H., & Dasen, P. R. (2011). *Cross-cultural psychology: Research and applications* (3rd ed.). Cambridge University Press.

Bhabha, H. K. (1994). *The location of culture.* Routledge.

Bhabha, H. K. (2012). *The location of culture* (2nd ed.). Routledge.

Bookman, B. (2021). Foreign-born faculty's perceptions and experiences in a turbulent sociopolitical climate. *International Journal of Multidisciplinary Perspectives in Higher Education*, *5*(1), 52–75. [DOI]

Bornstein, M. H. & Cote, L. R. (2010). *Handbook of cultural developmental science* (M.H. Bornstein, Ed.). Psychology Press.

Bound, J., Khanna, G., & Morales, N. (2017). Understanding the economic impact of the H-1B program on the U.S. In *High-Skilled Migration to the United States and Its Economic Consequences* (pp. 109–157). University of Chicago Press. https://www.nber.org/papers/w23153 *(Note: This is the seminal paper by John Bound and colleagues regarding technology, H-1B visas, and high-skilled talent demand.)*

Clifford, J. (1994). Diasporas. *Cultural Anthropology, 9*(3), 302–338. [DOI]

Dullanty, E. (2022). The impact of family separation on international students and faculty. In J. S. McKeown, K. Bista, & R. Y. Chan (Eds.), *Global Higher Education during COVID-19: Policy, Equity, and Student Experiences* (pp. 211–226). STAR Scholars.

Esaki-Smith, A. (2024, September 11). Combating the enrollment cliff. *International Educator*. https://www.nafsa.org/ie-magazine/2024/9/11/combating-enrollment-cliff

García, O. (2009). *Bilingual education in the 21st century: A global perspective*. Wiley-Blackwell.

Geertz, C. (1973). *The interpretation of cultures.* Basic Books.

Goodenow, C. (1993). The psychological sense of school membership among adolescents: Scale development and educational correlates. *Psychology in the Schools, 30*(1), 79–90. [DOI]

Gutierrez, K. D., Baquedano-López, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the Third Space. *Mind, Culture, and Activity, 6*(4), 286–303. [DOI]

Hall, S. (1997). The spectacle of the "Other." In S. Hall (Ed.), *Representation: Cultural representations and signifying practices* (pp. 223–290). Sage.

Hartshorne, R., & Baucom, J. (2007). *Issues affecting cross-cultural adaptation of international graduate students*. Multicultural Learning and Teaching, 2(2), 78–87.

Ignatiev, N. (1995). *How the Irish became white*. Routledge.

Kim, D., Twombly, S., & Wolf-Wendel, L. (2012). International faculty in American universities: Experiences of academic life and productivity. *Higher Education*, *63*(3), 321–335. [DOI]

Kwak, K. (2003). Adolescents and their parents: A review of intergenerational family relations for immigrant and non-immigrant families. *Human Development, 46*(2–3), 115–136. [DOI]

Lee, J. J., & Rice, C. (2007). Welcome to America? International student perceptions of discrimination. *Higher Education*, *53*(3), 381–409. [DOI]

Levitt, P., & Glick Schiller, N. (2004). Conceptualizing simultaneity: A transnational social field perspective on society. *International Migration Review, 38*(3), 1002–1039. [DOI]

McIntosh, P. (1989, July/August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom Magazine*, 10–12.

Moodley, R., & Ong, L. (2016). *Counseling across cultures* (7th ed.). SAGE.

National Science Board, National Science Foundation. (2024). *Science and Engineering Indicators 2024: The State of U.S. Science and Engineering*. NSB-2024-1. Alexandria, VA. https://ncses.nsf.gov/pubs/nsb20241

Ng, A., & Lai, S. (2011). The role of language in bicultural identity integration: Examining the impact of heritage language proficiency and host language proficiency. *Journal of Language and Social Psychology*, *30*(2), 174–189. [DOI]

Petersen, W. (1966, January 9). Success story, Japanese-American style. *The New York Times Magazine*.

Poon, O., Segoshi, M. S., Tang, L., Surla, K., Nguyen, C., & Wong, M. P. (2016). A critical review of the model minority myth in selected literature on Asian Americans and Pacific Islanders in higher education. *Review of Educational Research, 86*(2), 469–502. [DOI]

Romero-Rodriguez, L. M., Civila, S., & Aguaded, I. (2021). Otherness as a form of intersubjective social exclusion: Conceptual discussion from the current communicative scenario. *Journal of Information, Communication and Ethics in Society, 19*(1), 20-37. [DOI]

Said, E. W. (1978). *Orientalism.* Pantheon Books.

Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: Implications for theory and research. *American Psychologist, 65*(4), 237–251. [DOI]

Shaheen, J. G. (2009). *Reel bad Arabs: How Hollywood vilifies a people.* Olive Branch Press.

Simpson, A., & Dervin, F. (2019). The meanings of culture in intercultural education: A critical analysis of the Council of Europe's Reference Framework of Competences for Democratic Culture. *Intercultural Communication Education*, 2(1), 1–19. [DOI]

Spradlin, L. K. (2012). *Diversity Matters: Understanding diversity in schools* (2nd ed.). Wadsworth Publishing.

Subtirelu, N. C. (2015). "She does have an accent but…": Race and language ideology in students' evaluations of mathematics instructors. *Language in Society*, *44*(1), 35–62. [DOI]

Triandis, H. C. (1994). *Culture and social behavior.* McGraw-Hill.

Turner, V. (1969). *The ritual process: Structure and anti-structure.* Aldine.

Vivero, V. N., & Jenkins, S. R. (1999). Existential hazards of the multicultural individual. *Journal of Counseling & Development, 77*(4), 472–480. [DOI]

Wapman, K. H., Zhang, S., Clauset, A., & Larremore, D. B. (2022). Quantifying hierarchy and dynamics in US faculty hiring and retention. *Nature*, *610*(7932), 541–547. [DOI]

Ward, C., & Geeraert, N. (2016). Advancing acculturation theory and research: The acculturation process in its ecological context. *Current Opinion in Psychology, 8*, 98–104. [DOI]

Yuval-Davis, N. (2006). Belonging and the politics of belonging. *Patterns of Prejudice, 40*(3), 197–214. [DOI]