

Understanding Chinese International Students' Experiences in the U.S. Higher Education through the Trans Constructs of Transnationalism, Transculturalism, and Translanguaging

Ming Zhu^{1,2}, Aída A. Nevárez-La Torre^{1,2} & Qingyang Yu^{2,3}

¹ Graduate School of Education, Fordham University, New York, NY, United States

² Future Education Research Network, Inc., Boston, MA, United States

³ Department of Art Education, Boston University, Boston, MA, United States

Correspondence: Aída A. Nevárez-La Torre, Graduate School of Education, Fordham University, New York, NY, United States.

Received: October 26, 2025

Accepted: November 27, 2025

Online Published: December 7, 2025

doi:10.5430/ijhe.v14n6p43

URL: <https://doi.org/10.5430/ijhe.v14n6p43>

Abstract

Although the United States has a long history of welcoming students from around the world, current political discourse questions the wisdom of these programs. This qualitative research study explores how Chinese international students negotiate their lived experiences in U.S. universities through the lenses of transnationalism, transculturalism, and translanguaging. Interviews were conducted with 25 informants to qualitatively examine their experiences in higher education institutions in the West; the authors gained insights into how they navigated these aspects of their lives and shaped their complex identities. The multidimensional analysis provides an in-depth view that clarifies misconceptions about the opportunities and challenges these students encounter in U.S. universities. The conclusions reveal that Chinese international students lead complex, multifaceted lives shaped by global mobility and local academic expectations. Their stories reflect negotiations across language, cultures, and national boundaries. Yet many of their struggles remain invisible due to systemic myths and institutional unpreparedness. Greater understanding of their lived experiences can (a) guide institutional policy, (b) challenge myths and deficit narratives, and (c) promote inclusive, globally aware learning environments. This can also help reframe identity as multidimensional, improving educational offerings for all students and educators in higher education institutions.

Keywords: Chinese international students, higher education, transculturalism, translanguaging, transnationalism

1. Introduction

1.1 Introduce the Problem

Colleges and secondary institutions in the United States have increasingly recruited international students (ISs) for their academic excellence, cultural diversity, and financial benefits (Ford & Cate, 2020; Institute of International Education, 2023). This study refers to ISs as individuals born and educated abroad who arrived in the United States on student visas and may have later obtained permanent residency, moved to work in another country, or returned to their home country (Campbell, 2015). Despite current political tensions questioning their presence (Alonso, 2025), the United States has historically encouraged the establishment of international schools (Gillies, 2001) and academic exchange through policies and programs like the Fulbright-Hays Act and the Peace Corps (Banjong & Olson, 2016). These authors also confirm that through these programs, international students have been welcomed to U.S. schools and colleges to complete their degrees.

Building on this context, this study explores how Chinese international students negotiate transnationalism, transculturalism, and translanguaging in their educational journeys. Our understanding is that the knowledge gained from these narratives can inform higher education practices, challenging common myths about ISs and problematizing the educational process in Western schools. Two central research questions guide our investigation:

- (1) How do ISs navigate complex identities involving transnationalism, transculturalism, and translanguaging constructs while studying in U.S. higher education institutions?
- (2) How do their lived experiences inform higher education practices and challenge dominant educational

discourses?

2. Literature Review

Programs designed to welcome ISs have faced criticism. Hawawini (2011) noted these initiatives often aim to “educate the world” rather than “engage with it and learn from it,” implying a U.S.-centric imposition of culture. Mowreader (2025) points to concerns that high-paying international enrollees displace domestic students. Furthermore, educators and support staff often lack the cultural and linguistic preparation to serve ISs effectively (Kerkhoff & Cloud, 2020; Mittelmeier et al., 2023; Skutnabb-Kangas & Heugh, 2012). Specifically, the literature review highlights three key concerns: the ideological framing of international education, insufficient preparation of educators in higher education, and the lack of attention to the provision of programs to train and support them.

2.1 Demographics, Ideologies, and Challenges

International students travel to study abroad, motivated to broaden their educational experience by earning degrees from schools in the West. Among other reasons, they also seek to improve their English proficiency, which serves as a global language of communication, especially in technology and the sciences, by attending schools in the United States and other English-speaking countries (Banjong & Olson, 2016). International students’ enrollment, although disrupted by the pandemic (2020-2022), rose in the United States from 974,926 in 2014 to over 1 million in 2023. Chinese students, the largest group, declined slightly from 304,040 (2014) to 289,526 (2023) (Institute of International Education, 2023). Yet, while undergraduate enrollment decreased, graduate numbers remained steady. Also at the secondary level, IS enrollment dropped significantly—from 73,019 (2013) to 39,238 (2022)—partially due to tighter U.S. immigration controls (Napolitano, 2024; U.S. Immigration and Customs Enforcement, 2022).

There are divergent views regarding ISs’ presence on U.S. campuses. On the one hand, ISs could enrich campus diversity, bring new perspectives to the curriculum and instruction, and help develop intercultural and global competencies among U.S.-born students (Hegarty, 2014; Wang & Sun, 2022). Financially, their higher tuition fees support institutional budgets (Mowreader, 2025; Wu et al., 2015).

On the other hand, they experience a multiform life, living as transcultural students who continually cross language and national borders in their academic, social, and personal lives. Asian students, in particular, face adjustment challenges due to cultural differences. Western individualism may clash with their collectivist upbringing, leading to emotional distress (Yeh & Inose, 2003). Some research indicates that educators stereotype these students as passive or uncritical, overlooking their efforts to adapt (Heng, 2018; Wang & Sun, 2022).

Mental health challenges—including stress, loneliness, financial strain, and racism—are common among younger ISs (Li et al., 2014). Communication barriers may lead to isolation, adversely affecting academic performance and participation (Wu et al., 2015). Still, many educators remain unaware of these struggles due to prevalent myths, such as the belief that Chinese students are uniformly academically strong (Chen et al., 2020) and lack in-depth training to empathize with and address the gaps in educational, linguistic, and cultural differences these students experience (Wang & Sun, 2022).

2.2 Educator Preparation

A lack of faculty preparedness compounds the difficulties ISs face. Rai (2002) noted the absence of focus on IS education in social work programs. Faculty often misjudge students’ academic capabilities due to language proficiency, accents, or unfamiliar behaviors (Charles-Toussaint and Crowson, 2010; Probertson et al., 2000; Terui, 2012). Mahalingappa et al. (2021) emphasized that most faculty remain monolingually oriented and lack strategies to support multilingual and transnational students. These students may be placed in remedial courses unnecessarily or face social and academic prejudice and inequities from faculty and peers (Charles-Toussaint and Crowson, 2010; Goldstein, 2003).

2.3 Institutional Readiness

A lack of programs to support the education of faculty and other professionals in higher education has also been documented. Shelton & Yao (2019) found that early-career professionals who work with ISs (i.e., faculty, advisors) develop intercultural competence through informal opportunities rather than through their academic programs. University support services often expect ISs to assimilate into U.S. culture without reciprocal efforts at inclusion (Wang & Sun, 2019). Institutions also lack systemic readiness to support ISs through formal academic or cultural programs (Yao & Viggiano, 2019).

3. Theoretical Framework

The negotiation of multiple realities speaks to a layering of continuities and discontinuities, in which different identities, languages, histories, cultures, and countries (Upegui-Hernández, 2014) reside uniquely within international learners (Ballakrishnen & Silver, 2019). For these students, the tensions between polarized perspectives on assimilation and acculturation give rise to a more nuanced perspective that emphasizes multidimensionality and the embrace of complexity in their identities.

3.1 The Construct of Trans

In this manuscript, the authors interpret the voices of international students at the center of the exploration. Challenging notions of separation between nations, cultures, and languages, globalization has encouraged an openness for what the social sciences have identified as the construct of trans (Zaidi et al., 2024). Researchers explain that this construct refers to actions, movements, fluidity, and change (Barnawi & Ahmed, 2022). Through our discussion, *trans* is seen as an intersectional and integrative process of knowledge, understanding, and experiences for making sense of and transforming reality in society and education (Barnawi & Ahmed, 2022; Hebbard & Hernández, 2020). We apply the constructs of transnationalism, transculturalism, and translanguaging as social and educational identity dimensions to examine the lived experiences of Chinese international students and understand how they form and navigate complex identities within higher education institutions in North America.

3.2 Transnationalism

This construct describes how individuals who may reside in one country but study or work in another, constantly living in a reality from another place. They negotiate multiple ethnic and national identities, staying connected to their countries through physical (travel) or virtual (online communication) means (Duff, 2015). This challenges rigid national identities, promotes a fluid view of identities (Green, 2019), and acknowledges the flow of academic, cultural, and technological knowledge (Barnawi & Ahmed, 2022) across nations. Anzaldúa (1987) and Kasun & Mora-Pablo (2022) conceptualize an “in-between” space that transcends physical borders (Behiels & Stuart, 2010), offering educational insights into transnational realities.

3.3 Transculturalism

We understand transculturalism as cultural blending and interaction beyond traditional cultural boundaries (Brooks, 2012). Unlike assimilation, which demands conformity to the dominant culture (Arroyo, 2016), transculturalism allows individuals to maintain and converge multiple cultural identities (Dagnino, 2012; Pastena, 2022; Sun & Li, 2024). While critics argue it may obscure cultural distinctions (Loh, 2022), we propose that individuals can navigate different cultural practices with understanding (Sun & Li, 2024), regardless of whether it is by choice (i.e., studying abroad for better economic opportunities) or imposed (i.e., colonized groups, economic oppression, or war refugees).

3.4 Translanguaging

The construct of translanguaging offers a transformative theoretical view of bilingualism. It refers to learners using all linguistic resources to make meaning (García, 2017), transcending the boundaries of traditional language systems (García & Li, 2014). As a pedagogical strategy, it can transform identity development (Li, 2018) by moving fluidly across language systems to make novel meanings (Canagarajah, 2018). Successful implementation requires educators to value students’ multilingualism as a resource for learning and challenge traditional monolingual norms (Andrei et al., 2020; Bauer et al., 2022).

In the following sections of the article, we present the study’s methodology and discuss findings relevant to international students navigating complex identities. Conclusions and implications reflect the findings in light of necessary changes to actualize an equitable education for international students that supports their academic learning and multidimensional identities.

4. Methods

This study uses a qualitative, constructivist critical approach to explore how Chinese international students navigate life and learning in the United States (Creswell, 2013; Kincheloe, 2005; Merriam, 2002; Savin-Baden & Major, 2013). A descriptive, single-case study design (Yin, 2017) with multiple informants was adopted to gain insights into their lived experiences (Allexsaht-Snider et al., 2013). We conducted 38 interviews for the Mandarin podcast “100 Voices from 100 Professionals: Lives of International Students in North America,” which focuses on the academic and professional journeys of international students in North America. Convenience sampling (Cohen et al., 2007) was used to select informants, who were required to be international students studying in North America and to have had at least one full-time internship or job in the United States or Canada.

Of the 38 individuals, 26 consented to have their data used for this study. After excluding one permanent resident who did not meet the criteria, 25 international students became the unit of analysis. All of the informants are identified in the text by pseudonyms, and no personal information is revealed. Demographic details and educational backgrounds are provided in Table 1. Among them, 7 (28%) agreed to a second round of interviews for deeper insights. Participants' time in North America ranged from 4 to 15 years, and their education ranged from 2 to 11 years. Most now reside in urban areas across the United States, with some living in metropolitan cities in China.

This study relies on interviews for data collection, valued for providing in-depth insights in natural settings (Cohen et al., 2007). Semi-structured interviews explored informants' contexts, experiences, and interpretations (Rubin & Rubin, 2005; Savin-Baden & Major, 2013), allowing for flexibility in asking follow-up questions (Wengraf, 2001). The first and third authors conducted interviews in Mandarin, and the three researchers conducted all analyses.

Interviews were conducted via Zoom or WeChat (a popular Chinese messaging app) and translated into English. Both Mandarin and English were used during the interviews. A second interview was held with a subset of 7 informants to deepen understanding of the three identity dimensions. Afterward, all 25 informants were asked a follow-up question via WeChat to explore emerging themes.

Table 1. Informants' Descriptors

pseudo-nym	Gender	State where they reside	Age	Profess-ions	Years of School in North America	# of Schools Attended in North America	Total Years of Stay in North America	Level of Education
Alex	F	California	20-29	Media	6	2	6	Undergraduate Master's
Ava	F	Massachu-setts	20-29	Internation-al Studies	8	2	9	High School Undergraduate
Brian	M	Indiana	20-29	Engineer-ing	5	2	5	Master's PhD
Catherine	F	Massachu-setts	30-39	Business	2	1	10	Master's
Cici	F	Hong Kong China	20-29	Business	4	1	4	Undergraduate
Chloe	F	Massachu-setts	20-29	Analytics	6	2	6	Undergraduate Master's
Cindy	F	Massachu-setts	30-39	Analytics	6	2	13	Undergraduate Master's
Elaine	F	Texas	20-29	Technology	7	2	8	Undergraduate PhD
Eleanor	F	Massachu-setts	30-39	Business	2	1	8	Master's
Emma	F	Metropolitan China	20-29	Fashion	4	1	4	Undergraduate
Fiona	F	Metropolitan Canada	20-29	Zoology	6	2	6	Undergraduate Master's PhD

Grace	F	Massachu-setts	20-29 Health	9	3	9	High School Undergraduate Master's
Kai	F	Pennsylvania	20-29 Bio-chemistry	6	2	6	Undergraduate Master's
Leo	F	California	20-29 Business	6	2	8	Undergraduate Master's
Lila	F	Illinois	20-29 Art	10	3	9	High School Undergraduate Master's
Lydia	F	Metropolitan China	20-29 Media	4	1	4	Undergraduate
Maddy	F	New York	20-29 Education	10	3	11	High School Undergraduate Master's
Maya	F	California	20-29 Media	6	3	8	High School Undergraduate
Nella	F	New York	20-29 Law	11	4	11	Middle School High School Undergraduate Master's
Nina	F	Metropolitan Canada	20-29 Business	6	3	6	High School Undergraduate Master's
Penny	F	Massachu-setts	20-29 Technology	8	2	11	High School Undergraduate
Sabrina	F	New York	30-39 Education	2	1	12	Master's
Sophia	F	New York	20-29 Analytics	2	1	6	Master's
Sunny	F	Massachu-setts	30-39 Art History	7	3	8	Undergraduate Master's PhD
Tyler	M	California	30-39 Technology	8	3	15	High School Undergraduate Master's

Data were transcribed and coded by the authors using descriptive and in vivo codes (Miles et al., 2020). The coding process was verified and checked for alternative explanations (Yin, 2017). No software was used for analysis to ensure a deeper understanding of informants' insights (Daniels & Steres, 2011). Descriptive analysis followed a pattern-matching and content analysis approach (Cohen et al., 2018), with explanatory themes answering the research questions (Mertler & Charles, 2005).

The first author, a Chinese international student in the United States, has 20 years of experience across five educational institutions. As a bilingual educator, she co-hosts the podcast “100 Voices from 100 Professionals: Lives of International Students in North America.” The second author, a bilingual educator and researcher, originally from Puerto Rico, uses a socio-linguistic critical lens to explore the education of multilingual students, biliteracy development, and educators’ professional growth. The third author, also a Chinese international student in the United States, has worked as a bilingual art educator and co-hosts on the podcast.

5. Findings

This findings section is structured into three sub-sections, each corresponding to one of the social and educational dimensions explained above. This discussion will shed light on the lived experiences of Chinese international students as they navigate transnationalism, transculturalism, and translanguaging in North America, particularly in the United States. The researchers synthesized the findings from the collected data and illustrated them with specific examples.

5.1 Transnationalism

Since all informants came from China and studied in the United States, they had, at some point, experienced transnationalism. The back-and-forth mobility, whether virtual (i.e., by phone or online) or physical (i.e., returning to their hometown during a school break), experienced by the informants across national borders, added unexpected complexity to their lives.

Of the 25 informants, 10 (40%) explicitly discussed experiences related to transnationalism. A common theme that emerged was that the extent to which one experiences it varies significantly from person to person. Despite all informants being Chinese international students studying and/or working in the United States, their transnational experiences are not confined to the boundaries of this country. Five informants (20%) reported actively seeking additional opportunities to experience transnationalism to its fullest extent.

For example, one of the informants, Nina, experienced transnationalism through her numerous studies and work in various countries. As a Chinese international student attending a university in the United States, she participated in additional study abroad and global internship programs offered by her university, as she was highly interested in learning about different cultures and languages. She studied in India and Spain, interned in Singapore, and more recently, upon completing her undergraduate degree, she is finishing up another degree in Canada. Having studied and lived in many different countries, Nina said, “No matter which country, no matter which culture, everyone’s experiences are mostly similar. Getting married, going through a life crisis” (Nina, personal communication, June 17, 2024).

Several informants discussed transnationalism in terms of the university staff and faculty’s lack of understanding of the legal requirements for traveling to another country. They provided examples of the international office staff and academic faculty being unable to orient them to obtain access permits to travel from the United States to another country and back. Fiona, a Chinese international student, described her move from the United States to Canada for doctoral studies. Although many of her colleagues were also from the United States and technically “international students,” the two countries’ close ties made their mobility easier. In contrast, Fiona noted that her university seemed unaware of the complexities of her immigration status, and her supervisor often responded to her concerns with “whatever you say” (Fiona, personal communication, June 30, 2024).

Another theme that emerged from the data is how transnationalism may influence career choices after completing studies. The informants experienced transnationalism not only during their initial study abroad journeys but also in their subsequent academic and professional pursuits. Ava, who now works in the United States on a research team studying the Middle East, offers a compelling example. Her early experience as a high school student in the United States shaped her later career path. Sharing a room with peers from the Middle East sparked her curiosity—she wondered, “Why does this person wear different clothes? Why does she wake up in the middle of the night to pray?” These questions motivated her to study Arabic in college and join an exchange program in Jordan, where she spent seven months volunteering at a Syrian refugee camp. There, she taught English and organized activities for girls aged 6 to 14, deepening her engagement with transnational issues and cross-cultural understanding.

This additional transnational experience broadened her perspective on learning across nations. Ava said, “Even though some of them had never seen Syria... If you ask them where they are from, they will tell you, ‘I am Syrian.’ And then they’d ask me where I am from. I will tell them I am from China. And then they will tell you something they know about China. They said, ‘our tent is from China’... or ‘our backpack is from China’” (Ava, personal communication, February 5, 2024). Ava then wondered, “I think the next step for us is that maybe we can let more

people in China know that Syria is not a [place] that has nothing to do with us... Many people discuss Syria... They are always at war.... They are terrifying... But I think it's completely untrue. It is just a [transnational] interaction between humans. You will see [they are] very kind, love to read, and [they represent] a nation of people that loves life."

These informants experienced transnationalism in different ways. Similar to what Shelton & Yao (2019) found regarding self-selected out-of-class opportunities, each took initiative to expand their transnationalism by taking courses and choosing exchange programs outside the United States. This agency of ISs in pursuing transnationalism opens a window onto previously unexplored aspects of their academic experience, identity formation, and personal growth. It is clear that through their self-initiated mobility, they created paths to teach others and learn from others.

Although the universities offered programs that allowed international students to pursue transnational experiences, these opportunities were not heavily encouraged. When asked about the role of their university in supporting transnational experiences, almost all informants mentioned how their university had these programs in place. However, none of them could think of any additional ways their university supported them in pursuing these experiences. Specifically, Alex said "professors don't really bring up this topic" (Alex, personal communication, July 2, 2024); Grace mentioned how "professors are not going to be very involved in [this] just because you are an international student" (Grace, personal communication, July 2, 2004). Students often had to take the initiative to seek them out, and while the structures existed, the institutions could have actively done more to support and simplify the process. They paid little attention to international students' agency in seeking transnational opportunities as an intellectual and cultural strength.

5.2 Transculturalism

In the interviews, all informants accepted being referred to as international students. However, for many of them, transculturalism was associated with sharp distinctions between different cultures and ethnicities, separate from their own. That is, of the 25 informants, 20 (80%) discussed transculturalism, and of these, a majority used terms that drew clear ethnic boundaries between themselves and others. Among them, 13 (52%) used the phrase "中国人" [Chinese] or "亚裔" [Asians], and 14 (56%) used the phrase "国际生" or "留学生" [international students] a total of 86 times. Nine informants (36%) mentioned the phrase "美国人" [Americans] a total of 29 times. More specifically, seven informants (28%) mentioned the phrase "白人" [white people] or "白人男性" [white men] a total of 27 times. A commonality among these informants is that they viewed their peers as distinct from themselves, rather than blurring boundaries between cultures, suggesting clear demarcations among the cultural groups they interacted with. In fact, when asked about their cultural identities, 20 (80%) responded. A majority of them adhered to more traditional views that emphasized cultural boundaries (Sun & Li, 2024). Eight of them (40%) stated that they are always Chinese, regardless of how long they have been abroad (see Table 2).

Yet several informants expressed understandings aligned with transculturalism in their lives. Some considered themselves Chinese international students or individuals with an international background, beyond just being Chinese. Interestingly, Lydia, who had returned to China for work after completing her undergraduate degree in the United States, still considered herself an "international student." She chooses to integrate her Chinese and international realities into her identity. Emma said she loves China very much, but also enjoys Western culture. Although she returned to China after completing her education in the United States, she considered herself to have an international background. Grace explicitly described feeling "disconnected from Chinese identity" (Grace, personal communication, July 2, 2024). She said, "I am not an American. I am not Chinese. I am a non-stereotypical international student."

Table 2. Informants' Cultural Identity

Cultural Identities	# of Responses	%
Chinese	8	40
Chinese International Students	7	35
Someone who has an International Background	5	25
American	0	0
I don't know	0	0

Similar to transnationalism, transculturalism is also a layered construct. Rather than simply experiencing transculturalism at the surface, several informants actively sought opportunities to immerse themselves in

cross-cultural interactions. For example, one of the informants, Alex, was a Chinese international student studying in Massachusetts. While she was in college, she sought an opportunity to create a short documentary for one of the state's renowned historic sites. A recent discovery revealed a connection between this place and slavery. Despite the sensitivity of the topic, this experience not only opened her eyes to the region's history but also gave her opportunities to communicate with many members of the local community from diverse cultural backgrounds. She interviewed the site's staff as well as conversed with "an Italian grandmother...British people, and black people." What she discovered, "from these interactions, was that oftentimes cultural and religious conflicts that were being portrayed in the news or history textbooks were often not embodied in the lives of many ordinary people" (Alex, personal communication, March 1, 2023). Alex admitted, "At the beginning, I considered myself an observer...I am not a Christian, and it seems that this history has nothing to do with us." Yet by the end of the project, her perspective had transformed, and she came to see herself as "someone who experienced it," feeling deeply connected to a history that was not originally her own.

The interviews also shed light on the types of support students received from their institutions and instructors in navigating transcultural experiences, which they generally welcomed. For example, Alex mentioned how her college offered Asian food in the cafeteria, and Grace mentioned how one of her professors in a diversity course emphasized the importance of "embracing your own culture" (Grace, personal communication, July 2, 2024). Both mentioned that their schools offered events for international students. Yet they thought these events were superficial and had no tangible impact on their lives across cultures. Grace added that "[I] can't say that an instructor helped [me] understand the culture here, but some courses included components in the curriculum that could help [me] understand" (Grace, personal communication, July 2, 2024).

While many participants described supportive institutional environments, some recalled moments when such support was lacking, and prevalent myths were exposed. Lila, for instance, reflected on her experience at a U.S. high school, where she faced cultural misunderstandings with a teacher who was dissatisfied with the style of her art and with her attempts to defend it. In response, the teacher told her, "This is America, listen to me." After Lila reported the incident, the teacher apologized by saying, "I adopted a Chinese kid, I can't be racist" (Lila, personal communication, June 15, 2024). Although this study focuses on higher education, Lila's recollection remains significant. Her teacher's expectation that Asian students be quiet and polite in the classroom was challenged by Lila's noncompliance. She let the teacher know that she disagreed, challenging the teacher's held myth about Asian students. Now a faculty member at a U.S. college, Lila draws on this experience to guide her own teaching and cultivate a classroom grounded in fairness, empathy, openness, and inclusion, free from cultural myths.

While Lila's story highlighted the long-term impact of negative transcultural experiences on teaching philosophy, other participants interpreted the need for support quite differently. Cindy's understanding of the need for teacher support in the transcultural process was unique. She said, "If my classmates or teachers did not attack me due to cultural issues, then these classmates or teachers, in some sense, are supporting me" (Cindy, personal communication, June 18, 2024). She further emphasized that "I came here not to have support." In other words, she seemed to accept cultural conflicts as a given for international students and envisioned them as a process; she was willing to deal with them independently of others. Nina also mentioned how "very few schools actually offer real support [in this aspect]. Most students rely on their friends who actually went through these [transcultural] experiences" (Nina, personal communication, June 17, 2024).

Despite their experiences, almost all informants considered studying abroad a worthwhile decision. Of these informants, 11 (44%) reported learning to view the world from multiple perspectives, while others stated they had become more tolerant. Lydia said that she is now a global citizen.

Thus, the data suggested that the informants' experiences with transculturalism varied greatly. The movement across different cultures for some ISs served to anchor them within the Chinese cultural group, while for others it expanded their view of self as being part of more than one culture. The comments about the need for support while navigating a different culture in the United States reveal ongoing gaps in sensitivity and understanding of transculturalism, as well as the subtle presence of linguistic and cultural dominance exhibited by the university (Bigelow & Enns-Kananen, 2014; Phillipson, 2013; Wang & Sun, 2022; Yin, 2025). The awareness of these informants about their transcultural experiences and what they need to navigate them stands in sharp contrast to the limited institutional efforts to create a supportive, nurturing learning environment that centers on transculturalism.

5.3 Translanguaging

As discussions of transculturalism naturally intersect with language, participants were also asked about their understanding of translanguaging. Importantly, our data suggest the need to examine where translanguaging occurs and to problematize this construct in light of how it is interpreted and valued in communication. Goldstein's (2003) work is valuable here as a lens for exploring the experiences of some informants when they translanguaged in public spaces. Goldstein's ethnography of a multicultural and multilingual high school in Canada revealed that in some classrooms, the use of language other than English was privileged only in a private sphere (i.e., one-on-one with a teacher; in an office but not in a classroom; in a classroom but only in a low voice or murmur). Its use was not well-received or promoted in public spaces (e.g., during class, in small-group work, or in the school hallway).

Our analysis revealed that a few (16 out of the 25 informants, or 64%) spoke in their interviews about languaging across different linguistic repertoires. Most of them encountered both positive and negative reactions from others in English-speaking spaces to using more than one language, but they responded to these experiences in different ways. Specifically, five informants (20%) found these experiences beneficial because they helped expand their understanding of effective ways to negotiate communication using different languages in public spaces. Yet, we found six informants (24%) who specifically described instances in which the use of other languages was contested in English-dominant spaces. Their reactions to these negative experiences ranged from passive acceptance to critical discontent.

Cindy offered one example of translanguaging being well-received in a public English-dominant space. During the second interview, she mentioned a time when she was discussing a computer science question with her classmates using Mandarin Chinese before the class started. Her professor, a Mandarin Chinese speaker, joined their discussion and answered their question in English. Similarly, Fiona, during the second interview, provided another example: attending an academic conference where a Spanish speaker was asked a question in English. Another bilingual researcher in the audience then offered to translate, successfully facilitating scholarly exchange. Both informants saw translanguaging in action, being embraced in English-dominant public spaces.

Although some informants did not mention their linguistic experiences abroad, all 25 switched between Mandarin Chinese and English during both interviews. Nina mentioned that specific phrases could be "lost in translation" (Nina, personal communication, June 17, 2024), while Grace noted that she sometimes unconsciously mixed English and Chinese, even when speaking to her parents, who do not speak English. Lila, during the second interview, commented that her peers tend to be repelled by those who switch between languages in social situations, so depending on the individual, she may or may not switch.

Other informants shared specific examples where multilingual learners were reprimanded for using translanguaging to communicate in English-dominant public spaces. For instance, Nina described a time when several students from India reported her Chinese classmates to the teacher for speaking Mandarin in the classroom. These Chinese students later received notice from the school administration asking them to refrain from speaking foreign languages in similar situations. Nina said, "I definitely will not speak Chinese in front of Indian classmates because it's not very good" (Nina, personal communication, June 17, 2024). Nina internalized the school's message as the language policy to follow, forcing her to translanguage only in private spaces with other Chinese Mandarin speakers.

Another informant, Lila, shared an instance in which she spoke Chinese to a classmate in a high school art class. The art teacher, who did not understand Mandarin, thought Lila was using it to curse her. Because of this incident, Lila was called to the Dean's office and was told to be more mindful of her language in the future. Although this event occurred years earlier, Lila's decision to share this high school experience underscores its lasting impact. Now a university faculty member, she reflects on the incident as a formative experience that has shaped her commitment to creating a classroom environment that challenges language privilege, where linguistic and cultural diversity are respected and valued.

When asked whether they received any support from their university or instructors, informants provided similar responses. Grace said, "Other than giving me a dictionary at the beginning, my teachers didn't really help much. I learned everything on my own" (Grace, personal communication, July 2, 2024). Alex mentioned that "the most supportive professors I met just so happened to be interested in Chinese culture. It would be nice if more professors could be supportive" (Alex, personal communication, July 2, 2024). Nina added that "there was a professor who said I did not participate in class and gave me a very low grade for participation. So, I had to write down my ideas on paper and participate in class using the keywords that I wrote" (Nina, personal communication, June 17, 2024). The informants agreed that they learned to navigate their translanguaging experiences independently, without any faculty- or university-guidance.

Overall, experiences related to translanguage vary from person to person. None of the informants discussed how their teachers explicitly acknowledged multilingualism as an asset or encouraged students to use their full linguistic repertoire as a learning tool. In practice, most informants used more than one language with their peer group. While ISs were aware of the advantages of drawing on all their languages for learning and communication, their experiences also taught them to be selective about when and with whom to translanguage. Our research then suggests that, for the informants, translanguage is more than a linguistic and cognitive ability; it reveals a complex set of ideologies they must confront and negotiate. The ISs were most often left to their own resources to navigate their language use for communication and learning. The interviews revealed issues of linguistic dominance, which may limit informants' use of their full linguistic resources to learn and restrict teachers' opportunities to expand their pedagogical practices by learning about the role of language in knowledge development.

6. Discussion, Conclusions, and Implications

All informants engaged with the three identity dimensions – transnationalism, transculturalism, and translanguage – during their studies and work abroad. Given the continued presence of international students in U.S. higher education, this study explores how they navigate these dimensions and how these experiences can inform universities' educational practices and global education.

6.1 Discussion

Transnationalism emerged as a shared dimension across all informants. Their experiences demonstrated strong individual agency, as many sought opportunities beyond those offered by U.S. academic institutions. Aligned with some studies (Peterdotter et al., 2017; Rayyan et al., 2023), our study suggests that informants' self-efficacy was instrumental in guiding them to search for and attain added study abroad opportunities while studying in the U.S. This agency often involved movement—virtual or physical—between countries, allowing them to occupy “in-between spaces” (Anzaldúa, 1987), which shaped their evolving identities.

However, interviews suggested that university administrators and staff often were passive in offering meaningful support for these forms of agency. While programs for study abroad or international engagement existed, they were not always encouraged or easily accessible, and at times exposed the university's minimal understanding of the administrative and legal requirements for international students, limiting the potential for transnationalism to serve as a valuable learning resource within higher education institutions in the West.

Transculturalism was the least integrated dimension. While all participants interacted with diverse cultures, few developed fluid cultural identities, emphasizing clear demarcations between cultures and ethnicities. Many maintained rigid distinctions between Chinese and other cultures, often “othering” non-Chinese groups. However, some showed deeper reflection, using their cross-cultural experiences to redefine their cultural identities. This highlights that mere exposure to other cultures isn't sufficient for transculturalism (Crawford & Bethell, 2012; Rose-Redwood & Rose-Redwood, 2018); instead, depth of interaction and critical reflection are key to fostering hybrid identities. Furthermore, such findings raise questions about the impact of university-sponsored multicultural events that, while well-intentioned, often remain superficial and do little to promote genuine intercultural growth among both international and domestic students (Halpern et al, 2024; Rose-Redwood & Rose-Redwood, 2018).

Translanguage was common among all participants, particularly in oral exchanges between Mandarin and English, especially with peers who shared their language background. Nonetheless, translanguage across modalities (e.g., oral-to-written) or as a learning strategy (Takaki, 2019) was not reported. Informants recognized the value of their multilingualism, but none described receiving institutional support to navigate linguistic ideologies or confront classroom language policies that often favored monolingual English norms (Terruhn & Spoonley, 2020). The experiences of some informants suggest that the use of multiple languages in public vs. private spaces was at times a contested issue in the academic institutions where they studied (Phyak, 2023).

Across these dimensions, the findings reveal a recurring theme: limited faculty and staff involvement in fostering transnational, transcultural, and translingual development. In some cases, institutional practices and faculty expectations appeared misaligned with the academic and professional goals of international students. The data revealed instances in which informants were reprimanded for using Mandarin Chinese in the classroom, or when both international and domestic students were immersed in educational environments where intercultural and global competence issues were discussed at a surface level. This signals a lingering deficit ideology—reinforced by monolingual norms—that often influenced how ISs' linguistic and cultural expressions were perceived. The findings suggest that the pedagogical repertoire of many faculty members remains insufficiently informed by a transnational understanding and by transcultural and translinguistic responsiveness. Importantly, teaching resources and support

systems may be designed primarily for the majority monolingual student population, with little adaptation for international students' unique needs and strengths.

6.2 Conclusions

Chinese international students live complex, multifaceted lives shaped by global mobility and local academic expectations. Their stories reflect rich negotiations across national boundaries, cultures, and languages that sometimes conflict with dominant educational discourses. Indeed, many of their struggles remain invisible to the university. This was more apparent when informants required services different from those offered to the entire student body. For instance, seeking information about international students traveling outside the United States, offering cultural diversity events that did not speak to the transcultural needs of international students, and speaking languages other than English in public academic spaces. Despite many universities' efforts to welcome international students (Sikorska & Pietraszek, 2020), our data suggest that they are insufficiently prepared and that further efforts are needed for them to become globally competent.

To support these students equitably, educators and institutions must reframe their approaches through the lenses of transnationalism, transculturalism, and translanguaging. Doing so will challenge dominant discourses, recognize student agency, and encourage faculty and administrators to create more responsive, globally aware learning environments.

6.3 Implications

Our study offers key suggestions for transforming the higher education experiences of international students in U.S. academic institutions. We present these below, organized into three implication areas.

6.3.1 Implications for Higher Education Faculty Development and Educational Discourse

Faculty and staff were largely absent from informants' narratives—or, when present, often described as unsupportive, passive, or uninvolved with their lived experiences as international students. This echoes existing literature, which identifies a lack of educators' preparedness to support ISs (Mahanlingappa et al., 2021).

While a couple of informants acknowledged instances when, in the classroom and other public academic spaces, the use of languages other than English was allowed, others also described issues of language dominance. For these informants, faculty lacked a perceptive understanding of language acquisition. They tended to privilege U.S. English, sometimes displaying a deficit view toward students' use of a language other than English in the classroom. The dominant monolingual orientation influenced how ISs' academic performance was judged, with little acknowledgment of their multilingual strengths and, instead, reinforced inequities in ISs' educational experiences.

A key implication, then, is to enhance the design of faculty development initiatives, institutional workshops, and community programs that support ISs' identity development and academic growth. These programs should (a) integrate the three identity dimensions into pedagogy, (b) promote intercultural awareness and care in student interactions, and (c) foster mutual transformation between educators and their international students (Yin, 2025).

For instance, universities could offer workshops and seminars for faculty and staff on inclusive pedagogy, language diversity, and intercultural communication. Collaborative programs similar to New York University's International Spouses and Partners Program (ISEP), which foster cross-cultural exchange among faculty, staff, students, and families, are a novel possibility (New York University, 2025). Another suggestion is to create faculty learning communities that integrate transnational perspectives into curriculum design and assessment practices. Institutional resources can be used to streamline logistical and visa-related challenges for internationally mobile students and scholars.

In addition, transnational experiences should be used as pedagogical tools (Ryan, 2011). Reflecting on our findings, we recommend that faculty should engage with the transnational realities of their students, hence gaining (a) more profound understanding of identity formation among transnational students, (b) recognition of the diverse expressions of transnationalism, and (c) inclusion of transnational lenses in scholarly and curricular work. Encouraging such engagement not only enriches learning but also helps dismantle the boundaries between "international" and "domestic" education.

6.3.2 Implications for Cultural Fluidity and Translanguaging in the Curriculum

Understanding cultural fluidity should be a core goal of university curricula (Smith & Segbers, 2018). Both ISs and faculty may struggle to navigate fluid cultural identities. While some students chose to maintain mono-cultural identities, others blended Chinese and international experiences. In turn, university curricula should address this spectrum of cultural realities, presenting transculturalism as a layered, dynamic construct rather than a binary choice.

Although informants welcomed the use of multiple languages, they rarely received institutional support for leveraging translanguaging as a learning resource in academic contexts. Thus, faculty development programs should help educators to (a) embrace students' full linguistic repertoires, (b) address language-based prejudices and privilege, and (c) foster inclusive pedagogies for both mono- and multilingual learners.

6.3.3 Broader Institutional and Research Implications

By considering the dimensions of transnationalism, transculturalism, and translanguaging together, we gain a more nuanced understanding of ISs' identities. Each dimension offers insight into how these students experience global study and work, particularly in Western contexts. Their proactive pursuit of language learning and transnational experiences reflects both agency and purpose. These qualities underscore the value ISs bring to U.S. campuses—not only academically, but socially and culturally.

A final implication of our findings is the need for institutional and policy shifts (Gardinier, 2020). School and university policies must move beyond surface-level globalism. Institutions should (a) support transnational engagement by adapting to visa-related constraints, (b) go beyond cultural festivals to co-create meaningful transcultural events with ISs and U.S.-born students, and (c) encourage the public and academic use of students' native languages across modalities and spaces.

Finally, despite growing anti-internationalization rhetoric (Alonso 2025), research on ISs should be expanded. Greater understanding of their lived experiences can (a) guide institutional policy, (b) challenge myths and deficit narratives, and (c) promote inclusive, globally aware learning environments. This can also help reframe identity as multidimensional, improving educational offerings for all students and educators (Yin, 2025).

One limitation of this study is that it focused on ISs who were also professionals in North America. Those who engaged only in academics—without internships or work experience—were excluded. Future research should explore these students' experiences to provide a fuller picture of life at the intersection of transnationalism, transculturalism, and translanguaging in higher education.

References

- Allexsaht-Snider, M., Buxton, C. A., & Harman, R. (2013). Research and praxis on challenging anti-immigration in school and community context. *NorteAmerica*, 8(Special Issue), 191-217. [https://doi.org/10.1016/S1870-3550\(13\)71788-9](https://doi.org/10.1016/S1870-3550(13)71788-9)
- Alonso, J. (2025, October 3). *Institutions, faculty oppose plan to limit foreign students' time in U.S. Inside Higher Ed.* <https://www.insidehighered.com/news/global/international-students-us/2025/10/03/duration-status-tule-prompts-opposition-commenters>
- Andrei, E., Kibler, K. A., & Salerno, A. S. (2020). "No, professor, that is not true": First attempts at introducing translanguaging to pre-service teachers. In Z. Tian, L. Aghai, P. Sayer, & J. L. Schissel (Eds.), *Envisioning TESOL through a translanguaging lens* (pp. 93-109). Educational Linguistics. https://doi.org/10.1007/978-3-030-47031-9_5
- Anzaldúa, G. E. (1987). *Borderlands/La frontera: The new mestiza*. Aunt Lute Books.
- Arroyo, J. (2016). Transculturation, Syncretism, and Hybridity. In Y. Martínez-San Miguel, B. Sifuentes-Jáuregui, & M. Belausteguigoitia, (Eds.), *Critical terms in Caribbean and Latin American thought*. Palgrave Macmillan. https://doi.org/10.1057/9781137547903_12
- Ballakrishnen, S.S., & Silver, C. (2019). A new minority: International Students in US law schools. *Law & Social Inquiry*, 44(3), 647-678. <https://doi.org/10.1017/lsi.2018.12>
- Banjong, D. N., & Olson, M. R. (2016). Issues and trends of international students in the United States. *International Journal of Education*, 4(1).
- Barnawi, O., & Ahmed, A. (2020). *TESOL teacher education in a transnational world: Turning challenges into prospects*. Routledge. <https://doi.org/10.4324/9781003008668>
- Bauer, E. B., Sánchez, L., & Wang, Y. (2022). *A transdisciplinary lens for bilingual education: Bridging cognitive, sociocultural, and sociolinguistic approaches to enhance student learning*. Routledge. <https://doi.org/10.4324/9781003152194>
- Behiels, M. D., & Stuart, R. C. (2010). Forging a New American Continent; Transnational Theories and Studies. In R. C. Stuart, & M. D. Behiels (Eds.), *Transnationalism: Canada-United States history into the twenty-first century* (pp. 3-18). McGill-Queen's University Press. <https://doi.org/10.1515/9780773581333>

- Bigelow, M., & Ennser-Kananen, J. (2014). *The Routledge handbook of educational linguistics*. Routledge. <https://doi.org/10.4324/9781315797748>
- Brooks, R. L. (2012). Cultural diversity: It's all about the mainstream. *The Monist*, 95(1), 17-32. <https://doi.org/10.5840/monist20129513>
- Campbell, T. A. (2015). A phenomenological study on international doctoral students' acculturation experiences at a U.S. university. *Journal of International Students*, 5(3), 285-299. <https://doi.org/10.32674/jis.v5i3.422>
- Canagarajah, S. (2018). Translingual practice as spatial repertoires: Expanding the paradigm beyond structuralist orientations. *Applied Linguistics*, 39(1), 31-54. <https://doi.org/10.1093/applin/amx041>
- Charles-Toussaint, G. C., & Crowson H. M. (2010). Prejudice against international students: The role of threat perceptions and authoritarian dispositions in U.S. students, *The Journal of Psychology: Interdisciplinary and Applied*, 144(5), 413-428. <https://doi.org/10.1080/00223980.2010.496643>
- Chen, H., Akpanudo, U., & Hasler, E. (2020). How do Chinese international students view seeking mental health services? *Journal of International Students*, 10(2), 286-305. <https://doi.org/10.32674/jis.v10i2.765>
- Cohen, L., Manion, L., & Morison, K. (2007). *Research Methods in Education*. Routledge. <https://doi.org/10.4324/9780203029053>
- Crawford, B., & Bethell, L. (2012). Internationalized campuses just don't happen: intercultural learning requires facilitation and institutional support. In S. Ahola, & D. Hoffman (Eds.), *Higher education research in Finland: emerging structures and contemporary issues* (pp. 189-213). Jyväskylä yliopisto. <https://rightsstatements.org/page/InC/1.0/>
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.
- Dagnino, A. (2012). Transculturalism and transcultural literature in the 21st century. *Transcultural Studies*, 8(12), 1-14. <https://doi.org/10.1163/23751606-00801001>
- Daniels, E., & Steres, M. (2011). Examining the effects of a school-wide reading culture on the engagement of middle School students. *Online Research in Middle Level Education*, 35(2). <https://doi.org/10.1080/19404476.2011.11462085>
- Duff, P. (2015). Transnationalism, Multilingualism, and Identity. *Annual Review of Applied Linguistics*, 35, 57-80. <https://doi.org/10.1017/S026719051400018X>
- Ford, K.S., & Cate, L. (2020). The discursive construction of international students in the USA. *High Education*, 80(6). <https://doi.org/10.1007/s10734-020-00537-y>
- García, O., & Li, W. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan. https://doi.org/10.1057/9781137385765_4
- García, O. (2017). *What is translanguaging?* [Video]. Retrieved from https://www.youtube.com/watch?v=Z_AnGU8jy4o&t=324s
- Gardinier, M. P. (2020). Imagining globally competent learners: experts and education policy-making beyond the nation-state. *Comparative Education*, 57(1), 130-146. <https://doi.org/10.1080/03050068.2020.1845064>
- Gillies, W. D. (2001). American international schools: Poised for the twenty-first century. *Education*, 122(2), 395.
- Goldstein, T. (2003). *Teaching and learning in a multilingual school: Choices, risks, and dilemmas*. Lawrence Erlbaum Associates. <https://doi.org/10.4324/9781410606914>
- Green, N. L. (2019). *The limits of transnationalism*. University of Chicago Press. <https://doi.org/10.7208/chicago/9780226608310.001.0001>
- Halpern, B., Halpern, C., & Aydin, H. (2024). "We're Building Our Little International Community": A University-Sponsored Program for International Students. *Journal of Cultural Analysis and Social Change*, 9(1). <https://doi.org/10.20897/jcasc/14930>
- Hawawini, G. (2011). *The internationalization of higher education institutions: A critical review and a radical proposal*. <https://doi.org/10.2139/ssrn.1954697>
- Hebbard, M., & Hernández, Y. (2020). "Chapter 14. Becoming Transfronterizo Collaborators: A Transdisciplinary Framework for Developing Translingual Pedagogies in WAC/WID." In L. E. Bartlett (Ed.), *Diverse Approaches to Teaching, Learning, and Writing Across the Curriculum: IWAC at 25*. The WAC Clearinghouse; University

- Press of Colorado, 251-73. <https://doi.org/10.37514/PER-B.2020.0360.2.14>
- Hegarty, N. (2014). Where we are now – The presence and importance of international students to universities in the United States. *Journal of International Students*, 4(3), 223-235. <https://doi.org/10.32674/jis.v4i3.462>
- Institute of International Education. (2023). *Open Doors Report on International Educational Exchange*. <https://www.iie.org/opendoors>.
- Kasun, G. S., & Mora-Pablo, I. (2022). *Applying Anzaldúa's frameworks to understand transnational youth identities: Bridging culture, language, and schooling at the U.S.-Mexican Border*. Routledge. <https://doi.org/10.1080/15348458.2023.2290533>
- Kerckhoff, S. N., & Cloud, M. E. (2020). Equipping teachers with globally competent practices: A mixed methods study on integrating global competence and teacher education. *International Journal of Educational Research*, 103, 101629. <https://doi.org/10.1016/j.ijer.2020.101629>
- Kincheloe, J.L. (2005). *Critical constructivism primer*. Peter Lang.
- Li, J., Wang, Y., & Xiao, F. (2014). East Asian international students and psychological well-being: A systematic review. *Journal of International Students*, 4(4), 301-313. <https://doi.org/10.32674/jis.v4i4.450>
- Li, W. (2018). Translanguaging as a practical theory of language. *Applied Linguistics*, 39(1), 9-30. <https://doi.org/10.1093/applin/amx039>
- Loh, S. H. (2022). The continued relevance of multiculturalism: Dissecting interculturalism and transculturalism. *Ethnic and Racial Studies*, 45(3), 385-406. <https://doi.org/10.1080/01419870.2021.1963459>
- Mahalingappa, L., Kayi-Aydar, H., & Polat, N. (2021). Institutional and faculty readiness for teaching linguistically diverse international students in educator preparation programs in U.S. universities. *TESOL Quarterly*, 55(4), 1247-1277. <https://doi.org/10.1002/tesq.3083>
- Mittelmeier, J., Lomer, S., & Carmichael-Murphy, P. (2023). Academic teaching staff and their conflicting constructions of international students in UK higher education classrooms. *Globalisation, Societies, and Education*, 1-14. <https://doi.org/10.1080/14767724.2023.2248903>
- Merriam, S. B. (2002). *Qualitative research in practice: Examples for discussion and analysis*. Jossey-Bass. <https://doi.org/10.4236/ojl.2018.74014>
- Mertler, C.A., & Charles, C.M. (2005). *Introduction to education research*. (5th ed.). Pearson.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). Sage Publications.
- Mowreader, A. (September 23, 2025). *International enrollment down at regional publics, small private colleges*. Inside Higher Ed. <https://www.insidehighered.com/news/global/international-students-us/2025/09/23/international-enrollment-down-small-regional>
- Napolitano, J. (2024). *Unwelcome to America: Hundreds of U.S. high schools wrongfully refused entry to older, immigrant students*. The 74 Million. <https://www.the74million.org/article/hundreds-of-u-s-high-schools-wrongfully-refused-entry-to-older-immigrant-student/>
- New York University. (2025). *Programs for NYU International Spouses and Partners*. Retrieved Nov 2, 2025, from <https://www.nyu.edu/students/communities-and-groups/international-students/international-student-hub/spouses-and-partners-events.html>
- Otheguy, R. García, O., & Reid, W. (2015). Clarifying translanguaging and deconstructing named languages: A perspective from linguistics. *Applied Linguistics Review*, 6(3), 281-307. <https://doi.org/10.1515/applirev-2015-0014>
- Pastena, A. (2022). *The development of Transcultural Competence in a multilingual and multicultural university classroom: A case study from a social interaction perspective*. (Ph.D. Thesis). University of the Balearic Islands.
- Petersdotter, L., Niehoff, E., & Freund, P. A. (2017). International experience makes a difference: Effects of studying abroad on students' self-efficacy. *Personality and Individual Differences*, 107, 174-178. <https://doi.org/10.1016/j.paid.2016.11.040>

- Phillipson, R. (2013). *Linguistic imperialism continued*. Routledge. <https://doi.org/10.4324/9780203857175>
- Phyak, P. (2023). Translanguaging as a space of simultaneity: Theorizing translanguaging pedagogies in English medium schools from a spatial perspective. *The Modern Language Journal*, 107(1), 289-307. <https://doi.org/10.1111/modl.12830>
- Probertson M., Line M., Jones S., & Thomas S. (2000). International students, learning environments and perceptions: a case study using the Delphi technique. *Higher Education Research and Development*, 19(1), 89-102. <https://doi.org/10.1080/07294360050020499>
- Rai, G. S. (2002). Meeting the educational needs of international students: A perspective from US schools. *International Social Work*, 45(1), 21-33. <https://doi.org/10.1177/0020872802045001312>
- Rayyan, M., Zidouni, S., Abusalim, N., & Alghazo, S. (2023). Resilience and self-efficacy in a study abroad context: A case study. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2023.2199631>
- Rose-Redwood, C., & Rose-Redwood, R. (2018). Fostering Successful Integration and Engagement Between Domestic and International Students on College and University Campuses. *Journal of International Students*, 8(3), 1267-1273. <https://doi.org/10.32674/jis.v8i3.84>
- Rubin, H. J., & Rubin, I. S. (2005). *Qualitative interviewing: The art of hearing data* (2nd ed.). Sage Publications. <https://doi.org/10.4135/9781452226651>
- Ryan, J. (2011). Teaching and learning for international students: towards a transcultural approach. *Teachers and Teaching*, 17(6), 631-648. <https://doi.org/10.1080/13540602.2011.625138>
- Savin-Baden, M., & Major, C. H. (2013). *Qualitative research: The essential guide to theory and practice*. Routledge. <https://doi.org/10.4324/9781003377986>
- Sikorska, M., & Pietraszek, A. (2020). *Strategies in welcoming and adjusting international students to the university and local society*. Approach from Polish and American universities. <https://doi.org/10.21008/j.0239-9415.2020.081.14>
- Skutnabb-Kangas, T., & Heugh, K. (Eds.) (2012). *Multilingual education and sustainable diversity work: From periphery to center*. Routledge. <https://doi.org/10.4324/9780203815892>
- Shelton, L.J., & Yao, C.W. (2019). Early Career Professionals' Perceptions of Higher Education and Student Affairs Graduate Programs: Preparation to Work with International Students. *Journal of College Student Development* 60(2), 156-172. <https://doi.org/10.1353/csd.2019.0016>
- Smith, H. A., & Segbers, T. (2018). The Impact of Transculturality on Student Experience of Higher Education. *Journal of Experiential Education*, 41(1), 75-89. <https://doi.org/10.1177/1053825917750406>
- Sun, Y. (2025). Power dynamics in translingual practices for Chinese as a Second Language writing education. *Language Teaching*, 58(1), 116-132. <https://doi.org/10.1017/S0261444824000089>
- Sun, Y., & Li, W. (2024). Rethinking Chinese heritage language (CHL) teaching in translocal realities: Pedagogical adaptations and missed opportunities to bridge transcultural gaps in Canada. (Chap. 1). In R. Zaidi, U. Boz, & E. Moreau. *Transcultural pedagogies for multilingual classrooms: Responding to changing realities in theory and practice* (Chap 1). Multilingual Matters. <https://doi.org/10.21832/9781800414419-005>
- Takaki, N. H. (2019). Towards translanguaging with students at public school: Multimodal and transcultural aspects in meaning making. *Calidoscópico*, 17(1), 163-183. <https://doi.org/10.4013/cld.2019.171.09>
- Tedeschi, M., Vorobeva, E., & Jauhiainen, J. S. (2022). Transnationalism: Current debates and new perspectives. *GeoJournal*, 87(2), 603-619. <https://doi.org/10.1007/s10708-020-10271-8>
- Terruhn, J., & Spoonley, P. (2020). Multilingual realities/monolingual ideologies: Connecting the dots between schools' language practices and international student well-being. *Transitions: Journal of transient migration*, 4(2), 183-201. https://doi.org/10.1386/tjtm_00021_1
- Terui, S. (2012). Second language learners' coping strategy in conversations with native speakers. *Journal of International Students*, 2(2), 168-183. <https://doi.org/10.32674/jis.v2i2.530>
- Upegui-Hernández, D. (2014). *Growing up transnational: Colombian and Dominican children of immigrants in New York City*. LFB Scholarly Publishing LLC.
- U.S. Immigration and Customs Enforcement. (2022). *SEVIS by the numbers: Annual report on international students*.

Department of Homeland Security.
https://www.dhs.gov/sites/default/files/2024-05/22_0406_hsi_sevp-cy22-sevis-btn.pdf

- Wang, X., & Sun, W. (2022). Unidirectional or inclusive international education? An analysis of discourses from U.S. International student services office websites. *Journal of Diversity in Higher Education*, 15(5), 617-629. <https://doi.org/10.1037/dhe0000357>
- Wengraf, T. (2001). *Qualitative research interviewing: Biographic narrative and semi-structured methods*. Sage Publications. <https://doi.org/10.4135/9781849209717>
- Wu, H., Garza, E., & Guzmán, N. (2015). International student's challenge an adjustment to college. *Education Research International*, 2015, 202753. <https://doi.org/10.1155/2015/202753>
- Yeh, C. J., & Inose, M. (2003). International students reported English fluency, social support satisfaction, and social connectedness as predictors of acculturative stress. *Counselling Psychology Quarterly*, 16(1), 15-28. <https://doi.org/10.1080/0951507031000114058>
- Yao, C.W., & Viggiano, T. (2019). Interest convergence and the commodification of international students and scholars in the United States. *Journal Committed to Social Change on Race and Ethnicity*, 5(1), 82-109. <https://doi.org/10.15763/issn.2642-2387.2019.5.1.81-109>
- Yin, P. (2025). The coloniality of internationalization: Towards a power-conscious framework for studying the experiences of international students in Western contexts. *Studies in Higher Education*, 50(9), 1995-2010. <https://doi.org/10.1080/03075079.2024.2407940>
- Yin, R. K. (2017). *Case study research and applications: Design and methods* (6th ed.). Sage Publications.
- Zaidi, R., Boz, U., & Moreau, E. (2024). *Transcultural pedagogies for multilingual classrooms: Responding to changing realities in theory and practice*. Multilingual Matters. <https://doi.org/10.21832/9781800414419>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).