Integration as Translation: Academic Hosts and Migrant Academics in the UK, the US and Canada

Amani Ashqar

Under the supervision of
Salah Basalamah, Ph.D.

Thesis submitted to the University of Ottawa
in partial Fulfillment of the requirements for the
doctoral degree in Translation Studies

School of Translation and Interpretation
Faculty of Arts
University of Ottawa

© Amani Ashqar, Ottawa, Canada, 2026

Abstract
Integration as Translation:
Academic Hosts and Migrant Academics in the UK, the US and Canada

This thesis conceptualizes the academic integration course of permanent and long-term migrant academics in higher education institutions in the United Kingdom, the United States, and Canada as a macro-social translational process constituted through interacting micro-level socially grounded self-translational events. It critiques transfer-centred paradigms within Translation Studies that frame migration primarily in terms of movement and material reconfiguration, arguing that translation must also be theorized as a process of relational and affective transformation. It further argues that academic integration is not the outcome of regulatory reform and individual adaptation but the patterned (re)articulation of unevenly distributed acts of institutional and migrant self-translation unfolding over time.

Methodologically, the study adopts a hypothetico-deductive approach (Chesterman, 2017) and analyzes twenty published personal narratives of first-generation migrant academics alongside secondary sources in higher education and migration studies. The empirical chapters demonstrate that academic hosts engage in institutional self-translation primarily through modulation of merit criteria, diversity language, and recruitment frameworks, thereby expanding formal access while retaining interpretive authority over academic recognition. On the other side, migrant academics undertake continuous and multidimensional self-translations across linguistic, epistemic, pedagogical, and affective domains in order to sustain intelligibility within evaluative environments marked by unequal authority. This asymmetry produces a translation mismatch: access to academic positions is granted, yet mutual intelligibility, recognition and belonging remain fragile.

The discussion mobilizes the concept of "social translation" (Basalamah, 2022, 2025) to reframe integration as a shared ethical process grounded in responsibility, reciprocity, and the provisional emergence of a regulated frame of reference. However, while social translation articulates the ethical and political conditions of shared mediation, the analysis shows that it does not explicitly theorize how translational duration is differentially lived and sustained across asymmetrical positions. The thesis therefore advances the concept of translational labour—genealogically anchored in Ricœur's (2006) notion of labour—to name the cumulative cognitive, affective, and temporal effort required to sustain intelligibility once access has been achieved. Translational labour renders visible how social translation is unevenly borne across institutional and migrant positions, and how fatigue, withdrawal, or suspension function as translational signals rather than failures.

By articulating academic integration as macro-translation constituted through interacting micro-translational events, and by theorizing translational labour as the experiential register of translational duration, the study extends Translation Studies beyond interlingual transfer into the analysis of coexistence within (academic) institutions. It offers a framework for examining how translation operates as the constitutive condition of integration within heterogeneous academic societies and clarifies the ethical and sustainability conditions under which social translation may remain viable over time.

Résumé

L'intégration comme traduction
Les institutions et les migrants universitaires au Royaume-Uni, aux États-Unis et au Canada

Cette thèse conceptualise l'intégration des universitaires migrants permanents ou de longue durée dans les établissements d'enseignement supérieur au Royaume-Uni, aux États-Unis et au Canada comme un processus trauctif macro-social constitué par l'interaction d'événements d'auto-traduction socialement ancrée à l'échelle micro-sociale. Elle critique les paradigmes centrés sur le transfert dans le champ de la traductologie, qui appréhendent la migration principalement en termes de déplacement et de reconfiguration matérielle, pour soutenir l'hypothèse selon laquelle la traduction peut également être théorisée comme un processus de transformation relationnelle et affective. Dans cette perspective, l'intégration universitaire n'est pas conçue comme le simple résultat de réformes réglementaires et d'une adaptation individuelle, mais comme la (re)configuration progressive d'actes d'auto-traduction chez les institutions universitaire et les migrants inégalement distribués dans le temps.

Sur le plan méthodologique, l'étude adopte une approche hypothético-déductive (Chesterman, 2017) et analyse vingt récits personnels publiés d'universitaires migrants de première génération, en les mettant en relation avec des sources secondaires issues des recherches sur l'enseignement supérieur et les études des migrations. Les chapitres empiriques montrent que les institutions universitaires d'accueil s'engagent dans des processus d'auto-traduction institutionnelle principalement par la modulation des critères de mérite, du langage de la diversité et des cadres de recrutement. Ces ajustements élargissent l'accès formel tout en maintenant l'autorité interprétative sur la reconnaissance universitaire. Parallèlement, les universitaires migrants entreprennent des processus continus et multidimensionnels d'auto-traduction—linguistiques, épistémiques, pédagogiques et affectifs—afin de maintenir leur intelligibilité au sein d'environnements évaluatifs marqués par des rapports d'autorité inégaux. Cette asymétrie engendre un décalage traductif: si l'accès aux positions académiques est accordé, l'intelligibilité mutuelle, la reconnaissance et le sentiment d'appartenance n'en demeurent pas moins fragiles.

La discussion mobilise le concept de «traduction sociale» (Basalamah, 2022, 2025) afin de reformuler l'intégration comme un processus éthique partagé, fondé sur la responsabilité, la réciprocité et l'émergence provisoire d'un cadre de référence régulé. Toutefois, si la traduction sociale explicite les conditions éthiques et politiques d'une médiation commune, l'analyse montre qu'elle ne théorise pas explicitement la manière dont la durée traductive est vécue et soutenue de façon différenciée dans des positions asymétriques. La thèse propose donc le concept de travail traductif—généalogiquement ancré dans la notion de travail chez Ricœur (2006)—afin de désigner l'effort cumulatif, cognitif, affectif et temporel nécessaire pour maintenir l'intelligibilité une fois l'accès obtenu. Le travail traductif rend ainsi visible la manière dont la traduction sociale est vécue de manière inégale entre positions institutionnelles et migrantes, et comment la fatigue, le

retrait ou la suspension peuvent fonctionner comme des signaux translationnels plutôt que comme des échecs.

En conceptualisant l'intégration universitaire comme une macro-traduction constituée d'événements micro-traductifs en interaction, et en introduisant le travail traductif comme registre expérientiel de la durée traductive, cette recherche étend le champ de la traductologie au-delà du transfert interlingual vers l'analyse de l'intégration et la coexistence au sein des institutions académiques. Elle propose ainsi un cadre permettant d'étudier la manière par laquelle la traduction, aux échelles personnelle et sociale, opère comme condition constitutive de l'intégration dans des communautés universitaires hétérogènes et clarifie les conditions éthiques et de durabilité sous lesquelles la traduction sociale peut demeurer viable dans le temps.

Dedication

To my father,

Though you are no longer here, your belief in me has always guided me. I hope this achievement honors the faith you placed in me.

To my mother,

Thank you for your endless love, sacrifices, and unwavering belief in me. Your strength has always been my foundation.

To my dear husband, Kifah Abubaker,

Thank you for walking beside me through many challenges in this journey. Thank you for your constant patience and encouragement.

To my precious daughters,

Thank you for your love and understanding. You have been my greatest inspiration.

To my sisters and brother

Thank you for your constant support and encouragement.

Acknowledgement

I would like to express my gratitude to my supervisor, Professor Salah Basalamah, for his guidance, encouragement, and thoughtful feedback throughout my doctoral studies. His confidence in this research and his commitment to rigorous scholarship have been invaluable to the completion of this dissertation.

I am thankful to Professor Rainier Grutman for reading the dissertation and for his insightful questions. I also thank Professor Clara Foz for her constructive feedback and valuable suggestions.

I would also like to express my appreciation to Professor Sarah Maitland for accepting the invitation to participate in my doctoral defence as the external examiner. Her engagement with the dissertation and her constructive recommendations have strengthened this research. I am also thankful to Professor Roberta Soares for reading the dissertation and for her valuable comments and questions.

I would also like to acknowledge Professor Lynne Bowker, Professor Elizabeth Marshman, Professor Jean Quirion, and Professor Malcolm Williams. Their courses and scholarly guidance have enriched my understanding of translation studies and contributed to my academic development throughout my doctoral journey.

List of Figures and Illustrations

Figure 1 Relational model of academic integration during the access stage as the macro-social articulation of socially grounded self-translations between migrant academics and academic hosts..... **14**

Figure 2 Spiral representation of the non-linear and continuous nature of the translation process (informed by Steiner's hermeneutic motion)..... **113**

Figure 3 Continuum of academic self-translation strategies adapted from interlingual translation models (Vinay & Darbelnet, 1995; van Doorslaer, 2007)..... **115**

List of Tables

Table 1. Self-Translation Options Considered by the Academic Host During the Access Stage……..…..…**136**

Table 2. Self-Translation by Expansion of the Merit-Based System in the UK, the US, and Canada (1970s–1980s) …….…….…….**162**

Table 3. Self-Translation by Modulation of the Merit-Based System in the UK, the US, and Canada (1990s–2000s) ……..…….…….**201**

Table 4. Compensation Scenarios of Academic Hosts' Self-Translation by Modulation in the UK, the US, and Canada……..….**218**

Table 5. Translational Pathways Considered by Migrant Academics During the Access Stage……...….**246**

Table 6. Self-Translation of Academic Interests Across the Three Disciplinary Pathways……..….. **295**

Table 7. Self-Translation through the Transfer of Academic Sustainability……..... **314**

Table 8. Self-Translation through the Transformation of Academic Sustainability….. **419**

Table 9. Scenarios of Migrant Academics' Translated Lives as the Outcomes of Self-Translation…….. **451**

Table of Contents

Abstract ii

Résumé iii

Dedication v

Acknowledgment vi

List of Figures and Illustrations vii

List of Tables viii

Chapter 1. Introduction 1

1.1 Context: Academic Mobility and the Problem of Integration 1
1.2 Conceptual Gap: Why Existing Frameworks Remain Insufficient 4
1.3 Translational Reframing: Integration as Transfer and Transformation 5
1.4 Key Conceptual Clarifications 7
1.5 Research Hypotheses and Brief Methodology. 15
1.6 Research Scope and Delimitations 21
1.6.1 Geographic Scope: The UK, the US, and Canada 22
1.6.2 Temporal Scope: Post–Second World War Academic Mobility 23
1.6.3 Analytical Orientation: Focus on the Access Stage 24
1.6.4 Actors and Analytical Focus 29
1.7 Structure of the Thesis 33

Chapter 2. Literature Review 36

2.1 Migration, Alterity, and the Translational Condition 37
2.2 Cultural Translation, Hospitality, and the Reception of Migrants 40
2.3 Migrant Integration and the Concept of Self-Translation 52
2.4 Concluding Synthesis and Research Gap 55

Chapter 3. Theoretical Framework 57

3.1 Reconceptualizing Translation Beyond the Interlingual Paradigm 57
3.2 From Metaphor to Constitution: Rethinking "Integration as Translation" 60
3.3 Integration as the Macro-Social Articulation of Translation 67
3.4 Indicators of Self-Translation and Social Translation as Regulatory Framework . 69
3.4.1 Epistemological Justification of Indicators 69
3.4.2 Indicators of Self-Translation in Academic Integration 71
3.4.3 Social Translation as a Regulatory Framework 75

Chapter 4. Methodology 80

4.1 Research Community 80
4.1.1 Boundaries of Research Community 85
4.2 Data Sources and Constraints 88
4.2.1 Data on the Academic Host 88

4.2.2 Data on Migrant Academics 94
4.3 Analytical Framework and Methodological Procedure 101
4.3.1 Methodological Logic: Hypothetico-Deductive Approach 102
4.3.2 Steiner's Hermeneutic Motion in Academic Migration Context 107
4.3.3 Analytical Tools: Interlingual Translation Strategies 114
4.3.4 Operationalizing Social Translation in the Analysis 120

Chapter 5. Data Analysis: Academic Hosts 123
5.1 Micro Self-Translation: Academic Hosts Translate their Acceptability 123
5.1.1 Phase One: What to Translate? Evaluating Options and Decision-Making .. 133
5.1.2 Phase Two: Adapting Academic Merit 139
5.1.2.1 Translation 1: Expanding the Merit-Based System 139
5.1.2.1.1 First Indicator: Job Descriptions and Advertisements 146
5.1.2.1.2 Second Indicator: Widening Entry Routes (Formulating Pipelines) 153
5.1.2.2 Evaluating Self-Translation in the 1970s and 1980s 163
5.1.2.2.1 Quantitative Reviews 166
5.1.2.2.2 Qualitative Reviews 169
5.1.2.3 Translation 2: Modulating the Merit-Based System 181
5.1.2.3.1 First Indicator: Job Descriptions and Advertisements 181
5.1.2.3.2 Second Indicator: Reframing Entry Routes (Institutionalized Pipelines) 190
5.1.3 Phase Three: Scenarios of Translated Lives 203
5.1.3.1 Quantitative Compensation and Its Limits 205
5.1.3.2 Paradoxical Qualitative Compensation 208
5.1.4 Gender and the Academic Hosts' Self-Translation 218
5.1.5 Concluding Notes 226

Chapter 6. Data Analysis: Migrant Academics 238
6.1 Micro Self-Translation: Migrant Academics Translate their sense of Belonging 238
6.1.1 Phase One: What to Translate? Evaluating Options and Decision-Making .. 242
6.1.2 Phase Two: Adapting Sense of Belonging 247
6.1.2.1 Academic Interest 248
6.1.2.1.1 Into Science, Technology, Engineering, and Mathematics (STEM) 249
6.1.2.1.2 Into Education 251
6.1.2.1.3 Into Humanities and Social Sciences 277
6.1.2.2 Academic Sustainability 296
6.1.2.2.1 Translation 1: Transferred Academic Sustainability 299
6.1.2.2.2 Translation 2: Transformed Academic Sustainability 322
6.1.2.2.2.1 Networking 323
6.1.2.2.2.2 Resilience 342
6.1.2.2.2.3 Adaptability 352
6.1.3 Phase Three: Scenarios of Translated Lives 419
6.1.3.1 Attaining Professional Opportunities as a Form of Compensation 421
6.1.3.1.1 Direct Access to Tenure-Track Positions 424
6.1.3.1.2 Access through Temporary or Short-Term Roles 426
6.1.3.1.3 Access via Fellowship, Research-Based, or Practice Roles 427
6.1.3.1.4 Gradual Access through Long-Term Teaching 429

6.1.3.2 Social Acceptance as a Form of Compensation 433
6.1.3.2.1 Institutional Endorsement and Advocacy 435
6.1.3.2.1.1 Substantial Institutional Support 436
6.1.3.2.1.2 Limited Institutional Support 439
6.1.3.2.1.3 Minimally Compensated Cognitive Load and Emotional Fatigue 445
6.1.4 Gender and the Self-Translation of Female Migrant academics 452
6.1.5 Concluding Notes 454

Chapter 7. Discussion of Results: Toward Macro-Translation: Academic Integration as Translation 459
7.1 What the Micro-Translations Reveal: A Translation-Based Summary of Needs. 460
7.1.1 Host Needs in Translating Academic Acceptability 460
7.1.2 Migrant Needs in Translating Belonging 461
7.1.3 Synthesis: (Socially-Embedded) Self-Translation Mismatch 462
7.1.4 The Third Hypothesis as Interpretive Frame 463
7.2 Institutional and Migrant Self-Translations Revisited Through Social Translation 465
7.2.1 Responsibility as a Shared Translational Condition 466
7.2.2 Reciprocity as Directional, not Symmetrical, Adaptation 470
7.2.3 Mutual Intelligibility and the Emergence of a Regulated Frame of Reference 474
7.2.4 The Chief Diversity Officer as an Incipient Form of Social Mediation 477
7.3 Rethinking Social Translation through Translational Labour 484
7.3.1 Withdrawal and Suspension as Translational Signals 489
7.4 Closing Note 491

Chapter 8. Conclusion 493
8.1 Corroborating Academic Integration as Translation 493
8.2 Layered Contributions to Translation Studies 497
8.3 Further Directions within the Translational Framework 501

List of References 504

Appendix: Descriptive Overview and Access to Selected Personal Narratives of Migrant Academics **544**

Chapter 1
Introduction

Academic mobility does more than relocate professionals across borders; it places migrant academics and the institutions that receive them at the intersection of different traditions of merit, recognition, and belonging. This chapter introduces the central argument of the thesis: that academic integration in the UK, the US, and Canada can be fruitfully conceptualized as a socially embedded process of self-translation. It begins by situating academic mobility within its post–Second World War institutional and economic transformations, then identifies a conceptual gap in existing scholarship, which has tended to separate migrant adaptation from institutional regulation. In response, the chapter advances a translational reframing of integration and clarifies the key concepts that structure the inquiry. It concludes by formulating three hypotheses that progressively move from micro-level social self-translation to social translation between groups (see 1.4 Key Conceptual Clarifications), thereby establishing the analytical architecture that guides the empirical and theoretical development of the study.

1.1 Context: Academic Mobility and the Problem of Integration

The intensification of academic mobility since the mid-twentieth century has significantly reshaped higher education systems in the UK, the US and Canada. In the aftermath of the Second World War (1040s-1960s), internationalization was promoted as a means of encouraging mutual understanding and cooperation among countries that had experienced mistrust and geopolitical tension (Teichler, 2015). Academic exchange was envisioned not merely as circulation of expertise, but as an instrument for rebuilding intellectual dialogue and stabilizing international relations. In parallel, liberal-democratic societies, as in the UK, the US and Canada, increasingly articulated discourses of multiculturalism that framed cultural diversity as a legitimate and even enriching feature of national identity. Within this emerging normative horizon, openness to international academics appeared consistent with broader commitments to pluralism and intercultural dialogue.

From the late 1980s and especially during the 1990s, however, the rationale for internationalization gradually reoriented as universities became increasingly linked to the emerging knowledge-based economy (OECD, 1996; Slaughter & Rhoades, 2009). Higher education institutions came to be

viewed as engines of innovation, applied research, and human capital formation. In this context, diversity and international recruitment were not only ethical commitments but also strategic assets that enhanced competitive potential in global academic markets (Schilirò, 2012). Governments and institutions in the UK, the US and Canada therefore increasingly rely on internationally mobile academics as contributors to research productivity, institutional reputation, and global academic networks (Kim, 2009; Altbach & de Wit, 2015).

Yet this circulation of academic labour unfolds within a structural tension. While higher education markets promote transnational recruitment, universities remain embedded in nationally regulated systems shaped by immigration law, employment legislation, and historically sedimented academic traditions (Campbell & Rothblatt, 1999; Kim, 2009; Nail, 2015). Institutions are thus simultaneously global in aspiration and national in governance. This dual positioning generates asymmetrical power relations within the knowledge-based economy: although internationally mobile academics are recruited as globally competitive assets, their recognition and legitimacy are evaluated according to locally defined criteria of merit, language, and academic identity. Global mobility operates within national frameworks that retain the authority to define admissibility and value.

At the institutional level, universities in the UK, the US and Canada have integrated international recruitment into their strategic development agendas and have introduced diversity and equity frameworks, revised hiring language, and implemented professional development initiatives aimed at broadening faculty inclusion. Policy analyses demonstrate that institutions in these three countries increasingly formalize commitments to diversity through strategic plans, equity statements, and revised job advertisements designed to attract underrepresented candidates (Fairclough,1993; Smith et al., 2004; Boyle et al., 2010; Kheovichai,2013). However, subsequent evaluations of recruitment practices indicate that the operationalization of these commitments in everyday decision-making remains uneven, particularly in the assessment of merit and academic "fit" (see Chapter 5.1). Clark (2007) observes that the changing profile of academic staff since the 1980s has made questions of multiculturalism and academic difference increasingly visible within higher education systems. His call to "embrace 'difference' rather than overlook it" (p. 38) articulates a normative challenge to universities rather than documenting a completed institutional transformation.

Within these institutional and structural conditions, research in higher education and migration studies has documented the lived complexities of integration in the UK, the US and Canada. Migrant academics' accounts reveal challenges related to credential recognition, pedagogical adjustment, professional development structures, and subtle forms of marginalization (Gahungu, 2011; Kim, 2017; Hosein et al., 2018; Trahar, 2018; Wang, 2021). Attention has also been drawn to the affective dimensions of relocation, including questions of belonging, recognition, and professional identity (Morley et al., 2019; Hallett & Eryaman, 2014). These studies indicate that integration cannot be reduced to contractual employment or administrative entry into an institution, nor to migrant academics' individual adaptations alone; rather, it involves an ongoing negotiation of legitimacy and participation within academic communities whose evaluative practices are structured by unequal distributions of authority and recognition.

This inquiry is also shaped by an intellectual motivation emerging from my trajectory as a future migrant academic. Having previously taught in universities outside Canada and now taking initial steps within Canadian academic institutions, I became increasingly attentive to institutional expectations and the ways in which prior academic experience must be recalibrated in light of new evaluative norms. Reflecting on how my professional practices aligned—or failed to align—with these expectations led me to question whether what is often described as adaptation sufficiently captures the experience of integration. Where does adaptation end and assimilation begin? At what point does adjustment warrant recognition? Observing how many Asian scholars introduced themselves with anglicized names further sharpened this concern, which suggests that relocation may require transformation not only of professional practice but also of symbolic and personal identifiers. Engagement with the narratives of migrant colleagues within my immediate academic environment revealed recurring demands for modification—through orientation sessions, professional training, and institutional procedures—affecting teaching methods, assessment practices, research positioning, and promotion pathways. These layered adjustments prompted a shift in focus from individual adaptation to the broader relational question of how institutional frameworks structure the processes through which migrant academics render their professional identities intelligible, acceptable, and sustainable within academic life.

These reflections illuminate the structural and experiential complexity of academic integration and invite closer scrutiny of how existing scholarship has conceptualized this complexity.

1.2 Conceptual Gap: Why Existing Frameworks Remain Insufficient

The preceding section has outlined the structural and experiential complexity of academic integration in the UK, the US and Canada. Existing scholarship has approached this complexity primarily through two analytical orientations. One body of work foregrounds migrant academics' trajectories, frequently drawing on frameworks of adaptation, acculturation, identity negotiation, professional navigation, and career mobility to interpret processes of relocation and belonging (Gahungu, 2011; Kim, 2017; Trahar, 2018; Hallett & Eryaman, 2014). A second strand concentrates on institutional and regulatory dimensions, examining diversity legislation, recruitment mechanisms, and representational equity as instruments of inclusion and accountability (Leonard, 1990; Quazi, 1996; Smith et al., 2004).

Each orientation has generated valuable empirical insight into distinct dimensions of academic integration. Migrant-centered research illuminates the lived dimensions of cross-border mobility, while institutional analyses clarify the policy architectures within which academic labour circulates. Yet these analytical paths often proceed in parallel. Migrant-centered research investigates the challenges of securing professional place, navigating socio-cultural obstacles, and negotiating recognition within institutional settings, thereby foregrounding the strategies through which internationally mobile academics respond to existing evaluative expectations. Institutional analyses, by contrast, frequently assess compliance with diversity legislation, affirmative action mandates, and employment equity frameworks—often measured through representational outcomes and policy implementation—without sustained attention to how evaluative standards themselves are reconfigured through interaction.

This analytical distinction is also evident in broader syntheses of academic mobility research. Teichler's (2015) review, for example, maps migration patterns, identifies structural trends, and surveys empirical findings across national systems. Although it addresses both individual trajectories and institutional frameworks, it does not develop a conceptual account of their interaction as a structured process through which evaluative norms and migrant practices are mutually recalibrated within asymmetrical relations of recognition.

What remains underdeveloped, therefore, is an analytical framework that treats integration neither as solely individual adjustment nor as policy implementation, but as a relational process structured by historically sedimented hierarchies of authority. The gap is not empirical; the phenomenon has been richly documented. Rather, it is conceptual: the encounter between migrant academics' self-modifications and institutional criteria of academic acceptability has not been systematically theorized as a process of reciprocal transformation. It is precisely this conceptual lacuna that the present study addresses by reframing academic integration as a translational process.

1.3 Translational Reframing: Integration as Transfer and Transformation

The conceptual limitation identified above invites a reframing of academic integration beyond adaptation and policy implementation. Sharing space within an academic institution requires both migrant academics and the academic society to adjust in order to inhabit a newly constituted reality. Universities that recruit internationally engage in interpreting and positioning academic difference within existing academic frameworks, while migrant academics recalibrate their professional and social practices in order to participate meaningfully in a new academic environment.

Academic mobility entails crossing geographical borders, but also traversing institutional traditions, epistemic norms, and professional cultures. Movement across such boundaries does not merely relocate individuals; it exposes established practices to reinterpretation. Interpreting these mobility-driven adaptations has inspired attempts to relate the notion of translation to the displacement and transfer of individuals. The adjustments that follow relocation—whether institutional revisions of diversity frameworks or migrant academics' modifications of teaching practices and professional self-presentation—reflect processes of transfer and reformulation. Attempts to conceptualize these forms of cross-contextual adaptation through the lens of translation emerged in translation studies after the cultural turn (Bassnett, 2011), particularly when the discipline engaged more explicitly with the question of the Other (Sturge, 2007). In this expanded understanding, translation extends beyond interlingual substitution toward broader human experiences of negotiation and transformation. Basalamah (2020) conceptualizes deep human experiences that involve transfer and transformation as translation processes. If education may be understood as an interindividual form of translation in this sense, integration—equally

transformative in its demand for reconstitution of dispositions, practices, and forms of belonging—may also be approached as (social) translation (see 1.4 Key Conceptual Clarifications). Integration thus involves both transfer across locales and transformation within them. To integrate is not only to enter a new environment, but to undergo—and, in turn, to engage—processes of reformulation within that environment. It is in this sense that the present study designates *integration as translation*, a claim that will be elaborated in the Theoretical Framework (see Chapter 3).

This understanding resonates with analyses of faculty diversification that describe welcoming migrant academics as a transformative institutional process rather than a simple act of inclusion or numerical expansion. Organizational research suggests that institutional transformation in this context involves coordinated shifts in formal responsibility structures, sustained engagement of faculty and leadership, and gradual modification of workplace culture and evaluative norms (Anicha et al., 2017, pp. 149, 153–156). Such findings indicate that diversification unsettles established institutional assumptions and calls forth structural and cultural recalibration. In parallel, studies of academic mobility characterize the strategies through which migrant academics navigate new pedagogical expectations, institutional cultures, and professional hierarchies as processes of transformation (Sanderson, 2014). Although these analyses do not employ a translational framework, they converge in depicting integration as exerting transformative pressures on both academic institutions and migrant academics.

The notion of "living in translation" (Nergaard, 2021, p.5) further clarifies the experiential dimension of this convergence. Migration does not necessarily demand replacing one belonging with another; rather, it may entail creating multiple, interconnected belongings across realities. Applied to academic contexts, this perspective allows migrant academics' adaptations to be understood as translations of belonging between past and present institutional worlds. At the same time, institutions evaluate and position these adaptations according to their evolving criteria of academic acceptability, which themselves adjust to accommodate and recognize the new forms of academic difference. Integration thus becomes intelligible as a relational process in which self-modifications and evaluative standards encounter one another within asymmetrical institutional settings.

Reframing integration as a social form of translation therefore does not introduce a metaphor detached from empirical realities. Rather, it provides a conceptual grammar for analyzing how displacement generates structured processes of transfer and transformation on both sides of the encounter. Translation names the medium through which belonging and acceptability are negotiated within academic institutions that are simultaneously shaped by global mobility and nationally grounded norms of authority.

The translational reframing outlined above introduces a set of interrelated concepts that structure the analytical orientation of this study. In order to avoid conceptual ambiguity and to clarify how these terms are operationalized in the chapters that follow, the key notions guiding this inquiry are briefly specified below.

1.4 Key Conceptual Clarifications

The translational reframing advanced above relies on a set of interrelated concepts whose meanings vary across higher education research, migration studies, and translation theory. The following clarifications specify how these terms are employed in this thesis and how they structure the analytical orientation that follows.

The term *migrant academic* refers to faculty members or researchers who relocate from their country of origin to work permanently or for an extended period—five years or more—in higher education institutions in the UK, the US and Canada. While relevant literature alternates between descriptors such as international, immigrant, foreign, or transnational academics, such terminological distinctions are not decisive for the purposes of this study. What is analytically central is the professional repositioning of these academics within host institutions, which presupposes a shared intention to establish sustained participation in the academic community—an orientation that renders integration the core concern of this study. Importantly, migrant academics are classified by state authorities as high-skilled professionals under international occupational classification systems, such as the International Classification of Occupations (ICO), which governments rely upon in processing visa applications and regulating labor mobility (Tremblay, 2005; Shaikh, 2009). This classification forms part of migrant academics' institutional identity. They enter higher education systems not merely as individuals crossing borders, but as economically and legally codified bearers of expertise. This dimension of their identity clarifies

how integration unfolds within state-mediated regimes of admissibility, professional valuation, and regulated mobility (see chapter 5.2 Migrant academics translate their sense of belonging).

The *academic host* designates the institutional and relational environment that recruits, receives, and positions migrant academics. It comprises formal policies, recruitment procedures, professional standards, and evaluative norms enacted through administrative and academic decision-makers. Although the host operates through individuals, it is not reducible to them; it functions as an institutionalized configuration of evaluative authority that defines criteria of merit, legitimacy, and academic acceptability. Crucially, the academic host is not merely an evaluating structure but also a translating actor. In encountering migrant academics, institutional actors recalibrate interpretations of academic merit, reconsider criteria of professional "fit," and reformulate norms of academic acceptability. The host thus participates in the transformation process not only by translating migrant academics into its existing evaluative frameworks, but also by recalibrating those frameworks in response to the encounter with academic difference. While colleagues and students form part of the broader academic environment, the empirical focus of this study—particularly at the access stage—centers on institutional and procedural mechanisms through which merit and admissibility are articulated (see 1.6.4 Actors and Analytical Focus).

Adjustments frequently described in migration and higher education research as adaptation, professional recalibration, or identity negotiation are approached here as social forms of *self-translation*. Self-translation, in this context, is understood as the reformulation of migrant academics' identity, academic hosts' evaluative orientations, and professional positioning undertaken through iterative encounters with both internalized and externally encountered others within a new institutional environment. Such reformulation does not originate from a neutral or pure academic self. Rather, the self already carries within it a constellation of prior encounters with others, which persist as implicit interpretive resources—sedimented expectations of recognition shaped by earlier cross-cultural evaluations, professional norms learned within disciplinary communities, inherited narratives transmitted through cultural and institutional traditions, and culturally mediated understandings formed through previous interactions within earlier academic and professional environments. These elements ordinarily function as a tacit interpretive horizon that allows actors to anticipate and navigate situations without difficulty, including academic institutional settings. In this sense, the self is internally plural by including

internal otherness: as Ricœur (1992) observes, “the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other” (p. 3). Self-translation becomes necessary when this internal horizon no longer provides a coherent orientation for action. When the expectations carried within the academic self cease to align with newly encountered realities during academic integration, the continuity of interpretation is interrupted; therefore, actors are compelled to reconsider their relation to themselves and to their values, worldviews and forms of professional engagement—a moment of disruption discussed later in this chapter (see the notion of Anstoß in Section 1.6.3). Self-translation thus unfolds through an encounter with the self’s own internalized otherness in the course of negotiating entry and positioning within a new academic society. For this reason, the process cannot be understood as purely internal reflection: the “internal other” with which the self engages is itself formed through prior relations with others and through cumulative social experience. For this reason, the process cannot be understood as a purely internal reflection: the “internal other” with which the self engages is itself formed through prior relations with others and through cumulative social experience and remains oriented toward further encounters with externally encountered others that shape and constrain these reformulations, as discussed below. For migrant academics, self-translation involves recalibrating academic identity, pedagogical approaches, communicative styles, research positioning, and forms of professional self-presentation in pursuit of belonging and recognition. For academic hosts, self-translation involves revisiting conceptions of academic merit, adjusting interpretations of excellence, and rearticulating the standards through which acceptability is granted. These reformulations are not symmetrical in power or consequence, yet both actors engage in processes of self-modification. Viewed analytically, these situated acts of reformulation constitute micro-processes of translation, so called because they occur at the level of actors’ immediate practices and interpretive adjustments rather than at the level of institutional systems or broader social formations. Through these micro-level translational processes, actors recalibrate identities, expectations, and evaluative frameworks in response to new institutional conditions. It is through the accumulation and interaction of such micro-level processes that broader patterns of academic integration become observable.

At the same time, the role of externally encountered others in shaping self-translation becomes more explicit through engagement with broader institutional and social conditions. These include

hierarchies of authority, historically established evaluative standards, immigration regimes, and disciplinary norms that shape how such reformulations are interpreted, endorsed, constrained, or redirected. In this way, individual processes of self-translation become situated within wider relational dynamics through which translation takes place between social actors.

At this level, translation does not merely concern the reformulation of practices or identities based only on the encounter with the internal other; it concerns the mediation—and potentially the recalibration—of the conditions under which such practices and identities become intelligible in the first place. Inter-group translation therefore designates the structuring of meaning-making frameworks across asymmetrical positions and directs analytical attention to how standards of legitimacy, merit, and acceptability are stabilized, contested, or modified in encounters between migrant academics and academic institutions. In these encounters, the pressure exerted by externally encountered others—institutions, colleagues, audiences, or evaluative communities—requires that reformulated identities and practices be tested within shared social space, thereby generating the relational force that propels translation between groups (see the notion of impulse in Section 1.6.3). Such translation between social groups may either reproduce asymmetrical hierarchies without guaranteeing inclusion, as illustrated in Fuchs' (2009) anthropological account, or assume an explicitly ethical orientation that reflexively engages and regulates the conditions of transformation, as articulated in Basalamah's (2022 and 2025) formulation of social translation (see chapter 6). Viewed in light of these interrelated encounters, self-translation therefore remains relational in its unfolding, as it is continuously shaped through encounters with both internalized and external others that provoke and orient the self-translational process during the access stage.

Academic acceptability refers to the institutional evaluative threshold through which migrant academics are recognized as legitimate participants in the academic community. From the perspective of the academic host, it designates what is considered institutionally admissible, credible, and professionally valid according to prevailing standards of merit and recognition. Acceptability becomes visible in the ways institutions interpret, evaluate, and position academic identities, pedagogical practices, research trajectories, and professional contributions in light of their own evaluative frameworks. It is institutionally entrenched yet subject to reinterpretation; it is shaped through the host's own self-translation process, as institutional actors recalibrate criteria

of merit and negotiate the tension between continuity and the realities of growing academic diversity. This understanding resonates with translation-theoretical reflections on Ricœur's inspired concept of *linguistic hospitality* (2006). Inghilleri (2017) and Nergaard (2021) describe host societies' orientations toward migrants through concepts of hospitality, inclusion, and exclusion. Nergaard (2021) underscores the ambivalence embedded in the Latin root *hostis*, which simultaneously evokes the guest and the enemy. Hospitality, therefore, cannot be assumed to denote unconditional welcome; it encompasses both openness and hostility. Inghilleri (2017) similarly distinguishes between hospitable and inhospitable environments in which translation takes place. Inspired by this ambivalence, academic acceptability in the present study is understood as encompassing both welcoming and restrictive orientations toward difference. The study therefore distinguishes between *integrative acceptability*, in which difference is accommodated and allowed to reshape institutional criteria, and *conditioned acceptability*, in which recognition is granted only insofar as migrant academics conform to pre-established norms. Acceptability thus becomes a key indicator of how institutional hospitality is translated into practice.

Belonging to an academic society is a felt sense of professional and intellectual place as migrant academics navigate new institutional norms, expectations, and hierarchies. It designates the lived perception of being legitimately situated within an academic community, where one's intellectual presence and professional contributions are experienced as intelligible and authorized within prevailing evaluative frameworks. Research in higher education indicates that migrant academics' sense of belonging is closely associated with satisfaction, perceived legitimacy, and recognition within academic communities (Hallett & Eryaman, 2014; Kim, 2017; Melville et al., 2020). The recalibration of this felt sense of professional and intellectual place—undertaken as migrant academics engage with new institutional expectations and seek legitimacy within academic communities—constitutes a self-translation of belonging through which they attempt to secure space and gain recognition in a new academic society. In translation studies, recognition has been examined in relation to how receiving societies position the Other through hospitality, conditional inclusion, or exclusion (Inghilleri, 2017; Nergaard, 2021). Inflected by this insight, belonging here designates a sense that takes shape through translational interaction between migrant academics' efforts to reposition themselves and the institutional recognition that authorizes their presence and contribution. It becomes durable when institutional frameworks authorize presence and affirm

contribution. It therefore reflects both inward reformulation and outward acknowledgment within asymmetrical structures of academic authority. As Inghilleri (2017) observes, belonging is not solely affective; recognized individuals contribute to the social self-image of the receiving community. Migrant academics frequently ground their claim to belonging in their investment of knowledge, expertise, and intellectual labour in shaping the host society's knowledge-based economy (Tremblay, 2005; Kim, 2007; Fahey & Kenway, 2010). Belonging thus concerns not only affective alignment but recognized participation in the collective production of academic and social value.

Returning to the foundational definition of *integration* as it appears in the Cambridge Dictionary—"the process of becoming part of a group of people"—helps to illuminate two interrelated dimensions. Integration suggests an outward movement from outside to inside, a repositioning of the self within a new social field that depends on being regarded as admissible within its evaluative boundaries. It also extends beyond physical or geographical relocation, encompassing an inward reformulation of professional and intellectual positioning through engagement with new meanings, norms, and evaluative expectations. Through this reformulation, migrant academics recalibrate their sense of professional and intellectual identity seeking a form of adequacy to a target institution—an act that constitutes a self-translation of belonging. At the same time, becoming part of a group entails the group's interpretive response to the presence of difference. When adjustments of belonging are not acknowledged within the host's evaluative framework, formal inclusion may persist while lived integration falters, often registering as marginalization or exclusion (Kim, 2009, 2017; Balasooriya et al., 2014; Kum, 2018). Institutional recognition takes shape as the academic host interprets, evaluates, and positions the newcomer within established standards of merit and legitimacy. In academic contexts, this interpretive work involves the reassessment and rearticulation of the criteria through which academic identities and contributions are deemed credible. Such reassessment constitutes a self-translation of acceptability on the part of the academic host. Integration, in this study, is therefore conceptualized as a two-sided and socially mediated process. At the analytical level adopted in this study, this two-sided process unfolds at the macro-social level through the interaction of the micro self-translational processes undertaken by migrant academics and academic hosts. It requires the active engagement of both migrant academics and academic hosts, yet it cannot be reduced to either migrant academics'

adaptation or to the formal implementation of diversity policies by academic institutions. Rather, it designates the structured relational configuration within which belonging and acceptability are negotiated and authorized, and through which academic legitimacy is articulated. Conceived of in this way, academic integration is not a singular event but a temporally unfolding process structured through distinct yet interrelated phases.

Academic integration, as conceptualized in this study, unfolds as a staged and translationally structured process rather than as a single moment of adjustment. It begins with the *access stage*, where migrant academics and academic hosts first encounter one another within institutional frameworks that define admissibility, recognition, and academic acceptability. This stage is frequently marked by academic culture shock: migrant academics confront unfamiliar evaluative criteria, pedagogical expectations, and institutional norms, while academic hosts encounter academic difference that unsettles established assumptions about merit and belonging. In this initial encounter, socially grounded self-translation becomes necessary on both sides. Questions of credibility, legitimacy, and professional endurance become immediately visible, even if their full implications unfold only later.

If access is secured, integration proceeds into the *survival* and *retention stages*. At this next level, the earlier encounter is tested in practice. Migrant academics seek not only to remain employed but to sustain professional credibility within departments and classrooms. Academic hosts, in turn, confront the question of whether institutional inclusion translates into durable participation and long-term retention. Translational effort here concerns the stabilization—or fragility—of the legitimacy that was initially granted at the access stage.

Over time, integration may extend into a *stage of development*, where participation deepens and migrant academics contribute to research agendas, curriculum formation, and institutional life. At this point, translation between social groups may become more structurally generative, as standards of merit and belonging are negotiated through sustained collaboration rather than initial admissibility alone.

These stages are analytically distinguishable but interrelated in real academic life. The present study concentrates on the *access stage* because it constitutes the formative threshold at which the

conditions of translational engagement are first structured and where asymmetries of responsibility, recognition, and evaluative authority become most visible. This focus clarifies the scope and delimitations outlined in Section 1.6: by focusing on the initial moment of institutional encounter rather than on later relational dynamics, the study examines the conditions under which integration becomes possible, fragile, or asymmetrical.

Building on these conceptual clarifications, Figure 1 (p. 26) synthesizes the relational structure of academic integration during the access stage. It shows how the socially embedded self-translations of academic hosts and migrant academics—respectively oriented toward acceptability and belonging—interact, and how their interaction, sustained through translational labour (inspired by Ricœur 2006), is organized as social translation, understood as the macro-social articulation of socially grounded micro-self-translations, and oriented toward responsibility, reciprocity, and mutual intelligibility as conditions for regulating translational engagement.

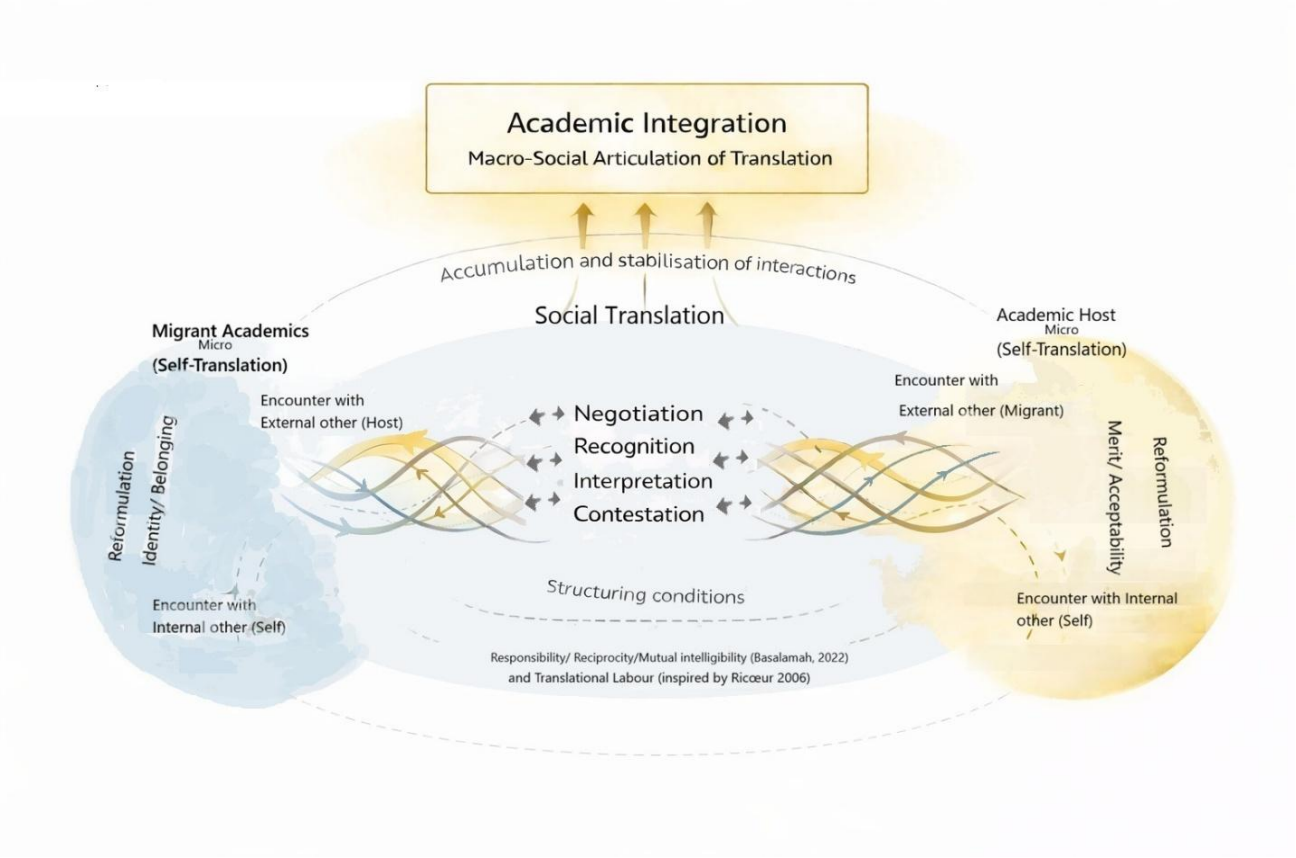

Figure 1. Relational model of academic integration during the access stage as the macro-social articulation of socially grounded self-translations between migrant academics and academic hosts.

On this basis, the following hypotheses articulate the analytical propositions that guide the investigation of integration during the access stage.

1.5 Research Hypotheses and brief methodology

This section formulates the three research hypotheses that guide the analytical architecture of the study. Grounded in the proposition that academic integration can be examined as a socially grounded process of translation, the hypotheses progressively shift the focus from institutional and migrant self-translation to translation between social groups. Together, they delineate patterned tendencies observable at the micro-level of self-translation and articulate the structural conditions under which these processes interact at the macro-social level. The section concludes with a brief methodological clarification of how these hypotheses are mobilized within a hypothetico-deductive framework.

Hypothesis 1: Institutional Self-Translation of Acceptability

Research on academic mobility indicates that higher education institutions provide structured support mechanisms for migrant academics, including orientation sessions, professional development workshops, and teaching enhancement programs (Barbaric & Jones, 2016; Rose & Leišytė, 2016). These initiatives are commonly framed as facilitating integration and enhancing career success. Yet critical scholarship questions the neutrality of such interventions. Rao and Hosein (2018) argue that professional development programs often operate on a one-size-fits-all model that insufficiently accounts for migrant academics' prior intellectual traditions, pedagogical formations, and professional trajectories. Rather than opening space for negotiation between diverse academic lineages that enriches the academic host culture, such programs may channel migrant academics toward pre-established institutional norms.

McWilliam (2002) similarly challenges the discourse of "excellence" and "best practices," observing that academic professional development is "neither innocent nor neutral" (p. 289). The language of excellence stabilizes dominant epistemic standards while appearing inclusive. In this sense, institutional support structures are intertwined with evaluative regimes that shape access to recognition, promotion, and professional advancement. Career progression thus becomes linked to alignment with institutionally sanctioned understandings of merit.

This dynamic must be situated within a broader structural context. At a time when internationalization is publicly articulated as a strategic priority and academic mobility is encouraged within global competition and knowledge-based economies, universities remain deeply anchored in nationally defined academic identities (Kim, 2009). As among the most symbolically significant national institutions, universities are embedded in historically rooted conceptions of social and professional legitimacy. Anderson's (1983) account of imagined communities clarifies how national systems are constructed around shared language, cultural memory, and implicit understandings of social membership that strongly differentiates the Other. Even when international academics are recruited, institutional self-understandings continue to draw upon these historically constituted frameworks.

These structural orientations become operationalized in recruitment and evaluation practices. Smith (2009), in his analysis of faculty hiring, observes that "the bias toward privileging people who attended elite institutions is common and often explicit. Other biases are more implicit, involving where people have published" (pp. 170–171). He further notes that "the underlying message was that there was talent available but that campuses had been unable to or unwilling to interrupt their usual" (p. 170). The "usual" refers not merely to procedural routine but to entrenched academic lineages and evaluative hierarchies. What appears as neutral merit assessment frequently reflects adherence to established institutional trajectories.

Empirical research in higher education documents recurring accounts of conditional inclusion, in which migrant academics are formally incorporated yet encounter implicit constraints when their academic practices depart from established institutional norms (Kim, 2009; Gahungu, 2011; Balasooriya et al., 2014; Hallett & Eryaman, 2014; Kim, 2017; Kum, 2018; Trahar, 2018). Self-translations of migrant academics—whether in teaching practices, research positioning, or professional identity—are therefore not received in a neutral field. They are evaluated within institutional frameworks that prioritize continuity and coherence with existing norms.

These analyses suggest that institutional inclusion does not imply the acceptance of all forms of self-translation undertaken by migrant academics. Rather, academic hosts tend to privilege those self-translations that reinforce rather than challenge their own institutional identity. Reformulations that align with dominant academic trajectories are more readily authorized, while

those that unsettle established criteria of merit encounter greater resistance. This leads to the first hypothesis:

> **The academic host tends to privilege those self-translations of migrant academics that sustain institutional continuity over those that require deeper rearticulation of academic acceptability.**

Hypothesis 2: Self-Translation of Belonging

Research on academic mobility shows that internationally mobile faculty commonly engage in sustained processes of professional reconfiguration when entering new higher education systems (Gahungu, 2011; Hallett & Eryaman, 2014; Kim, 2017; Kum, 2018; Trahar, 2018). Integration in academic contexts involves more than formal employment; it requires developing a viable sense of professional and intellectual place within an unfamiliar institutional environment. Migrant academics therefore undertake reflexive modifications of practice, identity, and positioning as part of their effort to establish durable academic belonging. While some of these adjustments emerge in response to subtle marginalization linked to language, communication style, and cultural expectations (Lee & Rice, 2007), they also reflect proactive attempts to secure legitimacy, continuity, and long-term integration within the new academic society.

At the structural level, studies of academic mobility indicate that internationally mobile scholars frequently reorganize their professional trajectories as they move across systems. Ackers and Gill (2005), González (2022), and Esses et al. (2018) show that academic movement often entails redesigning career pathways, recalibrating professional priorities, and repositioning oneself within new institutional ecologies. These studies illuminate how migrant academics actively reshape their academic routes, not simply to meet formal requirements, but to build sustainable positioning within the host system. Such repositioning constitutes a form of self-translation through which academic identity is reformulated in light of a new institutional horizon.

At the epistemic level, self-translation becomes particularly visible in relation to research agendas and intellectual framing. Behar (1996) and Choy (2005) demonstrate that conceptions of legitimate "research contribution" differ across academic cultures, especially when knowledge production is grounded in distinct intellectual traditions. Kim's (2017) interviews with migrant academics

document cases in which scholars modified research topics, reframed arguments, or redirected intellectual emphasis in order to secure recognition and institutional support. Such patterns indicate that the reformulation of research agendas is not merely strategic but constitutive of academic positioning within a new intellectual field. In these contexts, belonging is pursued through epistemic reformulation: academic identity is translated so that one's intellectual contribution becomes intelligible, credible, and institutionally viable within the host disciplinary environment.

At the sociocultural level, self-translation extends to everyday academic interaction and professional self-presentation. Trahar (2018) and Hallett and Eryaman (2014) show that internationally mobile faculty engage in reflexive negotiation of professional identity through modifications in classroom authority, collegial interaction, and institutional communication. Lee and Rice (2007) document how linguistic difference and communication styles may shape faculty experiences within US institutions, prompting recalibration of communicative practices. Ninnes (1999) and Subedi (2006) further describe how migrant scholars engage in strategic alignment with dominant academic norms while maintaining elements of prior intellectual formation, producing hybrid academic identities rather than simple assimilation. Narrative accounts in section 5.2 echo these findings: migrant academics recount modifying teaching philosophies (Achankeng, 2016; Kum, 2018; Vásquez-Colina, 2021), adjusting classroom interaction styles (Oommen, 2015; Achankeng, 2016; Kum, 2018), recalibrating communicative registers (Oommen, 2015; Zhu, 2015; Saenkhum, 2016), and carefully managing the presentation of prior academic traditions and linguistic–cultural identity (Zhu, 2015; Achankeng, 2016; Welikala, 2018). These sociocultural adjustments demonstrate that professional belonging is negotiated not only through research production but through everyday participation in institutional life.

Across structural, epistemic, and sociocultural domains, the literature and the empirical material examined here converge on a consistent observation: migrant academics actively reshape their academic practices in order to secure intelligibility, legitimacy, and continuity within new institutional contexts. Self-translation therefore appears as a patterned mode of professional reconfiguration directed toward the formation of belonging within the host academic culture.

On this basis, the second hypothesis of this study is formulated as follows:

Migrant academics tend to modify (self-translate) their academic practices in order to form a differentiated sense of belonging that facilitates their integration into a new academic culture.

This hypothesis does not assume that all self-translations culminate in recognition. It proposes, rather, that integration is pursued through reflexive and multi-layered modifications that aim to establish a viable and differentiated professional presence within the academic society of reception.

Hypothesis 3: Translation between social groups

The first two hypotheses revealed a structural asymmetry in the integration process: migrant academics intensively translate their practices in order to secure belonging, while institutional modification appears comparatively selective and conditional. This asymmetry, however, does not arise in a vacuum. It reflects the broader structural conditions under which the inevitable transformation that all participants and stakeholders experience in today's internationalized higher education market takes place (Hallack, 2000; Robson, 2011; Trahar, 2011; Larsen, 2016).

Research on the internationalization of higher education in relation to academic mobility and the reception of international faculty demonstrates that transformation unfolds within structured institutional environments rather than through spontaneous intercultural encounters. Trahar (2011) shows that universities embed the reception of international faculty within strategic and policy frameworks. Recruitment criteria, evaluation procedures, and integration programs are incorporated into institutional missions and administrative routines. This institutionalization reveals that the general conditions of adaptation for academic integration are structured in advance by articulated standards of academic performance and belonging.

Larsen (2016) deepens this analysis by situating such institutional structuring within broader regulatory regimes. Global ranking systems regulate how higher education institutions are evaluated and compared across national contexts. They define academic standing through measurable research outputs, citation impacts, international faculty ratios, and student mobility indicators. In doing so, they intensify competition among institutions for prestige, funding, and internationally mobile scholars. Because these metrics privilege research-intensive publication

models historically consolidated within dominant research university traditions, institutions most closely aligned with those traditions are structurally advantaged. Academic mobility is therefore situated within benchmarking environments that reinforce institutional hierarchies and stabilize particular interpretations of academic excellence.

Robson (2011) further distinguishes between symbolic and transformative internationalizations of higher education. Genuine transformative change requires embedding international concerns into routine academic practices and reflexively reconsidering how academic merit and institutional purpose are defined. Without such reconsideration, international engagement remains mostly peripheral, and evaluative frameworks remain unchanged. Across different analytical approaches, Hallack (2000), Robson (2011), Trahar (2011) and Larsen (2016) converge in demonstrating that the depth of institutional modification depends on how far standards of legitimacy are opened to reconsideration.

From a translational perspective, these structural conditions shape the scope of socially grounded self-translation on both sides of academic integration. Migrant academics engage in self-translation of belonging as they reformulate their practices to secure intelligibility by the host. Academic hosts, on their part, engage in self-translation of academic merit as they interpret and apply standards of excellence to recruit international faculty. The asymmetry lies not in the absence of host self-translation, but in its limited range of modification under benchmarking regimes. Migrant self-translations intensify within largely preserved legitimacy frameworks. This intensification signifies an imbalance of responsibility in the translation between social groups. Translational labour becomes disproportionately concentrated on migrant academics, thus reducing workability over time and increasing the risk of exhaustion. Moreover, when host standards of merit remain structurally stabilized, translation between social groups operates within biased evaluative parameters that favour pre-existing institutional interests.

By contrast, where institutions permit reflexive reconsideration of how merit, excellence, and academic worth are defined, the academic host's self-translation of merit becomes open to modification. Translation between social groups can then affect the structuring of academic acceptability itself. In such contexts, responsibility for revising standards of merit is distributed across actors rather than concentrated on migrant academics alone. The recalibration of evaluative

frameworks proceeds without systematic bias toward inherited institutional interests. Under these conditions, translational effort remains workable for each participant, allowing academic integration to unfold without disproportionate cognitive or professional burden on only one of the sides.

From this contrast, the third hypothesis emerges:

> **When translation between social groups is practiced as a socially embedded process in which responsibility is shared, translational effort remains workable for all participants, and no actor's interests are systematically privileged, existing practices and perceptions of academic integration are more likely to be reshaped.**

This study adopts a hypothetico-deductive approach in order to examine academic integration as a social and self-translation process. On this basis, three descriptive hypotheses are formulated. The first two hypotheses concern observable tendencies in the socially grounded self-translations undertaken by migrant academics and by academic hosts during the access stage. These hypotheses will be examined against empirical evidence drawn from personal narratives and secondary research in order to assess the extent to which they are supported or challenged by documented social practices. The third hypothesis, by contrast, does not function as an empirically testable proposition. Rather, it is grounded in established conceptual developments within translation studies—particularly social translation, hermeneutic mediation, and inter-group translation—and serves as an interpretive and normative frame through which the empirical findings are read. It articulates the structural conditions under which translation between social groups may become integrative, namely when responsibility for recalibrating standards of merit is shared, when evaluative frameworks are not structurally biased toward inherited institutional interests, and when translational effort remains workable for all participants. In this sense, the third hypothesis derives its support from the internal coherence of translation theory and from its explanatory power in interpreting the asymmetries identified in the empirical analysis. Detailed clarification of the methodological design, data corpus, and analytical procedures is provided in Chapter 4.

1.6 Research Scope and Delimitations

This section clarifies the geographic, temporal, and analytical parameters that structure the investigation, specifies the actors under examination, and justifies the exclusion of adjacent

contexts and variables. By defining these boundaries explicitly, the study secures conceptual coherence while ensuring that the proposed translational framework is developed within a clearly delimited and methodologically consistent field of inquiry.

1.6.1 Geographic Scope: The UK, the US, and Canada

This study is geographically situated within academic institutions in the United Kingdom, the United States, and Canada. The selection is analytically intentional rather than comprehensive. These three systems represent historically interconnected, English-dominant higher education environments that participate actively in global academic mobility while maintaining distinct national policy traditions and governance structures. Examining them together enables the study to trace how social and self-translation unfolds within comparable yet differentiated institutional settings.

The choice of these contexts is supported by their shared historical development. During the nineteenth century, universities in North America were largely modeled on British collegiate structures, curricular frameworks, and governance principles, establishing early transatlantic continuities in academic organization (Axelrod, 2002; Thelin, 2004). From the late nineteenth century onward, these British-derived institutional foundations were increasingly influenced by the German research university model, which introduced research-based doctoral education, disciplinary specialization, and the modern ideal of academic freedom (Anderson, 2004; Geiger, 2015). After the Second World War, these systems underwent large-scale expansion and massification, consolidating tenure-based academic careers within publicly funded research universities (Scott, 1995; Altbach, 2013). While the core features of the German research model remained embedded in these systems, the postwar period also marked a significant shift toward the growing global influence of the American university model, which reconfigured higher education through expanded access, the integration of research and teaching, and closer links between universities, the state, and economic development (Altbach, 2013; Marginson, 2016). Since the 1980s, parallel governance transformations—marked by audit culture, performance metrics, and intensified global competition—have further aligned them within comparable ranking and benchmarking regimes (Shore & Wright, 2015). These layered historical convergences have produced structurally similar academic labour markets and evaluative cultures, rendering the three

systems analytically coherent sites for examining how academic merit and professional recognition are negotiated in contexts of international faculty mobility.

The geographic focus is also consistent with global mobility data. OECD analyses identify the United Kingdom, the United States, and Canada among the principal destinations for high-skilled migration, including educational and research-related mobility flows (OECD, 2008). Studies of researcher populations further indicate comparatively high proportions of foreign-born academics in these systems relative to many other OECD countries, which underscores their structural prominence within global academic labour markets. These patterns align with the study's focus on contexts where international academic mobility is both quantitatively significant and institutionally consequential.

This defined geographic scope therefore serves both analytical and conceptual purposes. It concentrates the investigation on a historically entangled North Atlantic academic field within which dominant standards of merit have been consolidated and contested. At the same time, it does not encompass other Anglophone systems whose historical trajectories and governance architectures differ in important respects. The rationale for this boundary—and the specific case of Australia—is discussed more explicitly in section 4.1.1 *Boundaries of Research Community* where the implications of this exclusion for the study's generalizability are addressed.

1.6.2 Temporal Scope: Post–Second World War Academic Mobility

This study situates academic integration within the historical context of post–Second World War academic mobility. The analysis begins with literature and institutional developments emerging after 1945, when academic migration became systematic and structurally embedded within international higher education policy. While cross-border scholarly movement existed prior to this period, the post-war era marked a decisive intensification and institutionalization of academic mobility.

Following the Second World War, internationalization of higher education was promoted as a mechanism for fostering cooperation, rebuilding trust, and preventing renewed conflict (Teichler, 2015). Organizations such as the Institute of International Education (IIE), originally established in 1919 but increasingly influential in the post-war period, supported transnational academic

exchanges as instruments of diplomacy and mutual understanding. During the Cold War and its aftermath, academic mobility became further embedded within geopolitical and economic strategies (Altbach & De Wit, 2015). International bodies, including the OECD, subsequently promoted structured internationalization policies that shaped contemporary academic recruitment and evaluation systems.

By delimiting the temporal scope to the post–Second World War period, the study focuses on the era in which academic mobility evolved from episodic migration into a policy-driven and institutionally regulated phenomenon. This temporal framing aligns with the study's interest in how institutionalized standards of merit and admissibility have developed within modern governance regimes.

1.6.3 Analytical Orientation: Focus on the Access Stage

This study concentrates on the access stage of academic integration. The access stage, in this research project, refers to the initial phase of academic integration in which both migrant academics and academic hosts engage in decisive acts of (social) self-translation in order to harmoniously coexist in academic society. For academic hosts, it unfolds through the reframing of hiring criteria, recruitment practices, and institutional discourses in response to the arrival of international candidates. For migrant academics, this process begins with the pre-border phase and extending into the moment of appointment and transition into the host system. Together, these intertwined processes constitute the access stage: a formative encounter where the migrant academics' efforts to establish belonging meet the host institutions' efforts to define what I refer to as academic acceptability. The access stage therefore marks the formative encounter in which social and self-translation is initially activated on both sides.

The analytical decision to focus on this stage rests on its constitutive significance. It is at this moment that initial interpretive exchanges occur, that difference becomes institutionally visible, and that the parameters of admissibility are defined. Later stages of integration—such as retention or survival, professional development, and leadership—are undoubtedly important; however, they most often unfold within conditions established at the moment of access, which most often set the tone for how academic integration will be negotiated in the future. The access stage therefore

functions as the first trial of social (self-)translation: it sets the trajectory for how belonging, recognition, and evaluative legitimacy will be negotiated thereafter.

This moment of encounter, which frequently shapes the initial trajectory of academic belonging, can be illuminated through Fichte's concept of *Anstoß*, which carries the dual meaning of "shock" or "jolt" and "impetus." In this dual sense, Anstoß signifies both an obstruction that interrupts habitual activity and the very impetus that compels movement beyond that interruption. The notion first appears in Johann Gottlieb Fichte's *Wissenschaftslehre* (1794–1795) (Trans. *The Science of Knowledge*), where it designates the initial moment of resistance that allows the self (*Ich*) to become aware of its own limits and thus to constitute itself as an active, striving being, continually seeking to understand and to overcome self-limitations in the pursuit of self-determination. (Breazeale, 2021, p. 29). As Breazeale (2013, p. 163) explains Ficht's conception, the self can come to know itself only by first recognizing its own limitation. This recognition begins with a sudden "check" or interruption to the self's spontaneous activity—its boundless freedom—which then gives rise to new feelings, perceptions, and concepts through which life acquires new meaning and possibilities. Fichte describes this *Anstoß* as follows in the *Gesamtausgabe der Bayerischen Akademie der Wissenschaften* (ed. Reinhard Lauth and Hans Gliwitzky, Stuttgart-Bad Cannstatt: Frommann, 1964, vol. 1/2, pp. 354–355), as translated and quoted by Breazeale (1995):

> All that is needed…is the presence of an Anstoss for the I. The subjective element must…be unable to extend any further. Such an Anstoss would not limit the I as active, but would give it the task of limiting itself…not a not-I that is present outside of the I…but rather the mere task…of undertaking a determination within itself—that is, the mere determinability of the I. (Fichte, 1964/1995, pp. 89–90)

Fichte's description clarifies that Anstoß is not an external obstacle but an internal interruption within the self's activity. It marks the point where the self encounters a limit it has not freely posited, thereby awakening to its own finitude and generating the movement of self-determination. In this research, Anstoß serves as an analogue for the access stage of academic integration: the formative moment when both migrant academics and academic hosts experience a similar internal "check" within their established assumptions, which initiates the process of self-translation and prepares the ground for dialogue and attempts at mutual understanding in later phases in the access stage. Applied to the access stage of academic integration, Anstoß captures the mutual moment of

disturbance experienced by both migrant academics and academic hosts. For migrant academics, it marks the point at which their familiar academic identity encounters resistance within the host system—through hiring expectations, credential evaluations, and cultural adjustments that challenge their previous sense of professional legitimacy. For the academic host, it signifies the arrival of academic difference, which unsettles their taken-for-granted norms of merit and belonging and prompts a re-evaluation of its own practices and definitions of acceptability. In both cases, the very resistance that interrupts established self-understandings becomes the motivating force that drives reinterpretation and repositioning. In this shared moment of confrontation, both sides are compelled to engage in acts of self-translation: migrant academics must reposition themselves within unfamiliar systems of recognition, while academic hosts must reinterpret their criteria of inclusion to accommodate new forms of scholarly identity.

However, Anstoß does not present itself in a single way within human experience but assumes different forms according to the context in which resistance or encounter arises. In many situations, Anstoß—for example, an inner conflict between competing values—triggers reflection and growth but does not invite dialogue, because the resistance itself is not an interactive agent. By contrast, the Anstoß that occurs when migrant academics and academic hosts first meet involves real people and institutions. Here, the disturbance is as much an internal upheaval initiating self-translation as it is the opening of dialogue with the academic other, enabling integration to take place. The obstacle here is inseparable from its motivational force: the disruption of understanding is precisely what generates the necessity of dialogue. The desired outcome is not simply self-awareness but a form of harmonious and ideally harmonious coexistence within the academic community. The very nature of this relational Anstoß, and the goal of social and intellectual harmony it implies in principle, calls for turning to Gadamer's conception of Anstoß.

At the same time, the access stage is not solely internal. Over a century after Fichte, the idea of *Anstoß* as a productive interruption of understanding reappears in Hans-Georg Gadamer's *Wahrheit und Methode* (1960) (Trans. *Truth and Method*, 2004) through the concept of "impulse". The English translation of Gadamer's work does not explicitly use the original term *Anstoß* but instead employs "impulse" to describe the external provocation that sets the process of understanding in motion. Gadamer presents this impulse as something that comes from outside the self—an encounter that challenges one's existing assumptions and opens the path toward dialogue

and new understanding. Here again, what first appears as obstruction—the thwarting of expectation—functions simultaneously as the very condition for deeper comprehension.

Gadamer explains that "experience…inevitably involves many disappointments of one's expectations and only thus is experience acquired.…Every experience worthy of the name thwarts an expectation" (Gadamer, 1960/2004, p. 350). He adds that "the negativity of experience has a curiously productive meaning…[since] we gain better knowledge through it, not only of itself, but of what we thought we knew before" (pp. 347-348).The external impulse here is the thwarting of expectation—a disruption that compels the interpreter to rethink what was previously taken for granted. Similarly, in his discussion of conversation, Gadamer writes that "to conduct a conversation means to allow oneself to be conducted by the subject matter to which the partners in the dialogue are oriented" (pp. 359-360) emphasizing that "it requires that one does not try to argue the other person down but that one really considers the weight of the other's opinion" (Gadamer, 1960/2004, pp. 360–361). Finally, toward the end of his hermeneutic analysis, he reaffirms that "understanding … is a genuine experience—i.e., an encounter with something that asserts itself as truth.…What we encounter in a tradition says something to us" (p. 483). This shows that Gadamer's "impulse" is external in nature: it is the challenge or claim issued by the Other—whether a text, a tradition, or a conversation partner—that interrupts one's self-certainty and leads to understanding through dialogue. This impulse thus functions as the hermeneutic counterpart to Fichte's Anstoß: both mark a productive disturbance of the (cultural and/or social) usual, but whereas Fichte's is internal and self-constituting, Gadamer's is external and relational, grounded in the openness to otherness that makes dialogue possible.

In this research, Anstoß is understood as both an internal and external dynamic within the access stage of academic integration—the formative phase when migrant academics and academic hosts first encounter the limits of their own horizons. Internally, it functions like Fichte's Anstoß, as the self-experienced interruption that compels both actors to recognize boundaries within their established modes of thought and to begin the process of self-translation. Externally, it resembles Gadamer's "impulse," the encounter with Otherness that challenges familiar assumptions and opens the way toward dialogue. In this dual sense, Anstoß embodies the first movement of translation between self and other: it marks both the inward realization of limitation and the outward call to respond to difference. Interpreting the access stage through these two philosophical

lenses enables the analysis to trace not only how migrant academics adapt to institutional expectations and how institutions themselves are prompted to revise their interpretive frameworks, but also to establish a foundation for future negotiation and dialogue that reshapes their being. The dual definition thus highlights Anstoß as the generative energy of integration—a dynamic moment of tension and response that reveals how belonging emerges through simultaneous acts of self-reflection and openness to the other. The "shock" of this initial encounter may be unsettling, but it also provides the impetus for new trajectories of academic life together. In hermeneutical terms, it is often precisely the lack of understanding—the experience of blockage or opacity—that compels interlocutors to try and retry to understand one another (or multiple micro self-translation processes as will be presented in the data analysis). In this sense, Anstoß explains why the access stage is so decisive for both migrant academics and the academic host: it marks the point where misunderstanding becomes the driving force of interpretation, negotiation, and the gradual formation of shared academic life.

In translation studies, the emphasis on the significance of the initial stage of the linguistic translation process has taken different forms, depending on the perspectives from which scholars have approached translation. From an ethical standpoint, Berman's (1985/2012, pp. 277–278) concept of the "trial of the foreign" underscores that, from the very beginning, translators face a decisive choice: whether to embrace or neutralize the Other, a decision whose consequences reverberate throughout the text. Functionalist approaches offer another angle: Vermeer's (1989/ 2021, p. 222) Skopos theory stresses that once the purpose of a translation is established at the beginning, it governs subsequent strategies and outcomes, while Toury's (1995/ 2000, p. 202) notion of initial norms demonstrates how an early orientation—toward either the source or the target culture—conditions all translational moves that follow. When translation is viewed as cultural communication, Wolf (2002, pp. 181-183) highlights how the first interpretive moves textualize the Other, consolidating images that reproduce or challenge broader cultural hierarchies. At the intersection of translation and migration, Nergaard (2021) reminds us that "without borders there is no translation and no migration" (p. 95). Pratt's (2008) "contact zone" captures the complexity of this beginning phase: it is the point where subjects enter into relations of negotiation that are deeply translational because they must confront and interpret difference while navigating asymmetries of power and knowledge. As she explains, these zones are "social spaces where

disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination" (p. 7). The first encounters are not neutral exchanges but involve "conditions of coercion, radical inequality, and intractable conflict" (Pratt, 2008, p. 7). Yet this very instability makes the encounter productive. It is here, in the friction of initial contact, that social—as well as linguistic—translation acquires its ethical and transformative force—revealing, unsettling, and renegotiating the boundaries between self and other. Borders, in this sense, are not merely barriers but are constitutive spaces where identities are reconfigured and where translation acquires its deepest significance as a site of encounter, friction, and negotiation, where the familiar is unsettled and the foreign becomes visible. Recognizing the weight of these early encounters, this project approaches the access stage as a site where the initial translational choices of both migrant academics and academic hosts have lasting consequences in the integration process. The goal is not only to identify how early negotiations unfold but also to understand how their quality—particularly the presence or absence of mutual understanding—conditions later forms of inclusion. When these initial acts of translation are grounded in openness and dialogue, they can lay the foundation for sustainable academic belonging. When they are not, the process often devolves into a cycle of partial adjustments and retranslation that merely patch rather than transform the underlying asymmetries. Examining the access stage through this lens therefore allows the analysis to reveal how the first interpretive moves of both sides set the trajectory for integration and the terms of coexistence within academic life.

1.6.4 Actors and Analytical Focus

This study conceptualizes the academic host at the institutional level, focusing on the structures through which academic merit is defined, interpreted, and formally authorized at the point of entry. At the access stage, these institutional structures function as the primary site where academic acceptability is interpreted and translated into hiring decisions, positioning institutions as the principal self-translators of merit. This institutional authority does not operate at a single layer. Rather, it unfolds across two intertwined levels: governmental and university based. On the one hand, the governmental dimension of the academic host encompasses federal and state frameworks—immigration regulations, work visa eligibility criteria, employment equity legislation, and compliance mandates—that define the legal and normative parameters within which academic recruitment must occur. On the other hand, the university-based dimension

translates these parameters into internal policies, hiring protocols, evaluation rubrics, job advertisements, tenure guidelines, and credential-recognition procedures. These two levels do not stand apart; together they constitute the institutional identity of the academic host. Governmental frameworks shape the normative horizon of fairness, eligibility, and compliance, while university mechanisms operationalize and codify those norms within concrete recruitment practices.

In this sense, the academic host is not a singular actor but a layered governance formation in which state authority and institutional interpretation are structurally intertwined. The conditions under which migrant academics are evaluated and recognized emerge from this composite structure. Institutional recognition—embodied in employment offers, credential validation, and formal acknowledgment of scholarly equivalence—therefore reflects not merely departmental preference but the coordinated functioning of these intertwined levels. Without such recognition, the process of academic integration cannot proceed, as the initial threshold of entry remains unmet.

The role that colleagues play in the access stage is mediated by the institutional framework. For instance, committees are made of colleagues—but in their institutional role they act less as *individual peers* and more as *agents of the system*. A professor serving on a hiring committee is bound by university policy, HR oversight, government quotas, and departmental priorities. Their vote is not simply collegial goodwill; it is mediated through institutional rules. Mfum-Mensah (2016, p. 148), one of the migrant academics whose personal narrative is analyzed in this research, recounts how colleagues on the recruitment committee—who had approved his application and supported his appointment as part of the university's efforts to diversify faculty—later lent weight to students' complaints about his accent, even though that very accent had been among the markers of diversity that facilitated his recruitment (detailed analysis of this incident will be provided in Chapter 5).

The role that students play in the access stage is likewise framed within institutional structures. Students do not determine entry directly, but their perspectives and attitudes help to shape enrollment management systems and departmental teaching needs, which in turn help to determine hiring priorities. For example, a surge in the numbers of students who belong to diverse ethnic backgrounds and of international students may prompt a university to prioritize hiring faculty with multilingual competence or global research profiles. In this sense, student demand becomes visible not as individual preference but as an institutionalized signal that influences how departments

justify and frame new academic appointments. Ndemanu (2016, p. 166) observes that courses such as multicultural education can elicit discomfort, even resistance, among students—particularly those from socially dominant groups who may view the instructor's racial or ethnic identity as directly affecting the legitimacy of the course content. This dynamic—where socially sensitive subject matter interacts with the perceived identity of the instructor—applies to many disciplines such as gender, postcolonial, Indigenous, and religious courses. Recognizing this reality, institutions may prioritize hiring faculty who can navigate these complexities through lived experience, international perspectives, or demonstrated competence in diversity. In this sense, student presence functions less as individual preference and more as an institutional signal that shapes hiring priorities, leading universities to recruit faculty with multilingual competence, cross-cultural expertise, or global academic profiles. Colleagues and students thus ultimately play an influential role in the integration of migrant academics: they act as "subsequent self-translators" whose influence becomes more visible in the survival and retention stages, shaping the lived experience of belonging within departments and classrooms. For that reason, institutional decisions constitute the general frame of what Steiner (1998) calls the "initial moves"—in our case—of self-translation, choices that shape the trajectory of integration and that set the conditions within which other actors engage.

This study examines first-generation migrant academics who relocate to work in the UK, the US, or Canada permanently or for an extended duration exceeding five years. The focus on migrant academics crossing the border seeking long-term relocation is analytically significant for interconnected psychological and professional reasons.

Psychologically, first-generation, long-term relocation places individuals in a position where the experience of being perceived as different is not transient but sustained. Being situated as the "Other" within a new academic culture interrupts previously stabilized assumptions about professional identity and belonging. As Shindo (2019) and Nergaard (2021) suggest, social integration responds to this condition of estrangement by seeking relational recognition and restored coherence. When permanent or prolonged relocation is the goal, the experience of difference cannot remain unresolved or bracketed as temporary; it demands ongoing engagement with new values and systems to reposition themselves within the host culture. In this sense, the felt condition of alterity becomes not merely a momentary disturbance but a structuring catalyst for

continued efforts to secure intelligibility and recognition within the host institution—an experience that lies at the core of the form of academic integration examined in this study.

Professionally, this psychological dynamic intersects with structural realities. International academic mobility entails significant personal investment and long-term career commitment (Morley et al., 2019). For migrant academics intending to remain in host universities, institutional recognition is not optional but constitutive of career continuity. Academic environments reward visible participation and recognized contribution. Choosing not to integrate or to stand apart from institutional norms is relatively infrequent in such settings, as professional advancement depends on institutional evaluation and inclusion (Schwartz & Zamboanga, 2008). Given the psychological, social, and financial investments often involved in long-term international relocation (Morley et al., 2019), sustained resistance or self-marginalization carries significant professional risk. The pursuit of integration therefore becomes closely tied to transforming migration into a narrative of credibility and success rather than loss or exclusion.

The conjunction of enacted displacement and prolonged institutional commitment concentrates the pressures of recognition in ways that are especially illuminating for the study of academic integration. First-generation, long-term migrant academics cannot defer or dilute the self-translation of belonging; their continued presence depends upon it. For this reason, their experiences—shared through autobiographical testimonies—reveal with particular clarity how socially grounded self-translation and institutional recognition interact at the access stage, making this group analytically central to the investigation undertaken in this study.

This emphasis does not deny generational variation. Rather, it identifies long-term first-generation relocation as the context in which the pressures, costs, and motivations of translational integration become most visible and analytically tractable.

Institutional evaluation of academic candidates and their professional merit at the point of recruitment is shaped by layered governance structures linking national legislation, sector-wide regulation, and university-level policy. Equality legislation beginning in the 1960s and 1970s gradually reoriented expectations of fairness in employment (Moore, 1987). Over time, these frameworks were translated into higher-education-specific reforms that redefined recruitment

norms and merit interpretation. Gender-equity initiatives such as Athena SWAN in the UK, NSF ADVANCE in the US, and the Canada Research Chairs Equity, Diversity and Inclusion Action Plan embedded procedural safeguards, transparency mechanisms, and accountability structures into faculty hiring. These initiatives required institutions to monitor gender representation, review search procedures for bias, and integrate equity criteria into evaluative practices, thereby reshaping how merit was assessed at the access stage. Institutional gender-equity reforms often positioned gender as a factor aligned with recruitment priorities rather than as an exclusionary mechanism. The data further suggest that gender-based constraints may become more visible in later phases of survival and advancement, rather than at the initial threshold of entry. This research does not overlook or underestimate the challenges that migrant academic women may encounter during recruitment. Studies of gender and higher education document inequities and historically male-coded norms of academic career progression (Moore, 1987; Morley, 2014; Kaufman & Colyar, 2022). However, the empirical material analyzed in this project indicates that, at the access stage, gender did not consistently function as a primary barrier requiring additional acts of social self-translation on the part of migrant women academics (Lee, 2009; Enriquez-Gibson, 2018; Brooks, 2016). For this reason, while gender remains an important dimension of academic life, it is not treated here as a primary structuring variable of the access stage; a more detailed examination of gender dynamics from both migrant and institutional perspectives appears in the data analysis chapters.

1.7 Structure of the Thesis

This thesis is organized into eight chapters that move progressively from conceptual framing to empirical analysis and theoretical synthesis. The structure reflects the translational logic of the study, advancing from socially embedded micro-level self-translations to macro-level social translation.

Following the Introduction, Chapter Two situates the study within translation studies and broader debates on the representation and reception of the Other. It examines the development of cultural translation after the cultural turn and addresses discussions of alterity, hospitality, power asymmetries, and self-translation in migratory contexts. The chapter draws on the work of Wolf (2002), Bachmann-Medick (2006), Sturge (2007), Maitland (2017), Inghilleri (2017), Nergaard

(2021), Ricœur (2006), Hubscher-Davidson (2018) and Berman (2000). It identifies a conceptual gap concerning the mutual and social dimensions of translation between migrant academics and academic hosts. This gap motivates the reframing of academic integration as a translational process.

Chapter Three develops the theoretical framework by challenging the dominance of the spatial metaphor inherited from the *translatio* tradition. It argues that defining translation primarily as transfer across fixed boundaries obscures its temporal and transformative dimensions. The chapter advances a parallel perception of translation. This perception retains the transfer aspect of interlingual models and extends it toward socially embedded self-translation. The chapter formulates analytical indicators for tracing these transformations and introduces the concept of "social translation" as the principal interpretive lens. Academic integration is thus conceptualized as a regulated and multidirectional process.

Chapter Four presents the methodological design. It defines the research community as first-generation migrant academics and the institutional academic host. The chapter justifies the use of published autobiographical narratives in which migrant academics recount their professional trajectories and institutional encounters. These narratives provide the experiential accounts through which processes of self-translation become visible—hence the hermeneutic phenomenological approach of this thesis. The analysis also draws on secondary institutional sources. These include legislation and regulatory frameworks governing academic recruitment and migration, governmental and institutional reports on faculty diversification, and scholarly studies assessing the implementation and effects of these initiatives. The chapter explains the hypothetico-deductive method as a hermeneutic research model and clarifies the relation between interpretive and descriptive hypotheses as well as their empirical testing. It also outlines the use of Steiner's hermeneutic motion as a framework for structuring the analysis. In addition, the chapter discusses the methodological limitations associated with the research design and explains the procedures adopted to address them, thereby strengthening the validity and coherence of the study.

Data analysis in this thesis is presented across two chapters. Chapter Five, *Data Analysis: Academic Hosts*, presents the empirical analysis at the micro level and examines how academic hosts engage in self-translation during the access stage, focusing on the reinterpretation and

modulation of academic merit. Chapter Six, *Data Analysis: Migrant Academics*, analyzes how migrant academics translate their sense of belonging in response to institutional expectations. Each chapter unfolds through three phases—decision, adaptation, and lived scenarios—and incorporates a discussion of gender within the access stage. Together, these analyses reveal patterns of asymmetry and compensation in translational engagement.

Chapter Seven advances from micro self-translations to macro-translation. It synthesizes the empirical findings and interprets them through the lens of social translation (Baslamah, 2022 and 2025). The chapter revisits the first two hypotheses and mobilizes the third hypothesis as an interpretive frame, examining conditions such as responsibility, directional adaptation, intelligibility, and translational labour. This movement clarifies how academic integration can be understood as a socially regulated translational process rather than as unilateral adaptation.

The final chapter addresses the broader implications of the study. It corroborates the central claim that academic integration can be conceptualized as translation, reflects on the study's theoretical and methodological contributions, and proposes directions for further theoretical and empirical development.

Through this structure, the thesis moves from identifying a conceptual gap, to reframing integration translationally, to empirically tracing micro-level transformations, and finally to articulating a macro-social theory of academic integration as translation.

Chapter 2

Literature Review

Research on migration, translation, and academic mobility has increasingly examined how encounters with difference reshape social and institutional relations. Yet these discussions do not always converge on a shared understanding of how migrants and host societies negotiate coexistence. In translation studies, scholars who examine migration frequently approach this question through debates about displacement, mobility, the representation of the Other, and the ethical conditions under which encounters between cultures unfold These discussions have established translation as a key conceptual lens for interpreting the tensions that arise when individuals cross linguistic, cultural, and institutional borders. However, extant research often emphasizes the transformations either expected from or undertaken by migrants or the ethical responsibility of host societies, without examining how both sides participate in processes of mutual transformation. In addition, within translation studies itself, migrant academics have not been systematically examined as a distinct focus of inquiry. Existing research has addressed migration primarily in broader terms—focusing on migrants, refugees, or multilingual subjects—while the specific dynamics of academic migration within higher education institutions remain largely unexplored at both empirical and conceptual levels. To situate the present study within these debates, this chapter critically reviews scholarship from translation studies, migration studies, and the sociology of higher education that addresses encounters between migrants and the societies and institutions that receive them. Particular attention is given to three interrelated dimensions that emerge from these discussions and that help illuminate the encounters between migrant academics and academic hosts: the translational condition of migration and encounters with alterity, the role of cultural translation and hospitality in the reception of migrants, and the practices through which migrants negotiate belonging and intelligibility within a host environment. This chapter concludes with a synthesis that draws together the insights and limitations of the reviewed literature in order to clarify the conceptual point of departure of the present study and to prepare the theoretical framework that will be developed in the chapter that follows.

2.1 Migration, Alterity, and the Translational Condition

The following examination of the literature traces how the interpretive dimension of migration has gradually been articulated across different bodies of scholarship—from literary and postcolonial reflections on migrant identity to translation-oriented approaches that conceptualize migration as a translational condition.

Consulting research on the representation of the Other in the West helps trace the roots of recent conceptualizations of migrant integration in Anglophone Western societies, including within academic institutions. Within these debates, migration increasingly appears not merely as a demographic or economic phenomenon but as a condition in which individuals renegotiate their place within unfamiliar linguistic and cultural environments. Salman Rushdie (1991) famously captured this experience when he described migrants as "translated men," suggesting that migration involves a process of displacement and reinterpretation similar to the movement of texts among languages. Rushdie's metaphor highlights an important feature of migration: crossing borders often requires individuals to reinterpret their experiences, identities, and social positions within new cultural frameworks. This experience of inhabiting multiple cultural perspectives has also been theorized in postcolonial scholarship. Bhabha (1994) describes the migrant condition as one that produces a form of "double vision," through which migrants interpret social reality from the overlapping perspectives of more than one cultural location (p. 110). Seen from this perspective, Rushdie's figure of the "translated man" can be understood as a literary articulation of the interpretive position that Bhabha describes: migrants inhabit overlapping cultural perspectives between which they continually negotiate meaning.

When individuals navigate between distinct cultural worlds, encounters with cultural difference can be approached through a translational lens. Such encounters require meanings to be rendered intelligible across cultural contexts. Wolf (2002), for instance, argues that translation plays a central role in the representation and interpretation of cultural difference. In both translation and ethnographic writing, the cultural Other is not represented directly but is mediated through the perspective of the interpreter who seeks to render unfamiliar meanings intelligible within another cultural framework. This observation highlights that intercultural encounters are not neutral transmissions of meaning but are rather processes shaped by discursive conventions and

asymmetrical power relations between cultures. Individuals who move across cultural boundaries therefore face comparable challenges as they seek to make sense of social norms, linguistic practices, and institutional expectations that are unfamiliar to them.

A more explicit articulation of the relationship between migration and translation is offered by Bachmann-Medick (2018), who proposes that migration can be productively analyzed through a translational perspective rather than through conventional frameworks such as integration, assimilation, or the governance of migration (p. 274). From this perspective, migration is not merely a movement across geographical territories; it rather unfolds through ongoing processes in which linguistic, cultural, and social meanings are negotiated across different contexts. Bachmann-Medick argues that translation provides a conceptual and methodological framework capable of illuminating how migrants navigate multilingual environments, shifting cultural expectations, and institutional classifications that shape their experiences. Approaching migration through the lens of translation therefore shifts attention away from static categories of identity or belonging toward the dynamic practices through which affiliations and meanings are continually reconfigured across cultural boundaries. Migration, in this sense, can be examined as a translational condition shaped by ongoing negotiation across linguistic, cultural, and institutional contexts.

These developments have also encouraged scholars to reconsider migration itself through the lens of translation. Rather than treating translation solely as a metaphor for cultural encounters, Nergaard (2021) highlights how individuals who move across linguistic and cultural environments inhabit what she describes as a condition of translation. Nergaard develops this perspective through the notion of the "filter of translation," which proposes translation both as an analytical perspective and as a way of approaching the lived condition through which migrants encounter cultural difference (p. 11). Through this lens, the experience of crossing linguistic and cultural borders can be examined as a situation in which individuals must continually interpret unfamiliar social expectations, linguistic norms, and cultural meanings. Nergaard further connects this broader migratory experience to the situation of migrant academics within academic institutions. Reflecting on her own trajectory as a scholar born and educated in Norway and working in Italy, she observes that the experiences of both migrant academics and individuals fleeing their countries as asylum seekers can be "understood through the filter of translation, and that translation represents the common feature through which their condition can be explored and described" (p.

11). Nergaard's concept therefore situates academic migration within the broader experience of encountering alterity and frames translation as both a conceptual lens and a lived condition through which different forms of migration can be understood.

These processes are not limited to those who cross cultural boundaries. In the context of language-based translation, Maitland (2017) draws attention to the active participation through acts of cultural interpretation of the reader, who in the present research corresponds to the academic host. As she notes, "the translator is, in the first instance, a reader of a text….engaged in the complex process of understanding something that, by definition, refuses to be understood" (Maitland, 2017, p. 9). From Maitland's perspective, encounters with unfamiliar meanings involve not only the movement of ideas across cultural boundaries but also the interpretive engagement of those who receive them. The host thus occupies a position analogous to that of the reader in translation: an actor who must interpret and contextualize unfamiliar meanings within an existing cultural framework. Cultural encounters therefore require not only the translational efforts of those who cross cultural borders but also the interpretive participation of those who encounter and respond to unfamiliar communication. Within this perspective, the reception of academic migrants can itself be understood as involving acts of cultural translation through which academic hosts interpret, evaluate, and negotiate the meanings carried by the presence of the Other—a process that could invite them to reconsider the interpretive frameworks through which unfamiliar meanings are first rendered intelligible.

These perspectives illustrate how encounters with cultural difference can be productively approached through the conceptual language of translation. From Rushdie's literary metaphor of the "translated man," to Bhabha's theorization of the migrant's interpretive position between cultural frameworks, and further to the translational perspectives developed by Bachmann-Medick and Nergaard, migration emerges as a condition shaped by ongoing processes of cultural negotiation across linguistic and institutional contexts. Maitland's reflections on cultural translation further remind us that such processes also involve the interpretive engagement of those who receive and respond to unfamiliar meanings. This review does not aim to exhaust the extensive interdisciplinary scholarship that explores the relationships between translation, migration, and cultural encounters. Rather, it highlights a set of influential works that are particularly relevant to the present research and that have shaped subsequent discussions of migration through the lens of

translation. The following section builds on these insights by examining how the literature has approached the reception of migrants and the negotiation of belonging within host societies.

2.2 Cultural Translation, Hospitality, and the Reception of Migrants

Scholarship examining how migrants are received within host societies offers important insights into the hosts' engagement in a translational process through which unfamiliar cultural meanings are interpreted and rendered intelligible. Usually, hosts engage in interpreting, evaluating, and situating migrants' practices, identities, and forms of expression within their own systems of intelligibility as migrants enter new linguistic, cultural, and institutional environments. Within several scholarly traditions, these interpretive encounters have been approached through the notion of *cultural translation*, a term used to describe the processes through which unfamiliar cultural meanings are interpreted, negotiated, and rendered intelligible across cultural boundaries. At the same time, these encounters raise ethical questions concerning how alterity is received and negotiated within shared social spaces. These questions have been widely explored in scholarship on hospitality, which examines the responsibilities and conditions that shape the reception of newcomers within social and institutional communities and, in doing so, offers an ethical perspective on the host's engagement in processes of translation.

A significant impulse for these debates can be traced to critiques emerging from anthropology, particularly the work of Asad (1986), who questioned the apparent neutrality of translating between cultures. Examining anthropological writing, Asad argued that translating cultural practices across unequal linguistic and political contexts is never a purely interpretive act (pp. 157-162). Rather, it often involves rendering unfamiliar lifeworlds intelligible through categories shaped by the dominant language and epistemological traditions of the receiving culture. In this sense, translation becomes entangled with relations of power that influence how the Other is represented and understood. This critique sparked broader reflections across disciplines about the interpretive authority involved in translating cultural difference. Subsequent work in translation studies built on these concerns by examining how acts of cultural interpretation mediate encounters between societies and how the receiving culture participates in shaping the meanings that emerge from these encounters.

Debates surrounding the notion of cultural translation have developed across several disciplines as scholars sought conceptual tools for examining how cultural difference is interpreted when societies encounter one another. Rather than referring to a single theoretical framework, the concept has been mobilized in anthropology, postcolonial studies, and translation studies to account for different forms of mediation between cultures. In his conceptual and empirical overview of the field, Conway (2012) identifies two broad modes through which the representation of the Other has been approached in cultural translation research: "translation as rewriting" and "translation as transposition" (p. 266). *Cultural translation as rewriting* refers to attempts to render the practices and worldviews of distant communities intelligible by translating them into pre-existing ideological categories that claim neutrality while reproducing dominant interpretive frameworks (pp. 267-268). *Cultural translation as transposition*, by contrast, emerges from postcolonial perspectives that seek to challenge hegemonic representations of displaced populations in Western societies by emphasizing the transformative effects that migrants introduce into receiving cultural contexts (pp. 269-270). These two modes reveal the tensions within cultural translation research between interpreting difference through established conceptual frameworks and questioning the authority of those frameworks when representing the Other.

Cultural translation as rewriting, as identified by Conway (2012), captures a recurrent concern in translation studies that translating cultural meanings across contexts usually distort or simplify the meanings carried by the Other (Wolf, 2002; Bachmann-Medick, 2006; Sturge, 2007; Conway, 2012; Maitland, 2017). In such situations, the receiving society—or, in the context of the present research, the academic host—often translates unfamiliar cultural expressions into categories shaped by its own institutional conventions and epistemological traditions. This interpretive gesture, while necessary for intelligibility, has often produced representations of the Other that remain partial or reductive. Meanings that do not easily align with the receiving culture's interpretive categories may be omitted or simplified, while inherited hierarchies of cultural authority further manipulate how difference is interpreted and represented. As theorist working on cultural translation have emphasized, the representation of cultural difference is therefore never neutral but embedded within historically structured relations of power that influence how the Other becomes intelligible within dominant interpretive frameworks.

These concerns acquire particular relevance within contemporary academic institutions, where encounters between migrant academics and host environments unfold within structures historically shaped by Western epistemological authority. Santos (2017) contends that modern universities in the west continue to operate within a colonial epistemic framework that privileges particular forms of knowledge and reproduces asymmetrical patterns of knowledge circulation, whereby intellectual authority and epistemic legitimacy tend to flow from the Global North toward the Global South while alternative ways of knowing remain marginalized (pp. 16-30). From this perspective, the reception of academics and researchers trained in different intellectual traditions cannot be understood independently from the epistemic hierarchies embedded in academic institutions themselves. These concerns have prompted several translation scholars (Wolf, 2002; Bachmann-Medick, 2006; Sturge, 2007; Conway, 2012; Maitland, 2017) to critically reassess the presumed capacity of cultural translation to adequately represent cultural difference and to propose alternative ways of conceptualizing and practicing cultural translation. Consequently, the literature proposes several explanations for the limited capacity of cultural translation to achieve genuine understanding of the Other, alongside conceptual shifts intended to rethink how cultural translation should be practiced. The failure to achieve the illusion of the so-called cultural understanding behind the practice of translation is due to the traditional perception of the stable boundaries between the self and the Other i.e., the translator and the translated (Wolf, 2002). In this regard, Sturge (2007) makes it clear that part of the issue is due to the Other being? normally translated to fit into the institution's conventions in anthropological studies. Wolf's (2002, p. 186) and Bachmann-Medick's (2006, p. 40) attempts, for example, suggest practicing translation based on multicentered and pluralistic understanding of cultures instead of Eurocentric perception of cultures. Sturge (2007) also discusses reflexive anthropology as a suggestion that translation studies could benefit from tackling the issue of representing Others in an apparently unproblematic way (pp. 63-66). Bachmann-Medick (1997 qtd in Wolf, 2002) goes further by considering cultural translation as a representation of a representation based on the belief that cultures themselves are translations and this was her strategy to encounter the Eurocentric thinking about cultural translation that is based on: essentializing the Other, the holistic perception of cultures and the binary asymmetrical relation between the self and the Other (p. 36).

As a result, thinking about integration based on stable and geographically defined boundaries between the migrant academic and the host turns out to be an illusion, since the process of academic integration risks reproducing Eurocentric perceptions of the migrant academic. Several researchers (Wolf, 2002; Bachmann-Medick, 2006; Sturge, 2007) therefore call for decentering Western epistemological and interpretive authority in the production of cultural meaning—what Chakrabarty (1992/2000) conceptualizes as the project of "provincializing" Europe—and for moving toward a more multicentered practice of translation. These concerns have encouraged attempts to expand the conceptual scope of cultural translation through notions such as the third space, in-between positions, and hybrid identities, inspired by Bhabha's (1994) *The Location of Culture*.

From a different intellectual trajectory grounded in decolonial theory, Santos (2017) similarly addresses the epistemic hierarchies that shape the interpretation of cultural difference within modern institutions. He argues that contemporary universities remain embedded in colonial patterns of knowledge production and circulation and calls for epistemic transformation through what he terms "ecologies of knowledges," a framework that seeks to decentre the dominance of Western epistemologies and create conditions for more plural forms of knowledge coexistence (Santos, 2017, pp. 175–200). Although developed within a broader critique of colonial knowledge structures, this proposal contributes to the wider scholarly effort to rethink how cultural difference is interpreted and represented in institutional contexts such as universities.

Although these concepts have been subject to considerable critique (see critiques of Bhabha's concepts in Tymoczko, 2003 and Maitland, 2016, and critiques of Santos's concepts in Barreto, 2018), these theoretical propositions have contributed significantly to moving beyond structuralist understandings of the relationship between the self and the Other—or, in the context of this study, between the academic host and the migrant academic. By challenging essentialized cultural boundaries and emphasizing hybridity, plurality, and epistemic transformation, they have expanded the conceptual horizon of cultural translation. However, these approaches often foreground acts of resistance and subversion while giving comparatively less attention to the conditions under which translated meanings and cultural positions become socially intelligible or institutionally accepted.

These tensions between the two modes of cultural translation have also been explored through empirical examination of concrete cases of intercultural negotiation. In his conceptual and empirical study, Conway (2012) analyzes debates surrounding Quebec's Bill 94 concerning the accommodation of Muslim women wearing the veil in public institutions (pp. 272–276). Drawing on the approaches he identifies as translation as rewriting and translation as transposition, Conway investigates whether their combination could provide a more balanced framework for interpreting cultural conflict within contemporary societies. His analysis reveals, however, that even when these approaches are mobilized together, cultural translation does not necessarily produce the anticipated outcome of mutual accommodation. Rather than facilitating meaningful transformation in the reception of minority practices, cultural translation often continues to render difference intelligible primarily within the dominant society's existing interpretive frames. Conway therefore raises important doubts about the transformative potential of cultural translation, suggesting that the translation of minority practices into prevailing social frameworks may fail to generate the forms of recognition and accommodation expected from intercultural dialogue. This observation points to a broader limitation within existing discussions of cultural translation: while considerable attention has been devoted to the representation of cultural difference and to acts of resistance by those being translated, less attention has been paid to the ethical and institutional conditions under which receiving societies interpret and respond to the presence of the Other.

Alongside the debates on cultural translation and the representation of the Other, another strand of scholarship has examined encounters with alterity through the ethical concept of hospitality. These studies also illuminate the host's engagement in a translational process, albeit from a normative perspective that reflects on how unfamiliar meanings ought to be received.

A related formulation appears in the philosophy of Ricœur (2006), who conceptualizes translation as a form of *linguistic hospitality* (Ricœur, 2006, pp. 15–16). In this perspective, the act of translation involves the ethical willingness of those who receive the foreign language to host it within their own linguistic world while also making the effort to dwell, as far as possible, in the language of the other. Applied to encounters with cultural difference, this notion suggests that those who receive the Other engage in a form of translation that does not seek to absorb unfamiliar meanings entirely into the host culture's interpretive norms but rather attempts to accommodate them while acknowledging the persistence of difference.

A related ethical orientation can be found in the work of Berman (2000), who reflects on what he describes as the "properly ethical aim of the translating act," namely the effort to receive "the foreign as the foreign" (p. 285). For Berman, translation inevitably transforms the foreign text as it enters another linguistic and cultural environment. Yet he warns that this transformation can easily slide into deformation when the receiving culture reshapes the foreign according to its own normative expectations. Such deformation, he argues, prevents the encounter with alterity from becoming a genuine source of enrichment for the receiving culture. In this sense, Berman's reflections highlight the responsibility of those who (interlingually) translate—or receive—the Other to resist the impulse to domesticate unfamiliar meanings entirely within existing interpretive frameworks. Read alongside Ricœur's notion of linguistic hospitality, Berman's emphasis on the "trial of the foreign" illuminates another dimension of the host's engagement in translation: an encounter with difference that challenges the host's own cultural assumptions while preserving the alterity of what is received.

A further development of this ethical orientation toward translation can be found in the work of Maitland (2017), whose reflections on cultural translation draw inspiration from Ricœur's hermeneutic philosophy. While Ricœur conceptualizes translation as an act of linguistic hospitality, Maitland approaches cultural translation as a process through which the interpreter undergoes a transformation in the course of engaging with alterity. Although her analysis relies primarily on examples from anthropology and interlingual translation, her reflections illuminate the dynamics through which those who interpret cultural difference may themselves be transformed through the encounter. Maitland describes cultural translation as a hermeneutic process involving successive moments of interpretation, distancing, incorporation, and transformation, culminating in a form of intellectual emancipation for the translator. In her words, cultural translation entails:

> [T]he interpretation of a plurivocal 'text' to be understood; an act of reading across a distance of time and space; the incorporation of the text within the sociocultural context of the translator; the transformation of meaning for a purpose; the emancipation of the translator as a reader (Maitland, 2017, p. 10).

This formulation shifts attention from the representation of the Other toward the transformative work undertaken by the interpreter. Rather than assuming that translation merely transfers meaning

from one cultural context to another, Maitland emphasizes the interpretive choices through which the translator negotiates cultural difference and gradually becomes aware of the limits of their own interpretive frameworks. Such a perspective is particularly instructive for examining encounters between migrant academics and host institutions, since it highlights the possibility that the receiving academic societies may itself undergo a process of interpretive adjustment while engaging with unfamiliar practices and perspectives. In this sense, Maitland's account suggests that the reception of migrants can involve a form of translational labour in which the host is called upon to reconsider established assumptions in order to interpret the presence of the Other. A closer look reveals that Maitland's emphasis on the self-transformational dimension of cultural translation foregrounds primarily the internal transformation of the interpreter, i.e., translation of the self. While this perspective provides valuable insight into the ethical disposition that may guide encounters with difference, it leaves open an important question for migration contexts: how such interpretive transformations become socially intelligible and institutionally sustainable within the communities that receive newcomers. This question becomes particularly salient when considering the reception of migrant academics within contemporary universities, where processes of interpretation and accommodation unfold within complex institutional structures.

The ethical perspectives discussed above establish the normative grounds for hospitality in translational encounters with other cultures. Yet hospitality also presupposes an affective capacity through which the host can apprehend the difficulty of entering an unfamiliar social world. Robinson's (2013) notion of *transfeeling* offers one way to conceptualize this affective dimension, as discussed in his interview with Qin (2013). Transfeeling refers to the effort to feel another person's feelings. For Robinson, this does not merely involve empathizing with others in a way that may lead to polite acknowledgement of their needs; it also requires acting in ways that materially reflect that shared feeling in specific social contexts. In the context of migrant academics, this perspective invites a different understanding of academic hospitality. Rather than immediately asking how institutions might act hospitably, Robinson suggests that hosts first attempt to project themselves into the experience of a group to which they do not belong. In practical terms, this means that academic institutions should attempt to somatically grasp the difficulties of entering and functioning within an unfamiliar academic environment before determining what forms of hospitality may be appropriate. Such transfeeling may encourage

institutions to reconsider hospitality through a reflexive effort to approximate, rather than fully assume, the perspective of migrant academics. While the idea of "putting oneself in another's shoes" raises important methodological concerns—similar to those directed to Maitland (2017)—the concept of transfeeling nevertheless highlights the affective dimension of translational encounters. At the same time, this process must preserve a critical distance between self and Other, a condition that echoes Berman's (1992) conception of *Bildung*, where transformation arises through sustained engagement with alterity rather than through its immediate appropriation.

A related attempt to explore the emotional dimensions of translation appears in Hubscher-Davidson's (2018) work on translation and emotion. Her study examines how emotional perception, regulation, and expression may shape translators' professional experiences, thereby drawing attention to the affective dimensions that accompany acts of translation. Such insights are relevant for the present study because they suggest that translational encounters are not purely cognitive or interpretive processes but may also involve emotional dispositions that influence how unfamiliar meanings and perspectives are received. At the same time, the analytical framework developed in this work presents certain limitations for the purposes of the present research. Hubscher-Davidson's analysis is largely grounded in the framework of trait emotional intelligence, which conceptualizes emotional responses primarily as relatively stable individual characteristics. This orientation places emphasis on psychological traits rather than on the institutional and social contexts that shape translational encounters. In addition, although the study includes participants from different cultural backgrounds, only a limited proportion come from non-Western contexts, leaving the overall balance of the research largely oriented toward Western professional environments. For this reason, Hubscher-Davidson's work is considered here not as a framework for analysing migrant translators themselves but rather as an indication that emotional and affective dimensions may also inform how academic hosts interpret and respond to migrant academics within institutional settings.

While the preceding discussion examined the ethical and affective dispositions that may guide the host's engagement in translation, it is equally important to consider how translational encounters concretely unfold within institutional settings where migrants seek participation and recognition. In this regard, Inghilleri (2017) and Nergaard (2021) offer particularly instructive examples because they approach migration explicitly through the lens of translation within institutional

encounters. Their work illustrates how host societies engage in processes of translation through which migrants' identities, needs, and experiences are rendered intelligible within existing institutional categories. Inghilleri (2017) examines translation and interpreting in migrants' interactions with public institutions—such as educational, medical, and legal services—through which institutions render migrants' needs and identities intelligible within administrative frameworks that regulate participation in public life. Nergaard (2021) explores how host societies translate migrants more broadly through political discourse, official documents, and cultural artefacts such as photographs and exhibitions that frame migrants' experiences and identities within prevailing social and cultural categories. These institutional and societal acts of translation frequently frame migrants through interpretive categories that portray them through negative social stereotypes—such as ignorance, lack of discipline, or laziness—and as competitors for available jobs, particularly because migrants are often willing to accept lower wages than local workers (Inghilleri, 2017, p. 116; Nergaard, 2021, p. 28). Political relations between states further influence how institutions and societies reinterpret migrants' presence over time. Both Inghilleri (2017) and Nergaard (2021) therefore conclude that, despite contemporary discourses of global citizenship and calls for broader forms of hospitality, institutions in the west frequently respond to migration within frameworks shaped by the logic of nationhood.

Although Inghilleri (2017) and Nergaard (2021) both examine how host institutions participate in translational processes through which migrants are interpreted and received, their analyses primarily foreground the migrant experience. In their accounts, the host tends to appear mainly as an institutional framework, regulatory environment, or contextual actor within which translational encounters unfold, rather than as an actor engaged in its own processes of translational adjustment—an analytical step that the present study seeks to develop more explicitly. Nevertheless, their work remains illuminating for the present research because it reveals important aspects of how institutions translate migrants into recognizable administrative, political, and cultural categories. To understand why contemporary institutions frequently interpret migrants within national frameworks of membership, it is useful to consider the historical formation of nationalism. Anderson (1983) explains that Western nations were constructed around perceived commonalities among their members. One of the most significant of these commonalities is language. According to Anderson, the standardization of language was facilitated by the

emergence of modern printing technologies, such as newspapers and books. The circulation of printed texts enabled dispersed populations to engage with shared ideas, experiences, and social conventions. These shared linguistic and cultural references created social bonds that brought people together and laid the foundation for a collective national identity while simultaneously distinguishing one society from others. As a result, individuals came to perceive themselves as belonging to the same nation. Because the circulation of printed materials was geographically limited at the time, this emerging sense of belonging also became closely tied to territory. Anderson's analysis of nationalism helps explain the historical roots of membership in modern societies and the principles of inclusion and exclusion that shape encounters with migrants who cross national borders. His account also provides an important background for understanding the example discussed by Inghilleri (2017). Inghilleri notes that the reluctance of states to expand translation services in public life—services that challenge the unifying role traditionally attributed to language in Western societies—often reflects national concerns that translation may encourage "too much transnationalism at the expense of assimilation" (p. 39). In this sense, national belonging is maintained through interpretive frameworks that render social actors intelligible according to established linguistic and cultural norms—frameworks that also shape how institutions interpret and translate the presence of migrants within contemporary societies.

These observations raise a related question concerning the reception of migrant academics within universities as specific institutional settings. Scholarship in the sociology of higher education shows that academic institutions interpret and evaluate migrant academics through established academic norms, professional expectations, and prestige hierarchies—processes that, within the analytical framework of this study, can be understood as forms of institutional translation through which the academic host renders migrant academics intelligible within its existing structures.

While international policies encourage academic mobility, Phipps and Barnett (2007) conclude their study of academic hospitality with an appeal for a renewed vision of hospitality within universities. They argue that the ethical principles traditionally associated with hospitality must be reconsidered in light of the profound transformations that have reshaped academic life over the past decades. These transformations are closely tied to structural changes within higher education institutions themselves. Gumport (2007), in *Sociology of Higher Education*, explains that since the 1990s universities in Western countries have experienced significant demographic shifts due to

the internationalization of higher education and the increasing mobility of students and faculty members. At the same time, universities have increasingly adopted corporate models of governance. This transformation has repositioned academics as employees within large organizational structures rather than as relatively autonomous members of scholarly communities. In such institutional settings, academic careers are shaped by organizational policies and managerial priorities that are predominantly nationally defined. Rhoades (2007) observes that academic staff are increasingly affected by institutional decisions concerning hiring, funding, and evaluation. These institutional conditions intersect with what Clark (1987) describes as the locally defined norms of national academic professions, which regulate expectations about professional conduct, research productivity, and career progression.

Within these institutional structures, academics—and migrant academics in particular—must navigate ongoing struggles to accumulate and maintain academic prestige. Bloom (2015) notes that academic recognition increasingly depends on measurable indicators such as the number of publications, citation counts, and student evaluations. These pressures unfold within broader relations of power that structure academic life both between universities and faculty members and among faculty members themselves (Blackmore, 2015). To interpret these dynamics, Bourdieu's (1984) analysis of symbolic capital offers an important conceptual lens. Bourdieu explains how individuals, social groups, and institutions engage in symbolic struggles to accumulate and preserve forms of capital that secure recognition and advantage within a given social field. Within the context of higher education, these struggles shape the ways institutions and academic actors translate professional worth and scholarly legitimacy into recognizable forms of academic prestige.

Such processes of distinction also help explain patterns of stratification within academic institutions. Kim (2009), for example, attributes certain institutional practices within the UK higher education system to entrenched hierarchies that structure opportunities for academic advancement. These institutional dynamics complicate contemporary narratives of diversity and inclusion. While Stanley et al. (2019) highlight the increasing visibility of diversity initiatives and institutional action plans aimed at promoting inclusion, other scholars caution that these initiatives may coexist with deeper structural inequalities. Wang (2021) and Urciuoli (2018) argue that institutional diversity discourse often operates within a historically embedded White academic culture.

According to their analyses, universities may celebrate the presence of foreign-born academics as evidence of global inclusiveness while simultaneously positioning them in specific roles, particularly as providers of knowledge about "global" or "racial" issues. Such practices raise questions about the extent to which migrant academics are able to move beyond these assigned roles or reshape the interpretive frameworks through which their contributions are understood.

These studies provide a primary indicator that academic institutions interpret and evaluate migrant academics through established organizational norms, evaluation systems, and symbolic hierarchies that define legitimate knowledge, professional competence, and academic prestige. Within the analytical framework of this study, such practices can be understood as translational processes through which the academic host renders migrant academics intelligible within existing academic structures. These interpretations are not detached from broader global hierarchies of knowledge production. Academics originating from the academic South may still be perceived through unequal power relations and expectations that position them within particular intellectual or cultural roles. Within such frameworks, academic institutions tend to translate migrant academics' presence into pre-existing political, linguistic, and epistemic categories rather than reconsider the categories themselves.

The discussion above suggests that the academic host's engagement with migrant academics can be understood through several interrelated dimensions of translation. First, institutions participate in interpretive translation, as they render migrant academics intelligible through pre-existing academic norms, professional expectations, and social categories. Second, the literature on hospitality highlights the importance of ethical translation, which calls for a reflective responsibility toward the Other in moments of institutional reception. Third, Robinson's notion of transfeeling points to an affective dimension of translation, whereby the host's capacity to recognize and respond to the migrant's experience involves forms of emotional understanding that precede institutional action. Finally, scholarship in the sociology of higher education reveals the role of institutional translation, through which universities interpret and regulate migrant academics within organizational structures shaped by prestige hierarchies, governance frameworks, and broader social power relations.

While the preceding discussion examined the ways in which academic institutions interpret and regulate migrant academics through various forms of translation, integration cannot be understood solely from the perspective of the host. The translational dynamics of academic mobility also depend on the extensive processes of self-translation through which migrant academics negotiate not only cultural positioning but also their professional and social identities within the host academic environment, to which the following section now turns.

2.3 Migrant Integration and the Concept of Self-Translation

Studies of migrant integration have consistently drawn attention to the adjustments migrants undertake as they navigate unfamiliar social and cultural environments and seek to position themselves within new societies. The literature reviewed above suggests that encounters between migrants and host societies frequently unfold through interpretive processes in which institutions translate migrants' practices and identities into pre-existing frameworks of intelligibility shaped by dominant epistemological and institutional conventions (Asad, 1986; Wolf, 2002; Bachmann-Medick, 2006; Sturge, 2007; Conway, 2012; Maitland, 2017; Inghilleri, 2017; Nergaard, 2021). Under these conditions, migrants rarely occupy positions from which they can redefine the institutional criteria through which recognition and participation are granted. Their efforts to participate in a new social or institutional environment therefore often take the form of adjustments undertaken at the level of the self, as individuals modify their linguistic practices, professional positioning, and forms of self-presentation in order to navigate the interpretive frameworks within which they are received.

Within translation studies, these processes of (interlingually-based) adjustment have been examined through the notion of self-translation. In its most established formulation, self-translation has been understood in interlingual terms as the process or product of writers translating their own texts into another language, particularly in contexts of asymmetrical language contact, minority writing, migrant writing, and postcolonial writing (Grutman, 2019, pp. 514-515). In this sense, interlingual self-translation constitutes a recurring response to linguistic hierarchy and differential visibility rather than a marginal phenomenon.

Building on this interlingual foundation, subsequent work has expanded the scope of self-translation beyond textual transfer. Polezzi (2012), for instance, situates self-translation within the broader nexus of translation and migration in a way that emphasizes the linguistic practices associated with mobility. She conceptualizes migrants as both objects and agents of translation, showing how practices such as self-translation and polylingual writing enable them to negotiate visibility and resist reductive representations of linguistic heterogeneity.

Nergaard (2021) further develops this perspective by extending the scope of self-translation to lived experience while remaining anchored in its linguistic and textual dimensions. Through the notion of "living in translation" and the figure of the transmigrant, she describes migrants as inhabiting multiple linguistic and cultural spaces simultaneously. In this framework, self-translation is not limited to the rewriting of texts but also unfolds as a continuous process through which individuals negotiate language, belonging, and meaning across contexts.

Complementing these perspectives, Inghilleri (2017) foregrounds the institutional conditions within which translation unfolds in migration contexts. Her work demonstrates that linguistic mediation—whether through translation, interpreting, or other communicative practices—is shaped by legal frameworks, administrative procedures, and professional norms that regulate migrants' access to recognition and participation. While not formulated in terms of self-translation, this perspective makes visible the broader translational environments within which migrants' communicative and social positioning is negotiated. From this viewpoint, processes that can be understood as forms of self-translation take place within structured settings that influence how migrants' voices are rendered, interpreted, and evaluated.

While scholarship on translation and migration has highlighted the productive and creative dimensions of multilingual life, several theorists caution against viewing translational experiences as unambiguously empowering. Hron (2009), for example, critiques celebratory narratives of hybridity and mobility in literary and testimonial texts by drawing attention to the pain, marginalization, and silencing that often accompany migrant experiences. From this perspective, translation does not simply enable expression and cultural negotiation but may also reflect experiences of loss, displacement, and vulnerability. Nergaard (2021) similarly emphasizes the ambivalence inherent in the condition of the transmigrant, whose existence between languages and

cultural spaces is marked not only by multiplicity but also by instability and uncertainty. Living between languages can therefore generate tensions in processes of belonging and recognition rather than resolving them. Polezzi (2012) further complicates this picture by showing that translation can also function as a mechanism through which institutions manage linguistic difference and regulate migrant visibility, including in contexts where practices such as self-translation render linguistic diversity interpretable within dominant frameworks. These perspectives highlight the ambivalent and sometimes constraining dimensions of translational life in migration contexts, thereby underscoring the importance of examining the social and institutional conditions under which processes that can be understood as self-translation unfold, are recognized, and remain sustainable over time.

It is worth noting that Fuchs (2009), in a sociological discussion of social translation rather than an interlingual account of self-translation, also refers to "self-representations" (p. 24) and to processes of "self-transformation" (p. 27). These formulations remain analytically relevant insofar as they foreground the reflexive re-positioning of the self in processes of social interaction; however, Fuchs mobilizes them within a sociological account of translation as intersubjective mediation across social contexts, rather than as an analytically structured and socially-grounded process of self-translation, as conceptualized in the present study. .

These contributions point toward an expanded understanding of self-translation that encompasses linguistic, experiential, and socio-institutional dimensions. This expansion participates in a broader redefinition of translation beyond its strictly interlingual scope. This shift was explicitly theorized by Basalamah (2020, 2022, 2025) in terms of translation as a form of social mediation grounded in responsibility, reciprocity, and shared intelligibility. However, within translation studies, self-translation itself remains insufficiently developed as a socially situated process within institutional contexts.

This shift also foregrounds the question of identity as a translationally negotiated dimension of migrant experience. Across these approaches, identity emerges not as a fixed cultural attribute but as a dynamic process shaped through linguistic practice, lived experience, and institutional positioning. However, existing work tends to approach identity primarily through its cultural and linguistic articulations, leaving underexplored the ways in which it is socially negotiated within specific institutional environments.

Building on these insights and responding to these limitations, the present study approaches self-translation as a socially situated and relational process through which actors recalibrate professional identities, communicative practices, and evaluative orientations when entering new institutional contexts. In this sense, self-translation is understood not only as interlingual reformulation but also as a form of social practice emerging from encounters with institutional frameworks that shape recognition, evaluation, and belonging (see section 1.4 Key Conceptual Clarifications and Chapter 3 Theoretical Framework).

2.4 Concluding Synthesis and Research Gap

The literature reviewed in this chapter demonstrates that encounters between migrants and host societies have been examined from several complementary perspectives. Cultural translation scholarship has illuminated how societies interpret and represent cultural difference, while studies of migration and academic mobility have explored the institutional conditions that shape migrants' access to participation and recognition. Research on migrant identity and self-translation has further highlighted the interpretive and transformative processes through which migrants negotiate belonging across languages and social contexts.

Together, these bodies of scholarship reveal that encounters between migrants and receiving societies are structured by multiple forms of translation: interpretive processes through which institutions render migrants intelligible, ethical and affective orientations that shape hospitality and reception, and practices of self-translation through which migrants adjust their linguistic, professional, and social positioning in new environments, including the ongoing negotiation of identity as a relational and socially mediated dimension of these processes rather than a fixed cultural attribute.

Yet these dimensions are rarely examined within a single analytical framework. Cultural translation studies tend to focus on representations of difference, migration scholarship often foregrounds migrants' lived experiences, and higher-education research typically addresses institutional structures and policies governing academic mobility. As a result, fewer studies examine how migrant self-translation and institutional interpretation interact as mutually constitutive processes in the formation of academic belonging.

More importantly, while existing scholarship has significantly expanded the scope of translation beyond its strictly interlingual definition, it remains limited in fully extending this conceptual shift to the analysis of socially situated identities and even less so for academic integration. First, translation has not been consistently theorized as constitutive of integration itself, but rather as a metaphor or a descriptive framework applied to particular aspects of migrant experience. Second, although self-translation has been expanded beyond textual practices to include experiential and cultural dimensions, it has not been systematically conceptualized as a socially grounded process embedded in institutional contexts. Third, the interaction between migrant self-translation and institutional processes of translation remains underexplored, with most studies privileging either the migrant's perspective or the host's interpretive role without analyzing their relational co-constitution. Finally, the sustainability of these processes over time—what this study conceptualizes as translational labour—has received limited attention, particularly with regard to how ongoing efforts of adjustment are distributed, maintained, and made workable across actors within asymmetrical institutional settings.

Addressing this gap requires a perspective that considers academic integration as a relational and socially embedded process of translation unfolding between migrant academics and the academic institutions that receive them. Such an approach resonates with emerging work that conceptualizes translation as a social practice shaped by power relations and institutional contexts, including Basalamah's (2022 and 2025) concept of *social translation*. Building on these insights, the following chapter develops the conceptual framework through which academic integration will be analyzed as a translational process.

Chapter 3

Theoretical Framework

The theoretical framework developed in this chapter builds on the conceptualization of academic integration as a translational process established in the Introduction and further specifies its theoretical foundations, relational structure, and analytical implications. It begins by moving beyond the interlingual paradigm and traces the expansion of translation from a linguistic practice to broader cultural and social understandings. It also identifies the limits of these approaches for explaining institutional reception of the (academic) other. Building on this shift, the chapter clarifies the constitutive meaning of "as" and develops a relational model in which the self-translation of belonging by migrant academics and the self-translation of acceptability by academic hosts interact to constitute academic integration. The discussion then challenges the dominance of the spatial metaphor and foregrounds negotiation, temporality, and transformation as central dimensions of translation in migratory contexts. Finally, the framework is structured through a macro–micro articulation of translation. It is operationalized through institutional indicators and is brought together through the concept of "social translation" (Basalamah, 2022, 2025) as a regulating lens for examining the conditions under which academic integration becomes mutually intelligible and effective.

3.1 Reconceptualizing Translation Beyond the Interlingual Paradigm

The concept of translation has traditionally been grounded in an interlingual paradigm that defines translation as the transfer of meaning between languages. As early formulations indicate, translation was initially conceived of as a linguistic practice. Catford (1965), for instance, defines translation as "a process of substituting a text in one language for a text in another" (as cited in Malmkjær, 2005, p. 24). Similarly, Jakobson (1959/2012) characterizes "translation proper" as interlingual translation. Within this paradigm, translation is thus understood as the transfer of a text across languages, structured around equivalence and the relation between source and target texts. This definition establishes a set of conditions under which translation is conceived to operate: it presupposes relatively stable and bounded linguistic systems, clearly distinguishable source and target entities, and a directional movement from one to the other governed by the principle of equivalence. At the same time, it tends to naturalize an asymmetrical relation between source and

target, where the source text is positioned as the authoritative origin of meaning and the target as its derivative reformulation, thereby embedding implicit hierarchies in the translational process. Translation, in this sense, is framed as a problem of transfer between pre-existing units, where the task is to reproduce meaning across linguistic boundaries while maintaining a degree of correspondence. While this paradigm has provided a stable analytical basis and has offered significant insights that informed subsequent developments in the field, its scope remains limited when translation is mobilized to account for complex social phenomena that can be interpreted as translational processes. These include, for instance, academic integration, which this study reframes as a form of translation (see Chapter 1).

As translation studies engaged with broader cultural and social questions, the field underwent a significant expansion through what has been described as the cultural turn within translation studies, which foregrounded the role of culture, ideology, and power in shaping and understanding translational practices (Bassnett & Lefevere, 1998). This shift marked a move away from strictly linguistic models toward an understanding of translation as embedded within cultural systems, where texts are produced, circulated, and received under specific historical and ideological conditions. In parallel to this development within translation studies, cultural and postcolonial approaches further extended the scope of translation by examining its role in mediating relations between dominant and marginalized cultures. Theorists such as Bhabha, Spivak, Niranjana, and Tymoczko can be understood as offering influential attempts to reconceptualize translation as a site of cultural negotiation shaped by asymmetrical power relations. Bhabha (1994), for instance, introduces the notion of hybridity and the "third space," where translation produces hybrid identities and discourses that challenge the assumed transparency of Western representations of the Other. Building on this shift, Niranjana (1992) conceptualizes translation as a site of resistance, proposing retranslation as a subversive act that disrupts hegemonic narratives by introducing heterogeneity into dominant languages. Similarly, Spivak (1988) critiques the institutionalized frameworks through which the Other is represented, arguing that Western "universal" categories must be questioned to allow subaltern voices to emerge. Tymoczko (2007), while critical of certain postcolonial abstractions, advances this expansion by conceptualizing translation as a cluster concept that incorporates diverse, non-Western understandings of translation, thereby advocating for a de-centering of dominant theoretical paradigms. Within this expanded framework, translation

no longer operates solely between languages but also across cultural, epistemic, and political boundaries, foregrounding its role in mediating encounters with alterity and exposing the conditions under which difference is produced and received.

While cultural and postcolonial frameworks illuminate how meaning is negotiated across difference, they offer limited analytical tools for examining how such negotiations are shaped, constrained, or oriented toward the development of conditions for mutual understanding and meaningful coexistence. In these frameworks, actors are often conceptualized as resisting, subverting, or asserting their presence within asymmetrical structures; however, less attention is given to how translational processes might be structured to enable engagement across unequal grounds. This limitation becomes particularly visible in institutional contexts, where negotiations are mediated through mechanisms such as recruitment systems, evaluative criteria, and norms of professional legitimacy that condition how difference is recognized and accommodated. As critiques such as Conway's (2012) have shown, even the extension of translation to cultural and social domains—including Bhabha's conceptualization of translation as "transposition" (Conway, 2012, p. 266)—does not necessarily resolve the problem of reception, particularly when institutional frameworks continue to operate through historically sedimented norms that selectively recognize or marginalize difference. In this sense, translation is often conceptualized in ways that foreground the transformation of the migrant subject, often toward subversive or resistant forms of positioning. What remains under-theorized is the drive toward engaging the host in genuinely reciprocal translational processes that move beyond interpreting migrants within pre-existing institutional frames of reference and toward the co-formation of mutually accepted regulatory frameworks.

These considerations point to the need for a further reconceptualization of translation as a process that is not only cultural but also social and relational. Rather than being confined to the transfer of meaning between languages or cultures, translation must be understood as a patterned interaction through which norms, values, and forms of belonging and acceptability are negotiated within asymmetrical institutional settings. Such a reconceptualization makes it possible to examine academic integration not as a unidirectional process of adaptation, but as a site of ongoing negotiation in which multiple actors participate in redefining the conditions of intelligibility and recognition. In this sense, moving beyond the interlingual paradigm does not abandon earlier

insights in translation studies; rather, it extends them to account for the social processes through which translation operates in contemporary academic life.

3.2 From Metaphor to Constitution: Rethinking "Integration as Translation"

The formulation *integration as translation* requires clarification at the level of the connective term *as*, whose meaning is not self-evident. According to standard lexical definitions, *as* may function either comparatively (in the sense of "similar to") or in a role-defining sense (in the sense of "in the capacity of" or "in the form of") (*Britannica Dictionary*, entry "as"). These meanings are not merely grammatical alternatives; they entail distinct conceptual orientations. The comparative reading establishes a relation of resemblance, where one phenomenon is interpreted through another. The constitutive reading, by contrast, designates a relation of enactment, where one phenomenon takes place in and through another. Clarifying this distinction is essential for determining whether translation operates as an explanatory analogy or as the process through which integration itself unfolds.

When *as* is interpreted in its comparative sense, integration is approached through analogy to translation. This analogy is typically grounded in perceived convergences between the two processes, particularly displacement and change. Such convergences invite the use of translation as a metaphorical framework through which the experience of integration can be rendered intelligible. However, this move is not conceptually neutral. It activates a specific understanding of translation that is historically shaped by the dominance of the English language in translation studies. As Grutman (2021, p. 4) argues, while several European languages retain both *traductio*—understood as interpretation—and *translatio*—understood as carrying across—as conceptual roots, English largely consolidates translation within the semantic field of *translatio*. This consolidation privileges movement across space and reduces the conceptualization of translation to transfer.

Given the centrality of English in structuring theoretical discourse in TS and beyond, this configuration has contributed to privileging a spatial understanding of translation as transfer across bounded contexts, where meanings are assumed to move between a defined "point of departure" and "point of arrival" (Guldin, 2015, p. 48), and where change is primarily recognized at the linguistic or material level. Within this framework, the spatial metaphor—rooted in the traditional

Western paradigm of translation—carries several implications, informed by its historical legacy, when applied to the study of academic integration as a translational process. These implications may be illuminated through three interrelated dimensions: representation, power, and adaptation.

First, the spatial metaphor presupposes that cultures can be understood as relatively stable and bounded entities. This assumption informs how the self and the Other are represented within translational encounters. When translation is conceptualized as the transfer of "unchanged content" across clearly defined boundaries (Guldin, 2015, p. 48), it becomes possible to imagine cultural communication as operating between pre-constituted units. Such a framing sustains binary distinctions between source and target, self and Other, or host and migrant (Hermans, 2014, p. 119), and encourages the construction of stable representations of cultures. These representations obscure the heterogeneity and evolving nature of academic and social practices, which reduce complex and dynamic formations to comparable and transferable entities. In this sense, the spatial metaphor does not merely describe cultural relations; it participates in stabilizing them at the level of representation.

This representational stabilization is closely intertwined with relations of power. As evidenced in anthropological and (post)colonial contexts, translation practices grounded in this paradigm involve the active manipulation of what is described as the "area of commensurability" between cultures. While similarities are foregrounded to facilitate intelligibility, differences are selectively minimized or accentuated in ways that sustain hierarchical relations. This dynamic aligns with Bourdieu's (1984, p. 260) notion of "social distinction," whereby differences are constructed and mobilized to produce and maintain social hierarchies. In such contexts, the ethnographer, functioning simultaneously as observer and translator, is positioned as an authoritative and rational interpreter, whereas the translated subject is constructed as passive and in need of representation (Asad, 1986; Sturge, 2007). Similarly, colonial discourse reinforces asymmetrical oppositions between the "civilized" and the "colonized" (Robinson, 1997), which consolidates the authority of the translating subject.

Crucially, this asymmetry is sustained through the management of difference itself. Acknowledging the limits of understanding would undermine the authority claimed by the translator; consequently, differences that resist translation are often reduced—frequently to linguistic variation—while more complex forms of social and cultural difference remain unarticulated (Bachmann-Medick, 2006, p. 35; Sturge, 2007, pp. 28–33). At the same time, the

claim of similarity may conceal hierarchical relations, as captured in Tageldin's formulation of the colonial logic of being "similar but less than us" (Tageldin, 2011, p. 140). Translation between cultures, in this sense, becomes implicated in the production and regulation of power rather than functioning as a neutral medium of exchange.

These representational and power dynamics directly shape how integration is conceptualized. When the spatial metaphor is applied to academic integration, it tends to reduce integration to a process of adaptation within an already established institutional configuration of norms, values, and evaluative criteria in the host society. Migrant academics are thus positioned as entering a pre-structured environment to which they are expected to adjust, while the underlying institutional frameworks remain largely unexamined. The forms of change that become visible within this model are therefore limited to observable adaptations—linguistic, procedural, or behavioral—while deeper epistemic and cultural configurations are presumed to remain stable. Such a framing risks reducing integration to a one-sided process of accommodation, thereby obscuring its relational and potentially transformative dimensions.

The limits of spatial metaphors for analysing power and transformation become particularly evident at this point. Although alternative formulations—such as "in-between" or "third space"—attempt to challenge the notion of fixed identities, they do not fully address the political and social conditions that structure translational encounters. As Guldin (2015, p. 57) argues, these metaphors remain insufficient either because they continue to rely on spatial positioning or because they do not develop adequate tools for analysing power differentials. Consequently, relying primarily on the spatial metaphor risks reproducing the very asymmetries it seeks to analyse and may lead to interpreting academic integration as an interaction between stable cultural entities, despite the heterogeneous and evolving nature of academic cultures (Clark, 1987, p. 122).

At the same time, this critique does not entail rejecting metaphorical language altogether. The metaphorical extension of translation has been central to the development of translation studies and continues to offer important hermeneutic resources. As Wolf (2009, p. 77) and Guldin (2015, p. 70) suggest, metaphor enables attention to "extralinguistic factors" and facilitates the analysis of interdisciplinary phenomena from a translational perspective. Similarly, Chesterman (2017, p. 228) highlights the role of metaphor in making complex processes intelligible by relating them to

familiar conceptual frameworks. In this study, metaphorical language is therefore retained as a descriptive and interpretive tool. It serves to articulate processes—such as belonging and acceptability—that are not directly observable but become accessible through their manifestations in practice. In this sense, metaphor contributes to rendering the immaterial dimensions of integration analytically visible without determining the conceptual structure of the analysis.

To sum up, if translation is treated as an external analogy, it may obscure the mechanisms through which representations are stabilized, differences are managed, and authority is maintained within academic settings. This limitation extends beyond a mere reduction of analytical depth; it introduces the risk that the analysis reproduces the very asymmetries it seeks to uncover. In particular, it sustains the hierarchical positioning of the host as the authoritative translating subject while leaving insufficiently examined the conditions under which this authority is constituted and maintained. Because a metaphorical framework does not adequately capture the relational and constitutive dynamics through which migrant academics and institutions co-produce intelligibility and belonging, it remains insufficient for the purposes of this study. For this reason, the present study adopts a constitutive reading of *as*, in which integration is understood not as analogous to translation but as enacted through ongoing translational processes.

If *as* is understood in its role-defining sense, *integration as translation* may be interpreted not as a comparison but as a form or instance of translation. In this reading, integration is not approached through resemblance to translation but is instead understood as taking place in the capacity of translation itself. Such an interpretation makes it possible to move beyond the type of comparison that ties the analysis to the spatial metaphor and its underlying assumptions of stability, transfer, and boundedness, while opening a broader conceptual space that is not confined to the traditional Western paradigms of translation.

This shift does not eliminate comparison altogether; rather, it redefines its function. The comparison that remains operates at a hermeneutic level, thus enabling the process of receiving the unfamiliar Other in academic integration to be interpreted through a familiar conceptual repertoire within translation studies. In this sense, translation does not serve as an external analogy but as a conceptual framework through which integration can be understood without reducing it to resemblance. This repositioning allows the analysis to draw on non-traditional paradigms of

translation that extend beyond interlingual transfer and the spatially grounded understanding of translation.

Within these broader paradigms, translation is no longer confined to movement across space. While spatial movement remains one dimension of translation, it does not exhaust its scope. In migration contexts, translation begins with crossing the border but does not conclude at that moment. Rather, it unfolds as an extended process of multiple changes over time. As has been noted, translation in such contexts develops into a continuous becoming (Inghilleri, 2017, p. 1; Nergaard, 2021, p. 134), where the rhythm and degree of transformation vary depending on the encounters that take place over time (Nergaard, 2021, p. 138). Translation thus emerges as an ongoing temporal process that accompanies the migrant's trajectory within the host academic environment.

A central dimension of this process is negotiation. Theorists working at the intersection of translation and migration studies emphasize that translation unfolds through ongoing negotiations between differences in lifestyles, conventions, values, norms, and social systems (Tymoczko, 2007; Inghilleri, 2017; Maitland, 2017; Basalamah, 2022; Nergaard, 2021). These negotiations are not reducible to surface-level adjustments; they engage deeper layers of meaning and practice and take place within relational dynamics through which shared, though provisional, understandings are formed. As Nergaard (2021, p. 5) observes, the migrant may live in a constant condition of negotiation between the worlds to which they belong, a condition that persists beyond the initial moment of relocation. In this sense, translation is not a singular act but an ongoing process through which individuals navigate and reconfigure their positions across multiple contexts.

Such negotiations give rise to transformation. For the migrant academic, they create the conditions to question previously held assumptions about teaching, learning, and professional relations, to disrupt established notions of best practice, and to develop plural forms of academic belonging and identity. In this sense, translation manifests a process of self-translation, through which migrant academics reinterpret and reconfigure their academic identities and practices in relation to new institutional and social contexts. Translation, in this context, is therefore not only a process of transfer but also one of transformation (Nergaard, 2021, p. 15).

Importantly, this process of transformation is not limited to the migrant. As Grutman (2021, p. 4) observes, reducing translation to transfer and displacement obscures forms of translation that

unfold without spatial movement. Referring to the Italian practice of retranslating national classics, he notes that in such cases "no transfer in space is required, only a transfer in time," leading to the conclusion that "time trumps space as a vector of transmission" (Grutman, 2021, p. 4). This observation makes it possible to recognize translational processes that occur without physical relocation and, consequently, to include the academic host within the scope of translation.

This inclusion becomes more apparent when comparing different approaches to translation in migration studies. Bertacco (2023), for instance, expands the traditional paradigm by emphasizing the material and extralinguistic dimensions of *translatio*. Drawing on Emily Jacir's art installations—featuring objects such as keys, the Kufiyyah, and a crown made of barbed wire from the West Bank, exhibited under the title *translatio/n* in an Italian church—she argues that translation extends beyond linguistic transfer to include the movement of objects and material symbols (Bertacco, 2023, p. 131). This perspective allows her to recognize migrants' translations insofar as they are associated with movement. However, because her framework remains grounded in the logic of transfer, it encounters limitations when addressing transformations that do not involve spatial displacement. This limitation is attributed to her perception of time, which appears primarily as "chronological distance" (Bertacco, 2023, p. 130) rather than as an active dimension of translation.

By contrast, Maitland's (2017) approach moves beyond the transfer-based paradigm by conceptualizing translation as transformation. Drawing on Ricœur, she develops a set of analytical tools—interpretation, distanciation, incorporation, transformation, and emancipation—to examine translation as a process through which the self is transformed in relation to the Other. This framework enables the analysis of translation as a temporally unfolding process that includes the self-transformation of the host. Within this perspective, the host's engagement with the Other may be understood as a process of self-translation, through which institutional actors reinterpret and reconfigure their assumptions, practices, and forms of academic hospitality. Engagement with the Other becomes a site of negotiation that may culminate in emancipation from the search for a single, stable, and definitive understanding.

The contrast between these approaches demonstrates that privileging transfer over transformation restricts the analytical scope of translation. While Bertacco's framework broadens the notion of

translation to include material movement, it remains limited in accounting for transformations that occur without spatial displacement. Maitland's framework, by foregrounding time and transformation, provides conceptual tools for analysing the host's involvement in translation. Together with Grutman's (2021) insight into the primacy of time, these perspectives confirm that translation in migration contexts must be understood as a process that unfolds across both spatial and temporal dimensions.

Recognizing the host as engaged in translation has important implications. If the transformations undertaken by the host are reduced to mere adaptations performed in the name of hospitality, a significant dimension of the integration process remains unexamined. This not only limits the scope of translation as an analytical concept but also contributes to maintaining a framework in which responsibility for integration is implicitly placed on the migrant. By contrast, acknowledging that the host participates in translational processes—albeit in a different dimension—opens the possibility of examining how institutional actors negotiate, reinterpret, and transform their own practices over time.

These considerations establish that translation, when understood constitutively, unfolds through time, operates through negotiation, and results in transformation across multiple levels of social and institutional life. At the level of individual experience, this transformation manifests as processes of socially embedded self-translation, through which migrant academics as well as institutional actors reinterpret and reconfigure their positions in relation to one another. At the same time, these processes do not occur in isolation but are situated in broader relational dynamics between social groups. Within these dynamics, social translation takes place through interactions across difference. Such interactions may give rise to misunderstanding, asymmetrical relations, or the reproduction of existing hierarchies, particularly when differences are managed within unequal structures of power or interpreted through fixed representations (as in Fuchs, 2009). Conversely, they may generate shared, though often provisional, frameworks of meaning and practice when differences are negotiated through reciprocal engagement and mutual intelligibility (as in Basalamah, 2022).

Such a perspective foregrounds that integration does not occur as a singular or unified process but emerges through a multiplicity of ongoing translational practices. These practices take place across

different sites, involve different unstable evolving actors, and operate at different levels of visibility and intensity. Approaching integration through this lens therefore necessitates examining how these multiple processes relate to one another and how they collectively shape the broader dynamics of academic integration.

3.3 Integration as the Macro-Social Articulation of Translation

Building on the preceding discussions, the articulation of academic integration as a macro-social configuration of translation does not arise as an external analytical imposition. Rather, it emerges from a set of converging insights already established across the introduction, the literature review, and the theoretical reconfiguration of translation developed in this chapter.

Migration has been shown to involve continuous processes of interpretation and reformulation across linguistic, cultural, and institutional contexts, where individuals do not simply relocate but engage in ongoing acts of meaning-making and repositioning (Nergaard, 2021). Such processes unfold through encounters with unfamiliar norms, expectations, and forms of recognition, which call for a continuous reconfiguration of the self in relation to its surrounding social environment. The combined insights of Ricœur (1992), Fichte (1964/1995), and Gadamer (1960/2004) (see section 1.6.3) establish that the self is constituted relationally and cannot be understood apart from the social contexts in which it is formed. On this basis, self-translation is not an internal adjustment but a relational practice that unfolds through engagement with others, institutional structures, and historically entrenched norms, and is therefore inherently intertwined with a process of social translation.

Within this broader understanding, translation in the context of academic integration, drawing on insights from migration and translation studies, appears in differentiated yet interconnected forms. At the level of migrant experience, self-translation refers to the ongoing reformulation of identities, practices, and evaluative orientations in response to new environments, as suggested by work on migration as a translational condition (Nergaard, 2021). In parallel, institutions engage in processes of interpretation through which they render migrants intelligible within existing frameworks of merit, legitimacy, and value, as examined in studies of institutional mediation and translation in migration contexts (Inghilleri, 2017). At the same time, the need to investigate the existing interaction between these processes gives rise to what has been described as social translation,

where meaning, recognition, and legitimacy are mediated across asymmetrical positions within shared institutional space (Basalamah, 2022).

Despite the richness of these insights, existing approaches have tended to examine these dimensions in relative isolation. Migrant-centered research foregrounds self-translation as a process of negotiating belonging (Polezzi, 2012; Nergaard, 2021), while institutional analyses emphasize regulatory frameworks and evaluative practices (Sturge, 2007; Inghilleri, 2017) without fully accounting for how these processes interact in shaping integration. This separation reflects a broader conceptual limitation: the absence of a framework capable of accounting for how multiple forms of translation—self and inter-group—intersect and accumulate within concrete social settings.

The reconceptualization of translation for analysing academic integration developed in the preceding section provides the conditions for addressing this limitation. By shifting from a comparative to a constitutive understanding of *as*, translation is no longer treated as an external analogy but as the process through which integration unfolds. This shift, grounded in critiques of the spatial metaphor and in the emphasis on temporality, negotiation, and transformation (Guldin, 2015; Maitland, 2017; Nergaard, 2021; Grutman, 2021), establishes translation as a relational and temporally extended process that operates across different levels simultaneously. Translation, in this sense, includes processes of self-translation through which actors reinterpret their positions, as well as processes of social translation through which shared frameworks of intelligibility are negotiated within institutional contexts. From this perspective, the constitutive role of translation in academic integration enables it to account for the interaction between these processes. The self-translation of migrant academics and the self-translation of academic hosts do not unfold independently; rather, they intersect, respond to one another, and are mutually conditioned through institutional and social encounters. It is through this ongoing interaction that conditions of belonging and acceptability are negotiated, stabilized, or contested.

As these interactions accumulate and stabilize over time, they give rise to patterned configurations that extend beyond individual encounters. It is in this sense that academic integration can be conceptualized as the macro-social articulation of aggregated micro processes of translation. The micro level corresponds to situated processes of self-translation through which migrant academics

and institutional actors reformulate identities, practices, and evaluative orientations. The macro level designates the structured configuration that emerges from the interaction of these processes within historically and institutionally mediated environments, where translation between social groups shapes the conditions of belonging and acceptability. This perspective does not introduce an external analytical layer; it follows directly from understanding translation as relational, temporally unfolding, and socially embedded across multiple levels of interaction. To render these processes analytically accessible, it becomes necessary to identify how they manifest in practice. The following section therefore proposes a set of indicators through which self-translation and translation between social groups can be systematically examined.

3.4 Indicators of Self-Translation and Social Translation as Regulatory Framework

This section develops the use of indicators as the central analytical tool for examining processes of academic integration as forms of translation. It begins by establishing the epistemological justification for approaching self-translation through indicators that render these processes analytically accessible (Section 3.5.1). It then identifies the key domains in which indicators of self-translation can be observed across both migrant academics and academic hosts (Section 3.5.2). Finally, it introduces social translation as a regulatory framework that enables the analysis to move from identifying these processes to examining the conditions under which they become coordinated, mediated, and socially operative within academic contexts (Section 3.5.3).

3.4.1 Epistemological Justification of Indicators

The analytical shift toward understanding academic integration as a macro-social articulation of micro processes of self-translation raises a methodological challenge: how can processes that are inherently immaterial, interpretive, and temporally unfolding be examined empirically? Self-translation, as conceptualized in this study, does not produce directly observable outputs in the same way as interlingual translation. Rather, it operates through ongoing reformulations of meaning, identity, and practice that are embedded in lived experience. This necessitates an indirect mode of analysis.

To address this challenge, the present study approaches self-translation through indicators, understood as observable manifestations of underlying translational processes. These indicators

do not represent translation itself; rather, they function as analytically constructed entry points through which processes of transformation can be traced. In this sense, the use of indicators aligns with broader methodological approaches in migration studies, where phenomena such as belonging and membership are examined through their expression in situated practices and orientations rather than through direct measurement (Boccagni, 2012; Sánchez-Ayala, 2012).

Accordingly, this study treats social practices as sites where self-translation becomes analytically accessible. These practices are approached as situated responses to historically inherited institutional frameworks that shape what counts as legitimate knowledge, acceptable performance, and recognizable expertise. Such frameworks are embedded within academic cultures in Western higher education, understood as historically constituted and symbolically sustained systems of meanings, values, and practices that organize academic life (Clark, 1980, pp. 11-25). Their origins can be traced to medieval universities, where authority was closely linked to religious and ecclesiastical structures, establishing enduring patterns for validating knowledge and recognizing academic actors (Dill, 1982, p. 309). Although these institutions have undergone processes of secularization, the transition has largely involved a rearticulation rather than a removal of these foundations, preserving structured approaches to evaluation, authority, and knowledge production (Dill, 1982, p. 311).

Building on Clark's (1980, pp. 4-23) framework, academic culture operates across interrelated institutional, professional, and disciplinary levels, each carrying specific expectations about knowledge, conduct, and expertise. Within these layered structures, the inherited values of Western academic culture continue to shape the criteria through which academic others are received. While no longer grounded in explicit religious authority, these values sustain a structured understanding of legitimacy in which knowledge is evaluated against established epistemological standards and recognized forms of scholarly expression, thereby guiding how academic actors are positioned and how entry, recognition, and participation are organized.

From this perspective, academic culture can be understood as a structured environment that guides how newcomers are interpreted and evaluated. It is within this environment that processes of self-translation unfold, as academic actors engage with existing norms and position their work and identities in ways that can be recognized within these frameworks.

Within this configuration, indicators capture the points at which such frameworks are reproduced, negotiated, or transformed, without presupposing the specific forms these transformations may take from both academic host and migrant academics. Importantly, the use of indicators does not reduce self-translation to a set of discrete or measurable variables. Rather, indicators are interpreted within a hermeneutic phenomenological orientation, where meaning is derived from the contexts in which practices occur and from the narratives through which actors make sense of their experiences. The aim is therefore not to quantify transformation but to identify patterns of reformulation and negotiation that signal the presence of translational activity over time.

Within this framework, indicators are organized along two analytically distinct but relationally intertwined dimensions. On the one hand, they capture the self-translation of migrant academics, through which belonging is negotiated across linguistic, epistemic, and professional domains. On the other hand, they capture the self-translation of academic hosts, through which institutional norms, evaluative criteria, and structures of access are reinterpreted and recalibrated. These dimensions are not treated as separate empirical domains but as mutually oriented processes whose interaction constitutes the broader dynamics of academic integration in an academic culture.

Finally, the identification of indicators serves a further analytical function. Beyond rendering self-translation empirically accessible, indicators provide a basis for examining whether and how these processes begin to align toward forms of social translation, understood as the relational configuration that emerges when processes of self-translation become reciprocally oriented and institutionally mediated. In this sense, the epistemological grounding of indicators prepares the transition toward analysing the regulatory conditions under which translation between social groups becomes sustainable, equitable, and socially operative.

3.4.2 Indicators of Self-Translation in Academic Integration

Within the epistemological framework outlined above, the self-translation processes involved in academic integration are approached through indicators that render visible how migrant academics and academic hosts negotiate belonging and acceptability within historically structured academic environments. As self-translation unfolds through ongoing reformulations of meaning, practice, and evaluation that culminates in a reformulation of academic identity, its presence can be traced

through observable shifts in how academic actors position themselves in relation to institutional expectations, disciplinary norms, and structures of recognition in the academic culture. These shifts, observed across specific domains of academic activity, are treated as empirical indicators through which processes of self-translation of academic belonging and acceptability become analytically identifiable.

Research in translation studies has drawn attention to the ways in which both migrant subjects and institutional actors engage in processes of repositioning through ongoing acts of interpretation, negotiation, and reformulation within socially structured environments. In this body of work, the translational reformulation of migrant identity becomes visible through concrete sites such as language use, accent, naming, bodily comportment, and negotiated belonging, while institutional actors are shown to translate migrants into recognizable administrative and political categories within host frameworks (Inghilleri, 2017; Nergaard, 2021). While these contributions have not formalized such processes as indicators, they point to observable manifestations through which identity and institutional categorizations are reformulated and rendered intelligible across contexts. In parallel, research on migrant academics and academic mobility has documented comparable forms of adjustment within higher education contexts, including shifts in research orientation, publication practices, language use, and professional positioning (e.g., Teichler, 2015; Kim, 2009; Marginson, 2014). While these studies describe such processes in terms of adaptation or integration, they provide empirical observations that align with the forms of reformulation examined in this study. Building on insights from translation studies, the present research interprets these observable adjustments as indicators of self-translation processes of both academic actors, thereby situating them within a process-oriented analytical framework.

At the level of migrant academics, indicators of self-translation are treated not as discrete actions but as situated manifestations of a temporally unfolding process through which belonging is negotiated. They capture moments in which migrant academics engage with the evaluative frameworks of academic culture and reconfigure their practices in ways that enable recognition within the host environment. In this sense, indicators illuminate not adaptation as a one-directional adjustment, but processes of interpretation and repositioning through which academic work and identity become intelligible within established frameworks of evaluation.

These indicators can be observed across three interrelated dimensions. First, at the level of knowledge production, they appear in the ways migrant academics recalibrate research agendas, align with dominant methodological or thematic orientations, and navigate expectations related to publication, language, and scholarly communication, particularly within English-dominant academic systems (e.g., Marginson, 2016; Altbach, 2007; Payne and Almansour, 2014). Second, at the level of academic practice, they emerge in the modification of pedagogical approaches, the refinement of academic writing, and the adoption of communicative strategies consistent with disciplinary and institutional conventions, often shaped by culturally specific expectations of teaching and interaction (e.g., Achankeng, 2016; Ndemanu, 2016; Hosein, 2018; Kum, 2018). Third, at the level of professional positioning, they are reflected in the rearticulation of academic identity, the development of collaboration strategies, and engagement in professional activities that support recognition and career advancement within institutional frameworks (e.g., Ynalvez and Shrum, 2011; Aleryani et al., 2017; Altbach and Yudkevich, 2016). The identification of these indicators is further substantiated through the analysis of personal narratives of migrant academics examined in this study (see Chapter 5), where these processes become empirically traceable in situated accounts of academic experience.

At the level of academic hosts, indicators of self-translation become visible through observable modifications in institutional practices that regulate access, evaluation, and participation within academic environments. In translation-and-migration scholarship, institutional actors have been shown to render migrants intelligible through processes of categorization, evaluation, and administrative recognition (Inghilleri, 2017; Nergaard, 2021). While these works have mainly highlighted the role of institutions' translation in shaping how migrants are understood within host contexts, the present study approaches these same practices as analytically significant insofar as they reveal how norms of evaluation, recognition, and access are enacted and adjusted in practice. In this sense, they are treated as indicators through which the self-translation of academic hosts becomes observable, without presupposing the extent or direction of institutional change.

From this perspective, indicators of academic host self-translation include employment policies and recruitment frameworks, particularly the use of inclusive language in job advertisements and the ways in which positions are framed to attract diverse candidates (e.g., Konrad and Linnehan, 1995; Smith, 2009; Smith et al., 2004; Paul and Maranto, 2021; Kim and Jiang, 2021), as well as

the structuring and diversification of pathways to academic employment, including the gradual development of recruitment pipelines and the expansion of entry routes through internationalization policies and hiring practices (e.g., Kim and Jiang, 2021; Boyle et al., 2010; Cormier, 2004; Osborne, 1992; Marchal et al., 2007). They further encompass regulatory frameworks for the recognition of prior qualifications and experience, the structuring of academic workloads, and the distribution of opportunities related to promotion and research funding (Borjas, 2000; Kim, 2009; Bauder, 2012; Marginson, 2016). They also extend to the institutional formulations of expectations surrounding publication practices, including the language of publication and the selection of recognized outlets (Hutchison, 2016; Gimenez and Morgan, 2017; Mihut et al., 2016), as well as to pedagogical structures such as course design, assessment methods, and institutional approaches to teaching and learning (Hosein, 2018; Yeh, 2018). Furthermore, decisions related to contractual arrangements, salary structures, and career progression pathways reflect how prior experience is evaluated and translated within institutional frameworks (Welch, 1997). These practices are not treated as static institutional features, but as situated manifestations through which evaluative norms and criteria of legitimacy are enacted in relation to academic others. As such, they provide analytical entry points for examining how institutional actors engage with long-standing academic cultures, whether through their reproduction, their selective modification, or their partial rearticulation in response to the presence of migrant academics. The identification of these indicators is further substantiated through the analysis of institutional documents and policy frameworks examined in this study (see Chapter 5.1), where these processes become empirically traceable in concrete instances of academic governance and decision-making. The analytical significance of these indicators lies in their capacity to reveal the uneven scope and intensity with which self-translation unfolds across actors and institutional contexts. Existing scholarship suggests that processes associated with migrant academics often involve extensive forms of repositioning across linguistic, epistemic, and professional domains, whereas institutional practices tend to display more selective and bounded forms of modification, often operating within the continuity of established academic norms and evaluative frameworks. Without presupposing empirical outcomes, this asymmetry highlights the importance of examining not only the presence of self-translation through the indicators, but also the conditions under which its manifestations take shape and acquire significance. In this respect, indicators must be read not only as traces of transformation, but also as situated within broader configurations that influence how such

transformations are enabled, limited, or recognized. This line of analysis prepares the transition to the concept of social translation, as developed by Basalamah (2022, 2025), which is introduced in the following section.

3.4.3 Social Translation as a Regulatory Framework

Building on the analytical premise established in the preceding section, indicators of self-translation do not only reveal variations in the scope and intensity with which actors reposition themselves, but also make visible points of misalignment where these processes do not converge across actors and institutional contexts. Such misalignments emerge when the reformulations undertaken by migrant academics and those enacted within institutional practices diverge in their expectations, evaluative criteria, or conditions of recognition. In these instances, the inherently social dimension of self-translation does not necessarily produce coordinated adjustment. Instead, it may result in partial recognition, uneven accommodation, or the persistence of gaps between how academic actors position themselves and how these positions are evaluated within institutional frameworks.

Within this framework, the indicators identified in the previous section acquire an additional analytical function. Beyond tracing shifts in practices and positioning, they also signal the sites at which coordination may succeed, remain partial, or fail. Indicators related to knowledge production, academic practice, and professional positioning can reveal how migrant academics engage in recalibrating their work in response to institutional expectations, while indicators related to employment frameworks, evaluation criteria, and recruitment structures may indicate how academic hosts maintain, adjust, or selectively reinterpret these expectations. As suggested in the literature reviewed above, these patterns point to differentiated forms of adjustment across actors within academic contexts (e.g., Teichler, 2015; Marginson, 2016). Social translation provides a framework for examining how these gaps are mediated, structured, and, where possible, reconfigured through processes that extend beyond individual acts of self-translation. Rather than treating translation as a set of parallel adjustments, this perspective foregrounds the conditions under which these adjustments become mutually responsive and institutionally intelligible. In this sense, social translation shifts the analytical focus from the identification of self-translation

through indicators to the examination of how the outcomes of these processes are negotiated within broader configurations of power, responsibility, and recognition.

Social translation, as conceptualized by Basalamah (2012, 2022, 2025), introduces a regulatory dimension to these processes by foregrounding principles such as shared responsibility, reciprocity, and the construction of a mutual frame of reference. It does not assume that alignment emerges automatically from interaction. Instead, it conceptualizes translation as a socially organized process that requires ongoing negotiation in order to enable intelligibility across differences. From this perspective, the uneven scope and intensity of self-translation revealed through the indicators are not incidental features, but central analytical concerns that call for forms of coordination grounded in ethical engagement between participants.

In this respect, social translation does not replace the analysis of self-translation but extends it by providing a framework for interpreting the broader implications of the patterns identified through the indicators. It allows the analysis to move from documenting how actors reposition themselves to examining how these repositionings are mediated, aligned, or left unresolved within institutional contexts. This shift is particularly important in understanding how processes of academic integration unfold not only through individual or institutional adjustments, but through the conditions under which these adjustments become mutually recognizable.

This regulatory orientation of social translation is grounded in Basalamah's reframing of Habermas's *Theory of Communicative Action* (1987) and Bergson's *The Two Sources of Morality and Religion* ([1932] 1977). Basalamah (2012) first anchors this concept in Habermas's (1987) theory of translation in the public sphere, from which social translation acquires its emphasis on reciprocity, shared responsibility, and deliberative equality. Social translation, in this sense, assumes democratic conditions in which participants are able to engage on the basis of equal legitimacy and freedom (Basalamah, 2012, p. 5), and in which their perspectives can enter a shared horizon of intelligibility that allows difference to be expressed without being absorbed or erased (Basalamah, 2012, p. 8).

In a later theoretical move, Basalamah (2025) deepens this framework through Bergson's ([1932] 1977) philosophy of openness by foregrounding time as an essential dimension of social

translation. Rather than treating social translation as a discrete act or a moment of resolution, he understands it as an ongoing process that unfolds through duration, in which openness and ethical transformation develop gradually through repeated encounters and reiterated engagement. In this view, coexistence does not emerge instantaneously but is formed over time, as individuals and groups continuously adjust, revisit, and rework their relations to difference, here understood as academic difference (Basalamah, 2025, p. 208).

Importantly, when translation is examined from the perspective of operationalization, Basalamah does not conceive of it as a formal institutional program or an administratively enforced policy. Rather, he understands translation as a regulated form of transformation, in which regulation is ethical and political rather than bureaucratic. As he explains, translational transformation is "not haphazard or subject to the interest of certain individuals or groups at the expense of others, but is regulated by a protocol, a procedure guaranteed by the Constitution and recognized by its actors or again…by a minimum respect for the great universal principles, including Human Rights" (Basalamah, 2012, p. 6). In this formulation, regulation does not refer to managerial control or policy enforcement, but to the normative conditions that prevent translation from becoming arbitrary, coercive, or dominated by particular interests. The "protocol" to which Basalamah refers designates shared democratic and ethical constraints that orient how transformation may legitimately occur, rather than prescribing how it must be implemented.

Accordingly, the implementation of social translation is conceived of as an ethical and dialogical practice enacted through social actors rather than through policy instruments. This dialogical understanding of social translation resonates with Hans-Georg Gadamer's concept of the fusion of horizons (*Horizontverschmelzung*), which conceives understanding as a transformative process emerging through encounter rather than as the application of a pre-given framework. For Gadamer, understanding occurs when historically situated horizons are brought into relation and partially reconfigured through dialogue, such that "the horizon of the present is continually in the process of being formed" (Gadamer, 2004, p. 305). Crucially, this process does not require the erasure of difference but presupposes openness to being addressed by the other and a willingness to revise one's own standpoint (Gadamer, 2004, p. 355). Read in this light, Basalamah's concept of social translation can be understood as a socially extended and ethically regulated articulation of this hermeneutic logic. While Gadamer theorizes fusion of horizons primarily at the level of

interpretation between interlocutors or traditions, social translation transposes this logic to relations between social groups and institutions, where horizons are not only interpretive but also structured by power, authority, and unequal responsibility. Social translation thus retains the hermeneutic insight that understanding is transformative and dialogical, while insisting that such transformation must be reciprocally enacted and ethically regulated if a shared horizon of intelligibility is to emerge under conditions of social asymmetry.

While "social translation" also appears in sociological and anthropological work (e.g., Fuchs, 2009), Basalamah's formulation differs in a decisive respect: it defines social translation through reciprocity and shared responsibility as ethical conditions of coexistence. Fuchs's (2009, pp. 30-33) case-based account of translation within caste-based social hierarchies (Dalit experience) illustrates how translation between social groups may occur under structural inequality without achieving the reciprocity that Basalamah treats as constitutive. This contrast helps specify that the present chapter mobilizes social translation not as a descriptive label for cross-group interaction, but as a normatively oriented framework for judging whether responsibility and reciprocity are enacted.

This framework positions social translation as necessary for understanding not only the presence of transformation, but also the conditions under which such transformations become coordinated, meaningful, and capable of supporting academic integration. It provides the conceptual grounding for the analysis developed in Chapter 6, where the patterns identified through the indicators are examined in light of the ethical and relational conditions that shape their interaction.

In conclusion, this chapter has developed a comprehensive conceptual framework for approaching academic integration as a process of translation. It first reconceptualized translation beyond the interlingual paradigm and established it as a socially embedded process through which meaning, identity, and practice are reformulated across contexts. It then moved from treating translation as a metaphor to articulating it as constitutive of integration. This shift reframes integration not as an outcome explained by translation but as a process enacted through it. The chapter further defined integration as the macro-social articulation of translation. In this formulation, sustained and patterned processes of self-translation give rise to broader configurations of belonging and recognition.

Within this framework, the chapter identified indicators as analytical entry points that render these processes observable across domains of knowledge production, academic practice, and professional positioning, as well as within institutional structures such as recruitment, evaluation, and pedagogical organization. It also introduced social translation as a regulatory framework that accounts for how these processes interact. This framework enables the analysis of uneven scope across actors and clarifies the conditions under which coordination, misalignment, or partial convergence may occur. Taken together, these elements establish a coherent basis for examining academic integration as a dynamic and socially situated process constituted through ongoing acts of translation.

Building on this conceptual foundation, Chapter 4 outlines the methodological design through which these processes are examined empirically. It specifies the research approach, data selection, and analytical procedures that guide the identification and interpretation of indicators in the analysis of migrant academics' narratives and institutional materials.

Chapter 4

Methodology

This chapter outlines the methodological design through which academic integration is examined as a socially grounded translational process. It defines the research community and justifies the selection of qualitative data drawn from institutional sources and personal narratives. It then presents an analytical framework that integrates a hermeneutic orientation with a hypothetico-deductive logic (Chesterman, 2011 and 2017). Within a multi-level model of translation, this study develops and mobilizes distinct analytical tools to examine processes of self-translation at the micro level and social translation at the macro level in relation to academic integration. Micro-level processes are analyzed through Steiner's (1998) hermeneutic motion and through a set of translation strategies adapted from interlingual models (Vinay and Darbelnet, 1995; van Doorslaer, 2007) to account for academic self-translation, which together allow the interpretation of how these processes unfold and the differentiation of their forms and degrees. At the macro level, social translation (Basalamah 2012, 2022, 2025) provides the lens through which these processes are related and interpreted as constitutive of academic integration. These components establish a coherent methodological approach that structures the interpretation of the data and guides the examination and evaluation of the hypotheses developed in this study.

4.1 Research Community

This section defines the research community of the study and explains selection criteria for inclusion in that community in relation to the central aim of examining academic integration as a form of translation.

The academic host is defined as the institutional environment that recruits, receives, and professionally positions migrant academics. It comprises formal policies, recruitment procedures, professional standards, and evaluative norms enacted through administrative and academic decision-making structures. While these processes are carried out by individuals, the academic host is not reducible to them; rather, it operates as an organized configuration of evaluative authority that establishes and regulates criteria of merit, legitimacy, and academic acceptability. In this sense, the university is approached not merely as an organizational setting, but as a context in which academic value is defined, assessed, and reproduced. This perspective moves beyond

idealized representations of academic institutions or universities as neutral and power-free spaces by recognizing that higher education institutions are shaped by broader social, political, and epistemic conditions (Santos, 2017). In this study, the term "university" is used as a referent for a broader set of Western higher education institutions, including universities and colleges with varying mandates, whether research-oriented or teaching-focused. It designates a historically constituted model of tertiary education that is nationally anchored yet reproduced across contexts in the United Kingdom, the United States, and Canada. From this perspective, the university can also be understood, following Santos (2017), as a setting in which dominant epistemic frameworks are institutionalized and through which knowledge production and validation are shaped by broader structures of power. This conceptualization allows the academic host to be analyzed not only as a setting of professional placement, but as a locus where academic norms are continuously defined, negotiated, and contested. These features define the academic host as an institutional configuration of evaluative authority through which academic merit, legitimacy, and acceptability are continuously established and regulated.

As the study focuses on higher education institutions in which integration is structured through the evaluation of teaching, research, and academic credentials, vocational and skill-based training institutions are not included. Their recruitment logics are more directly aligned with labour market demands, an orientation that alters both hiring practices and integration trajectories (Renold et al., 2018) and therefore requires separate analytical treatment.

The academic host is further characterized by its location within the higher education systems of the United Kingdom, the United States, and Canada. Across these contexts, academic environments are structured by established conceptions of academic merit that guide evaluation, recognition, and professional advancement. Within these systems, the recognition of foreign academics is shaped by the extent to which their practices, qualifications, and forms of knowledge align with these value frameworks. In this sense, the academic host operates through evaluative standards that regulate both inclusion and differentiation. These systems also form a historically interconnected academic field shaped by shared institutional legacies and comparable evaluative frameworks of academic merit (see Section 1.6.1).

This geographically situated configuration is further defined by its historical development in the post–Second World War period, during which academic mobility became increasingly systematic and institutionally regulated (see Section 1.6.2). This period marks the consolidation of higher education as a structured domain of international academic recruitment, in which mobility is no longer episodic but embedded within institutional policies and governance frameworks. These developments shape how migrant academics are evaluated, positioned, and integrated within institutional structures. As a result, academic hosts, in this study, are characterized by its role as an institutionally organized recruiter of international faculty, which should ideally place them in continuous engagement with the development and recalibration of recruitment policies and procedures.

The academic host in this study is conceptualized as an institutional configuration defined by its evaluative authority, its grounding in the Western university model, its delimitation to specific types of higher education institutions, and its location within historically and geographically structured systems of academic mobility. Together, these dimensions characterize the academic host as a structured and situated environment in which academic integration is organized and regulated.

Within this study, the academic host is understood as a translating actor. In its encounter with migrant academics, it interprets and evaluates academic trajectories within existing frameworks while also recalibrating its own criteria of merit, reconsidering notions of professional "fit," and reformulating standards of academic acceptability. This dual movement positions the academic host as an active participant in the process of academic integration, as they translate both migrant academic profiles and their own evaluative frameworks in response to academic difference.

Within the process of academic integration, attention now turns to migrant academics as the second actor whose trajectories develop in relation to the academic host. The study focuses on first-generation migrant academics from non-Western origins working in academic institutions in the United Kingdom, the United States, and Canada, who have spent a minimum of five years in these institutions. These academics are conventionally framed as autonomous, highly skilled actors in ostensibly power-free academic environments. The study examines their interaction with the academic host, understood at the institutional level.

The study focuses on first-generation migrant academics from non-Western origins. This criterion captures individuals who have undergone the process of crossing national, cultural, and epistemic boundaries as part of their academic trajectories. This condition is not only descriptive but analytically significant (see Section 1.6.4). Psychologically, first-generation, long-term relocation places migrant academics in a sustained condition of perceived otherness that disrupts established assumptions of identity and belonging. In this context, the pursuit of academic integration demands the resolution of this condition through continuous efforts to secure recognition and re-establish coherence within the host academic environment (Shindo, 2019; Nergaard, 2021). Professionally, long-term academic relocation entails significant investment and renders institutional recognition constitutive of career continuity. In this context, the pursuit of academic integration demands alignment with evaluative norms, as sustained exclusion or self-marginalization carries significant professional risk (Schwartz & Zamboanga, 2008; Morley et al., 2019). To capture these sustained conditions, the study includes migrant academics who have spent a minimum of five years in their host institutions. This temporal threshold ensures that the analysis captures not only initial entry but also the stabilization of positioning within the access stage, where processes of negotiation become structured and their implications for academic integration become clearly discernible. Including this temporal dimension allows the analysis to move beyond episodic accounts of entry to examine how initial negotiations develop into recognizable patterns of positioning, how institutional mechanisms of recognition become visible over time, and how processes of self-translation are sustained, adjusted, or consolidated within the host environment. This selection therefore allows the study to capture these dynamics while remaining within the analytical focus on the access stage. Unlike second-generation academics who are more largely socialized within the host context, first-generation migrant academics encounter psychological and professional pressures more directly and intensively. These conditions render self-translation not optional but necessary, as their continued presence depends on securing recognition within the host institution. In this respect, their experiences make particularly visible how processes of self-translation and institutional evaluation interact at the access stage, thereby positioning this group as analytically central to the present study.

A further defining characteristic of the migrant academics examined in this study is their origin from non-Western contexts. This criterion is analytically significant, as their narratives

consistently describe more demanding processes of modification and deeper forms of transformation in the course of academic integration. These experiences are shaped by epistemic and institutional asymmetries between the academic worlds that migrant academics move between. In these Western systems, academic legitimacy is largely mediated by Eurocentric theoretical canons, English-language norms of scholarly expression, and institutionalized measures of performance and excellence. By contrast, many migrant academics from non-Western contexts bring intellectual, linguistic, philosophical, religious, or context-specific resources that remain central to their scholarly practice, yet these resources are not always granted equal legitimacy and often need to be reformulated through dominant frameworks in order to be recognized (Khanijou & Zakariah, 2023).

By contrast, academics from Western countries often move within historically interconnected academic environments characterized by cultural proximity, familiar institutional traditions, and facilitated mobility structures, including funded exchange opportunities and, in some cases, visa privileges (Anderson, 1983; Sautier, 2021; Sander-Faes, 2021). This asymmetry is illustrated by the account of Sander-Faes (2021), an Austrian professor who worked for ten years in Switzerland and currently in Norway, who notes that his EU citizenship "made a lot of things much easier than [for] scholars…from the Global South." This study therefore does not deny that Western-origin academics also undergo processes of adjustment but excludes them because their experiences are shaped by a different degree of familiarity with the host academic culture and thus require a different analytical treatment.

A further defining characteristic of migrant academics concerns the traditional assumptions that frame their lived experience. Migrant academics are conventionally framed as autonomous, highly skilled actors operating in academic environments often idealized as conflict-less spaces of intellectual exchange. This characterization draws on idealized representations of higher education as a neutral space of intellectual exchange and social progress (Döring, 2002; Santos, 2017), as well as on policy and public discourses that position migrant academics as "privileged migrants" (Inghilleri, 2017; Bachmann-Medick, 2018; Nergaard, 2021). Such assumptions suggest that migrant academics possess the cultural and intellectual resources necessary to navigate institutional contexts independently and to contribute to social transformation. However, these representations tend to obscure the structural constraints, asymmetries, and negotiations that shape

their experiences in practice. As a result, the lived experience of migrant academics emerges not as a frictionless process of adaptation, but as a site of tension between idealized expectations and situated realities, which this study seeks to examine.

In this study, the lived experience of migrant academics is not understood as a condition of autonomous and privileged mobility, but as one shaped by situated constraints and uneven access to recognition. Studies in academic mobility have shown that institutional environments structure participation and condition professional trajectories, rather than offering neutral spaces of exchange (Teichler, 2015; Morley et al., 2019). Similarly, scholarship in translation studies emphasizes that encounters across cultural and institutional boundaries are embedded in asymmetrical relations that shape how subjects are received, interpreted, and evaluated (Bachmann-Medick, 2018; Nergaard, 2021). These perspectives define the migrant academic not as a freely mobile actor, but as a participant whose presence and contributions are continuously mediated by institutional and cultural conditions. In this light, migrant academics do not operate independently of structural forces; rather, their experience is marked by the need to navigate and respond to these conditions in order to sustain their academic presence.

Together, these characteristics—first-generation positioning, non-Western origin, sustained presence within the host institution, and a lived experience shaped by structured constraints—define migrant academics as subjects for whom self-translation becomes a necessary and ongoing condition of participation. In this study, these characteristics further reveal a temporal dimension that emerges after the act of border crossing, as the migrant academic's experience unfolds over time through a continuous relation of adjustment and response with the host institution. This temporal depth is integral to understanding how processes of integration take form within the access stage.

The definition of the research community further requires specifying the conceptual and geographic boundaries that delimit the scope of the present study.

4.1.1 Boundaries of Research Community

To ensure analytical coherence and maintain a clearly defined research community, this study establishes both conceptual and geographic boundaries. The following sections clarify who is

included in the analysis and the institutional contexts within which the processes of academic integration are examined.

Conceptual Boundary

The first boundary pertains to the conceptual definition of migrant academics adopted in this study. The term *migrant academic* is not used consistently across the literature. In different scholarly contexts, it may refer broadly to internationally mobile scholars, foreign-born faculty members, racialized academics who have migrated across national borders, or second- and third-generation descendants of migrants working within Western institutions. Given this variability, and as defined in the methodology chapter, this study focuses specifically on first-generation scholars of non-Western origin who relocate to academic institutions in the UK, the US, and Canada. The emphasis on first-generation status is central to the translational framework guiding the analysis, as it foregrounds deep processes of linguistic, cultural, institutional, and epistemic negotiation across distinct systems of academic formation.

This definitional delimitation places two groups frequently discussed in related scholarship beyond the scope of the present analysis. The first comprises academics who migrate from the periphery to the center, i.e. the west. Although research indicates that such scholars may encounter forms of marginalization related to race, ethnicity, language, or institutional prestige (e.g., Wallerstein, 2007; Luczaj, 2020), their academic formation typically remains situated within Western intellectual traditions. The second includes academics born and educated in Western societies to migrant families. While their narratives often describe experiences of racialization and structural exclusion, their early academic socialization occurs within the host society's educational system, resulting in dynamics distinct from those examined here.

These boundaries do not diminish the importance of the experiences described in these bodies of scholarship. Rather, they serve to preserve the analytical specificity of the translational processes under investigation, namely the self-translation of migrant academics' belonging and the institutional self-translation of academic merit and the conditions of these translation processes**.** Expanding the scope to include broader categories of internationally mobile or minoritized academics would introduce substantially different trajectories of academic formation and integration. By maintaining this conceptual delimitation, the study preserves a focused analytical lens while acknowledging the diversity of experiences that extend beyond its scope.

Geographic Boundary

The second boundary concerns the geographic delimitation of the research community. As outlined in the section on research scope in the Introduction, this analysis concentrates on academic institutions in the UK, the US, and Canada. To briefly reiterate the rationale detailed there, these contexts provide a comparatively coherent terrain for examining academic integration within English-dominant higher education systems that share historically interconnected academic traditions and broadly comparable faculty structures.

Other Anglophone higher education systems, particularly Australia, are not examined in the present study. Although Australian universities share British colonial origins and operate within English-dominant research traditions (Atkinson and Saha, 1978; Balasooriya et al., 2014; Singh, 2024), their historical and structural development diverges in analytically relevant ways from the United Kingdom, the United States, and Canada. Whereas the latter three systems evolved through dense and reciprocal transatlantic circulation—combining British collegiate traditions with the American research university model (Geiger, 2015; Axelrod, 2002)—Australia's contemporary higher education system was consolidated through comparatively rapid and centralized federal restructuring, most notably during the Dawkins reforms of the late 1980s (Marginson & Considine, 2000). These reforms unified previously differentiated institutional sectors and strengthened national steering over funding allocation, research evaluation, and institutional differentiation. In addition, Australia occupies a distinct geopolitical position within the Asia-Pacific knowledge economy, with academic mobility flows and strategic orientations that are not embedded within the same North Atlantic academic field that historically consolidated dominant standards of academic merit (Marginson, 2006). Including Australia would therefore require a parallel analysis of its centralized reform trajectory and regional positioning. Given the scale and design of the present research, the study maintains its analytical focus on the historically entangled academic systems of the UK, the US, and Canada in order to preserve conceptual coherence and analytical depth.

Having defined the academic host and migrant academics as the two central actors of this study, the following section outlines the data sources through which their respective processes of academic integration are examined.

4.2 Data Sources and Constraints

This section outlines the data sources through which the processes of academic integration are examined from both institutional and experiential perspectives. The study draws on two complementary types of data. First, it mobilizes secondary sources to examine the engagement of British, American and Canadian academic hosts in self-translation process to welcome migrant academics. These sources include institutional policies, higher education research, and studies on diversity and academic labour, through which the criteria and practices shaping academic acceptability can be reconstructed. Second, it draws on published personal narratives of migrant academics as primary data, through which the lived experience of academic integration and processes of self-translation become analytically accessible. Together, these data sources enable the study to account for the interaction between institutional frameworks and lived trajectories that constitutes academic integration as a socially grounded translational process.

4.2.1 Data on the Academic Host

The academic host is examined through a set of secondary sources that document and analyse the institutional conditions under which migrant academics are recruited, evaluated, and professionally positioned. Stewart and Kamins (2011) define these sources as:

> secondary information [that] consists of sources of data and other information collected by others and archived in some form. These sources include government reports, industry studies, archived data sets, and syndicated information services as well as the traditional books and journals found in libraries. (Stewart and Kamins, 2011, p. 2).

In this study, such sources provide access not to the academic host as a singular entity, but to the frameworks, practices, and representations through which academic acceptability is defined and operationalized.

The use of secondary sources is methodologically grounded in several considerations. First, the fields of higher education and migration studies offer a substantial body of existing research and institutional reporting that directly addresses the processes relevant to this study. These sources provide the empirical and analytical material necessary to examine the hypotheses advanced here, rendering the collection of primary institutional data both unnecessary and methodologically less

productive (Stewart & Kamins, 2011). Second, these materials capture the policy frameworks and practical responses through which academic institutions construct and negotiate academic acceptability during the process of integration. The availability of research conducted within the US, the UK and Canada academic contexts further enables the study to approach these processes from the perspective of the academic host itself. Third, the investigation of academic integration as a socially grounded and historically situated process requires cumulative reading and longitudinal analysis. Engaging with literature that has accompanied the expansion and internationalization of higher education since the post–Second World War period allows for the examination of institutional practices both synchronically and diachronically, while also providing insight into the power relations that shape these practices.

The secondary sources consulted in this study span several interrelated domains. A first category consists of institutional and policy-related materials, including diversity strategies, recruitment frameworks, and higher education governance documents. These materials articulate the formal criteria through which institutions regulate hiring, inclusion, and professional advancement, thereby making explicit the evaluative standards that govern academic positioning. This includes, for example, national and institutional frameworks such as the *Employment Equity Act* and *Canadian Multiculturalism Act* in Canada, the *Points-Based System* in the United Kingdom, and visa-based recruitment structures in the United States (e.g., H-1B and OPT), alongside institutional guidelines such as those issued by the Canadian Association of University Teachers. A second category includes empirical research in higher education studies and related fields, particularly within Comparative and International Education, which examines the internationalization of higher education, academic labour, and institutional transformation. Journals such as *Higher Education*, *Studies in Higher Education*, *Journal of Studies in International Education*, *Journal of Diversity in Higher Education*, *International Review of Education*, and *International Journal of Educational Development* provide key analyses of how institutions respond to increasing diversity and global academic mobility. Complementary perspectives are drawn from policy and organizational studies in education, published in outlets such as *Educational Policy* and *Policy Futures in Education*, which examine how institutional policies mediate inclusion and adaptation. Together, these bodies of literature make it possible to trace how the academic host modifies its practices—both structurally and relationally—in response to the presence of migrant academics.

Additional sources include conference proceedings and sector-based publications, such as those produced by the Society for Research into Higher Education (SRHE) and international conferences on academic mobility (such as Emerging Mobility Scholars Conference, 2023). These materials provide insight into ongoing institutional debates, emerging practices, and future directions in the facilitation of academic integration. Furthermore, reports and statistical analyses produced by international organizations—such as the Organisation for Economic Co-operation and Development (OECD), the European Union (EU), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the World Bank, and research centres such as the Center for International Higher Education (CIHE)—offer a broader structural perspective on academic mobility, policy development, and global higher education trends. These sources situate institutional practices within wider patterns of international academic circulation and governance.
A further methodological constraint concerns the structure and availability of empirical data on migrant academics. Published research and institutional statistics do not consistently disaggregate first-generation migrant academics as a distinct analytical category (see Phase Two in Section 5.1). In many national datasets and institutional reports, foreign-born faculty are aggregated within broader classifications of racialized or "visible minority" groups. This limitation becomes particularly evident in the analysis of the academic host's expansion of pathways to academic positions, where available reports and statistical data do not differentiate between local PhD graduates trained within the host country and international PhD graduates who, despite being locally trained, remain institutionally classified within broader diversity categories. Such aggregation is often linked to the structure of diversity and equity policies, which rely on categories—such as "visible minorities" or Black and Minority Ethnic (BAME) classifications—within which nationality, race, and migration status become intertwined (Kim, 2017, p. 985; Smith, 2009, p. 107; Bhopal and Jackson, 2013, p. 1). While these classifications enable institutions to align recruitment practices with diversity objectives, they also obscure distinctions that are analytically central to this study.

To address this constraint, the study adopts two complementary methodological responses. Where the available literature lacked descriptive or analytical insight into the institutional conditions shaping migrant academics' access, the study selectively draws on scholarship concerning minoritized or underrepresented faculty to reconstruct the broader academic environment. This use

remains analytically bounded and does not equate migrant academics with domestic minority groups; rather, it reflects the institutional reality that universities frequently position international faculty within overlapping equity frameworks, making adjacent scholarship analytically informative. Where the limitation is primarily quantitative—particularly regarding the absence of direct statistical evidence on pathways from international education to academic employment—the study employs a triangulation strategy, examining postgraduate enrolment trends, institutional recruitment discourse, and relevant immigration policies to reconstruct the structural contours of the academic pipeline. These methodological responses do not eliminate the limits imposed by aggregated data; rather, they enable the study to proceed analytically within the evidentiary conditions available.

Collectively, these sources fulfil a specific analytical role within the study. They make it possible to reconstruct the academic host as an organized configuration of evaluative authority by revealing how institutions define academic value, interpret academic trajectories, and regulate criteria of merit, legitimacy, and professional recognition. Through these materials, the academic host becomes analytically accessible as a set of institutionalized practices and representations through which academic acceptability is (re)articulated and enacted. The reliance on secondary data is therefore a methodological choice aligned with the object of study, as the academic host is accessed through the very documents, analyses, and frameworks in which its evaluative practices are formulated and made visible.

The reliance on secondary materials nevertheless constitutes a structural boundary of the study and therefore required systematic methodological assessment. Although institutional reports, policy documents, and published research were not originally produced through a translational lens, they document the institutional structures, diversity frameworks, and evaluative practices that function as key sites through which academic integration—and, in this study's terms, institutional self-translation—takes place. In evaluating and selecting these materials, the study was guided by the criteria proposed by Stewart and Kamins (2011), who recommend that researchers critically examine the purposes and conditions under which secondary data are produced. Accordingly, the following questions informed the assessment of the materials used in this research:

> (1) What was the purpose of the study? (2) Who collected the information? (3) What information was actually collected? (4) When was the information collected? (5) How was the information obtained? (6) How consistent is the information with other sources?
>
> (Stewart and Kamins, 2011, p. 17).

These questions helped ensure that each source was engaged in alignment with the present analytical framework and that interpretations remained attentive to the original context, scope, and methodological conditions of data production. While the use of secondary materials imposes certain evidentiary boundaries, the systematic application of these criteria provided a disciplined and transparent basis for their analytical use.

Interviews with human resource personnel or members of recruitment committees could also have constituted a possible source of data for this study. However, such interviews would not necessarily yield a more revealing constellation of data than the institutional documents and scholarly analyses examined here. First, the academic host in this study is conceptualized not as a collection of individual actors but as an assemblage of policies, institutional practices, and authority structures enacted by institutional actors through which academic acceptability is defined and enforced. Consequently, the accounts of human resource personnel or recruitment committee members would remain individual interpretations of institutional practices, which makes it difficult to determine the extent to which such accounts genuinely represent broader institutional norms and evaluative frameworks. Second, institutional actors are typically expected to operate within established policies and regulations. Arkin and Shepperd's (1989) study of organizational self-presentation suggests that individuals in institutions strategically manage the images they convey to others and may adjust their communications according to anticipated consequences. In institutional contexts, such concerns may make actors reluctant to disclose information regarding sensitive issues, including tensions surrounding diversity and inclusion. As a result, interviews would likely reproduce official institutional understandings of recruitment and inclusion or, alternatively, provide personal interpretations that remain bounded by these frameworks. In either case, interviews may offer limited access to the implicit assumptions, informal practices, and tensions that underlie institutional decision-making and shape the negotiation of academic acceptability. Finally, interviews would primarily capture contemporary institutional understandings and would therefore offer limited access to the historical evolution of academic

acceptability since the 1970s, which constitutes a central concern of this study. By contrast, the combination of policy documents, governance frameworks, empirical research, and institutional analyses makes it possible to reconstruct the academic host as an organized and historically evolving configuration of evaluative authority. Because these materials span several decades and multiple institutional contexts, they illuminate not only formal institutional positions but also the tensions, modifications, and power relations that shape the negotiation of academic acceptability over time.

Relying on annual reports would require selecting a limited number of universities from hundreds of institutions in the UK, the US, and Canada. This would introduce a new methodological problem that is largely separate from the main purpose of the study. The research would need to justify why certain universities—for example, a Russell Group university in the UK, an Ivy League or AAU institution in the US, or a U15 university in Canada—were chosen instead of many other institutions. Such a selection would inevitably raise questions about institutional prestige and status hierarchies, as these institutions are often characterized by forms of prestige shaped not only by contemporary performance indicators but also by longer histories of privilege, influence, and, in some cases, colonial legacies. The study would therefore become deeply involved in justifying institutional selection and institutional comparability rather than focusing on its central objective of identifying recurring patterns in how academic hosts construct and negotiate academic acceptability during the process of academic integration.

The use of official documents produced by governmental committees, national organizations, and international bodies is better suited to the objectives of this study because these sources document the broader frameworks through which academic acceptability is defined, regulated, and negotiated across higher education systems. Rather than examining the practices of a small number of selected universities, these materials provide access to system-level policies, institutional trends, and recurring patterns that cut across individual institutions. By relying on sources that operate at the national and sectoral levels, the study avoids the methodological burden of institutional case selection and remains focused on identifying recurring patterns in the construction and negotiation of academic acceptability.

Individual university websites were not adopted as a primary source of data because they generally provide contemporary and institution-specific snapshots of policies and priorities rather than a longitudinal account of institutional change. The present study examines the transformation of academic acceptability and diversity-related practices from the early internationalization of higher education in the 1970s onward. For much of this period, university websites did not exist, and even after their emergence, earlier versions were often substantially revised, archived inconsistently, or are no longer accessible. Consequently, relying on university websites would have produced uneven historical coverage and made it difficult to trace developments across the entire period under investigation. Moreover, relying on university websites would reproduce the methodological challenges associated with selecting particular institutions as the basis for identifying broader patterns of academic acceptability. Official reports, policy documents, and higher education research are therefore better suited to the longitudinal and comparative objectives of this study because they provide more sustained and systematic evidence of institutional and sectoral developments over time.

4.2.2 Data on Migrant Academics

Personal narratives constitute the primary data source for examining migrant academics' experiences of academic integration. They provide sustained accounts through which individual trajectories, institutional encounters, and processes of adaptation become analytically accessible.

Personal life narratives fall under the category of self-referential writing, in which the writer or narrator serves as the primary reference throughout the content (Smith and Watson, 2010, p. 5). This study takes into account ongoing debates concerning the implications of (sub)genre labels within self-referential writing, particularly terms such as *autobiography* and *memoir*. These labels are not neutral; rather, they shape how narratives are interpreted and how narrators are perceived, an issue that is especially relevant to the positioning of migrant academics within host societies.
Scholars in postmodern and postcolonial life writing studies, including Rak (2004) and Gilmore (2001), argue that the terms *autobiography* and *memoir* are shaped by exclusionary canonical traditions that marginalize and devalue diverse forms of self-referential writing. Historically, autobiography has been associated with a canonical tradition that emerged in the colonial period, in which narratives produced by marginalized groups—such as enslaved individuals, women, and

travelers, including migrants—were often excluded or considered of lesser value (Smith and Watson, 2010, p. 3). At the same time, the term *autobiography* has remained widely used as a general label encompassing various forms of life writing. In response to this tension, Rak (2004) proposes shifting the term from a fixed genre designation to a broader discursive category through which different forms of life writing can be discussed. Accordingly, this study acknowledges the autobiographical mode as one dimension of the personal narratives examined here.

The term *memoir*, while introduced as a means of expanding and diversifying life writing practices, carries its own limitations. It has at times been associated with particular forms of personal storytelling, especially when used by authors from marginalized backgrounds, which can reinforce hierarchical perceptions of narrative legitimacy (Smith and Watson, 2010, p. 4). As a result, neither autobiography nor memoir fully captures the range of narrative practices relevant to this study.

To address these conceptual limitations, scholars have introduced the term *life narrative*. Smith and Watson (2010) define life narrative as "a general term for acts of self-presentation of all kinds and in diverse media that take the producer's life as their subject" (p. 4). This broader conceptualization accommodates the diversity of forms through which individuals represent their experiences and avoids restrictive associations tied to specific genres or inherited social perceptions. Drawing on this shift, the present study adopts the term *personal narrative* to refer to non-fictional accounts produced by first-generation migrant academics. This choice reflects an effort to engage with an inclusive and flexible framework for analyzing how academic integration is narrated.

The corpus examined in this study consists of twenty personal narratives written by first-generation migrant academics who sought permanent relocation within universities in the United Kingdom, the United States, and Canada. These narratives are drawn primarily from edited volumes and anthologies that document the experiences of internationally mobile academics, including *Immigrant Academics and Cultural Challenges in a Global Environment* (Kolapo, 2009), *Crossing Boundaries and Weaving Intercultural Work, Life, and Scholarship in Globalizing Universities* (Komisarof & Hua, 2015), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (Hutchison, 2016), *Academics' International Teaching Journeys: Personal Narratives of Transitions in Higher Education* (Hosein et al., 2018), and

Immigrant Faculty in the Academy: Narratives of Identity, Resilience, and Action (Barakat & Rodríguez, 2021). These edited collections provide context-rich accounts of academic trajectories, institutional encounters, and processes of adjustment within host academic systems.

A detailed overview of the selected narratives is provided in the Appendix, which includes the titles of the narratives, authors' countries of origin, host countries (the United Kingdom, the United States, and Canada), duration of engagement within the host academic system, and gender. The table also provides direct access to the migrant academics' narratives through embedded links, which allows the reader to consult the full texts. This appendix serves to situate the narratives within the defined research community and to ensure transparency in the composition of the dataset. These narratives extend beyond descriptive accounts of individual experience and function as the primary analytical entry point for examining how academic integration is lived, interpreted, and negotiated.

Within this study, personal narratives serve a specific analytical function. Their analysis is guided by a hermeneutic phenomenological orientation, described here as Ricœurian, in that it approaches lived experience as mediated through narrative configuration and accessed through interpretation rather than direct description or recovery of intention, while also conceiving interpretation as an ongoing, effortful, and ethically charged process through which meaning is worked through over time. They provide access to the lived experience of academic integration as it unfolds temporally, making visible the processes through which migrant academics interpret, negotiate, and reconfigure their academic and social positioning. Through these accounts, self-translation emerges not as an abstract concept but as a situated and evolving practice, shaped by institutional encounters, cultural dissonances, and professional expectations. The narrative form is particularly suited to capturing this temporal dimension, as it allows for the articulation of transitions, turning points, and cumulative adjustments that characterize the access stage. In this way, personal narratives make it possible to trace how migrant academics construct forms of belonging through ongoing processes of self-transformation. The selection of narratives follows the characteristics of the research community defined in Section 4.1.

The reliance on personal narratives also constitutes a form of engagement with secondary materials. These narratives and qualitative accounts were produced within established scholarly

and autobiographical contexts that examine academic mobility, marginalization, professional experience, and the personal and professional transformations associated with cross-border academic trajectories. Although these sources were not constructed around the specific conceptual vocabulary developed in this study, they provide substantive empirical accounts of the processes under examination. As with the institutional materials examined above, the selection and evaluation of these narratives were guided by the criteria proposed by Stewart and Kamins (2011), including the purpose for which the materials were produced, the circumstances of their production, the nature of the information collected, and their consistency with other sources. The application of these criteria helped ensure that the narratives were engaged in a manner that remained attentive to their original context of production while allowing them to be interpreted within the analytical framework developed in this study.

The use of personal narratives is grounded in a qualitative methodological orientation that prioritizes depth, context, and the articulation of individual experience. In contrast to predominantly quantitative studies of academic mobility, which focus on patterns of migration, demographic distributions, or institutional outcomes, narrative data foreground the voices and perspectives of migrant academics themselves. This allows the study to account for dimensions of academic integration that are not readily captured through statistical analysis, including experiences of vulnerability, negotiation, and agency. At the same time, personal narratives are recognized as selective and constructed accounts. They do not provide exhaustive representations of experience, but rather organized and meaningful interpretations shaped by the narrator's perspective, audience, and context of publication. This selectivity is not treated as a limitation; instead, it is understood as an inherent feature of narrative data that contributes to how migrant academics make sense of their trajectories and articulate their processes of self-translation. This perspective is further supported by narrative research in sociolinguistics. William Labov's model of narrative structure identifies recurring components such as abstract, orientation, complicating action, evaluation, and resolution, while also recognizing that narrators do not necessarily include all elements in their accounts. Building on this approach, Suhan Oktay (2010) shows that narrators may omit certain components depending on the purpose and context of their storytelling.

In the context of this study, migrant academics similarly foreground particular aspects of their experiences—such as teaching, institutional encounters, or moments of difficulty—while

backgrounding or omitting others, including research trajectories or specific stages of access. These omissions are not random; they reflect the narrators' orientation toward making their experiences meaningful, communicable, and, at times, less personally vulnerable. As such, variation in narrative content is approached as analytically significant, as it reveals how migrant academics construct and prioritize particular dimensions of their academic journeys within the broader process of integration.

This selectivity also manifests itself in the distribution of narrative emphasis across experiences of challenge and support. Across the published personal accounts examined in this study, migrant academics tend to provide more extensive and detailed descriptions of the challenges they encounter than of the forms of institutional support they receive. Experiences of marginalization, credential negotiation, linguistic adjustment, and professional uncertainty are often narrated with greater specificity than moments of recognition, inclusion, or structural assistance. This pattern does not indicate the absence of supportive practices within host institutions, as the analysis of translated lives demonstrates (see Section 6.1). Rather, it reflects a broader tendency within autobiographical and qualitative accounts to foreground moments of tension or disruption, which often carry stronger narrative and analytical salience. As Smith and Watson (2010, p. 124) note, life narratives are frequently organized around rupture, crisis, and transformation, since such moments provide the narrative arc through which change and agency become intelligible. Positive or stabilizing experiences are often acknowledged, yet they may be described more briefly or without comparable elaboration.

At the same time, institutional reports and policy documents tend to frame academic integration in normative or aspirational terms by emphasizing commitments, strategic initiatives, and measurable indicators of progress. The difference between narrative emphasis and institutional framing should therefore be understood as reflecting distinct discursive purposes rather than a straightforward opposition between challenge and support. These tendencies create an asymmetry in descriptive density across source types: certain experiential dimensions of integration are richly detailed in personal narratives, while institutional accounts more frequently highlight structural intentions and formal mechanisms. This representational configuration constitutes a limitation insofar as the analysis must work within the contours of available accounts. At the same time, it offers insight into the relative experiential weight assigned to particular moments within the integration process

and illuminates how difficulty, recognition, and institutional response are differentially narrated and interpreted.

Although interviews with migrant academics also constituted a possible source of data for this study, several methodological, ethical, and practical considerations suggested that they would not necessarily yield more informative or more meaningful accounts than the published narratives examined here.

Interviews with migrant academics could also have constituted a possible source of data for this study. However, interview-generated data are not free from the interpretive and interactional biases that accompany qualitative inquiry. As Saldanha and O'Brien (2014) note, interviews have often been treated as if they were "free-standing or independent of the (discourse of the) interviewer," despite the fact that "the potential bias created by the proximity between interviewer and interviewee" remains a persistent methodological concern (p. 169). The formulation, sequencing, and grouping of interview questions inevitably reflect the researcher's assumptions and priorities and may shape the directions in which participants narrate their experiences. This concern becomes particularly relevant in research on migrant academics because the thematic grouping and sequencing of interview questions may encourage participants to frame and interpret their experiences through researcher-defined categories of belonging, exclusion, recognition, and professional identity. Consequently, conducting interviews would not have produced an unmediated or necessarily more authentic account of migrant academics' experiences but rather another form of narrative production that is socially and methodologically situated.

The relational dynamics of interviews may further shape participants' narratives in ways that extend beyond the interviewer's influence alone. Saldanha and O'Brien (2014) observe that "issues of social desirability and impression management … are even more prominent in interviews and may lead participants to say what they think the interviewer/moderator wants to hear" (p. 184). This dimension may become even more pronounced when the researcher and participants share similar experiences or backgrounds, as in this study, namely, migration status in academia. Drawing on her own research with minority ethnic academics, Bhopal (2016) notes that "greater trust leads to openness and empathy in the interview process" as she shared aspects of her own experiences of exclusion and marginalization (p. 53). Given that this study concerns migrant

academics' experiences of adaptation, exclusion, and belonging within higher education, such rapport could foster a sense of shared purpose and co-investment in the research process, potentially encouraging participants to orient their narratives toward what they perceive the researcher is seeking to understand or hear. Interviews, therefore, should be understood as collaboratively produced and relationally mediated accounts rather than direct reflections of experience.

Beyond these methodological considerations, interviews with migrant academics also raise ethical concerns. Saldanha and O'Brien (2014) note that participants "may not feel able to withdraw if they become uncomfortable, or may struggle to set limits on what information is revealed" (p. 180). This concern becomes particularly pertinent when participants are invited to recount experiences of exclusion, discrimination, or institutional challenges while continuing to work within the same academic environments in which these experiences occurred. For migrant academics whose professional belonging often depends upon continued recognition by colleagues, managers, and institutions, disclosure may create feelings of vulnerability or expose them to perceived professional risks, especially if the sharing of difficulties is interpreted by academic hosts as ingratitude or criticism of the institution. Indeed, Bhopal (2016) found that minority ethnic academics frequently associated the disclosure of experiences of racism and exclusion with professional risk and expressed concerns about harming relationships with colleagues and jeopardising opportunities for promotion and career advancement (pp. 53–54, 90). Although participants may choose not to answer questions they find uncomfortable, the possibility of discomfort, self-censorship, or incomplete disclosure raises both ethical concerns and practical questions regarding whether interviews would necessarily generate richer or more comprehensive data on these experiences.

Finally, practical and temporal considerations also raised concerns regarding the extent to which interviews would be productive for the purposes of this research. This study examines processes of academic integration from the 1970s onwards, and understanding the experiences of migrant academics who entered British, American, and Canadian universities during the 1970s and 1980s is particularly important because temporality constitutes a central dimension in the reformulation of their professional identities and self-translations. In many cases, however, migrant academics who accessed higher education systems during these earlier periods have already retired, changed

professions, or become difficult to identify and reach. Restricting the study to currently employed academics, as would likely be the case with interview-based data collection, would therefore risk losing sight of the longitudinal dimension that may reveal the iterative nature of self-translation across different historical and institutional conditions. The use of published narratives made it possible to retain this longitudinal perspective and to capture experiences spanning several decades, thereby enabling an examination of how migrant academics' self-translations unfolded across changing temporal contexts.

Against this backdrop, published personal narratives offered a particularly suitable source of data because they provided longitudinal, reflective, and voluntarily produced accounts of migrant academics' experiences while avoiding some of the methodological, ethical, and practical concerns associated with generating new interview data.

Having defined the research community and justified the selection of data sources, the study now turns to the analytical framework and methodological procedure through which these materials are examined. The following section outlines the conceptual and procedural tools that guide the analysis, which enables the identification and interpretation of social self-translation processes within the empirical material.

4.3 Analytical Framework and Methodological Procedure

This section sets out the analytical framework and methodological procedure of the study. It begins by outlining the hypothetico-deductive logic (Chesterman, 2011 and 2017) that structures the inquiry and clarifies how the interpretive and descriptive hypotheses guide the examination of the empirical material. It then presents Steiner's (1998) hermeneutic motion as a process model for self-translation. The section explains its non-linear and continuous character, its role in informing the sequencing of the data-analysis chapters, and the limits of its function within the study. It also introduces the translation strategies adapted from interlingual models (Vinay and Darbelnet, 1995; van Doorslaer, 2007) as analytical tools for identifying and differentiating forms and degrees of academic self-translation. The section concludes by specifying how social translation (Basalamah, 2012, 2022, 2025) is brought into the analysis in order to relate these micro-level processes to the broader dynamics of academic integration.

4.3.1 Methodological Logic: Hypothetico-Deductive Approach

This study begins from the observable consequences of the current state of academic integration. At this point of departure, the available evidence suggests that academic integration has not achieved the anticipated harmony within academic contexts in the United Kingdom, the United States, and Canada. This assessment is grounded in two interrelated indicators. First, from the perspective of migrant academics, observations of their practices of adaptation and their narrative accounts reveal that academic integration often requires profound transformation while still leaving them exposed to experiences of exclusion, suppression, or partial recognition (see Section 1.5). Second, from the perspective of the academic host, growing institutional reflection on diversity and inclusion has increasingly exposed dissatisfaction with the limited outcomes of measures that consumed substantial institutional effort and resources yet often produced only slow or uneven progress (see for example, Burke and Cavaliere, 1991, pp. 23-26; Shah, 2009, p. 254; Osborne, 2012, p. 259). These indicators provide an initial picture of academic integration as it appears in practice: a process marked by substantial translational effort, yet one whose results remain fragile, contested, or insufficient on both sides (see Chapter 6 for full discussion).

Moving from this descriptive starting point—how academic integration appears—to an analytical understanding of how it operates requires a methodological framework capable of interpreting underlying processes. For this reason, the study adopts the hypothetico-deductive method (HD) (Crossman, 2017, pp. 225-235). This approach allows the analysis to move beyond surface descriptions toward identifying the mechanisms, relations, and tensions that structure academic integration as a social process.

The hypothetico-deductive method is understood here as a hermeneutic mode of inquiry that enables the interpretation of an unfamiliar phenomenon in terms of a familiar one (Føllesdal, 1994, pp. 233-245). It is a form of deductive reasoning (White, 2006, p. 276) that proceeds through the formulation of hypotheses and their examination in relation to empirical evidence (Chesterman, 2017, p. 223). Central to this approach is the interpretive hypothesis, which, as Chesterman (2011) explains, takes the general form “X can be (usefully) interpreted as Y” (p. 65). Its explanatory power lies in its capacity to connect phenomena through relations between the explanandum and a proposed interpretive framework (Chesterman, 2011, p. 78).

In this study, the analysis proceeds within the hypothetico-deductive framework outlined above, which begins with the formulation of an interpretive hypothesis to guide the examination of the phenomenon under investigation. Within this logic, academic integration is approached through the interpretive hypothesis that it can be understood as a form of translation. In hypothetico-deductive terms, the interpretive hypothesis enables the formulation of empirical descriptive hypotheses that direct attention to how these processes operate in practice (Chesterman, 2011, pp. 71-72). This shift is methodologically grounded: by interpreting integration as translation, the analysis is oriented toward examining the social practices, transformations, and interactions through which integration takes shape. It enables the analysis to move from describing difficulties in academic integration to examining the processes through which these difficulties are produced. Addressing the challenges of academic integration therefore requires returning to the social practices of both the academic host and migrant academics in order to understand their respective motivations, expectations, and modes of transformation, as well as how these interact.

This perspective further suggests that the challenges of academic integration are not merely situational but also epistemological. Addressing surface-level symptoms of academic integration—such as reported dissatisfaction, uneven inclusion, or perceived lack of recognition—without examining the underlying processes risks reinforcing or reproducing misunderstanding and dissatisfaction. For example, approaches that treat integration without recognizing transformation as translation (see Section 3.1), or that fail to distinguish translation from mere change (see Sections 3.1 and 3.2), remain confined within a traditional paradigm of translation. Within such a framework, the academic host may not perceive itself as responsible for participating in a regulated process of social translation, which can limit the potential for achieving sustained academic harmony. It may also result in the persistence of asymmetrical expectations, where adaptation is implicitly assigned to migrant academics, which raises questions about their abilities to endure this responsibility for long time. Over time, this imbalance can lead to forms of selective inclusion, or actors' withdrawal from translational processes or where diversity is symbolically endorsed but only partially accommodated, and where the broader conditions for mutual transformation remain underdeveloped.

Drawing on Føllesdal (1994) and Chesterman (2011 and 2017), the hypothetico-deductive procedure adopted in this study follows a structured sequence: the formulation of an interpretive

hypothesis, the derivation of empirical descriptive hypotheses, the identification of their implications, and the examination of these implications against empirical evidence. Within translation studies, interpretive and descriptive hypotheses are evaluated differently. Interpretive hypotheses are not subject to falsification in the strict sense, whereas empirical descriptive hypotheses are (Chesterman, 2011 and 2017). In order to apply this model to the present research project, it is necessary to formulate both interpretive and empirical descriptive hypotheses concerning academic integration, and to identify the implied dimensions of each descriptive hypothesis that can guide and facilitate the collection of evidence from diverse data sources.

This process has already been initiated through the formulation of the interpretive hypothesis of the study—academic integration as translation. In addition, three main descriptive hypotheses are introduced in the opening chapter (see Section 1.3). The first two hypotheses address how academic integration is currently practiced by migrant academics and the academic host, respectively. The third hypothesis proposes that a reconsideration of the relationship between these two actors can contribute to establishing the conditions for more successful academic integration. In this sense, the first two hypotheses serve an explanatory function, while the third has a prospective and interpretive function.

The first hypothesis, which posits that migrant academics translate their habits and practices in order to integrate into a new academic environment and construct a sense of belonging, gives rise to two main implications (see Section 1.3). First, migrant academics are expected to modify their practices in ways that align with the academic culture of the host institution, undertaking forms of adaptation that respond to institutional expectations. Second, such modifications are accompanied by an expectation of recognition and acceptance within the host academic environment.

The second hypothesis, which suggests that the academic host does not accept all forms of self-translation undertaken by migrant academics as sufficient, also entails two implications. First, the academic host is understood to operate with a set of expectations that must be identified analytically. While diversity is often encouraged, it is framed according to institutional perceptions and conditions shaped within Western academic contexts (see Section 1.3). Second, the academic host is more likely to accept forms of translation that align with these expectations. As a result,

adaptations that reflect forms of acculturation tend to be recognized, whereas practices that fall outside these frameworks may remain unacknowledged or insufficiently accommodated.

The third hypothesis proposes that when translation between social groups is practiced as a socially embedded process—one in which responsibility is shared, translational effort remains workable for all participants, and no actor's interests are systematically privileged—existing practices and perceptions of academic integration are more likely to be reshaped (see Section 1.3). This hypothesis entails two implications. First, improved conditions for academic integration emerge when adaptation is understood as a shared responsibility grounded in reciprocal engagement among all actors involved. Second, sustained and harmonious interaction depends on a form of reciprocal intelligibility in which the work of translation is distributed rather than concentrated on a single group.

These implications guide the collection and analysis of empirical material. Secondary sources that describe academic and institutional life in the selected contexts, together with the narratives of migrant academics, provide complementary indicators of transformation processes and capture both institutional practices and lived experiences. Taken together, these resources are used to assess the extent to which the first two hypotheses are supported or challenged. The third hypothesis, by contrast, is not subjected to direct empirical testing; rather, it is mobilized as an interpretive framework through which the findings are synthesized, allowing the analysis to evaluate the conditions under which more balanced and sustainable forms of social translation may emerge.

A central challenge of the hypothetico-deductive method lies in the possibility of alternative hypotheses that may offer competing interpretations of the same observations. This challenge is particularly salient in translation studies, as Chesterman (2017, pp. 231–235) notes, where strict falsification is difficult to achieve and key concepts remain open and evolving (see also Tymoczko, 2005, p. 1085). To address this challenge, this study evaluates its hypotheses through a set of guiding questions adapted from Føllesdal (1994, p. 324):

- How well does the hypothesis fit the observations?
- How well does it account for diverse forms of evidence?
- How well does it interpret specific instances of evidence?

- How does it perform in relation to alternative hypotheses?

These questions support a systematic assessment of the explanatory power of the hypotheses. In this study, they are applied to examine how the interpretive and descriptive hypotheses account for both the patterns observed across the data and the variations within individual cases, thereby guiding the analysis in assessing their coherence, scope, and analytical productivity. The aim is not to establish definitive proof but to determine the extent to which the hypotheses provide a coherent and productive interpretation of the data. The diversity of empirical material—including both institutional sources and personal narratives—enables the examination of general patterns as well as specific instances, such as decisions related to naming practices or professional adaptation. As with any theoretically grounded inquiry, however, alternative hypotheses and analytical frameworks remain possible. As Martini (2017) reminds us, the same observations and empirical evidence can often be interpreted through different conceptual lenses. Sociological, organizational, policy-oriented, or critical race perspectives, for example, may foreground different dimensions of academic integration and generate alternative explanations of the phenomena examined here. This possibility does not undermine the translational framework adopted in this study; rather, it reflects the open and evolving character of scholarly inquiry. The present study therefore advances a coherent and analytically productive interpretation of academic integration while acknowledging that future research may develop different conceptualizations and explanatory frameworks.

The application of the hypothetico-deductive method in this study does not aim to produce certainty. As Chesterman (2011, p. 66; 2017, p. 231) argues, interpretive hypotheses are testable but not falsifiable; counterevidence invites revision, refinement, or further testing rather than rejection. Empirical descriptive hypotheses, while in principle falsifiable, are best understood as temporarily corroborated when supported by evidence (Popper, 1963, p. 50; Chesterman, 2017, p. 223). Accordingly, terms such as “supported” are preferred over “verified” or “proven.”

The outcome of this methodological approach is therefore a set of hypotheses that are logically consistent with the empirical material and capable of offering a coherent interpretation of academic integration, while remaining open to further refinement. Given the evolving nature of human behavior, perceptions, and institutional contexts, generalization is neither feasible nor desirable. Instead, the study aims to identify and interpret prevailing patterns in the process of academic

integration within universities in the United Kingdom, the United States, and Canada, on the grounds that such patterns, when recurrent over time, tend to sediment into institutional practices and norms, thereby contributing to the consolidation of an evolving academic culture that shapes both the future trajectories of migrant academics and the broader conditions under which academic integration is experienced.

The hypothetico-deductive logic outlined in this chapter structures the analysis that follows. The interpretive hypothesis—academic integration as translation—serves as the overarching lens, while the empirical descriptive hypotheses and their implications guide the systematic examination of the data. The analysis evaluates how these hypotheses are supported, refined, or challenged through the empirical material, with particular attention to the interaction between migrant academics' self-translation of belonging and the academic host's self-translation of acceptability. The chapters that follow thus operationalize the methodological framework by tracing how academic integration emerges through these interacting processes.

4.3.2 Steiner's Hermeneutic Motion in Academic Migration Context

In this study, Steiner's (1998) hermeneutic motion is not employed as the theoretical framework through which academic integration is explained as a social process. That explanatory role belongs to the broader concept of social translation (Basalamah, 2022 and 2025) and to the macro–micro understanding of academic integration developed in this thesis. Steiner is used in a more specific and limited fashion: as a process model for tracing the unfolding of self-translation at the micro level. While Steiner formulates his model in relation to interlingual translation, this study extends it to the analysis of academic self-translation of both academic actors, on the basis that these processes exhibit structural parallels with linguistic translation (see Chapter 1) in their sequential deployment of interpretive, transformative, and restitutive operations. In this sense, the model not only provides an analytical vocabulary for tracing self-translation but also makes visible the continuity between linguistic and social translation, showing how both domains involve comparable processes of selecting, transforming, integrating, and rebalancing meaning across contexts. Its function in this research is therefore analytical and heuristic rather than explanatory in the macro-social sense. It helps render self-translation empirically traceable by offering a

processual vocabulary through which the transformations enacted by migrant academics and academic hosts can be identified, organized, and interpreted.

This distinction is methodologically important. The present research does not treat Steiner's model as a social operator in itself. Rather, it mobilizes Steiner to model how self-translation unfolds once academic integration has already been conceptualized as a socially grounded translational process. Social translation (Basalamah, 2012, 2022, 2025) explains the relational field within which integration occurs, whereas Steiner's hermeneutic motion helps describe the internal phases through which actors negotiate meanings, practices, and expectations in the academic context within that field.

1. Steiner's model as a process model for self-translation

Steiner's hermeneutic motion describes translation through four interrelated movements: trust, aggression, incorporation, and restitution. In this research, these motions are adapted as a process model for examining the unfolding of self-translation in the academic context. The model helps organize the analysis into three broad phases: determining what to translate, adapting, and formulating and scenarios of translated lives.

The first two motions, trust and aggression, are treated together as the phase of what to translate. In Steiner's account, trust refers to the translator's initial confidence that the source contains meanings that can be rendered intelligible in another context. This phase involves evaluation. Not every meaning is equally translatable, and not every meaning can find place within the receiving environment (Steiner, 1998, pp. 312–313). In this research, this phase illuminates how migrant academics and academic hosts assess possible modifications to their meanings, practices, and expectations. In this study, trust foregrounds the question of translatability, understood as the extent to which meanings, practices, or identities can be carried across academic contexts without becoming unintelligible. It involves assessing whether what is to be translated can be recognized, interpreted, and taken up within the host environment, and thus establishes the horizon of possibility within which translational decisions are made. The question of translatability in this phase is not limited to meanings, practices, or institutional norms; it also extends to affective dimensions, particularly those related to belonging and recognition. Recent work on the

translatability of emotions (such as Petrilli and Ji, 2022) provides a useful entry point into this dimension. It suggests that emotions are not merely internal states but can be rendered intelligible across contexts through processes of interpretation and communication.

Steiner's second motion, aggression, refers to the act of extracting selected meanings and bringing them into the target environment. It foregrounds what Steiner (1998) conceptualizes as an invasive moment in translation, where meaning is taken from its original context to be repositioned within another (p. 314). Aggression involves a form of symbolic violence, insofar as the extraction of meaning is guided by an anticipated need for coherence with the receiving environment. This anticipatory orientation introduces a dimension of strain into the translational act, as meanings are not only removed from their original context but are selected and reshaped in view of their potential alignment with a different system of values and expectations i.e., coherence within the host culture. In migratory contexts, this dynamic resonates with what Hron (2009) describes as the "pain of translation," which captures the tension inherent in carrying meanings, practices, or identities across contexts that do not fully accommodate them. This pain emerges precisely from the effort to render these elements intelligible and sustainable within the host environment, which often requires forms of reduction, adjustment, or rearticulation that unsettle their prior configurations. Importantly, this strain is not limited to migrant academics. Academic hosts also encounter a form of translational tension as they engage with and attempt to accommodate what is newly introduced into their evaluative and institutional frameworks. The centrality of alignment with the host environment becomes particularly evident in discussions of the translatability of emotions (see Petrilli and Ji, 2022). As Petrilli and Ponzio (2022) argue, emotions "could not be perceived at all if not on the basis of translation-interpretation processes" (p. 51). From this perspective, the self-translation of belonging involves not only adapting visible practices but also expressing affective orientations in ways that can be interpreted within the host environment. However, the translatability of emotions is neither automatic nor guaranteed. It depends in part on the receiving environment's capacity to recognize what is being expressed. This condition is captured in Peirce's notion of "collateral observation," which refers to the interpreter's prior experiential or cultural familiarity with the emotion in question, enabling it to be understood as meaningful (as cited in Nöth, 2022, p. 103). In the absence of such familiarity, affective expressions may remain partially unintelligible or misinterpreted. In this sense, the translation of emotions is shaped not only by

what can be expressed in a new environment but also by the conditions of its reception, which aligns with the broader evaluative work through which actors determine what can be carried across contexts and what can achieve coherence within the receiving environment. In this sense, the first phase encompasses both the evaluation of options and their initial enactment.

The first two motions, trust and aggression, are analytically combined to account for the interrelation between evaluation and enactment in the early stages of self-translation. Together, they bring into focus the decision-making process through which actors determine what to translate and what to carry forward into a new academic environment. This process is shaped by a dual consideration: whether selected meanings can be rendered intelligible across contexts and whether they can find space within the host environment. In this sense, the evaluative work of the first motion is materially realized in the second.

Building on this articulation, the present study conceptualizes this decision-making process as governed by a combined principle of translatability–coherence. Translatability establishes the horizon of possibility by determining what can be carried across contexts without becoming unintelligible, while coherence directs attention to whether these elements can maintain continuity with the values, norms, and structures of meaning of the receiving academic environment. The principle thus captures how actors anticipate not only intelligibility but also the conditions under which translated elements may be accommodated, negotiated, or constrained within the host context.

This formulation emerges from the interaction between trust and aggression as described above. Trust foregrounds the assessment of translatability, while aggression enacts this assessment through the selective extraction of meanings oriented toward their potential positioning within the receiving environment. In the context of this study, this interaction is reflected in how academic actors—both migrant academics and academic hosts—face concrete decisions regarding how to self-translate their practices, positions, and identities. These decisions are not made arbitrarily; rather, they are shaped by considerations of what can be rendered intelligible across contexts and what can find space within the host environment (translatability–coherence). It provides an analytical tool for examining how academic actors navigate the constraints and possibilities of self-translation within specific institutional and cultural conditions. On this basis, the first two

motions can be analytically subsumed under a single phase in this research: what to translate, understood as a process of evaluating options and making contextually grounded translational decisions.

The third motion, incorporation, corresponds to the phase of adapting. In Steiner's model, incorporation occurs when extracted meanings enter the target system and are appropriated within its logic (Steiner, 1998, p. 316). At this stage, processes of incorporation involve ongoing decision-making through which actors evaluate how translated meanings, practices, or identities can be aligned with the values, norms, and expectations of the receiving academic environment. In this sense, coherence comes to the fore as continuity with the host system's structures of meaning, guiding how translated elements are stabilized, adjusted, or transformed within the receiving context. While the principle of translatability–coherence continues to inform these processes, translatability operates here as a background condition, whereas coherence functions as the primary criterion shaping decisions of adaptation. The motion therefore draws attention to the range of responses that the receiving environment may display, from domestication to retained strangeness. In the context of academic integration, this phase allows the study to examine how academic hosts and migrant academics assess and interpret institutional fit and negotiate the conditions under which difference is accommodated or constrained. In this research project, Steiner's appropriation corresponds to the second phase: adapting.

The fourth motion, restitution, corresponds to the phase of scenarios of translated lives, understood in this study as the configurations of identity, positioning, and recognition that emerge as outcomes of self-translation processes. Steiner presents restitution as an attempt to restore balance after the losses and alterations introduced by translation. Translation involves both loss and gain, and restitution concerns the forms of compensation that emerge through the relation between source and target (Steiner, 1998, pp. 317–318). In this research, this motion helps interpret the outcomes of self-translation. It allows the analysis to examine whether translation leads to mutual enhancement, asymmetrical accommodation, diminished recognition, or unresolved tensions.

2. The non-linearity and continuity of the process

Closely connected to the unfolding phases of self-translation inspired by Steiner's (1998) hermeneutic motion is the iterative manner in which these processes develop. Steiner's model

presents translation as cyclical rather than strictly linear (p. 318). This cyclical conception carries two important implications. First, it suggests that meanings attenuated or displaced in earlier phases may be reconfigured or compensated for in subsequent moments of the process. Second, it frames translation as an ongoing and potentially unbounded activity rather than a finite sequence with a definitive endpoint. Based on the relevant literature review (see Chapter 2), this understanding is particularly relevant to the context of this study, where migrant academics and academic hosts share and negotiate a common institutional space. Under such conditions, it is difficult to posit a final stage at which transformation is complete. Instead, self-translation unfolds as a continuous process of becoming, shaped by evolving interactions and conditions within the academic environment (Inghilleri, 2017, p. 1).

Steiner's (1998, p. 318) description of translation as a cycle invites a reconsideration of what it means to return to the same text or point from which the translator began. This cyclical representation is also reflected in Figure 10.1 in Munday (2012, p. 245), where Steiner's hermeneutic motion appears as a complete cycle. Such a representation raises the question of whether the source text, following the phase of compensation, regains the status, unity, coherence, or wholeness it held prior to the translation process.

Even if Steiner (1998) implies that the translator may return to or re-engage with the source text or its meanings, this interpretation requires further qualification. It is unlikely that the translator approaches this return without the influence of prior attempts or without considering alternative translations produced by others. In this sense, the process does not involve a simple restoration of initial meanings. Rather, it entails a transformation shaped by accumulated interpretive experience.

Applied to the context of this study, this perspective suggests that migrant academics do not return to the same meanings, feelings, or practices with which they began their integration experience. Instead, subsequent moments of self-translation bring them into proximity with earlier positions without fully reproducing them. The process thus unfolds not as a closed cycle but as a spiral or coiled progression, in which each return marks both continuity and transformation. At each stage, the meanings, feelings, and practices produced become the basis for further acts of translation, which generates a complex and multilayered process of retranslation (see figure 2). The

implications of this understanding of translation within academic integration will be further clarified in the course of the analysis.

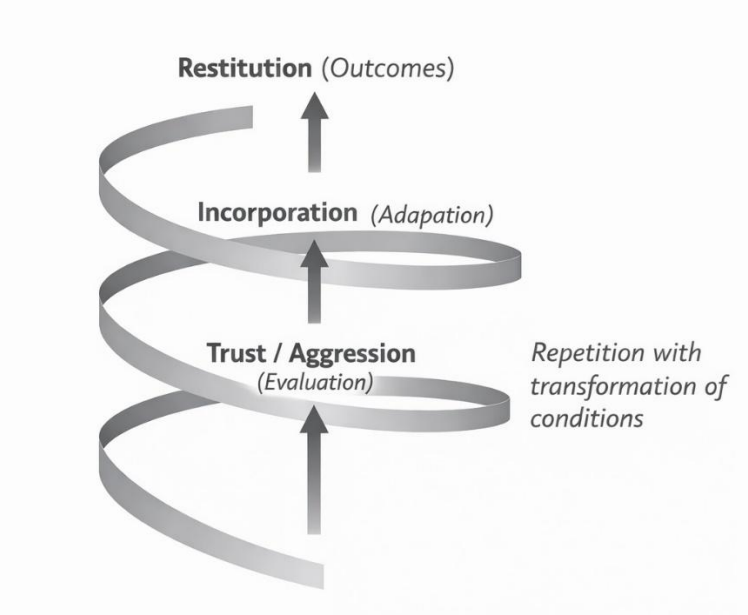

Figure 2. Spiral representation of the non-linear and continuous nature of the translation process (informed by Steiner's hermeneutic motion)

This study therefore does not assume that all actors move uniformly through all phases or that all processes reach restitution in a balanced manner form. Some remain partial, some recur, and others generate new tensions. Steiner's model is thus used as a flexible interpretive structure that captures both continuity and transformation, rather than as a closed or repetitive sequence.

This non-linear understanding of translational motion, which can be conceptualized as a spiral rather than a closed cycle, becomes particularly significant when these processes are examined in interaction, as is the case in social translation.

3. Steiner and the sequencing of the data-analysis chapters

At the same time, Steiner's model provides a methodological rationale for the sequencing of the data-analysis chapters. Although translation is conventionally imagined as a movement from the source to the target culture—much like the migrant academic who crosses borders into the host university—this research begins with the analysis of the academic host's self-translation. This

study approaches that sequence from a different vantage point for both conceptual and empirical reasons. From an intercultural translational perspective, in Steiner's (1998) model, "trust" constitutes the first and most essential motion of translation—the faith that the foreign text holds meaning and is worth understanding and welcoming. Applied metaphorically to academic integration, this initial act of trust corresponds to the academic host's willingness to treat the migrant academic's difference as meaningful and valuable, which signals an initial gesture of openness for others by the host. Such faith must be enacted institutionally through revised frameworks of merit, inclusion, and recognition. Empirically, this sequencing is grounded in evidence showing that the academic host initiates the process of welcoming international faculty through prior acts of self-translation at the level of institutional policies and practices. These include, for instance, the recognition of foreign credentials, the assessment of research outputs across different academic traditions, and the evaluation of teaching records within diverse pedagogical frameworks (see Section 5.1, Phase 1). In addition, institutions expand and recalibrate pathways of entry in order to strengthen the presence of migrant academics within academic pipelines (see Section 5.1, Phase 2).

These conceptual and empirical considerations support the decision to begin the analysis with the academic host's self-translation. It is through this prior institutional reconfiguration that the conditions for migrant academics' entry and subsequent self-translation are made possible.
The role of Steiner's hermeneutic motion in this study can be clarified through its methodological functions. It provides a process model for tracing self-translation, offers an analytical vocabulary for organizing the analysis, connects phases of evaluation, adaptation, and outcome, and informs the sequencing of the analytical chapters. It does not function as a theory of academic integration. Rather, it models the internal dynamics of self-translation within a broader framework in which academic integration is understood as a socially grounded translational process.

4.3.3 Analytical Tools: Interlingual Translation Strategies

To frame the transformations experienced by academic hosts and migrant academics, this study adopts a translational lens grounded in the interlingual strategies proposed by Vinay and Darbelnet (1995) and van Doorslaer (2007). When recontextualized, these strategies offer the necessary conceptual tools to interpret academic transitions not merely as disciplinary shifts or career moves

but also as forms of translational acts across cultural, epistemic, and institutional boundaries. Using this lens allows for two key analytical gains. First, it confirms that the negotiation processes undertaken by both migrant academics and academic hosts constitute acts of translation by identifying in these processes structured transformations that can be described through established translational operations such as borrowing, modulation, or adaptation. In this way, practices of adjustment, reformulation, and reorientation are not treated as abstract change but as analytically traceable forms of translation, thereby justifying the use of translation theory. Second, it provides insight into the motivations and depth of each choice by distinguishing between degrees and types of transformation. The strategies make it possible to assess whether a shift involves minimal preservation, selective elaboration, or substantial reconfiguration, which reveals how institutional demands, cultural negotiations, and personal aspirations shape the form and intensity of each translational move.

To capture these variations, the translation strategies are positioned along a continuum based on how deeply they alter the source content. This continuum runs from the least transformative strategy (borrowing) to the most profound (adaptation), providing a conceptual scaffold to examine the range of adjustments migrant academics and academic hosts perform in the academic integration process (Figure 3).

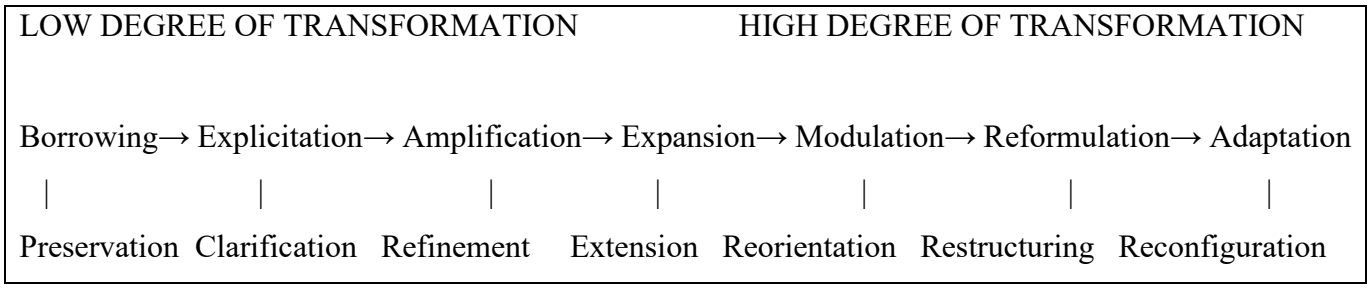

Figure 3: Continuum of academic self-translation strategies adapted from interlingual translation models (Vinay & Darbelnet, 1995; van Doorslaer, 2007)

1. **Borrowing (Vinay & Darbelnet, 1995, p. 31)**

Borrowing involves directly transferring a word or concept from the source to the target without significant modification. Importantly, borrowed elements are subsequently adapted to conform to the grammatical structures and linguistic conventions of the target language. Vinay and Darbelnet

(1995, p. 31) point out the minimal modifications that borrowed interlingual elements undergo in order to integrate into the new linguistic and cultural environment, such as phonetic and derivational adjustments necessitated by the target language. In academic self-translation, this strategy applies when academic actors preserve, to a large extent, their academic identity or profile and methods without substantial modification—except for minor changes required by the academic environment. For example, a migrant academic may need to learn new knowledge paradigms within their disciplinary field.

2. Explicitation (Vinay & Darbelnet, 1995, p. 130)

Explicitation refers to the process by which translators make implicit elements in the source text explicit in the target text. Vinay and Darbelnet (1995, p. 130) present explication as a strategy that helps clarify meaning in the target language by spelling out information that the source audience might take for granted. In academic self-translation, this strategy applies when migrant academics elaborate on aspects of their training or experience that were previously under-communicated. For example, a scholar transitioning from journalism to applied linguistics renders formerly implicit communication skills more visible within their translated academic profile.

3. Amplification (Vinay & Darbelnet, 1995, p. 168)

Amplification, as defined by Vinay and Darbelnet (1995 p. 168), refers to a translation strategy in which the target language requires the use of more words or structural elaboration than the source language, often due to syntactic or semantic differences. These additions do not introduce new ideas but deepen or clarify existing ones, adapting the content for fluency, accuracy, or stylistic appropriateness in the target context.

In academic self-translation, amplification occurs when migrant academics intensify a specific component of their original academic trajectory to create a more refined and specialized profile in the host environment, as in moving from general psychology to a more specialized domain such as counseling psychology. This process mirrors linguistic amplification: the meaning remains fundamentally the same, but it is rendered with greater precision and contextual richness in the new academic environment. In that way, the amplification strategy enables academic actors to

enhance the visibility and value of their expertise by emphasizing its most institutionally relevant aspects.

4. Expansion (van Doorslaer, 2007, pp. 226–227)

Expansion, as described by van Doorslaer (2007, pp. 226–227), is a strategy that adds conceptual or contextual information to the target text, which enriches translation beyond what was explicitly present in the source. This process is employed not just for clarity but also for cognitive elaboration, particularly when the source concepts require contextual adaptation in the target environment. In academic self-translation, expansion occurs when migrant scholars extend the conceptual reach of their original expertise to engage with new frameworks. For example, a scholar with a background in language theory who incorporates pedagogical or intercultural education principles is engaging in expansion. This process allows their knowledge to speak to broader educational contexts.

Amplification, while it appears similar to expansion, is more linguistic in nature, often driven by differences in grammatical structure or rhetorical conventions among languages. It often involves syntactic expansion to ensure the translation is both fluent and accurate, focusing on the linguistic structure rather than adding new substantive content. Thus, while expansion broadens the understanding by adding context, amplification ensures that the text conforms to the linguistic norms of the target language, enhancing readability without necessarily broadening the content's scope. Unlike amplification, which intensifies an existing feature, expansion introduces new content or connections that contextualize and broaden the original profile. Translated into academic self-translation, amplification refers to refining and intensifying an existing academic trajectory without altering its conceptual scope, whereas expansion involves extending that trajectory by incorporating new frameworks or domains. In this sense, amplification deepens what is already present, while expansion broadens it by introducing new conceptual connections and areas of relevance.

5. Modulation (Vinay & Darbelnet, 1995, p. 133)

According to Vinay and Darbelnet (1995, p. 133), modulation involves changing the perspective, viewpoint, or cognitive category through which content is expressed. Vinay and Darbelnet define

it as a shift that offers a different angle on the same reality in order to achieve greater fluency or acceptability in the target language. In academic terms, modulation describes a reorientation in how knowledge is framed and understood. For instance, a scholar shifting from the study of foreign languages to conflict resolution is not just renaming concepts but redefining their academic problem space. The underlying skills—such as analysis, discourse, and cultural interpretation—remain, but they are recontextualized to serve a new intellectual agenda. Modulation reflects a semantic recalibration where the same foundation supports a different construction of meaning.

6. Reformulation (van Doorslaer, 2007, pp. 226–227)

Reformulation, as van Doorslaer (2007, pp. 226–227) proposes**,** entails a reorganization of the content to align with the structural, rhetorical, and institutional expectations of the target context. It is more transformative than expansion because it involves not only adding or clarifying ideas but reshaping the logic, presentation, and even purpose of textual discourse. In academic self-translation, reformulation is visible when migrant academics restructure their academic profiles, including their expertise, pedagogy, or research focus to conform to the values of the host institution

A scholar moving from the Science, Technology, Engineering, or Mathematics fields (STEM) to education or social sciences, for example, goes into a process of rearticulating their disciplinary identity, reframing their methodological approaches, and adapting their knowledge production to meet the epistemological and communicative norms of the new field.

7. Adaptation (Vinay & Darbelnet, 1995, p. 53)

Vinay and Darbelnet (1995) define adaptation as the replacement of a cultural reference from the source context with one that is more familiar or relevant in the target context. In translation, it is used when no direct equivalent exists, requiring a change to ensure intelligibility. In the context of academic integration, adaptation can be understood as the process through which migrant academics or academic hosts substantially adjust their practices, representations, or institutional frameworks in response to a new academic environment.

With the cultural turn in translation studies, adaptation has been reconceptualized beyond a narrowly defined procedural technique to encompass a broader range of practices aimed at facilitating cross-cultural and contextual comprehensibility (Bassnett & Lefevere, 1998). This expanded understanding allows adaptation to account not only for discrete substitutions but also for more complex processes of adjustment and reconfiguration across cultural and institutional settings.

Building on this broader conception, the present study employs adaptation both as a translation strategy and as an analytical category. As a strategy, it captures instances in which academic actors substantially modify meanings, practices, or positions in response to contextual constraints. As an analytical category, it is used in cases where the original form or status of the source is not clearly articulated, remains unstated, or is difficult to trace. In such cases, the absence or inaccessibility of the source does not negate the occurrence or depth of translation. Rather, adaptation is identified through observable transformations in academic positioning, practices, and forms of participation within the host environment. These include, for example, shifts in disciplinary orientation, reconfigurations of research agendas, adjustments to institutional expectations, and changes in pedagogical approaches. Even when the starting point is not explicitly accessible, such transformations indicate that academic actors are not merely adjusting superficially but are engaging in substantial processes of reconfiguration in order to attain legitimacy and intelligibility within the new context. The inaccessibility of the source therefore limits the traceability of the point of departure, but it does not diminish the analytical capacity to identify the depth of transformation that characterizes these processes.

Adaptation therefore fulfills a dual function in this study. It designates a translation strategy that may, in some instances, approach extensive forms of transformation, including the reconfiguration of academic identity in response to institutional norms. At the same time, it operates as an analytical lens through which self-translation can be identified even when its point of departure remains uncertain. In this sense, adaptation encompasses a spectrum of translational processes in which continuity and transformation coexist, allowing reconfigured academic identities to remain intelligible in relation to prior forms while becoming legible within new institutional contexts.

The continuum of interlingual translation strategies, as adapted in this study, provides a structured means of identifying and differentiating the forms and degrees of transformation involved in academic self-translation. It shifts the concept of translation from a metaphor to an analytical tool. At the same time, this framework does not by itself explain how these translational acts interact within broader institutional and social dynamics. The following section therefore operationalizes social translation. It specifies how these acts are identified and situated within relational contexts. It also explains how they are interpreted as constitutive of academic integration as a socially grounded process.

4.3.4 Operationalizing Social Translation in the Analysis

While the preceding components of the analytical framework specify how individual processes of self-translation are modeled and examined, they do not in themselves account for how these processes relate to one another within a shared academic space. Without such a relational account, academic integration would remain analytically reduced to the accumulation of individual self-translation processes, rather than being understood as their interactional configuration. As a result, the study would not be able to account for how processes of evaluation, recognition, and positioning are co-constituted across actors, and how these interactions shape the conditions under which integration becomes possible or constrained. This requires a methodological clarification of how relational dynamics between actors are identified and analyzed. To address this need, the present study operationalizes social translation, building on Basalamah's conceptualization (2012, 2022, 2025), as an analytical operator of relational mediation and reconfiguration between migrant academics and the academic host.

As established in Chapter 3, social translation refers to the mediation between groups holding distinct, and at times opposed, worldviews within a shared social space, understood as an ethical and political process oriented toward coexistence and mutual adjustment (Basalamah, 2022, pp. 15–16). In this study, this concept is further specified methodologically as an operator that renders visible how processes of self-translation come into relation and acquire social significance. It is not approached as a directly observable phenomenon, but as a principle of analysis that enables the identification of relational dynamics across the data. This operationalization anticipates the

patterns through which social translation becomes observable in the analysis, particularly in the interaction between institutional and migrant self-translation (See chapter 6).
Methodologically, this entails a relational mode of analysis in which patterns of interaction are traced across the data. This relational perspective is guided by the core principles of social translation—shared responsibility, reciprocity, and the orientation toward a mutual framework (Basalamah, 2012 and 2022)—which function as analytical tools for identifying and assessing the interactions between academic actors. Shared responsibility directs attention to how translational effort is distributed across institutional and individual actors; reciprocity makes visible the extent to which adjustments are met with corresponding responses rather than remaining unilateral; and the orientation toward a mutual framework highlights processes through which conditions of intelligibility are negotiated between different forms of knowledge, practice, and identity. These principles illuminate how modifications on one side correspond to adjustments on the other, and how such interactions contribute to the ongoing configuration of academic integration.

Accordingly, social translation is identified in the data not at the level of isolated statements, but at points of intersection between processes of self-translation. These include instances in which institutional criteria of evaluation, recognition, or inclusion are reformulated—such as in diversity strategies, hiring frameworks, or roles dedicated to equity and inclusion (e.g., Chief Diversity Officers)—as well as instances in which migrant academics reposition their trajectories, practices, or identities in response to these criteria. These moments are approached as sites of mediation, where distinct evaluative frameworks are brought into relational interaction and are adjusted within the same institutional environment.

This operationalization provides the analytical basis for the interpretive use of social translation in Chapter 6, where the concept is mobilized through the third hypothesis as a lens for reading the results of the preceding analyses, rather than as a tool for conducting the analysis itself. Within the methodological framework of this study, its function remains analytical: to specify how such relational dynamics are identified, traced, and analyzed across the data.

In this configuration, Steiner's hermeneutic motion provides the processual model through which individual acts of self-translation are examined, while social translation operates as the macro-

level operator that renders these acts intelligible as relational processes of mediation, negotiation, and partial alignment, within conditions shaped by reciprocity and shared responsibility.

This chapter has established a coherent methodological framework that aligns the hypothetico-deductive approach with a translational understanding of academic integration. It has clarified how interpretive and descriptive hypotheses guide the analysis and has developed a set of analytical tools, drawn from interlingual translation strategies, to identify and differentiate forms of self-translation in academic contexts. These elements articulate a methodological design that enables a systematic and empirically grounded examination of academic integration as a socially constituted process. Building on this foundation, the following chapter turns to the empirical analysis of these processes. It examines how migrant academics engage in the self-translation of belonging and how academic hosts enact the self-translation of acceptability, with particular attention to how these processes unfold, interact, and contribute to the broader configuration of academic integration.

Chapter 5

Data Analysis: Academic Hosts

5.1 Micro Self-Translation: Academic Hosts Translate their Acceptability

This chapter examines the first hypothesis of this research project: the academic host tends to privilege those self-translations of migrant academics that reinforce rather than challenge its own institutional identity (see 1.5 Research Hypothesis above for a discussion of its formulation and underlying rationale). Academic integration, as examined in this study, positions the academic host as an active self-translator whose institutional adjustments shape the conditions under which migrant academics' self-translations become intelligible, recognized, and potentially accepted.

Building on this conceptualization of academic hosts as translating actors (see Section 1.4) and the indicators of self-translation developed in Section 3.4.2, the present analysis examines how institutions reformulate academic acceptability through changes in evaluative practices, recruitment frameworks, and other responses to academic difference. In this sense, this chapter examines how institutional structures are negotiated and reconfigured so as to welcome foreign-born academics. These adjustments are conceptualized as self-translations on the part of the host, understood as a layered—and sometimes uneven—set of responses that reframe the criteria of academic acceptability and recognition.

Academic acceptability, from the perspective of the academic host, refers to what is considered institutionally legitimate or welcome based on evolving criteria for recognizing, legitimizing, and integrating the difference brought by foreign-born academics to the campus. It is indicated by how institutions interpret and evaluate academic identities, practices, and contributions with reference to formalized standards, values, and evaluative frameworks. It is shaped through the host's own self-translation process—that is, through the adaptations and interpretive shifts the host undertakes to negotiate between institutional continuity and the realities of growing academic diversity. These modifications are indicators of the micro-translations (fine-grained) through which the academic host articulates, limits, or expands its capacity to receive the academic Other during the critical access stage of academic integration.

Specifically, this chapter explores how the academic translates their own sense of acceptability during the access stage, which refers to the period in which the academic host begins to engage

with migrant academics, often through recruitment processes, appointment decisions, and initial integration into academic roles.

5.1 Context: The Access Stage as a Micro-Translation Process for Academic Hosts

In today's landscape of global mobility and transnational interdependence, welcoming migrant academics must be contextualized within intersecting discourses of multiculturalism, the knowledge-based economy, and internationalization in higher education (see, Knight, 1994 and 2004; Sanderson, 2008; Romani-Dias et al.,2019). With increased academic mobility following the Second World War—resulting from policies designed to support international exchange, peace-building, and development—higher-education institutions (HEIs) became increasingly embedded within global frameworks that emphasized openness, cooperation, and the mutual recognition of academic standards (de Wit and Altbach, 2020). Since the 1980s, universities in the United Kingdom, the United States, and Canada have increasingly prioritized the internationalization of higher education as a response to global interdependence and mobility, the knowledge economy, and shifting academic demands. In the United Kingdom, internationalization has evolved from a market-driven recruitment strategy to a deeper institutional priority embedded in the academic internationalization mission and culture. As Universities UK International (2020) observes, internationalisation is increasingly being embedded in institutional strategy as a cross-cutting priority, encompassing partnerships, student experience, and inclusive learning environments (p. 5). Raimo (2024) similarly notes that UK institutions consider internationalizing higher education to be a "central theme" (p. 1) in their academic transformation plans and reflects on the importance of cultivating ethical and pedagogical aspirations rather than solely economic motives. In the United States, this trend is mirrored by a strategic shift across higher education institutions. The American Council on Education (2022) reports that a growing number of universities now integrate internationalization into their mission statements and strategic planning frameworks (p. 1). For example, public academic institutions such as the University of Kentucky and the University of Missouri have published dedicated strategic plans to expand international research, faculty exchanges, and global learning outcomes. In Canada, this momentum has been equally evident. According to the Association of Universities and Colleges of Canada (AUCC), "developing such activities [efforts aimed at forging global connections and building global

competencies] at many levels within universities is now a central part of institutional planning, structures and programming—a phenomenon known as the internationalization of higher education" (AUCC, 2014, p. 3). As knowledge production came to be viewed as a strategic asset in national and international economic planning, the role of HEIs was redefined in relation to the global knowledge economy. This model, grounded in innovation, intellectual capital, and human resource development, positioned universities as engines of national achievement and competitiveness (Schiliro, 2012).

The emergence of the global knowledge economy in the late 1960s—and its resurgence in the 1990s—prompted higher education institutions (HEIs) to reassess their missions. One outcome was the rise of internationalization as both a policy goal and a set of practices aimed at enhancing academic quality, global relevance, and societal contributions (Levin, 1999; de Wit and Altbach, 2020). Initially enacted through activities such as bilateral exchanges and joint research programs, internationalization has evolved into a comprehensive agenda that encompasses faculty mobility, international-student recruitment, curriculum design, and institutional partnerships. According to Altbach and Knight (2007), the main motivation to internationalize is to "enhance research and knowledge capacity and to increase cultural understanding" (p. 291) as well as "enhance competitiveness, prestige and strategic alliances" (p. 293) for the university. In this pursuit, institutions of higher education often seek to project the "image of a well-connected university" through the development of strategic international networks and alliances with colleges and universities worldwide (Higgitt et al., 2008, p. 121). As de Wit and Altbach (2020, p. 28) explain, internationalization has transformed from a marginal activity into a central element of institutional reform, shaped by a combination of political, economic, sociocultural, and academic rationales in the modern history of academic institutions in the global North.

Within this broader framework, academic diversity has garnered renewed attention—not only as a demographic objective, but also as an academic and epistemic resource. Historically, this idea is not new. The roots of academic mobility and diversity can be traced back to the medieval period, when scholars and students moved and communicated across regions, languages and academic cultures (de Wit and Altbach, 2020, p. 29; De Ridder-Symoens, 1992). The medieval university was thus a transnational institution that privileged knowledge exchange across borders, long before the dominance of the nation-state framework.

The above discussion of the emergence of the internationalisation of higher education shows that this trend indeed has good intentions and positive goals. It helps spread teaching and academic knowledge across borders, which can prevent ideas from becoming stagnant (Bauder, 2015). Internationally mobile academics are also viewed as embodiments of multiculturalism and as community members who contribute valuable social and cultural experience (Bang, 2016; Altbach and Yudkevich, 2016). In this way, they promote global values and are also seen as active participants in the global knowledge economy (Saltmarsh and Swirski, 2010).

However, with the emergence of national models in the eighteenth and nineteenth centuries, universities became increasingly embedded within the social and ideological constructs of nation-states. These models were not only administrative in nature but were also deeply sociopolitical, aligning with evolving definitions of national citizenship and social membership. As Brubaker (1992) and Yuval-Davis (2011) argue, the modern state came to define inclusion and exclusion through formalized criteria of belonging—often tied to ethnicity, language, and civic participation. Following the Second World War, such models were further reinforced through welfare-state frameworks and immigration regimes that determined who would count as a legitimate member of the national academic community. In higher education, this translated into implicit and explicit norms about who would be seen as an insider and who would remain an outsider, particularly in terms of qualifications, cultural capital, and institutional trust.

Today, while internationalization policies emphasize mobility and diversity, universities continue to operate within these inherited frameworks of national identity and academic legitimacy. As de Wit and Altbach (2020) note, "universities may consider themselves essentially international institutions, but they act within national regulatory frameworks" (p. 33). The incorporation of migrant academics unfolds within this interplay of global aspiration and national structuring. This chapter thus focuses on how host institutions engage in a process of self-translation—revising their practices, norms, and perceptions to accommodate and respond to the presence of migrant academics in the early stages of academic integration.

To test the first hypothesis of this research, this chapter applies an abridged three-phase hermeneutic model inspired by Steiner's (1998) work on translation, as outlined and adapted for the analysis of academic integration in Section 4.3.2. Employing this interpretive framework

provides a structured basis for analyzing the academic host's adaptations and responses throughout the access stage and, in doing so, establishes an analytical point of reference against which the self-translations of migrant academics—examined in the following chapter—can be comparatively assessed, allowing for the identification of potential blind spots where the efforts of both parties may become misaligned or ineffective.

Analyzing the academic host's self-translation is essential to test this chapter's hypothesis: that not all translational efforts by migrant academics are equally recognized or accommodated. The reason is that the host's self-translational activity, understood here as the institutional process through which criteria of academic acceptability are interpreted, adjusted, and selectively reformulated in response to the presence of migrant academics, becomes an indicator of the boundaries of academic acceptability. To illustrate, unlike local academics, who are typically embedded within the national academic culture and credentialing system, migrant academics must navigate additional layers of scrutiny related to qualification recognition, linguistic and cultural norms, and assumptions about disciplinary alignment, as discussed above. As a result, the host may impose selective conditions for access, interpreting diversity not as an open-ended or self-defined contribution by recruitment committees, but as one that must fit within pre-existing institutional values, legal parameters, and historical patterns of inclusion. It is worth noting here that these efforts, such as affirmative action plans, were mandated not because minority faculty, including migrant academics, lacked the credentials to be hired through past procedures, but because systemic bias had been an integral part of hiring procedures—bias that naturally arose within traditional locally-based recruitment systems that were not structured to recognize diverse academic potentials (Fleming et al., 1978) (to be unfolded in the following discussion). In this context, the academic host's self-translation—expressed through their policies, practices, and informal attitudes—works not only to grant access to migrant academics but also as a means of defining the kinds of academic identities and practices it is willing to welcome. Without investigating this self-translation, we cannot fully understand the interpretive filters through which the academic host—primarily academic institutions—assesses the relevance, legitimacy, or acceptability of migrant academics' adaptations. Therefore, the host's self-translational activity becomes an indicator of the boundaries of academic acceptability. Doing so, the analysis of the self-translation that the academic host undertakes uncovers the (socio-cultural) interpretive

filters—such as policies, practices, and attitudes—through which the host assesses the appropriateness, relevance, or acceptability of migrant academics' adaptations. This, in turn, clarifies whether all translational efforts are equally recognized or selectively accommodated.

The articulation of each translational phase, along with the interpretive guidance provided by the implications of the first hypothesis—namely, that the academic host holds specific expectations about migrant academics and tends to accept only those self-translations that align with its institutional perceptions of diversity—help to define the types and qualities of evidence relevant to each self-translational phase.

The first implication of the hypothesis—that the academic host holds specific expectations about migrant academics—guides the analysis by drawing attention to the indicators of the kinds of academic profiles and translational efforts the host is prepared to accommodate. These indicators are reflected in the modifications the academic host undertakes to, first, give access to foreign-born faculty and, then, to accommodate their presence during the access stage. Such modifications—whether in hiring criteria, mentoring practices, policy frameworks, or classroom dynamics—reveal the host's underlying expectations and boundaries of academic acceptability. These host modifications are expected to appear most clearly in the first and second phases of the micro-translation process—namely, the phases concerning what is selected for translation and how adaptation is enacted. By analyzing what the host adjusts in order to welcome migrant academics, it becomes possible to infer the host's tacit expectations: how much divergence from norms is tolerated, what counts as "desirable diversity," and what forms of knowledge or behavior are granted institutional legitimacy.

Importantly, these expectations are not merely pre-existing benchmarks applied to new arrivals; rather, they are themselves (re)formulated through the host's own self-translational process in response to a new academic reality following the internationalization of higher education. In the process of modifying its structures and norms to integrate migrant academics, the academic host also shapes and articulates what they expect from these academics. The expectations thus evolve in a dynamic manner that is co-constituted: the host redefines itself in subtle ways, and in doing so, defines the parameters for inclusion (or academic acceptability).

The second implication of the hypothesis is that the academic host tends to welcome mostly those self-translation efforts that align with its own institutional expectations and cultural norms. This implication shifts the focus from what the host expects and from the ensuing translated practices to the results that occur in the aftermath scenario(s) of the translation process. Therefore, this implication draws our attention to explore evaluative gestures of the translated academic host inclusion as evidence to test if the academic host tends to privilege those self-translations of migrant academics that reinforce rather than challenge its own institutional identity (i.e., the first hypothesis). By analyzing evidence, I will examine whether internal documents, evaluation committee reports, or institutional initiatives reveal a pattern of selective recognition. This would help to understand, for example, whether academic institutions are more likely to embrace the adaptations of migrant academics that closely mirror the dominant academic culture—through the adoption of mainstream epistemologies or disciplinary conventions—while disregarding or resisting those that diverge from established norms, possibly devaluing their academic merit. This is expected to help clarify what happens in the third and final stage of the self-translation process—the scenario of the translated life of the academic host—during the access stage.

The function of this analysis is not simply to track whether access is granted, but to understand how access is shaped by the host's own translation of acceptability, as this process influences—and in many cases determines—the experience of coexistence within a heterogeneous academic society, particularly during the access stage, when migrant academics occupy a structurally vulnerable position.

To analyze the academic host's self-translation during the access stage, I draw primarily on the work of Paul Ricœur, Antoine Berman, and Sarah Maitland, as their contributions in translation studies explicitly theorize the reception of the other, the foreign, and the conditions of hospitality within the host context. Each of these theorists treats translation as a reflective and ethical act that extends far beyond language transfer and that engages deeply with the challenges of Otherness. Ricœur's philosophy positions translation as a paradigm of ethical hospitality. He contends that the act of translation enables the host to welcome the foreign at the cost of its own transformation (Ricœur, 2006). This concept guides my analysis of the extent to which the academic host—institutionally, and within the broader academic environment—is able to modify their practices to

create space for migrant academics, not merely allowing access, but also undergoing transformation through its own self-translation of academic acceptability.

Maitland (2017) adds a processual structure through her five-stage model of cultural translation—interpretation, distanciation, incorporation, transformation, and emancipation. Although Maitland's model originally focuses on how cultural Others (such as texts, objects, artifacts, phenomena) are interpreted and transformed through interlingual translation, its underlying structure is deeply hermeneutic and oriented toward understanding how cultural difference is dealt with in the receiving culture. Maitland's theoretical foundation is deeply anchored in Ricœur's philosophy of translation as an ethical model of hospitality. As Maitland states, "as a hermeneutic enterprise par excellence the translational model represents the practical outworking of Ricœur's theorization" (p. 9). As long as it is a hermeneutic model, it is possible to adapt Maitland's proposed model to analyze not the translation of an external object only, but the self-translation that the academic host undergoes when confronted with the arrival of migrant academics. While both Steiner's and Maitland's models serve a hermeneutic function in this research, each contributes in a different way. Steiner's hermeneutic motion provides the structural foundation for tracing the three stages of self-translation. Steiner's four motions—trust, aggression, incorporation, and compensation—form a process that captures how meaning and identity move between the familiar and the foreign, through loss, negotiation, and eventual balance. This structure makes Steiner's model particularly suitable for showing how understanding unfolds and develops across stages of academic integration. Maitland's (2017) model, by contrast, serves a more processual and interpretive purpose, which offers a framework for examining how institutions modify and reinterpret their practices during self-translation. Her emphasis on translation as neither automatic nor linear (Maitland, 2017, p. 134) makes it particularly apt for capturing the evolving and uneven nature of institutional change, and thus especially well suited to interpreting how the academic host gradually redefines its practices over time. In short, Steiner's model structures the sequence of self-translation, while Maitland's interprets the depth of that transformation (for full discussion see section 4.3.2).

In this adapted version, the object of translation is the academic host's own structures, norms, and boundaries. The process begins with interpretation, where the academic host starts to re-read their own assumptions in light of new demands of welcoming migrant academics. This leads to

distanciation, a stage where the host becomes aware of the institutional obstacles and the historical background of its unquestioned values. In negotiation, the host grapples with tensions between preserving existing frameworks and accommodating emerging differences. Incorporation, where aspects of difference are appropriated into institutional practices, curricula, or professional norms, follows. Berman's (1985) critique of the "ethnocentric violence of translation" deepens Maitland's concern by warning that translation can appear welcoming while actually erasing or neutralizing difference. Integrating Berman's insight into Maitland's model allows for a more critical reading of incorporation: Do institutional modifications genuinely open up the host's disposition to plurality, or do they help to subtly assimilate migrant academics into dominant norms? This pairing helps me assess not only whether academic difference is included, but also the quality and integrity of that inclusion. It ensures that my analysis does not equate surface-level adjustments with genuine openness. Instead, I examine whether the host's self-translation preserves the richness of academic and cultural diversity or "flattens" it—to borrow a concept from Berman (1985, p. 287)—to fit existing expectations. The last stage of the cultural translation model, according to Maitland (2017), is transformation. It occurs when the host's academic identity is substantively reshaped in a way that allows for a more plural and self-reflective notion of academic belonging to emerge.

However, as Maitland (2017, p. 134) emphasizes, this process is neither automatic nor guaranteed. Progression, from her perspective, is not a linear trajectory from ignorance to understanding, but rather a spiral of approximation and critique, a movement that can be productively compared to Gadamer's (2004, p. 305) notion of a non-finalized fusion of horizons, in which understanding emerges through iterative engagement rather than complete convergence. For this research project, this non-linear movement between stages of cultural translation to welcome migrant academics means that institutions, colleagues, and students may enter, dwell in, or withdraw from different stages based on the political context, the type of connections with international academic institutions, internal pressures for diversification, leadership priorities, and individual or collective openness to rethinking established norms. Therefore, Maitland's model enables a nuanced reading of whether and how the academic host revises its acceptability—not through policy declarations alone, but through interpretive actions that either sustain dominant norms or move toward more inclusive academic imaginaries. Although the sequence Maitland proposes for the host's progression stands on a strong rationale, her recognition of the non-linear movement between

stages allows for a more flexible application of the model. This flexibility frees us from rigidly adhering to a fixed order of the self-translation actions and encourages the use of the stages as descriptive and analytical tools to reveal and interpret the modifications undertaken by the academic host.

Together, these three theorists offer a rich conceptual framework to assess the quality of the academic host's self-translation in the final stage of the micro-translation of academic acceptability. Their work helps illuminate whether the host's adjustments during the access stage are surface-level or shallow symbolic gestures, conditional accommodations, or signs of meaningful institutional and cultural transformation.

To complement these ethically and structurally grounded models, Hubscher-Davidson's (2018) psychological perspective adds an important layer: the strategies of emotion regulation and expression in the translation process. Hubscher-Davidson's (2018) concepts—such as reappraisal, suppression, attentional deployment, and response modulation—help to understand and describe how translators regulate their emotional reactions to Otherness. In expressing emotions, for example, Hubscher-Davidson suggests that translators may consciously engage with emotion-laden content without becoming overwhelmed. Another strategy that translators employ while expressing emotions is imagining their audience's emotions, which means that translation decisions are influenced by expected responses. This idea of feeling someone else's feelings resonates with Robinson's (2013) notion of "transfeeling". Rather than simply recognizing the emotions of another, transfeeling emphasizes acting on those empathetically experienced emotions in contextually appropriate ways. Applied to academic integration, this perspective shifts the focus from abstract notions of hospitality to an embodied awareness of what it feels like to be in the migrant academic's position. Robinson proposes that the host should attempt to imagine the embodied difficulty of entering a new academic culture. Only then can institutions reflect on what kind of hospitality is helpful from the migrant academic's point of view. While this idea must be approached with caution—as emotional projection carries risks of over-identification or false equivalence—it offers a useful emotional bridge for host transformation.

This framework allows for a focused investigation into the practices and modifications undertaken by the host, which makes it possible to trace how institutions, colleagues, and students may engage

in their own forms of self-translation to facilitate—or shape—the entry of migrant academics into British, American or Canadian academic environments.

In line with the approach used in the previous chapter, this chapter organizes its findings thematically in a manner that focuses on the coherence of the analysis of the behavior of the academic host. This allows for a focused analysis of how the academic host translates its own acceptability in relation to the presence of migrant academics and the broader demands of integration in increasingly pluralistic academic systems.

The analysis, then, centers on the modifications the academic host enacts at the institutional, collegial, and student levels as forms of self-translation of the acceptability criteria as it follows.

5.1.1 Phase One: What to Translate? Evaluating Options and Decision-Making

According to Steiner's (1998) model, the first phase of the translation process requires the translator to decide what to carry across and modify and what to leave behind in order to create coherence with the host environment. In the context of academic integration, this phase corresponds to the entry period, during which the academic host must consider how to grant access to migrant academics—what to translate within its own practices, and what to preserve. This process unfolds within the broader framework of the internationalization of higher education, where academic institutions, particularly in countries such as the Uk, the US and Canada, have been under growing pressure to align with the multiculturalism discourse promoted by nation-states that compete in the knowledge-based economy (as discussed above, see pp. 2-4). According to Steiner's (1998) concept of future coherence, the translator's choice (that of American universities, for example) is normally motivated by seeking harmonious existence with the host environment. The fact that the source and the target cultures become one and the same underscores that the academic host is not considering these modifications (or translations) in order to dwell in another culture, as would be the case in the traditional practice of translation; rather, future coherence, which guides the host universities' adaptation, indicates the continuity of the values and the meaning making of the British, American or Canadian academic cultures. To understand how deciding to modify the recruitment process helps academic hosts to be coherent with the values of their own academic cultures, Steiner's future coherence invites us to investigate the

values of these cultures with respect to the existence of migrant academics. For example, Iverson (2012) clearly explains the effect of the American national discourse of diversity on the decisions of higher academic institutions to adopt various plans to "leverage" diversity on their campuses. This national discourse of diversity is connected to the international discourse of academic leadership. International academic leadership is based partly on the image of multicultural academic societies, in addition to the innovative and creative intellectual production. As for the conformity to the national discourse of diversity and international discourse on multiculturalism in the context of global competition of academic institutions over the international academic leadership, we can conclude that the self-translation process that the academic host undergoes begins with considering self-translation options to internationalize higher education.

In pursuing the internationalization of higher education, academic hosts seek to enhance both their academic and political legitimacy by responding to national expectations of multicultural inclusion and by strengthening their position in the global competition for academic excellence. Within this broader project of self-translation, institutions may pursue several pathways, which are neither mutually exclusive nor exhaustive.

One pathway is a redressive mode of internationalization, through which institutions reinterpret their historical narratives to align with contemporary commitments to equity and social justice. This approach may involve confronting legacies of colonialism, elitism, and systemic exclusion through measures such as revising curricula, rethinking archival practices, publicly acknowledging historical injustices, or renaming institutional spaces. In the United Kingdom, the University of Glasgow launched a reparative justice programme and committed £20 million to a joint centre for development research with the University of the West Indies after examining its historical ties to the transatlantic slave trade (Hirsch, 2018). In the United States, Harvard University established the Harvard and the Legacy of Slavery Initiative and committed US$100 million to support descendant communities, partnerships with Historically Black Colleges and Universities (HBCUs), and educational initiatives addressing the enduring impacts of slavery (Gibson, 2025). In Canada, Ryerson University renamed itself Toronto Metropolitan University in recognition of Egerton Ryerson's association with the residential school system and as part of its commitment to equity and inclusion (Sossi, 2022).

A second pathway emphasizes outbound faculty mobility as a mechanism for internationalization. Through teaching, research, and collaboration abroad, local faculty contribute to the globalization of academic communities while bringing new pedagogical and scholarly perspectives back to their home institutions. In the United Kingdom, the Committee of Vice-Chancellors and Principals (CVCP) (1995), now Universities UK, promoted faculty exchanges and overseas teaching assignments as mechanisms for internationalizing curricula and research. In the United States, the Fulbright Program has long facilitated faculty mobility and cross-cultural academic exchange (Leeds-Hurwitz, 2019). In Canada, the Association of Universities and Colleges of Canada (1994) similarly advocated faculty exchanges to strengthen international partnerships and enhance global competencies.

Despite these aspirations, the literature consistently identifies significant barriers that limit the viability of outbound mobility as a sustainable form of institutional self-translation. Financial constraints and insufficient institutional support remain persistent obstacles (Altbach & Peterson, 1998; Levin, 1999; Bond, 2003; Dewey & Duff, 2009; Engberg & Green, 2002). Additional challenges include administrative barriers, policies that discourage participation by untenured faculty, time constraints, language barriers, academic calendar mismatches, family responsibilities, and the additional ethical requirements associated with international research (Andreasen, 2003; Hayward & Siaya, 2003; Childress, 2009; Dewey & Duff, 2009; Friesen, 2012). Consequently, while both the redressive reinterpretation of institutional histories and outbound faculty mobility contribute to internationalization, neither directly addresses the incorporation of migrant academics into academic institutions.

As a result, universities in the UK, the US, and Canada increasingly turned toward an access-oriented mode of internationalization centred on the recruitment and integration of international faculty (Manrique & Manrique, 1999; Keller, 2001; Smith, 2009; Altbach & Yudkevich, 2016; Barbarič & Jones, 2016; Rumbley & De Wit, 2017; Minocha et al., 2018). This shift marks what Maitland (2017, p. 31) describes as interpretation, the first stage of cultural translation, in which the academic host begins to re-read its assumptions, policies, and evaluative frameworks in order to create space for demographic and epistemic diversity. The three self-translation pathways considered by the academic host and their respective contributions to internationalization are summarized in Table 5.1.

Self-translation option	Main objective	Main actions	Limitations	Contribution to internationalization
Redressive internationalization	Ethical legitimacy and reconciliation	Renaming buildings, revising curricula, reparative initiatives	Indirect effect on faculty diversification	Symbolic and ethical
Outbound faculty mobility	Global engagement and knowledge exchange	Faculty exchanges, overseas teaching and research	Cost, time, administrative barriers, limited participation	Moderate
Access-oriented internationalization	Diversifying academic communities and facilitating access	Revising hiring criteria, credential recognition, recruitment practices	Requires rethinking academic merit	Direct and sustainable

Table 1. Self-Translation Options Considered by the Academic Host During the Access Stage

In an access-oriented mode of internationalization, the academic host undertakes a self-translation that revises the conditions under which migrant academics are granted or denied access to academic institutions and societies. This revision unfolds across multiple layers of the host environment, each with its own mechanisms of inclusion. At the institutional level, access is facilitated through changes in policies and regulations, including adjustments to hiring criteria, credential recognition, and onboarding processes (de la Luz Reyes & Halcon, 1991; Hurtado et al., 1993; Light, 1994; Smith et al., 2004; Gasman et al., 2011; Smith-Morris, 2018). Underpinning these processes is the persistent framework of academic merit, which serves as the organizing logic through which institutions justify inclusion or exclusion (Caplow & McGee, 2001; Cret & Musselin, 2010; Lachapelle & Burnett, 2018; Paul & Maranto, 2021). Whether assessing foreign credentials, research outputs, or teaching records, institutions invoke merit as the rationale for gatekeeping. This merit is often codified through standardized qualifications, such as the location of a degree, the language of publication, or the ranking of prior institutions, all of which shape

whose expertise is considered legitimate. Moreover, the integration of migrant academics is closely tied to immigration and credential-recognition systems that are themselves influenced by international agreements and frameworks promoted by organizations such as UNESCO.

Procedures such as language proficiency assessments, credential evaluation, and the verification of prior professional experience are shaped by institutional needs as well as legal and policy frameworks that reflect the host's priorities and socio-cultural values. The Explanatory Memorandum on the UNESCO Global Convention on the Recognition of Qualifications concerning Higher Education (2000; enforced in 2019), building on earlier conventions such as UNESCO's convention of 1976 (Jameson, 1979, p. 3) and the Lisbon Recognition Convention of 1997 (Bergan, 2013), seeks to "facilitate academic and professional mobility by establishing a global standard-setting instrument respecting regional specificity" (p. 1). Similarly, the Convention's preamble states that UNESCO is "convinced that this Convention will promote international mobility, as well as communication and cooperation regarding fair and transparent procedures for recognition, and quality assurance and academic integrity in higher education at a global level" (p. 1). These frameworks function as mechanisms through which national systems seek to accommodate international mobility while preserving academic merit and public trust. As Kohler (2003, p. 330) observes, although credential-recognition frameworks are essential for maintaining trust in higher education systems, they also reproduce embedded social assumptions. Consequently, credential assessment becomes a form of institutional self-translation that balances openness to the academic Other with commitments to rigor, legitimacy, and quality in higher education.

The preceding discussion illustrates that the conditions under which international faculty are welcomed—or denied access—reflect institutionally constructed definitions of academic merit. At the institutional level, merit is formalized through policies related to credential recognition, publication standards, and hiring rubrics that privilege particular degrees, languages of scholarship, and disciplinary norms. From a translational perspective, however, recognition is unstable and often the result of sustained struggle. The concept of merit can therefore be understood not as a fixed or universally objective standard but as a socially constructed outcome rooted in systems of recognition. Venuti's (2008, pp. 27–51) analysis demonstrates that recognition depends not solely on the internal qualities of a translated object but on its alignment

with the cultural and institutional norms of the receiving environment. Translators, he argues, must shape their choices to resonate with prevailing values in order to confer legitimacy upon a text through what he calls the inscription of an "axiological force" (Venuti, 2008, p. 37). In Bourdieusian terms, this process involves the accumulation of symbolic capital (Bourdieu, 1993). By analogy, academic merit reflects how excellence is interpreted within particular social and cultural contexts. As institutions respond to changing priorities, such as inclusion, internationalization, or epistemic diversity, what counts as meritorious may also change. Thus, academic merit, like translation, is a culturally situated and socially constructed outcome produced through acts of interpretation, negotiation, and alignment with dominant values.

The access-oriented mode of internationalization therefore calls on institutions in the UK, the US, and Canada to reconsider their definitions of academic merit. Changes in regulations, policies, and evaluative frameworks reflect a layered translation of merit that may incorporate different epistemologies, diverse academic credentials, multilingual publication practices, alternative research methodologies, and varied cultural expressions of scholarly authority. Such shifts can lead to a translation of academic acceptability that enables access not only procedurally but also socially and culturally. In this study, academic acceptability refers to what is considered institutionally legitimate or welcome according to dynamic criteria of merit for recognizing and integrating the difference brought by foreign-born academics. Consequently, the access-oriented mode of internationalization constitutes a self-translation of academic acceptability through which institutions negotiate continuity and change by re-evaluating their own standards of merit. This process corresponds to what Maitland (2017, p. 31) identifies as interpretation, the first stage of cultural translation, in which the academic host re-reads its assumptions, frameworks, and normative structures in light of its responsibility to internationalize inclusively. Rather than a simple policy revision, it is a translational act through which institutions, faculty, and students recalibrate their definitions of academic acceptability to accommodate, rather than marginalize, the presence and participation of migrant academics.

At the institutional level, this involves reconfiguring hiring procedures, credential recognition, and language requirements to open formal pathways of entry. It also entails revising institutional definitions of scholarly value to recognize multilingualism, transnational experience, and diverse research trajectories. Taken together, these adjustments represent the academic host's narrative of

academic integration and reflect their layered and ongoing attempt to reconfigure their boundaries of participation in response to both external pressures and internal demographic change.

In the following section, *Adapting*, I will analyze how these ideals are operationalized in practice. Drawing on published literature concerning the access stage of migrant academic integration, I will examine how institutions, local faculty, and students enact academic acceptability in everyday academic life. This analysis approaches their actions as a micro-level process of self-translation—one that reveals how the academic host negotiates between continuity and change of their values across its institutional, collegial, and pedagogical landscapes.

5.1.2 Phase Two: Adapting Academic Merit

This phase examines how the academic host engages in the self-translation of academic merit by adapting the criteria through which academic acceptability is defined and operationalized**.** As proposed in the analytical framework presented in Chapter 4, these institutional responses to academic difference are interpreted through translation strategies adapted from interlingual translation studies. Corresponding to Steiner's motion of incorporation, this stage marks the moment at which what has been previously evaluated is selectively taken in, reorganized, and integrated into existing institutional frameworks. It thus captures the movement from assessment to modification, where institutional standards are recalibrated to accommodate emerging demands for diversification while maintaining commitments to rigor and legitimacy. These adaptations unfold through two distinct yet related translational trajectories—expansion and modulation—through which the academic host rearticulates merit as a dynamic and negotiated construct during the access stage.

5.1.2.1 Translation 1: Expanding the Merit-Based System

Integrating migrant academics into higher-education institutions in the UK, the US, or Canada begins with the recruitment process. For that reason, I search for information about the various possible adaptations that the academic host adopted as evidence of their engagement in a micro-self-translation process. This evidence might include descriptions of laying the foundations that facilitate the recruitment of migrant academics, in addition to adapting the procedures of the recruitment process itself.

During the 1960s and 1970s, the academic systems of the United Kingdom, the United States, and Canada increasingly positioned themselves as merit-based structures, articulating an institutional identity grounded in academic excellence, scholarly achievement, and formalized evaluation. In the United Kingdom, the post-war expansion of higher education coincided with a strong discursive shift toward meritocracy, which was officially framed as the most objective and fair means of academic selection. The Robbins Report of 1963, which laid the foundation for the modern British university system, emphasized that university admission and employment should be based on "ability and aptitude," thereby establishing meritocratic selection as a core institutional principle. In the United States, the expansion of large-scale research universities reinforced the ideal of meritocracy, with academic hiring—particularly for tenure-track positions—increasingly organized around demonstrable achievements such as research productivity, advanced academic credentials, and documented teaching effectiveness (Paul and Maranto, 2021, p. 1). Caplow and McGee (2001) reflect this consensus in their contention that "unlike other employers, who may legitimately base the preferment of their employees on seniority or the hazards of office politics, the university is committed to the ideal of advancement by merit. In a community of scholars, scholarly performance is the only legitimate claim to recognition" (p. 21). In Canada, the 1970s saw the consolidation of a merit-based hiring profile. As Lachapelle and Burnett (2018) explain in their study of the Canadian recruitment landscape between 1977 and 2017, Canadian universities were guided by what they describe as academic merit and excellence (p. 58). The emphasis on qualifications, scholarly reputation, and disciplinary distinction were the main meritocratic norms that reflected a consistent preference for high-achieving and credentialed profiles over other selection logics. Across all three systems (in the UK, the US and Canada), the establishment of merit as the dominant evaluative criterion laid the foundation for a profile of the academic host that would be communicated through job advertisements and institutional discourse.

Although by the 1970s meritocracy had become the defining feature of academic hiring in the United Kingdom, the United States, and Canada, the structure of these systems—centered on standardized qualifications, institutional prestige, and national norms—did not readily accommodate the inclusion of international faculty. The logic of merit was often tied to nationally defined academic standards, such as the ranking of domestic institutions, the recognition of locally awarded degrees, and publication in nationally esteemed journals. As a result, academic systems

tended to favor candidates who reflected these norms, often privileging locally trained scholars and limiting access for those educated or credentialed abroad (Smith, 2009; Lachapelle and Burnett, 2018). This preference created a structural barrier for internationally trained academics, whose qualifications, research profiles, or academic cultures did not always align with dominant evaluative criteria for gaining academic employment. While the merit-based system projected neutrality and objectivity, its application, when it came to international faculty, frequently reinforced exclusionary standards shaped by national priorities. In the context of this study, this merit-based profile represents the version from which the British, American, or Canadian academic host departs in its self-translation process, prior to the adaptations and reconfigurations prompted by Steiner's principle of future coherence—that is, conformity to the global and national mission of internationalization across all domains, including education and the discourse of multiculturalism, while respecting the longstanding values that sustain British, American, or Canadian academic cultures. In academic institutions shaped by traditional merit-based frameworks, the reception of diversity historically unfolded within disciplinary norms and institutional priorities that emphasized particular narratives and knowledge forms. As Smith (2009) notes, the study of history was often centered on wars, and art history tended to focus on White male artists. Within this context, topics related to race and gender were not prominently featured as formal fields of study, nor were they consistently addressed through institutional policy. Their absence, however, was noticeable and reflected broader patterns in how academic content and institutional focus were shaped during this period. As Smith explains, "race and gender, while invisible as an articulated form of study and invisible as a focus of institutional policy, were visible in their absence" (p. 112). This atmosphere suggested a certain understanding of academic merit and excellence—one that was largely aligned with established disciplinary canons and dominant cultural references. As Smith notes, "others were exceptions or were invisible," (p. 112). This captures the way in which individuals and perspectives outside the mainstream academic profile were present but not prominently acknowledged. The merit-based system, in this sense, provided a consistent and structured approach to academic hiring and recognition, while also reflecting the historical boundaries of what was typically valued or prioritized in scholarly life.

The late 1970s in the UK and the US, and the mid 1980s in Canada, witnessed the beginning of the incorporation of Diversity, Equity, and Inclusion (DEI) values and principles into the missions of universities as a means to facilitate the integration of migrant academics. The incorporation of DEI serves as an indicator of the efforts of these merit-based systems to evolve into more inclusive academic environments. In the context of hiring international faculty, DEI represents a strategic framework aimed at reshaping merit-based systems into ones that are more accessible and inclusive. Diversity involves intentionally seeking scholars from a wide range of national, cultural, and academic backgrounds, thus extending recruitment beyond traditional domestic networks. Equity ensures that evaluation and hiring processes are fair for all applicants; it requires adapting procedures to recognize varied educational systems, credentials, and professional experiences. Inclusion focuses on creating university cultures where international faculty feel respected, supported, and integrated—not merely counted—through measures such as inclusive onboarding, mentoring, and community-building initiatives (AAUP, 2024). As universities in the UK, the US and Canada began embedding DEI into their missions, this framework signaled a conscious effort to recalibrate meritocratic hiring toward broader representation and cultural recognition. In theory, DEI thus serves not only as a complement to academic excellence but also as a corrective mechanism—transforming institutional entry points to better embrace global academic talent. This shift marked the beginning of a ripple-like transformation (i.e., self-translation) across the academic systems of the three countries, as will be demonstrated through the analysis in this chapter.

In the 1970s, universities across the United Kingdom and the United States began institutionalizing their commitment to inclusion through the implementation of diversity plans. These initiatives laid essential groundwork for more comprehensive changes in recruiting international faculty. In the United Kingdom, the passage of the Race Relations Act (1965, 1968, 1976) and the establishment of the Commission for Racial Equality in the same year required public bodies—and public universities in particular—to create action plans aimed at preventing racial discrimination and promoting equality (Firth, 1981). These plans formalized the shift from ad hoc or informal recruitment of minorities faculty—including international faculty—to structured procedures that involved, incorporating equity language in hiring documents, diversifying applicant pools, standardizing assessment criteria, and incorporating equality monitoring, which later proved

crucial in the welcoming of migrant academics. In the United States, the federal government introduced Executive Orders 11246 (1965) and 11375 (1967), which required government contractors—including public universities—to implement written affirmative action plans, set targets, and monitor the employment of international skilled workers, racial minorities, women, and people with disabilities. These formal documents institutionalized demographic tracking and outreach and prompted universities to adjust their hiring processes to include recruitment pipelines, self-identification protocols, and record-keeping systems that paved the way for a more transparent consideration of international applicants (Leonard, 1990). In contrast, the Canadianization Movement emerged in the late 1960s and early 1970s as a response to concerns about the overrepresentation of foreign faculty in Canadian universities (Cormier, 2004; Barbarič and Jones, 2016). It sought to assert a national academic identity by promoting the hiring of Canadian scholars, increasing Canadian content in curricula, and encouraging research aligned with Canadian social and cultural realities. Spearheaded by figures such as Robin Mathews and James Steele, the movement framed Canadianization as a form of cultural and intellectual sovereignty (see, for example, Mathews and Steele,1969; Cormier, 2004). While initially grassroots and ideologically driven, the movement also found institutional expression through formal channels. In 1977, the Canadian Association of University Teachers (CAUT) published revised "Guidelines on Canadianization and the University"—a policy statement recommending that all vacancies be advertised and that "the appointment of a person who is not a Canadian or legally a resident of Canada should be justified to the satisfaction of a university or faculty committee." Canada began shifting from the nationalist orientation of the Canadianization Movement toward a more globally engaged framework of internationalization in the late 1980s. While the earlier movement prioritized protecting academic space for Canadian scholars, this new phase reflected an increasing policy focus on global collaboration, cultural exchange, and international competitiveness. A key development in this transition was the Employment Equity Act of 1986, which required federally regulated institutions—including universities receiving federal funding—to implement proactive measures to improve the representation of historically marginalized groups in their workforce (Government of Canada, 1986). Though not specific to international faculty, the Act expanded the institutional discourse around inclusion and accountability, creating a broader equity framework that would shape future recruitment practices. This shift was reinforced by the Canadian Multiculturalism Act of 1988, which formally recognized diversity as a defining characteristic of

Canadian identity and laid the legal and ideological groundwork for more inclusive higher education policies (Government of Canada, 1988).

In the above discussion (see p. 10), the theoretical application of Steiner's concept of future coherence suggested that the academic host, as a self-translator, would aim to maintain the continuity of the values and meaning-making practices of the British, American, or Canadian academic cultures in the context of efforts to internationalize education. I now seek evidence of this by looking through the translation lens—and specifically through Steiner's concept of future coherence—at the shifts that occurred in academic institutions across the UK, the US, and Canada between the 1970s and 1980s. These shifts invite us to examine where these institutions position themselves between preserving and reinterpreting their academic values while responding to the demands to internationalize education. This positioning takes shape during the micro-process of translating academic acceptability as institutions seek to integrate migrant academics. Understanding where the academic host situates itself along this continuum is essential for assessing the depth of transformation that has occurred and provides insight into the underlying causes of any ongoing challenges that may affect the process and outcomes of academic integration. In this process of reconciling its self-commitment to long-standing traditions that it regards as core to its academic identity with the growing discourse of multiculturalism and academic inclusivity, universities in the United Kingdom, the United States, and Canada inevitably operate within what Maitland (2017, p. 7) identifies as a mode of negotiation. In this mode, the academic host actively navigates the tensions between safeguarding its established norms of excellence and accommodating new forms of difference introduced through internationalization and equity agendas. A further tension was evident when the long-respected tradition of universities to exercise freedom over their own hiring decisions came under challenge from external enforcement mechanisms, as governments relied on their financial leverage—offering or withholding funds to compliant institutions—to pressure universities into conforming to affirmative action and equity requirements, thereby constraining their autonomy (Steele and Green., 1976, p. 414). Negotiation, therefore, constituted a continuous condition in which institutions attempted to balance the preservation of their academic identity with the pressures to recognize and integrate diverse scholarly contributions.

From a translational perspective, incorporating DEI policy in academic institutions in the UK, the US, and Canada between the 1970s and 1980s can be understood as acts of self-translation through expansion, rather than replacement, of existing academic norms. As defined by van Doorslaer (2007), expansion in interlingual translation involves the addition of contextual or conceptual information in the target text to ensure clarity and cognitive elaboration, especially when source concepts require adaptation to a new environment (pp. 226–227). In a similar way, academic hosts began to incorporate DEI principles into their recruitment practices not to dismantle the core of the merit-based system, but to reconfigure it—broadening the criteria by which academic quality, productivity and competence were recognized and assessed.

Core values such as academic quality, productivity, and competence remained central to hiring decisions, as reflected in the emergence of formal qualification recognition and eligibility verification procedures applied to migrant academics' applications for academic positions in British, American, and Canadian universities. However, under the influence of DEI frameworks, these criteria in principle ideally aimed to include a wider range of academic trajectories, including multilingual scholarship and intercultural teaching experiences (See Table 2).

One of the strongest indicators of the academic host's self-translation through the expansion of the merit-based system to incorporate DEI policies is the modification of job descriptions (and advertisements), which began to reflect this broader understanding by embedding inclusive language and equity-focused evaluation criteria. A second indicator was the widening of entry routes through early forms of pipelines, as institutions gradually began to look toward international doctoral students already present in their systems as a practical response to diversity goals. In an attempt to offer due recognition to the academic host's efforts, this study therefore examines indicators that reflect both the discursive and procedural sides of academic integration. Job advertisements stand as a discursive marker of how institutions articulate expectations and define the contours of academic merit, while pipelines highlight the procedural mechanisms that shape who is prepared to meet these expectations and how access is organized. Together, these indicators will illustrate how, and to what extent, the expansion phase added new layers of assessing academic merit within DEI frameworks.

Taken together, job advertisements and pipelines provide a more comprehensive account of how academic hosts translate their perceptions of merit into the processes that underlie academic acceptability. This dual perspective—discourse and procedure—does not assume that institutional efforts were complete or always successful, but it acknowledges that integration cannot be understood without considering how universities acted on both fronts. The following analysis will therefore turn to these two concrete sites—the equity language in job descriptions and advertisements, and the widening of entry routes through pipelines—as places where the academic host's self-translation through expansion becomes visible.

The following analysis will therefore turn to these two concrete sites—the equity language in job descriptions and advertisements, and the widening of entry routes through pipelines—as places where the academic host's self-translation through expansion becomes visible.

5.1.2.1.1 First Indicator: Job Descriptions and Advertisements

Job descriptions of academic positions in the academic institutions are detailed documents that outline the responsibilities, tasks, qualifications, and work expectations of a specific role within the recruiting department. They serve as a guide for recruitment, performance evaluation, and employee's future development and form the basis for the job advertisements. Essentially, they are based on the needs, considerations and vision of the recruiting department (Smith, 2009, p. 168). They also describe the position within the context of an organizational hierarchy (Mader-Clark, 2013). Job advertisements are publicly issued texts derived from these descriptions, created by the employer to communicate the availability of the position to potential applicants. They typically include key elements such as job title, duties, qualifications, application procedures, and legal statements regarding equal opportunity. Beyond their practical function, job advertisements also serve as discursive tools through which institutions articulate their values, institutional culture, and priorities (Kheovichai, 2013, p. 3)—often reflecting broader academic norms, including conceptions of merit, inclusion, and academic identity (Fairclough, 1993, p. 146; Carlström, 2015, p. 6). Therefore, both job advertisements and descriptions are not only gatekeeping instruments but also texts of intercultural communication, where academic hosts position themselves in relation to global talent and perform inclusion through the language of opportunity, merit, and diversity—

often revealing the alignment and/or tensions between stated DEI commitments and implicit cultural norms. (Łącka-Badura, 2014, p. 218).

The following analysis will begin by examining job descriptions and advertisements in the UK, the US, and Canada during the 1970s and 1980s to identify the presence and influence of DEI-related language. It will also assess how such texts shaped hiring discussions and recruitment practices through DEI-driven modifications. By tracing these changes, the study will uncover whether there are implied expectations placed on migrant academics—expectations that differ from those applied to local candidates. Taken together, this analysis will offer insight into whether the academic host in British, American, or Canadian universities is engaging in self-translation by transformation, and if so, how far this transformation has progressed.

Job advertisements in British universities in the 1970s provide early textual evidence of how academic institutions began a process of self-translation by expansion—adapting their established merit-based hiring systems to incorporate emerging considerations of diversity. Core academic values such as educational attainment, work experience, and professional competence remained central to job descriptions, and are reflected in job requirements such as strong academic background and relevant professional practice (e.g., "Applicants should have a First or Upper Second class honours degree," "Candidates should have an excellent academic background," and "must be able to show relevant practical experience") (Kheovichai, 2013, p. 167). These elements reaffirm the centrality of academic quality, productivity, and competence, aligning with the institutional ethos of the British meritocratic system. Alongside these conventional merit indicators, job advertisements from the 1970s also included demographic specifications such as age, gender and/or citizenship preferences. Their inclusion in earlier advertisements marks a transitional moment in institutional discourse: a point at which demographic information became included in the selection logic. From a translational perspective, these advertisements show how academic hosts maintained the core of their merit-based identity while beginning to recalibrate hiring frameworks in response to a shifting legal and social environment. This act of expansion, in van Doorslaer's sense, involved the addition of contextual layers—such as demographic awareness—into established evaluative criteria. In this way, British universities were experimenting with how to manage identity-based variables within their institutional logic of academic acceptability.

In the United States during the 1970s and 1980s, job advertisements for academic positions were increasingly shaped within the broader framework of affirmative action plans (Steele and Green, 1976; Hill, 1977; Hamilton, 1998). As part of their compliance with Executive Orders 11246 and 11375, which required federal contractors, including most public universities, to ensure non-discriminatory hiring practices, academic institutions were encouraged to consider Equal Employment Opportunity (EEO) language in their recruitment materials (Leonard, 1990, p. 49). This formal inclusion of diversity language in job advertisements signaled an institutional alignment with the federal government's commitment to multiculturalism and demographic representation, which universities, as recipients of government funding, were held accountable for and were responsible for documenting (Leonard, 1990; Hamilton, 1998). Section 704(b) of Title VII (in 1964), administered by the Equal Employment Opportunity Commission (EEOC), reinforced this shift by explicitly prohibiting discriminatory content in job postings: "[It] shall be an unlawful employment practice of an employer, labor organization or employment agency to print or publish…any notice or advertisement relating to employment…indicating any preference, limitation, specification, or discrimination, based on race, color, religion, sex, or national origin, except that such a notice or advertisement may indicate a preference, limitation, specification, or discrimination based on religion, sex, or national origin when religion, sex, or national origin is a bona fide occupational qualification" (U.S. Const. 42, 2000e 3[b]). Prior to the passing of Title VII, employment advertisements in American newspapers routinely included explicit preferences based on race, religion, and national origin. The swift action taken by the EEOC to eliminate such language marked a turning point in how institutions—including universities—were expected to communicate their hiring criteria in job advertisements (Hamilton, 1998, p. 195). Consequently, job advertisements functioned as a key textual space where the academic host performed its evolving understanding of merit and inclusion.

Although no studies that use the direct discourse approach have yet examined the language of diversity in academic job advertisements in the United States from the 1970s and 1980s, empirical research on the implementation of affirmative action in academic hiring confirms that these policies influenced the formation of hiring documents and recruitment practices. One informative study is "Affirmative Action and Academic Hiring: A Case Study of a Value Conflict" by Steele and Green (1976), published in the *Journal of Higher Education*. This study, based on a quantitative survey of 76 department chairs at the University of Washington in Seattle, investigates

how traditional meritocratic criteria—such as publication record, dissertation quality, and teaching experience—were applied when hiring candidates from academic minorities. Steele and Green (1976) found that these academic standards "are shared by a majority of academic decision-makers" and continued to form the basis of candidate evaluation even amid growing diversity pressures (p. 430). Furthermore, the study revealed that while the relative weight of specific criteria sometimes shifted in response to diversity goals, this did not equate to redefining scholarly merit. Rather, departments were navigating "a value conflict"—maintaining a consistent academic merit framework and adapting to new social and institutional expectations for diversity and equity in hiring (Steele and Green, 1976, p. 428).

From a translation perspective, this development represents a case of self-translation by expansion, in van Doorslaer's sense (2007, pp. 226–227). The academic host preserved the foundational structure of merit-based hiring while adding contextual layers—such as demographic awareness and, occasionally, non-discrimination clauses. These additions did not substitute core merit criteria but extended how academic excellence was framed and communicated. Through the integration of EEO language and the encouragement of diverse applicants, job advertisements became instruments of recalibrating academic acceptability—and thus provide textual evidence of how universities negotiated institutional coherence with new societal mandates. In this way, the evolving recruitment discourse reflected the academic host's attempt to maintain continuity with its core academic values while adapting them to accommodate broader social commitments.

The Canadian academic system has historically upheld a meritocratic model in its hiring practices, particularly for tenure-stream positions. In *The Origins of Merit in Canada*, Rasmussen and Juillet (2009) explain the roots of the meritocratic values of Canadian institutions. They argue that the major milestone was the Civil Service Act of 1882 (p. 78), which created a Board of Civil Service Examiners and enshrined competitive exams as a prerequisite for appointment. Reformers believed this would allow the most capable and ethical individuals to serve the public interest, free from political influence or favoritism. While the Civil Service Act of 1882 established the early foundations of a merit-based ethos within Canadian public institutions, including higher education, subsequent decades saw this principle reinterpreted and operationalized in new ways to meet the evolving demands of academic governance. As Boyle et al. (2010, p. 49) explain, the reform introduced in the early 1970s mandated public advertisements for academic appointments—rather

than relying on personal networks to identify candidates—thereby reinforcing a more open and transparent process aligned with merit-based hiring practices. Since the 1970s, job advertisements for academic positions in Canada have required demonstration of research ability, teaching experience, and a strong academic background.

Applying the translation lens to what appears to be consistent academic identity of the Canadian universities will reveal if there is a self-translation by expanding the concept of academic merit during the 1970 till the end of the 1980s. As discussed above, according to translation studies, merit—by analogy to recognition—is a socially constructed and reconstructed form of recognition within academic society. Therefore, academic merit is subject to change and contingent on what is considered valuable within a given academic system. In this context, Rasmussen and Juillet (2009) say that "merit [in Canada] proved to be an elusive goal, never defined in legislation until the most recent reforms of 2003 and only vaguely in that act. Merit was constantly redefined to satisfy various political concerns and constituencies" (p. 75). Taking that into consideration along with the Canadianization movement, which gained momentum in the late 1960s and early 1970s, merit for Canadian academic employers has been redefined, in accordance with rising feeling of nationalism and Canadian identity, by giving value, trust and credibility to the Canadian training of faculty over other qualifications.

In their longitudinal study (1960s-2000s) of faculty hiring in Canadian universities, Lachapelle and Burnett (2018) analyze how academic credentials operate as symbolic capital in determining who gains access to academic positions. Their research includes an examination of job advertisements as key institutional texts that reflect changing priorities in the Canadian academic labor market. As they note:

> These symbolic struggles for the recognition of "Canadian-ness" as a legitimate form of scientific capital culminated in 1981 when the Federal government adopted the Canadian First Policy, a two-tier advertising, recruitment, and interviewing process that gave preference to Canadian citizens and landed immigrants during the first round of nationwide academic job postings. (Lachapelle and Burnett, 2018, p. 44)

Following the implementation of the Canadian First Policy in 1981, academic job advertisements in Canada adopted a two-tiered structure that explicitly prioritized national identity in the hiring process. Thus, advertisements for academic positions often included a formal statement at the end

such as: *"This advertisement is directed to Canadian citizens and permanent residents."* This phrasing institutionalized "Canadian-ness" as a formal criterion for eligibility, making national identity an explicit component of the recruitment process. This approach reflected ongoing symbolic struggles to recognize Canadian academic credentials and cultural belonging as legitimate forms of scientific capital. As a result, job postings were no longer solely framed around academic merit in terms of qualifications, research output, or teaching experience. Instead, national belonging was integrated into the definition of merit, with job ads serving as instruments to protect and promote Canadian-trained scholars. Thus, job advertisements at this stage included markers of preference for familiarity with Canadian academic norms or experience. This institutional shift toward privileging national identity in hiring, however, did not go unchallenged. At the time, critical voices within the Canadian academic system raised concerns about the implications of this approach—particularly its tension with the principle of academic merit. As Cormier (2004) observes, during the Canadianization movement:

> opponents also tended to stress the international and cosmopolitan nature of scholarship, reminding everyone in attendance that knowledge knows no nationality. Finally, a word or two was usually said about the dangers inherent in using nationality as a criterion for hiring over and above academic merit. (Cormier, 2004, p. 78)

The cautioning voices that arose within hiring committees during discussions of recruitment criteria warned that prioritizing nationality in hiring decisions could blur the distinction between academic merit and citizenship, thus raising concerns about fairness and scholarly inclusivity. In this context, during the 1970s and early 1980s, merit in Canadian academia acquired an additional dimension—"Canadian-ness"—which constrained the opportunities available to migrant academics seeking entry into Canadian educational institutions.

Over time, these occasional tensions between national protectionism (as in Canadianization) and the ideal of scholarly universality (as in merit) contributed to a gradual recalibration of hiring practices, especially as Canadian universities became increasingly engaged with the global academic community. The growing emphasis on internationalization in the late 1980s and 1990s—fueled by shifting policy frameworks, demographic changes, and the push for global competitiveness—began to reshape how merit was defined in recruitment discourse. Rather than treating "Canadian-ness" as a primary indicator of merit, institutions gradually moved toward broader conceptualizations of academic value that could incorporate, though not always fully

embrace, diverse credentials, international experience, and transnational networks. This evolution laid the groundwork for a more access-oriented approach to international hiring—though one still shaped by implicit boundaries and normative expectations rooted in earlier definitions of merit.

Osborne's (2012) study offers a valuable institutional lens through which to understand the gradual shift in how Canadian universities approached diversity and hiring during the late 1980s. As he notes, approximately 90% of Canadian universities were classified as federal contractors by that time, making them subject to the Federal Contractors Program (FCP), a policy introduced in 1986 that required federally funded institutions to implement employment equity programs as a condition for receiving government contracts. While Osborne does not conduct a discourse analysis of job advertisements, his findings underscore how hiring language and search committee practices were increasingly shaped by broader institutional cultures influenced by equity mandates. These mandates encouraged universities to reconsider traditional hiring models and to begin crafting employment equity plans targeting the underrepresentation of women, visible minorities, Indigenous peoples, and persons with disabilities. As Osborne observes, early signs of success were visible in some institutions, particularly where recruitment strategies began to extend toward international faculty and historically marginalized groups (p. 262). While Canadian universities gradually shifted away from an overtly nationalist framing of academic merit in the late 1980s and early 1990s—moving instead toward broader, internationally informed criteria—evidence suggests that the privileging of "Canadian-ness" did not fully disappear. Rather, it persisted subtly within hiring practices, continuing to influence decisions even as institutions adopted the language of internationalization and diversity. This dual logic—where the new inclusivity overlays, but does not entirely replace, older nationalist criteria—can be seen as part of what translation scholars call *expansion*, where existing frameworks are extended to include new elements without abandoning prior values (van Doorslaer, 2007). Thus, even within expanded definitions of merit, Canadian-trained or Canadian-identified candidates retained a competitive edge. As Cormier (2004) notes, "the acting chair of Sociology at Simon Fraser stated as much when he reported that 'although I am not aware of any official policy to this extent, department and faculty practice has been to give preference to Canadian applicants of equal merit'" (p. 132).

Boyle et al. (2010), drawing on data from Furedy et al. (2001), observed that merit-related criteria in Canadian tenure-stream advertisements—such as research output, graduate-level teaching, and

strong academic credentials—became increasingly prominent from the 1980s onward, particularly in medical institutions and physical science disciplines. While their interpretation of merit does not account for the influence of the Canadianization movement, which Cormier (2004) have shown, embedded national identity and Canadian-trained qualifications into hiring expectations, their analysis nonetheless highlights the efforts that Canadian universities exert to preserve merit while moving forward to achieve the goal of diversity. These findings reinforce Osborne's (2012) observations that broader institutional cultures—including those shaped by equity mandates—were beginning to influence hiring language and committee practices in ways that subtly expanded the definition of academic merit from a predominantly Canadian-centered perspective to one that tentatively began to acknowledge internationally acquired qualifications and diverse academic profiles.

This indicates that although universities appeared to move gradually toward adopting more global and inclusive understandings of academic excellence, the enduring prestige attached to Canadian qualifications and national identity continued to influence hiring patterns. The persistence of these tendencies illustrates how deeply rooted notions of merit can remain during phases of institutional self-translation, emphasizing the need to interpret recruitment discourse and hiring frameworks not only through their stated ideals but also through the continuities that persist beneath those apparent transformations. To complement this discursive perspective of the equity language that appeared in the job descriptions and announcements, the following section turns to the procedural dimension of the host's self-translation—specifically, the widening of pathways to academic positions and the gradual formulation of pipelines that connect international doctoral training to academic employment.

5.1.2.1.2 Second Indicator: Widening Entry Routes (Formulating Pipelines)

The introduction of diversity plans in the late 1970 and early 1980s generated a structural demand in British and North American universities to diversify faculty ranks while simultaneously managing limited international human resources. While policy statements emphasized the value of a more diverse professoriate, institutions faced a time lag in recruiting migrant academics directly from abroad. This was partly due to the slower communication technologies of the period and the limited reach of international recruitment channels. It was not until the mid-1990s that

employers were able to use online platforms to advertise job opportunities, including academic ones (See, for example, Marchal et al., 2007, p. 1091). In practice, the supply, in the 1980s, shifted to international graduate students who are already enrolled in host institutions (Blume and Amsterdamska, 1987;Ehrenberg,1992, Fries-Britt, et al., 2011; Byrd, 2016; Patt et al., 2022), especially given that there was a notable growth of international doctorate recipients in the United Kingdom (see, for example, Cicekli, 1995; Bogle, 2018), the United States (see, for example, Kim and Roh, 2016) and Canada (see, for example, , Williams, 2005). These degree holders became the most readily available pool of future academics, positioned at the intersection of the demand for diversification and the supply constraints of that moment.

If transposed from the social to an interlingual translation context, the shifts and dynamics introduced here can be read as early signs of a self-translation of academic merit by expansion, in the sense proposed by van Doorslaer (2007), where expansion involves adding contextual and conceptual information to make existing meanings intelligible within a new environment. Within this interpretive lens, the practices emerging in British, American, and Canadian universities during the 1970s and 1980s suggest an initial rearticulation of established notions of academic merit to accommodate international doctoral students educated within their own systems. Working within existing definitions of merit, institutions appeared to begin to modify its meanings by, adding contextual dimensions such as international experience, linguistic adaptability, and familiarity with host-country research conventions. From the perspective of the academic host, these international doctoral students seemed well positioned to advance the internationalization of higher education. Their academic trajectories made them attractive for faculty recruitment: they had developed advanced language skills, grown accustomed to classroom practices, and engaged with the host's epistemic and disciplinary frameworks. Compared with migrant academics arriving later in their careers, graduates of the host countries were already socially and academically embedded in the host environment. Consequently, universities may have perceived these graduates as helping to provide both an immediate response to resource constraints for faculty diversification and a long-term means of internationalization within higher education systems (Cantwell and Taylor, 2013; Hancock,2021).This translational adjustment—still preliminary in scope—allowed institutions to align diversity objectives and labour needs with traditional notions of excellence while maintaining existing hierarchies of evaluation.

This tentative broadening of access has often been described through the metaphor of the "pipeline." Emerging in the early 1980s—first in discussions of gender disparities (Berryman, 1983) and later extended to underrepresented groups in academia (Linthicum, 1989; Cross, 1994)—the pipeline captured the movement of students through structured educational stages toward academic employment. It refers not only to demographic flows but also to the institutional mechanisms that channel, prepare, and position students for academic roles. As Pitcher and Shahjahan (2017) note, the pipeline highlights both continuity and attrition points in academic progression. Applied here, the metaphor provides a way to explore how international doctoral graduates—already trained and socialized within host institutions—may have begun to occupy the early contours of such emerging pathways. It is worth noting that before the "pipeline" metaphor emerged in the 1980s, studies addressing faculty underrepresentation or workforce disparities in higher education used terms such as "manpower," "labour supply," and "workforce planning." In the 1970s and early 1980s, this economic vocabulary—seen in reports such as those of the US Bureau of Labor Statistics (Abramson and Crowley, 1975) and Smith and Bartholomew's "Manpower Planning in the United Kingdom: An Historical Review" (1988)—framed academic employment through concepts of supply and demand.

The following analysis will therefore use this translational framework to examine whether and how host universities' early interest in incorporating locally trained international graduates into academic pipelines can be read as an indicator of *self-translation of academic acceptability by expansion*. By tracing these developments, the study identifies if there are implicit expectations that academic hosts held toward migrant academics and how these expectations shaped their perceived eligibility for integration. Taken together, this analysis will assess the depth of transformation that the academic hosts in British, American, or Canadian universities reached in the self-translation of academic acceptability.

Because direct evidence on the proportion of foreign students who obtained their highest credentials in the host country and subsequently secured academic positions there remains limited, this study adopts a triangulation approach. This triangulation captures the essential components of what constitutes an academic pipeline in British and North American universities. A pipeline is not a single policy or dataset but a process shaped by the intersection of supply, institutional demand, and enabling structures. First, it examines the numbers of foreign postgraduate students

in these countries during the 1970s and 1980s to establish the potential supply of locally trained international academics. This element reveals the demographic and intellectual base from which academic inclusion could develop. Second, it draws on academic commentary that reflects universities' growing interest in recruiting international doctoral graduates as a means of sustaining diversity and meeting academic labor demands. This second aspect shows the emerging institutional demand that began to frame international scholars as desirable contributors to teaching and research. Third, it analyzes government policies that facilitated the integration or legal incorporation of international students into national academic and labor systems. This analysis identifies the structural conditions under which such a movement could occur. Together, these sources provide a composite basis for exploring whether and to what extent host institutions began developing pathways for potential migrant academics, offering insight into how far the academic host was willing to pursue the self-translation of academic merit.

In the United Kingdom, the policies and institutional practices of the 1970s and 1980s reflect a self-translation of academic acceptability by expansion. During that period, universities and the government widened the boundaries of academic participation without substantially altering the underlying norms of academic merit or inclusion. The OECD's *Post-Graduate Education: Structure and Policies* (Blume and Amsterdamska, 1987) reflects an official intergovernmental perspective on higher education and the academic labor market. Produced under the auspices of the OECD Secretary-General and based on information supplied by member states, the report was part of a broader initiative responding to the *OECD Intergovernmental Conference on Policies for Higher Education in the 1980s*. It therefore represents the collective governmental outlook on how postgraduate education—and by extension, the academic workforce—should be planned and managed. Focusing on the UK, Blume and Amsterdamska (1987) state that

> The overall proportion of foreign graduate students appears to be highest in Great Britain where in 1982/83 overseas students accounted for as much as 35 per cent of all students at post-graduate levels in the universities. This very high figure, however, represents a decline of more than 3 percentage points when compared with the 1977/78 proportions. (p. 28)

This high number of international post-graduate students in the UK at this stage could be explained through cuts by Margaret Thatcher's government to higher education funding in the UK during the 1980s. These cuts prompted universities to start charging full tuition fees to international

students and at the same time to increase the numbers of international students they accepted, which provided an invaluable, independent source of income and helped offset the budget shortfalls (Bolsmann and Miller, 2008; Grove, 2013).

As Smith and Bartholomew (1988, pp. 238–243) explain, manpower planning became a structured national effort to forecast and manage the supply of skilled personnel in education, science, and government sectors. This framework treated locally trained graduates—regardless of their country of birth—as part of the national pool of intellectual resources. In addition to the advantage of being locally trained in British universities, international graduate students who were also identified within BAME (Black and Minority Ethnic) categories had academic profiles that became even more attractive to recruitment committees in British universities. This was particularly relevant in the early 1980s, when universities were taking their first steps toward diversifying academic staff. Livesey (2019), who argues that much remains to be done to increase the representation of BAME academics in British universities, notes that the 1980s witnessed a noticeable institutional interest in academic equity. This was reflected in a growing number of BAME scholars gaining access to British universities, even though many continued to face significant challenges and inequalities in the retention stage (p. 13).

Manpower planning in academic contexts was ahead of immigration policy reforms in the UK during the 1980s. In the 1970s and 1980s, the UK did not have a clear or formal programme that encouraged international doctoral graduates to remain in the country and seek employment. This absence reflected the early stage of both governmental and institutional interest in attracting and retaining international talent—an interest that required time and structural change to mature. While universities had begun to show interest in integrating international graduate students into their academic environments, national immigration policy had not yet evolved to support their transition into academic or professional roles. At that time, the only legal route for remaining in the UK after graduation was to obtain an employer-sponsored work permit or another visa category unrelated to study, since no specific "stay-after-study" or post-study work scheme existed (Mulley and Sachrajda, 2011).

Taken together, these patterns and institutional responses show that during the 1970s and 1980s the UK academic host engaged in a self-translation of academic acceptability by expansion: universities and government widened the scope of who could be considered part of the academic

community by incorporating and valuing locally trained international students as contributors to institutional diversity. However, this expansion remained confined to policy discourse and institutional practice, as immigration and retention frameworks had not yet evolved structurally to sustain long-term inclusion.

The OECD's *Post-Graduate Education: Structure and Policies* (Blume and Amsterdamska, 1987) mentions that "in the United States, the percentage of doctorates awarded to non-resident aliens rose from 15.2 per cent in 1975/76 to 16.6 per cent in 1980/81" (p. 28). This increasing number of international PhD students reflects a considerable manpower that American universities can rely on in their efforts to comply with the affirmative action plans that ultimately aim at diversifying the academic society. In this report, the Commission on Student Financial Assistance offered a forward-looking assessment of the future of American universities in light of the growing presence of international graduate students:

> One result of the withdrawal of young Americans from the rigors of graduate study is the increasing proportion of foreign students in graduate programs....This situation should occasion no surprise. Foreign students support graduate enrolment and, ultimately, compete for vacant teaching positions. Although there are understandable reasons for the increased incidence of foreign students in graduate schools, all of us must view this development with concern. The issue security clearances needed for goes beyond the inability of foreign nationals to obtain research in sensitive areas. Marvin Goldberger of the California Institute of Technology rhetorically underscored the longer-term implications of this trend when he told the Commission: "If we continue on our present course, we are going to have all foreign students taught by...foreign faculty, because they are the only ones who have PhDs" (pp. 29-30).

While the Commission's observations will be revisited later in this chapter for deeper analysis from a different perspective, it is already clear that the report identifies the early formation of academic pipelines through which international PhD students were beginning to move toward, and prepare for, competition within the American higher-education system. The Commission's remarks reveal an awareness that these students were not only filling the gaps left by declining domestic participation in graduate study but were also positioning themselves for integration into the academic profession in the United States.

The interest of American universities is described by Vetter (1989). He discussed the "possibility of hiring foreign graduates" as part of the strategy to sustain the nation's research and teaching capacities (p. 9). This orientation was reflected across different levels of university programs, where departments and research centers increasingly considered international scholars as a viable means of maintaining academic productivity. In the 1980s, Vetter's perspective directly addressed the projected shortage of doctoral scientists and engineers in the United States and identified the recruitment of international doctoral graduates as a practical response to this challenge.

The growing interest of academic institutions in international graduate students as a source of intellectual potential served a dual purpose: addressing gaps in the academic labor system and responding to emerging affirmative action and diversity initiatives. This interest gradually began to surface in government planning and policy frameworks, initially in limited and experimental forms. One of the few formal legal routes that facilitated the transition of international students from study to employment during the 1970s and 1980s was the Optional Practical Training (OPT) scheme. Established by regulation in 1947, OPT allowed students on F-1 or M-1 visas to work after graduation when such employment was "required or recommended by the school" (Congressional Research Service, 2023). During this period, international graduates who wished to remain in the United States after completing their studies usually applied for an H-1 temporary worker visa, the predecessor to the current H-1B, after obtaining a job offer from an academic institution or another qualified employer willing to sponsor them. These procedures created limited but formal pathways that enabled international students to gain professional experience in the United States, though they did not constitute a comprehensive policy for post-study integration.
These patterns indicate that during the 1970s and 1980s the American academic host engaged in a self-translation of academic acceptability by expansion. Universities and policymakers gradually extended the boundaries of the academic system to include international doctoral graduates as contributors to national research and teaching capacities. This expansion was driven by pragmatic considerations—meeting labour demands, maintaining research productivity, and responding to emerging diversity frameworks—rather than by structural reform. The mechanisms in place, such as the Optional Practical Training scheme and employer-sponsored work permits, reflected initial signs of self-translation through a slight widening of existing pathways, indicating that the transformation of immigration and employment policies remained outward rather than structural.

In this sense, the academic host expanded its reach to accommodate international talent within existing institutional and legal structures, signaling an early yet partial modification of how academic merit and belonging were defined.

During the 1970s and 1980s, Canadian universities witnessed a steady rise in the number of international postgraduate students, marking the beginning of a significant transformation in the composition of their academic community. As Williams (2005) notes, the 1980s saw a 168.8% increase in the enrolment of foreign students in Canadian graduate programs, with their share of total graduate enrolment reaching 12.3% by 1981 (pp. 7–8). Williams (2005) and McCartney (2021) attribute this expansion partly to the financial pressures universities faced during this period, which encouraged them to recruit more international students who could contribute through higher tuition fees (differential fees) and enhanced research productivity. The growing presence of these students, many of whom completed their doctoral studies in Canada, effectively created a substantial pool of locally trained international academics. This emerging group represented not only a response to funding constraints but also an expanding source of research and teaching capacity within Canadian universities that began to gradually internationalize education.

The Canadianization Movement of the 1970s influenced Canadian academic institutions' approach to recruiting foreign-born professors (see discussion on p. 25). During this period, the conditions for hiring foreign-born academics were highly restrictive, as universities were required to justify the appointment of any candidate who was not a Canadian citizen or permanent resident before a university or faculty committee (see p. 25). While reviewing the national context for academic mobility in the late 1970s and 1980s, Williams (2005) notes that Canadian institutions "encouraged governments to…assist in attracting foreign capital" (p. 5). However, the creation or reform of pathways that would enable international graduate students from Canadian universities to transition into academic positions occurred gradually. Both Williams (2005) and McCartney (2021), who investigate Canadian policies regarding international students, did not describe a federal immigration policy during the 1970s or 1980s to grant easy access to international doctoral graduates. The usual procedure for those wishing to remain in Canada was to apply for a work permit. By the late 1980s, Canada began to shift from the nationalist orientation of the Canadianization Movement toward a more globally engaged framework of internationalization.

Consequently, the presence of foreign-born individuals who had earned Canadian higher qualifications within the academic pipeline remained limited.

These practices reflect a process of self-translation by expansion in which the Canadian academic host extended the boundaries of academic acceptability to include international graduate students from Canada. During the 1970s and 1980s, universities and government agencies began to reposition international education within national priorities—linking it to institutional revenue generation, research capacity, and the gradual internationalization of higher education. This expansion, however, occurred within the existing structural and legal frameworks shaped by the Canadianization Movement, which continued to privilege Canadian-born and permanent-resident scholars. By recruiting international graduate students through differential fees and integrating them into research activities, universities widened their definition of who could participate in academic production, even though hiring policies and immigration pathways remained restrictive. The growing visibility of international doctoral students, combined with cautious institutional efforts to justify the employment of non-Canadian academics, shows that Canada's academic system translated its identity outward—acknowledging international talent as valuable within its academic ecosystem—without yet transforming the core structures that governed access, employment, and long-term inclusion.

Across the United Kingdom, the United States, and Canada, the 1970s and 1980s reflected a growing institutional interest in linking the available supply of international doctoral graduates to emerging academic labour demands. This convergence of need and availability represents an early phase of the self-translation of academic merit by expansion. In each system, universities and governments began to reinterpret existing notions of academic acceptability to accommodate foreign-born, locally trained scholars within their teaching and research environments. The UK drew on this available pool of international graduates to sustain research productivity and respond to early diversity goals, even as immigration and retention frameworks remained restrictive. In the US, similar pragmatic considerations—labour shortages, affirmative action, and the need to maintain research capacity—led to outward adjustments through mechanisms like Optional Practical Training and employer-sponsored visas. The Canadian case followed a parallel but more cautious trajectory: While financial and demographic pressures encouraged universities to recruit and train international students, hiring policies continued to privilege Canadian citizens and

permanent residents, allowing only a narrow pathway for exceptional or unmatched talent among foreign-born graduates of Canadian universities. These patterns reveal a transitional stage in which academic hosts expanded their understanding of merit to include locally-trained international graduates, signalling a movement toward connecting educational supply with institutional demand. The principal features of this self-translation by expansion across the United Kingdom, the United States, and Canada during the 1970s and 1980s are summarized in Table 2.

Country	Traditional Merit Logic	DEI-Related Expansion	Main Mechanisms of Expansion	What Remained Untranslated
UK	Ability, aptitude, academic excellence	Equal opportunities and racial equality measures	Equality plans, inclusive hiring language, interest in BAME and international scholars	Merit and institutional autonomy remained central
US	Research productivity, credentials, teaching effectiveness	Affirmative action and EEO requirements	EEO language, demographic monitoring, outreach, pipelines	Scholarly achievement remained the dominant criterion
Canada	Qualifications, scholarly reputation, disciplinary distinction	Employment equity and multiculturalism	Equity discourse, gradual internationalization, increasing recognition of diverse profiles	Canadian qualifications and national preferences remained influential

Table 2. Self-Translation by Expansion of the Merit-Based System in the UK, the US, and Canada (1970s–1980s)

This dynamic represents what Maitland (2017) terms the negotiation mode, where the academic host navigates tensions between maintaining established norms and accommodating new differences. The above examples of self-translation by expansion of academic merit in job descriptions and advertisements as well as pathways to academic positions illustrate this

negotiation: reconciling the tension between long-standing meritocratic values and the emerging discourse of multiculturalism and equity, while also negotiating how demographic or diversity considerations could be layered onto existing criteria. During the widening of pathways to academic positions, universities in the UK, the Us and Canada continued to privilege credentials, linguistic norms, and research profiles aligned with the dominant academic culture. Consequently, the language of equity often remained insufficiently deep, serving more as a rhetorical extension of established norms than as a challenge to the deeper cultural assumptions of academic merit. As these commitments had been in place for a sustained period (almost 20 years), it became part of institutional governance to review and evaluate whether these commitments were translating into substantive change, a task taken up in the following subsection.

5.1.2.2 Evaluating Self-Translation in the 1970s and 1980s

By the late 1980s, governments and universities had begun to assess the outcomes of more than a decade of legal and institutional commitments to diversity in employment and education. This period marked roughly fifteen years since the introduction of key affirmative action regulations and equity-oriented policies in the UK and North America. There were also indicators that the 1980s marked a time for reflection and assessment, as evidenced by scholarly evaluations. These scholarly efforts signaled a growing interest in measuring the tangible impact of diversity initiatives and provided a foundation for future critiques of institutional progress.

The institutional landscape in the United Kingdom had begun to reflect a more structured engagement with issues of racial equality in employment, including within the higher education sector. A key indicator of this shift was the work of the Commission for Racial Equality (CRE), a statutory body established under Section 43 of the Race Relations Act 1976, which had the explicit mandate to monitor the Act's implementation and to propose amendments where necessary. According to the CRE's 1985–86 annual account, the Commission was empowered to conduct formal investigations, offer legal support, and fund educational and research initiatives aimed at eliminating discrimination (Commission for Racial Equality, 1986, p. 3). The existence of such a centralized body with investigatory authority confirms that, by the mid to late 1980s, the British state had in place institutional mechanisms for reviewing and enforcing racial equity in

employment. This situated the higher education sector—regardless of whether it was yet fully compliant—within a broader national structure of accountability.

Leonard (1990), in his retrospective analysis of the situation in American universities, frames early 1990 as a pivotal moment of reflection on the effectiveness of these interventions. He writes, "The tenth anniversary of its passing [of the federal policy of affirmative action] is an appropriate time to consider what it achieved during its conflicted existence, and whether its possible resurrection is to be feared or welcomed" (p. 47). This statement, which opens his assessment of affirmative action regulation, positions the end of the 1980s as a policy checkpoint—a moment in which both the symbolic and material consequences of affirmative action could be evaluated. Leonard draws on a range of quantitative data, including compliance reviews and demographic employment shifts between 1974 and 1980, to analyze the actual reach of diversity goals in reshaping workforce composition.

Reflective assessment of faculty diversity emerged prominently in the early 1990s, primarily through disciplinary committees and scholarly inquiry rather than through formal government mandates. This delayed engagement, especially when compared to the UK and the US, can be attributed to Canada's later entry into structured diversity oversight. Al Shaibah (2025), in her investigation of the historical development of recruitment policies with a focus on diversity, identifies the early 1990s as a pivotal moment when Canadian universities began to reassess the structural conditions affecting faculty representation. She writes:

> despite the plethora of evidence on the benefits of diversity and the presence of decades-old federal legislative imperatives and levers, like the Federal Employment Equity Act and the Canadian Human Rights Act, Canadian universities have been slow to demonstrate substantive progress to close representational gaps across the four federally designated groups (FDGs) [Indigenous people, members of racialized communities, persons with disabilities, and women] (p. 152).

One notable example is the Canadian Philosophical Association (CPA) Equity Committee, which was established in 1990–91 to assess hiring practices in Canadian philosophy departments, with a mandate to collect data on the representation of Indigenous people, racialized scholars, people with disabilities, and women; it initiated its first survey and committee review of departmental recruitment in December 1990. While this originated at the disciplinary level, the CPA's

systematic approach provides a model of scholar-led institutional evaluation of faculty diversity. The study *Faculty Renewal in Canada and Ontario* (Quazi, 1996) also documents systematic data collection and workforce assessment, noting "a growth to about 65% in 1991–1992 in the proportion of new full-time university teachers in Canada being recruited on a tenured or tenure-track basis" (p. 181). Although the focus of the study is on tenure patterns and age distribution, the study reflects growing attention to who was entering the academic profession and under what conditions. This discussion illustrates that by the late 1980s and early 1990s, the UK, the US, and Canada had each begun to enter a phase of structured reflection—whether through policy bodies, scholarly assessments, or disciplinary committees—on the implementation and outcomes of their commitments to faculty diversity.

Different national frames of "receiving" migrant academics shaped institutional practices and produced distinct evaluative language in the published literature, making it necessary to pay close attention to context-specific terminology when analyzing how academic hosts negotiated the access stage of international scholars. What follows is a brief overview of the key search terms in each national context that guided the identification of relevant evidence.

In considering how academic institutions in the United States, the United Kingdom, and Canada adapted their hiring systems to the presence of migrant academics in the 1970s and 1980s, it becomes clear, through the above discussion, that each national context framed the question of diversity through distinct legal and cultural lenses, which in turn shaped both institutional practices and the terms of scholarly inquiry. British universities operated within the framework of the Race Relations Acts (1965, 1968, 1976) and the oversight of the Commission for Racial Equality, where the official discourse emphasized *"equal opportunities"* but typically employed broad racial or ethnic categories such as "Black," "Asian," or "ethnic minority"—known as BAME. This limited disaggregation meant that migrant academics were statistically subsumed under general classifications, making search terms like *"equal opportunities in higher education," "race relations,"* or *"ethnic minority employment"* more productive in tracing institutional adaptations. In the United States, the enforcement of affirmative action and equal employment legislation meant that universities were legally compelled to report detailed statistics on race, ethnicity, and even country of origin. Compliance reviews and quota systems required measurable outcomes, making terms such as *"affirmative action," "minority hiring,"* or *"equal employment*

opportunity" central search words for the literature evaluating institutional responses. Canada, meanwhile, pursued a distinctive path through its federal policy of multiculturalism (1971) and the Employment Equity Act (1986), which explicitly recognized cultural and ethnic diversity as a national asset and mandated the collection of detailed data on country of birth and visible minority status. Canadian universities were thus embedded in debates around *"multiculturalism," "employment equity,"* and *"Canadianization"* that explicitly addressed the recruitment and integration of international and foreign-born faculty. Taken together, these variations demonstrate that different national frames of "receiving" migrant academics not only shaped institutional practices but also determined the evaluative language found in the published literature, requiring careful attention to context-specific terminology when analyzing how academic hosts negotiated the access stage of international scholars.

In examining the self-assessment of the self-translation by expansion, the evidence can be divided into two broad categories. The first consists of quantitative reviews, including census data and statistical surveys that track the representation of minority and international academics. The second consists of qualitative reviews, such as policy reports, institutional evaluations, and scholarly commentary, which shed light on how these figures were interpreted and debated. The following analysis considers both forms of evidence in turn, beginning with quantitative reviews before moving to qualitative accounts.

5.1.2.2.1 Quantitative Reviews

The United Kingdom

In British universities during the 1970s and 1980s, specific figures detailing the representation of international or minority faculty members are not available in the provided search results. Despite efforts to trace the historical progression of faculty demographics, reliable quantitative data from that period remains scarce. Notably, *Universities UK*—the official body responsible for compiling and publishing statistical information on the UK higher education sector—only provides comprehensive demographic data beginning in 2022. As such, while there is qualitative and policy-based evidence of evolving equity discourses in earlier decades, the absence of longitudinal statistical records limits precise comparisons over time. Richardson and McKenna (1995) note that

> Higher education literature has focused on internationalisation of education systems, notably the growth in international strategic alliances between universities, and mobility amongst students. Therefore compared with what is known about the student body, very little is known about the experiences of internationally mobile academics. (p. 67)

Possible reasons for the underrepresentation of academic faculty in the research include, first, that migrant academics in the UK constituted only a small proportion of the workforce in the 1970 and 1980s and were typically subsumed under broader categories of ethnicity and race in employment statistics, benefiting from the same regulations. Second, following the election of Thatcher's government in 1979 and the gradual shift toward free-market policies that reduced state responsibility for higher education, British universities increasingly adopted a corporate orientation (Maitlis, 1998, pp. 5). The *Jarratt Report*, published in 1985 during the Thatcher era and commissioned by the Committee of Vice-Chancellors and Principals, marked a significant shift in the conceptualisation of British higher education. It framed universities as enterprises akin to factories, positioning students as customers and academics as providers of an educational service rather than as a self-governing community devoted to the advancement of knowledge. Within this market-driven framework, academic mobility research tended to prioritise student recruitment and migration—viewing students as primary customers—while giving far less attention to the mobility of academic staff. In this context, Pherali (2012) says: "although there is a plethora of studies related to the issues of international students and Western academics teaching abroad, very little has been written about the recent global phenomenon in which academics from non-English-speaking backgrounds move to English universities" (p. 313).

While precise statistical data on the number of international faculty in British universities during the 1970s and 1980s remains limited, there is strong qualitative evidence that institutions across the UK were increasingly open to foreign academics during that period.

By the mid-1970s, British universities had begun to explore alternative models of teaching and faculty engagement that reflected broader shifts in epistemology, pedagogy, and academic diversity. In his analysis of emerging transformations in the vision and mission of British higher education, Hall (1977, p. 103) points to institutions such as the British Open University as examples of a departure from rigid disciplinary traditions toward more accessible and pedagogically flexible structures. These shifts enabled deeper engagement with diverse student

populations and broader intellectual traditions. Hall situates this evolution within the wider context of post-1960s educational reform, describing the university as moving toward "a diverse system of educational alternatives, each based in a different educational tradition and each serving a particular educational need" (p. 103). Such language affirms a growing openness to alternative worldviews and academic profiles—conditions under which international and foreign-born professors could find institutional space and pedagogical legitimacy within the British system by the late 1970s. Evidence from Welch's (1997) comparative study of the internationalisation of the academic profession suggests that British universities in the 1970s and 1980s were receptive to hiring academics with international backgrounds. Despite focusing on 1993 survey data, Welch's (1997) study remains indicative of the receptive culture within British higher education toward academics with international backgrounds in the 1980s. In a table summarising the 1993-survey results, Welch reports data from the Organization for Economic Cooperation and Development (OECD) indicating that 10% of academic staff in British universities had obtained their highest academic qualification from a foreign institution (p. 328). While this figure does not differentiate between British citizens trained abroad and non-British citizens, Welch notes that such data serve as an "important and oft-used index of internationalization" (p. 328), reflecting the system's openness to academic credentials earned outside the UK.

The United States

The self-translation by expansion, exemplified in the enactment of regulations such as Title VII of the 1964 Civil Rights Act to ensure equal employment opportunities, contributed to the development of a more welcoming academic system in the United States. This shift is reflected in the increased numbers and percentages of minority faculty—including international scholars—within American universities during the late 1980s and early 1990s.

Altbach's (1997) analysis confirms that by the early 1990s, US higher education had become both globally attractive and structurally equipped to welcome diverse academic participants. As he observes, "American universities are more international than ever, educating 450,000 students from other countries and employing staff members from around the world" (p. 316). He also emphasizes that generations of foreign-born and foreign-trained scholars have been welcomed in the American academic system and have contributed much to science and scholarship (p. 318).

These observations suggest that the institutional capacity for inclusion—shaped in part by civil-rights and equal-opportunity frameworks such as Title VII—had begun to demonstrate procedural openness and receptivity to international academic participation.

Schuster and Finkelstein (2006) show that the proportion of foreign-born faculty in US higher education has been rising. In 1969, foreign-born faculty accounted for 10% of all full-time faculty, and by 1992 their share had increased to 13.9%. This upward trend is also confirmed by periodic surveys of postsecondary faculty conducted by the US Department of Education, as cited in Marvasti (2005, p. 158). Two of these surveys distinguished between native- and foreign-born faculty, reporting that foreign-born academics represented 12.1% of the faculty in 1993 and 13.3% in 1999.

Canada

Data from the 1970s confirms that universities maintained a significant proportion of international faculty and actively recruited scholars from abroad. Scarfe and Sheffield (1977), drawing data from Statistics Canada, report that in 1970–71, 37.4% of full-time faculty were non-Canadian citizens. By 1974–75, non-Canadian faculty still accounted for 32.5% of full-time appointments (p. 339). They note that "recruitment for Canadian universities has always been on an international scale and that the rapid expansion of the 1960s made reliance on foreign scholars even more necessary than previously because Canadian graduate schools could not supply enough qualified teachers" at the time (p. 340).

5.1.2.2.2 Qualitative Reviews

The United Kingdom

Przytula (2023) conducted a systematic review of literature on academic expatriates across multiple countries, including the UK, covering the period from 1980 to 2022. In her synthesis, Przytula notes that the UK has long been part of the international market for academic labour and that recruitment often relied on networks within the Commonwealth and beyond, benefiting from shared language and academic traditions (p. 46). Przytula (2023) and Welch's (1997) accounts indicate that by the late twentieth century, British universities maintained a measurable—if

variably defined—openness to internationally qualified academics, integrating them into the national academic community through both formal recruitment channels and long-standing professional networks.

The status of migrant academics in British higher education can be illuminated by research on Black, Asian and Minority Ethnic (BAME) academics, whose struggles with inequality stretch back to the 1970s, when British governments formally adopted a discourse of multiculturalism. In the 1970s and 1980s, one of the formal objectives of academic institutions in the UK was to achieve "equal opportunities." Yet, the inequalities faced by BAME scholars in recruitment and promotion exposed the gap between official commitments and institutional realities. Scholars such as Bhopal (2014), Sian (2019), Arday (2018), and Bhopal and Pitkin (2020) trace these inequalities to structural patterns deeply embedded within academia. As McIntosh (1989) has shown, the academic landscape operated within a patriarchal and hegemonically White framework, where White privilege was reproduced both consciously and unconsciously as habitual practice. This environment systematically marginalized and excluded ethnic minority groups in a way that highlighted the limits of multicultural discourse to achieve genuine transformation. For foreign-born and international academics, entering such an environment meant encountering not only the barriers associated with migrant status but also the entrenched racialized structures of the host institution. The collection of demographic information from applicants for academic positions in the 1970s and early 1980s, according to Kheovichai (2013), was intended to help institutions monitor fairness for minority groups. However, these efforts unfolded with paradoxical effects: empirical evidence showed that formal attention to categories of race and origin did not prevent discriminatory practices at the recruitment stage. For international academics seeking posts, this meant that statistical recognition of "difference" did not necessarily translate into fair access to employment. This suggests that the discourse surrounding so-called "positive discrimination" in the 1980s did not succeed in creating a smooth pathway for a sufficient number of foreign-born, locally educated scholars to transition from doctoral study to academic employment in the UK. Despite the considerable supply of international graduates—who made up 35% of all postgraduate students in 1982/83—the translation of this group into faculty positions remained limited. At this juncture, the academic pipeline begins to leak. Perkin (1987) notes that the dominant appeal to "fairness" in recruitment "particularly neglects talent among… the immigrants of different race

and color from the majority" (p. 29). This indicates that the issue during the 1980s was not an insufficient supply of qualified and diverse academic talent, as is often suggested (see, Mattocks and Briskoe-Palmer, 2016; Bhopal and Pitkin, 2020), but rather the persistence of structural inequalities and systemic barriers that constrained the academic opportunities available to immigrant scholars. What Perkin (1987) described as circumstances that could be understood during the "not normal times" of the 1980s as "merely characteristics worthy of note" would, he warned, eventually become a lasting "handicap" in the British academic system (p. 30). Mirza (2018) links these disparities directly to the rise of the critical race theory and anti-racism academic movements in the 1980s and 1990s, which emerged as a response to the persistence of racial discrimination in the academy (p. 16).

Although Firth's (1981) fictitious job application experiment was focused on accountancy and financial posts, its insights into bias and exclusion—strongly echoed in Pustelnikovaite's (2021) study of the UK academy—provide a revealing window into the wider professional climate, including academia. The experiment submitted pairs of applications with identical qualifications and experience but different ethnic or national identities. The results exposed clear hierarchies: white British and Australian applicants were consistently more successful in progressing to interview, while African, Indian, Pakistani, and West Indian candidates faced significant disadvantage. Even European applicants, such as the French, only achieved intermediate success (pp. 265–269). These findings demonstrate that racial and national markers continued to shape hiring outcomes, even when meritocratic indicators were equal. For international academics entering British universities during this period, the implication is clear: nationality and ethnic origin remained powerful filters through which merit was assessed. To probe employer perspectives, Firth also conducted a follow-up survey several months later. Employers were asked whether two equally qualified candidates—one white British and one from a non-white immigrant minority—would stand an equal chance of securing an application form, an interview, or ultimately the job. The survey achieved a 59 percent response rate (167 out of 282). The stated results contrasted starkly with the experimental evidence: "virtually all respondents said they would treat British whites and non-whites equally when coming to job decisions" (Firth, 1981, p. 270). Of the 147 who answered in detail, 119 admitted they had previously faced such decisions,

yet most insisted that qualifications and experience were the decisive criteria. Chi-square tests confirmed, however, that these assurances did not align with actual outcomes (p. 270).

This juxtaposition highlights a fundamental gap between discourse and practice. On the one hand, institutional actors articulated a commitment to equal opportunity, merit, and fairness. On the other, empirical testing demonstrated systematic bias against non-white and foreign applicants. For international academics seeking positions in British universities during the 1980s, this gap meant that official commitments to equal opportunities often concealed entrenched structural barriers. In translational terms, the academic host engaged in a form of self-translation by expansion: it modified the definition of academic merit to include diversity in discourse, but without rewriting the institutional "text" in ways that would challenge dominant norms. Much like Berman's (1985) *Trial of the Foreign*, where the foreign is acknowledged only to be domesticated, British universities of the period incorporated the rhetoric of inclusion while continuing to privilege established, majority perspectives.

The United States

Efforts to ensure compliance with the principles of Equal Employment Opportunity (EEO) in US higher education during the 1970s and 1980s were embedded in federal oversight mechanisms such as compliance reviews and the use of quotas. These tools functioned both as monitoring instruments and as measurable indicators of whether academic institutions were aligning with federal mandates to diversify faculty hiring. Leonard (1990) underscores the centrality of compliance reviews, describing them as "the main enforcement mechanism: an audit of employer's demographics and personnel procedures, with negotiations over suggested changes" (p. 51). Similarly, Busi (1974) traces the evolution of quotas in higher education, noting that while they had historically been used as restrictive devices—such as "restrictive quotas against Jews" in professional schools until the 1940s (p. 24)—their meaning shifted under affirmative action to become inclusionary tools aimed at expanding opportunities for historically underrepresented groups.

If transposed from the social to an interlingual translation context, compliance reviews and quotas function as tools of self-monitoring, akin to metacognitive practices in translation. As Pietrzak

(2019) highlights, translators outside structured feedback environments rely on self-regulation—consciously revising their drafts, checking consistency, and re-evaluating linguistic choices—to improve translation quality. Similarly, academic institutions deploy compliance reviews not as external enforcement but as internal validation steps to ensure their evolving "self-translation" of academic merit aligns with diversity norms. Quotas act like internal glossaries or checklists that guide the host's adaptation process, providing visible evidence of effort while signaling adherence to revised standards. Yet, just as metacognitive revision does not guarantee deep stylistic transformation, these institutional devices may only demonstrate procedural compliance without fundamentally altering power or interpretive structures.

The practical application of compliance reviews in academia, however, varied across institutions. Some cases revealed inflated reporting, while others exposed the structural weaknesses of this tool. Leonard (1990) points to multiple government investigations—such as those by the US Commission on Civil Rights (1975) and the US General Accounting Office (1975)—which concluded that affirmative action had been "ineffective" due to "weak enforcement and a reluctance to apply sanctions" (p. 49). Even when violations were identified, institutions often evaded serious consequences because reviews found "good-faith" efforts in recruitment, including the use of diversity-oriented advertising language. Washington and Harvey (1989) make this point explicit, noting that institutions could portray themselves as affirmative action compliant while showing "minimal increases, zero increases, or even declines in the numbers of African-American and Hispanic faculty…since 'good-faith' efforts, rather than concrete results, have been considered as satisfactory evidence of their intentions" (p. 13). This good-faith standard, coupled with the permissible use of Bona Fide Occupational Qualification exceptions under Title VII, allowed universities to pass accountability measures without necessarily achieving substantive change. This context created the conditions for the emergence of the so-called "pipeline defense" among recruitment committees in American universities (Cross, 1994). These committees explained the low representation of academics of color—including migrant academics of color—by pointing to the limited presence of such profiles within the existing pipeline to academic positions, an explanation that was widely accepted at the time. Enforcing affirmative plans became more assertive after 1973, with the reorganization of compliance agencies into the Office of Federal Contract Compliance Programs in 1978 and an increase in penalties such as debarment and back-pay awards (Leonard, 1990, p. 50). Nonetheless, as Leonard (1990) cautions, the reported gains

may have been overstated due to biased reporting, including "the upward reclassification of minority or female intensive occupations" (p. 53). In addition, goal-setting exercises often projected unrealistic growth for all demographic groups to reduce perceived competition with white male faculty (p. 55). Even with these flaws, the employment of protected groups "grew significantly faster in contractor than in non-contractor establishments" (Leonard, 1990, p. 50), showing that the mechanisms did have some measurable effect.

Quotas, as the other principal tool, offered a clear numerical indicator of institutional progress toward diversity goals, yet they also had structural limitations that curtailed their transformative potential. Inflexible quota percentages meant that once targets were reached, active recruitment of minority or foreign-born faculty often ceased. Evidence from Steele and Green's (1976) case study of the University of Washington shows that departments tended to treat affirmative action as a finite, compliance-driven exercise: after meeting hiring goals, the search for minority candidates slowed or stopped, even when new vacancies opened (pp. 421–424). These hiring goals were frequently based on narrow availability estimates drawn from elite institutions, which inflated compliance scores but excluded many qualified candidates (pp. 416–420). Furthermore, academic standards were applied in ways that preserved existing institutional priorities, with Steele and Green (1976) noting that "selection standards were not designed for this purpose [preventing discrimination] but to define and foster the goals of the university" (p. 431). Schuster and Finkelstein's (2006) longitudinal analysis of faculty demographics confirms the narrowing effect of quotas: although foreign-born faculty increased from 10% in 1969 to 13.9% in 1992, the proportion of newly hired foreign-born faculty declined from 43.5% to 37.4% over the same period, suggesting that replacement hiring rather than expansion was the prevailing pattern.

The structural limitations of quotas were further compounded by the concentration of minority and foreign-born academics in specific, often smaller, academic units. As Smith (2009) observes, such patterns can lead to "ghettoization" (p. 156). He explains that certain programs, such as ethnic studies, have disproportionately high shares of migrant academics compared to other university programs, whereby representation is numerically improved at the institutional level, but epistemological diversity remains constrained because most departments continue to be dominated by majority perspectives. Leonard (1990) captures the inherent tension in the quota system, citing Lawrence Silberman's (the Undersecretary of Labor from 1970 to 1973) observation that "our use

of numerical standards in pursuit of equal opportunity has led ineluctably to the very quotas…that we initially wished to avoid," thereby introducing "a group rights concept antithetical to traditional American notions of individual merit and responsibility" (pp. 48–49). The reasons why quotas could not extend beyond firmly set boundaries become clearer when recalling the rhetorical remark of Marvin Goldberger of the California Institute of Technology, who voiced concerns about the future of higher education: "we are going to have all foreign students taught by... foreign faculty, because they are the only ones who have PhDs" (Blume and Amsterdamska, 1987, pp. 29–30). This observation suggests that, despite the steady flow of migrant academics progressing through the pipeline toward academic positions, only a limited number—constrained by quota systems—ultimately secured appointments in American universities. It is at this stage that the academic pipeline begins to leak.

Taken together, the evidence suggests that the enactment of Title VII and the subsequent use of compliance reviews and quotas as part of affirmative action policies did contribute to fostering a more welcoming academic system in the United States during the late 1980s and early 1990s, as reflected in the measurable rise of minority and foreign-born faculty. However, these tools often operated within narrow procedural and numerical frameworks that allowed persistent structural biases and inequalities to endure. In translational terms, the academic host had expanded its definition of merit to include diversity, but without a full rewriting of the institutional "text," this self-translation by expansion remained partial and subject to the constraints of older norms.

Canada

Among the procedures that have been undertaken to guarantee the success of the self-translation by expansion to welcome migrant academics, Canada developed a soft model of quota during the 1980s, one that tried to avoid the legal and political controversies that characterized the American system. By the late 1970s and 1980s, the US model of affirmative action had become associated with what critics described as a "hard" quota system, in which numerical hiring targets operated as inflexible thresholds and often provoked backlash (see discussion above). As Osborne (2012) notes, the Canadian framework under the federal contractors' program placed obligations on universities and other large employers not to meet fixed quotas, but rather to monitor the composition of their workforce, compare it against census "catchment" data, and establish goals

and timetables for underrepresented groups (p. 256). Outreach measures and consultation with employee representatives were encouraged, allowing institutions to demonstrate progress through procedural adjustments rather than rigid numerical compliance. This model was perceived as more portable and less adversarial because it emphasized accountability through ongoing monitoring and self-correction, rather than through the enforcement of fixed numerical targets (Osborne, 2012). Although the Canadian model managed to reduce the backlash associated with US-style quotas in hiring migrant academics, and was even considered "portable," being adopted in contexts such as Northern Ireland and the Netherlands, it did not succeed in producing substantial equity gains in the 1980s or beyond. A closer look at the details of the demographics of non-Canadian citizens welcomed in the 1970s (in Scarfe and Sheffield , 1977, p. 339), I find that that 37.4%, in 1970–71, include 10.2% from the United States, 15.2% from the United Kingdom, and 12% from other countries while the 32.5% in the 1974-75 are composed of 14.4% from the United States, 7.9% from the United Kingdom, and 10.2% from other countries. This means that the majority of these "international professors" were recruited from the United States and the United Kingdom, and were predominantly Anglophone, culturally Western, and trained within Euro-American academic traditions. Their linguistic, cultural, and credential familiarity made them relatively easy to integrate into Canadian institutions. In this period, "internationalization" primarily meant filling the mission of internationalization of education in Canada's expanding system by importing Western academics who fit comfortably within Canadian academic norms. Furthermore, Osborne (2012, p. 259) concludes that the Canadian soft design of the enforcement measures, such as quota, lacked strict enforcement, binding outcomes, or public reporting, which meant that universities, most often, complied superficially while inequalities persisted. The overreliance on good-faith compliance for monitors of diversity in higher education institutions is an example of the non-binding powers of the soft model of quota.

In the 1980s, Canadian universities faced a growing tension between the principle of academic merit and emerging commitments to equity. On one hand, merit was framed as the cornerstone of academic hiring; therefore, scholars such as Kranz (1974) warned that "any preferential treatment given to certain applicants based on subgroup membership can be interpreted as incompatible with a merit-based system" (p. 31). This conflict was especially pronounced in academia in the 1980s, where references to equity were visible in academic hiring discourses (such as considering the

prestige of the institutions that granted migrant academics their certificates) (Boyle et al., 2010, p. 49). In the same context, Scarfe and Sheffield also point to targeted initiatives such as Operation Retrieval (1966), aimed at bringing Canadian graduate students working overseas—particularly in the United States and United Kingdom—into academic posts at home, alongside international advertising of vacancies to attract "the best" candidates (Scarfe and Sheffield,1977, p. 340). The initiative illustrates how equity-oriented measures were intertwined with efforts to preserve long-standing definitions of merit, as the emphasis on repatriating Canadian scholars and privileging institutional prestige reinforced continuity with traditional standards even while gesturing toward inclusivity. Therefore, commitment to faculty diversity remained largely symbolic gestures rather than substantive commitments, serving as a preliminary step that foreshadowed the more differentiated institutional responses of the following decades (See the following discussion of uneven steps of Canadian universities applying equity language in phase three). These non-substantive commitments can be explained by Lachapelle and Burnett's (2018) discussion of the influence of the Canadianization movement on academic recruitment processes and the gradual shift of Canadian universities toward the internationalization of higher education (as discussed above). It becomes clear that, in the 1980s, despite the considerable number of foreign students in Canadian graduate programs (12.3% of total enrolment in 1983, as noted above), both the Canadianization Movement and the use of Canadian-style quotas acted as obstacles to the transition of these potential candidates into the Canadian professoriate. It is at this stage that the academic pipeline begins to leak.

Thus, while equity gained discursive space, it remained consistently subordinate to merit in hiring practices in the late 1980s, which meant that efforts to diversify academic staff were constrained by the continued primacy of traditional definitions of academic excellence that is strongly based on the nationalistic perception of academic merit.

Testing the Hypothesis: The Call for Retranslation

Although the literature reviewed highlights the attempts of universities in the UK, the US, and Canada to internationalize higher education, it also indicates that the "self-translation" of the academic host in these countries during the 1970s and 1980s remained insufficient. Viewed through Hubscher-Davidson's (2018, p. 70) concept of emotional perception, the job

advertisements and the pipelines for academic positions in the UK, the US and Canada reflect a stage in which the academic host had not yet fully developed the cultural or emotional flexibility to recognize the implications of exclusionary language and procedure. The ambivalent interpretation of demographic data in the UK, the framing of diversity discourse through the American hard-quota model, the persistent tension between merit and equity, and, on a procedural level, the reliance on the pipeline defense and merit-based recruitment criteria, all point to an institutional misreading—or, at best, a limited reading—of the emotional and social cues expressed by minoritized or international applicants. The host, operating within its own culturally specific framework, may have failed to perceive how such language and merit-based recruitment criteria could alienate qualified candidates or reproduce structural inequalities. In this early stage of self-translation, the host's emotional awareness still needed to be developed; its ability to interpret and respond empathetically to otherness was constrained by dominant norms and institutional comfort. The practice of embedding demographic filters into job advertisements and maintaining nationally defined standards of academic merit as the basis for widened access routes—while legally acceptable at the time—suggests an emotionally unregulated engagement with diversity, one that reflected institutional control over inclusion rather than openness to unfamiliar identities. Therefore, the translation strategy of expansion in this case was limited to structural elaboration (i.e., listing more criteria) without genuine emotional perception of difference as a value to integrate.

Although institutional discourse gestured toward inclusivity and fairness, the actual practices of hiring and promotion perpetuated barriers for both ethnic minority citizens and international academics. Equal opportunity policies functioned as a beginning, but without the structural enforcement seen elsewhere, the translation of merit into an expanded, inclusive register remained partial and constrained. Across the United Kingdom, the United States, and Canada, access to academic positions has consistently been defined through established filters of merit that emphasize credential equivalency, institutional prestige, and conformity to dominant scholarly norms. From the Robbins Report (1963) in the UK to the introduction of Affirmative Action plans in the US and the Canadianization policies of the 1970s, academic hosts positioned advanced degrees from reputable institutions, recognized affiliations, and demonstrable research productivity as non-negotiable foundations of academic legitimacy. This evidence supports the

first implication of the first hypothesis by showing that academic hosts require migrant academics to demonstrate equivalency in credentials, productivity, and teaching practices before being considered acceptable. Yet, in doing so, the academic host is also enacting what Steiner (1998) describes as the principle of future coherence: they negotiate among possible options of self-translation in order to preserve continuity with its long-standing definition of academic merit while simultaneously responding to external pressures to embrace multiculturalism and equity. The resulting recruitment discourse reveals less a radical transformation (for example, leaky pipelines) than an attempt to resolve the tension between tradition and inclusivity without fully reconfiguring the boundaries of academic acceptability. Institutional modifications such as embedding diversity language in job advertisements, widening access routes, adjusting hiring criteria, or introducing equity-oriented plans signaled a willingness to expand access, yet these efforts remained bounded by the continued primacy of established merit norms. In practice, migrant academics were more likely to gain access when their profiles could be reframed within existing national or disciplinary frameworks, while those whose training or scholarly orientations diverged more widely faced additional barriers. These patterns confirm that host modifications revealed tacit expectations: they outlined what forms of diversity were most readily accommodated, how much divergence from norms was manageable, and what counted as legitimate academic identity. By analogy, the academic host's first "translation" of academic merit—expanding it to include equity language and formulating academic pipelines—can be understood as an initial attempt to accommodate academic difference. However, this micro self-translation that reproduces the dominant norms of the receiving culture through a process that requires assimilation, these adjustments often neutralized many forms of academic alterity the academic host was intended to embrace. This reveals the narrow boundaries of academic acceptability (the first hypothesis). Therefore, despite these early discursive gestures toward inclusivity, hiring outcomes for migrant academics remained disproportionately low, and the structures of academic legitimacy continued to privilege dominant epistemologies and locally accredited credentials, as discussed above. This also corroborates migrant academics' tendency to seek training and professional growth within the host academic systems they wish to integrate into, as will be discussed in the following chapter.

Throughout history, when initial acts of translation have not sufficiently addressed the evolving demands of intercultural understanding, translators have often returned to their work through retranslation—recalibrating their strategies to better capture its depth, nuance, and evolving

significance within a changing cultural context. This pattern of return can be understood in light of Berman (1992) and later Venuti (1995), whose work indicate that early translations often accommodate the dominant norms of the receiving culture—particularly through domestication—thereby necessitating later efforts to renegotiate the boundaries of cultural hospitality.

This tendency raises critical questions about the hospitality of the host culture and its openness to the alterity of the Other—thereby prompting later retranslations that seek to renegotiate or restore the boundaries of that hospitality. In his influential work, Berman (2000) identifies twelve tendencies of deformation in translation—such as rationalization, clarification, expansion, ennoblement, and the destruction of rhythms, idioms, or underlying networks of signification. These serve as diagnostic tools that allow (self)translators to critically examine how their practices—shaped by social, cultural, or ideological biases—may have unconsciously reinforced dominant norms and diminished the voice of the cultural Other. In this sense, retranslation becomes not only a technical or linguistic correction, but an ethical gesture—one that reopens the space for genuine encounter and recognition. In this light, Berman and Venuti recommend a retranslation as a necessary step: a deeper, more self-reflexive institutional process that acknowledges the insufficiencies of the initial expansion and moves toward a recalibration of core academic values. Retranslation allows the academic host to revise its own interpretive frameworks—its definitions of excellence, authority, and legitimacy—so that migrant academics are no longer merely accommodated but genuinely recognized. Translation studies thus teaches us that when early translations fall short of conveying the full complexity of the foreign, retranslation most often steps in—not as repetition, but as transformation. Based on this evidence and the preceding discussion, this stage can be described as a form of *Affirmative Translation*: the host affirms its existing norms through minimal adjustment, allowing procedural access for migrant academics while preserving its internal coherence.

These shortcomings of the self-translation by expansion eventually pushed institutions to revisit recruitment procedures in another micro-self-translation process in the late 1990s, a development that will be discussed in the following section.

5.1.2.3 Translation 2: Modulating the Merit-Based System

This stage advances the analysis of the academic host's self-translation of merit by examining a shift that moves beyond expansion toward a reconfiguration of evaluative frameworks. Looking through the translation lens and comparing this shift to the modifications that took place in the 1970s and 1980s, this modification can be described as self-translation by modulation. According to Vinay and Darbelnet (1995, p. 133), modulation refers to a shift in viewpoint or cognitive framing that retains the underlying intention while presenting it from a new perspective. In this case, universities retained their commitment to identifying qualified candidates but began to redefine the language and values that shaped their evaluation of merit. This form of self-translation is observable in institutional practices where the criteria of assessment are not only extended but reframed, particularly through changes in job descriptions and the restructuring of entry routes into more formalized and institutionalized pipelines.

5.1.2.3.1 First Indicator: Job Descriptions and Advertisements

In the United Kingdom, job advertisements for academic positions began to undergo significant shifts during the 1990s in a way that reflected broader modifications in the governance and public image of universities compared to the 1970s and 1980s. Fairclough (1993), in his critical discourse analysis of the job advertisements of academic positions, observed a growing trend toward marketization and managerialism within British higher education. Universities, responding to policy reforms and increased national and international competition, increasingly adopted a discourse that emphasized performance, accountability, and responsiveness to external stakeholders such as governments and students. This shift, which aimed at aligning public institutions with business-like models, reshaped not only internal governance but also the external communication of British universities—including job advertisements. As part of this shift, hiring materials began to reflect strategic changes in institutional identity. That new public language of universities incorporated references to diversity, inclusion, and equal opportunity not merely as legal compliance, but also as part of a broader repositioning of merit within a changing academic landscape.

Heward and Taylor (1993) documented how official pressures in the 1990s led to increased adoption of equal-opportunity policies. However, as these modifications, through a self-translation process, occur at deeper levels of the host academic identity, they required time to take root and often gave rise to negotiations and tensions. The negotiations inherent in this stage of the self-translation process are reflected in Deem's (2007, p. 618) observation that the traditional notions of academic merit—deeply embedded in British understandings of teaching and research quality—faced tensions as universities adapted to equality legislation addressing race, disability, sexual orientation, and religion. This created discursive negotiations within institutions, as hiring committees sought to strategically modulate long-standing criteria for excellence in light of new commitments to equity and inclusion. As Deem noted, by the 1990s, "many changes had taken place in what constituted equality policies and the underlying strategies" (p. 260). Among these changes was a shift from reactive anti-discrimination measures to policy mainstreaming—a strategy that embedded diversity across all aspects of institutional life. This mainstreaming signifies an attempt to reframe diversity not simply as a regulatory obligation but as a strategic choice to consider foreign academic competences and perspectives as institutional assets, thus contributing to the modulation of how academic merit was conceptualized.

By the early 2000s, British universities had begun to implement more proactive procedures to attract migrant academics. Kheovichai's (2013) study of job advertisements in the UK higher education sector found that the explicit demographic specifications explained in the previous section—common in earlier decades—had been eliminated in compliance with equal opportunity laws. Yet this did not signal a retreat from diversity; rather, institutions modulated how they expressed inclusion. Phrases such as "The University of Exeter is an equal opportunity employer," "We value diversity and welcome applications from all sections of the community," and "The University of Manchester values a diverse workforce" appeared frequently in academic job postings (Kheovichai, 2013, p. 262). These statements reflect the academic host's new cognitive framing of diversity—as a strength rather than a liability—and signaled a shift in how merit was communicated to potential applicants.

To assess how the welcoming language commonly found in diversity statements has been operationalized in actual recruitment processes—and thereby examine how deeply such modifications are (re)shaping the conception of academic merit—I consider the "tie-breaker"

practice to be a relevant indicator. The Equality Act 2010 offers a significant legal backdrop for understanding how British universities have modulated their framing of academic merit in hiring practices. As Hanretty (2021) explains in a report on academic careers in UK politics departments,

> Of particular importance is the Equality Act 2010, which protects individuals against direct or indirect discrimination because of age, gender reassignment, marital status, pregnancy, disability, race, religion or belief, sex and sexual orientation ('protected characteristics'). As far as appointments are concerned, universities may only favour underrepresented groups when deciding between candidates of equal merit (i.e., as a 'tie-breaker' condition) (p. 7).

Although the policy does not explicitly reference international faculty, and no specific data confirm their inclusion among its beneficiaries, its inclusion in the broader recruitment environment nonetheless marks a shift in the perception of the academic merit of minority faculty, including international faculty. In this sense, such legislative developments frame the institutional conditions under which job advertisements began to rephrase academic merit in more inclusive terms—serving as both a reflection and a driver of the academic host's effort to modulate its standards of academic acceptability.

If transposed from the social to an interlingual translation context, these developments exemplify modulation. Although the institutional objective—selecting the most qualified candidates—remained constant, the description of what qualified a candidate took on new contours. Demographic attributes, once directly referenced in the 1970s and 1980s, were now addressed indirectly through inclusive language that emphasized fairness and institutional values. This rephrasing did not deeply redefine earlier merit criteria but repositioned them within a broader and more socially responsive discourse. As such, job advertisements in the UK during the 1990s and 2000s reveal how British universities modulated their understanding of academic merit to better align with the evolving demographic, legal, and ethical expectations of a diverse academic community.

This reconfiguration should not be mistaken for a complete transformation or replacement of prior norms. Rather, as Deem (2007) and Kheovichai (2013) both suggest, the changes were gradual and strategic and still require further negotiations between continuity and adaptation. In this way, the British case parallels similar dynamics in other national systems, where diversity language in

hiring practices emerged as a modulated response to external pressures rather than an expansive overhaul of institutional identity.

Beginning in the late 1980s and intensifying through the 1990s and 2000s, American universities undertook a self-translation by modulation in their hiring systems, particularly in the way they incorporated diversity, equity, and inclusion (DEI) within job advertisements and descriptions. This modulation—understood as a shift in point of view or perspective (Vinay and Darbelnet, 1995)—has been represented as a strategic repositioning of institutional identity. The shift was driven by a series of evaluative reports and public critiques (see p. 43) that exposed persistent inequities in job advertisements and hiring documents in the late 1980s. These commitments were not merely voluntary. Regulatory and policy instruments reinforced this transformation. For example, the *Civil Rights Restoration Act* of 1987 reinstated and broadened institutional obligations under Title VI and Title IX, which expanded accountability for federally funded programs (Steele and Green, 1976). Therefore, by the early 1990s, many universities implemented a series of procedures to ensure that the realization of diversity goals would not be left entirely to the personal discretion of individual administrators (Smith, 2009, p. 149) Such policy environments made it imperative that Equal Employment Opportunity (EEO) statements evolve into proactive declarations of inclusivity. Job descriptions are one of the most critical and measurable components in influencing the hiring of underrepresented faculty—including international faculty. Job descriptions are primarily developed at the departmental level (Smith et al., 2004). They determine the scope of the position, determine what constitutes academic quality, and influence which scholarly areas and qualifications are emphasized:

> Many agree that it is at the departmental level that most policy decisions about hiring are made. There is, indeed, considerable power at the departmental level. Department heads and senior faculty develop recruitment plans and decide what constitutes 'quality,' including how scholarly productivity is measured, how publications and research are credited, and the areas of scholarship to be emphasized (Smith et al., 2004, p. 136).

This aligns with the longstanding tradition of independency of departments in American universities in evaluating their needs and hiring new faculty accordingly (Smith, 2009, p. 166). According to Smith et al., (2004), departmental search committees at American universities began to intentionally modify job descriptions in the mid-to-late 1990s to support the hiring of

underrepresented faculty. These modifications included the integration of diversity indicators into job descriptions across three distinct categories: (1) department-level diversity, where entire units such as African American Studies or Chicano/Latino Studies were inherently framed around issues of race and ethnicity; (2) subfield-level diversity, which specified expertise in areas such as African American literature within English departments or race relations within sociology; and (3) diversity-relevant qualifications, where job descriptions explicitly called for candidates with experience in community outreach or the ability to "engender a climate that values and uses diversity in all its forms" (p. 138). These carefully crafted descriptions functioned as targeted strategies to legitimize and expand the presence of diverse scholars in faculty searches. Implicit in these shifts is a growing institutional recognition that scholarly and pedagogical engagement with African, Asian, American Indian, and Chicano/Latino perspectives—often shaped by international teaching experience or culturally embedded research—constitutes a valuable academic asset. In this way, job descriptions, and the job advertisements that build upon them, increasingly signaled openness to candidates whose training, teaching, or research reflected global or cross-cultural frameworks rooted in these communities. As a hiring criterion, international teaching and education background became part of the hiring criteria of academic recruitment committees in the increasing enforcement of the practices that contribute to the internationalization of higher education in the 1990s (Kim and Jiang, 2021, p. 215). This modification did not occur without negotiation. As Smith (2009, p. 165) notes, hiring committees often engage in both internal negotiations—within the committee itself—and external negotiations—with the university's Human Resources department—regarding the prioritization and weighting of hiring criteria. These negotiations also shape how such priorities are ultimately reflected in job advertisements. This dynamic illustrates the tension between continuity and change in traditional hiring values, a tension that becomes visible during what may be understood as a micro-level process of institutional self-translation. Drawing on personal experience as a member of several hiring committees, Smith describes internal "struggles" within the committee over whether and how to include diversity profiles within the hiring criteria (2009, p. 165), highlighting how such moments are not only administrative but also reflective of deeper shifts in institutional identity and values.

If transposed from the social to an interlingual translation context, job descriptions exemplify a modulation in the university's self-translation: a strategic rephrasing of its hiring language and

selection criteria to better align with the epistemic and demographic realities of a more global and diverse academic community. In this process, the institution adjusts its discursive positioning to signal a more inclusive definition of academic excellence without radically transforming its structural frameworks. The study conducted by Smith et al. (2004), based on data from the 1990s, found that 36% of the new faculty hires were of African roots and 33% were of Indian roots when such diversity indicators were included in the job description (p. 142). Without these interventions, the hiring of underrepresented faculty was significantly lower—only 5% in the cases where job descriptions lacked diversity signals (p. 144). This conclusion is also consolidated by a number of studies that shed light on the positive effect of incorporating diversity in the hiring material during the 1990s (see, for example, Yamamura et al., 1999; Kim and Jiang, 2021; Paul and Maranto, 2021). Therefore, job description reform at the departmental level became a key mechanism through which academic institutions began to "interrupt the usual" hiring patterns and create more equitable access for faculty from historically marginalized groups (Smith et al., 2004, p. 154).

In American universities in the 1990s, human resources departments assumed a more central role in regulating the wording of job advertisements. These departments began to include language such as, "This institution is an equal opportunity/affirmative action employer and encourages applications from women, minorities, and international scholars" (Smith, 2009, p. 168). This discursive shift is supported by empirical research that examined how organizations, including higher-education institutions, formalized their human resource management (HRM) practices in response to Equal Employment Opportunity (EEO) and Affirmative Action (AA) policies in the United States during the 1990s. Konrad and Linnehan (1995), in a widely cited study published in the *Academy of Management Journal*, analyzed data from 708 establishments across multiple sectors—including education—to evaluate the impact of identity-conscious HRM structures on employment outcomes. Their findings reveal that HR departments increasingly assumed responsibility for shaping the language and dissemination of job advertisements in ways that promoted institutional diversity commitments. For example, they note that many institutions began placing advertisements "in women's and minority publications" and adopted formal language that signaled compliance with EEO policies, including Equal Opportunity Employer statements (Konrad and Linnehan, 1995, p. 816). These developments indicate that HR units were not merely administrative agents but also became central to how universities articulated their hiring values in

the public domain. Writing in *Academic Questions*, Pinsker (1999) reflected on the growing tendency of universities to insert what he called "an ever-growing laundry list" of preferred candidate categories—starting with "underrepresented minorities and women" and expanding to include "the handicapped or those with alternative sexual lifestyles" (p. 10). While framed critically, Pinsker's observation confirms that by the late 1990s, job advertisements had become textual spaces through which universities publicly performed their diversity commitments. As Konrad and Linnehan conclude, "organizations with identity-conscious structures exhibited greater representation of women and minorities," suggesting that such changes in recruitment discourse had measurable effects on faculty composition (p. 803). This evolution reflects a clear instance of modulation as institutional self-translation, wherein job advertisements shifted from neutral legal disclaimers to strategic tools of inclusion. It is worth noting here that such indicators, although meant to encourage hiring international faculty, do not exclude American faculty, as they were able to gain benefits from the measures that targeted minority appointments by recognizing diverse professional profiles and trajectories (see Tung, 1998; Richardson and Mckenna, 2003, p. 789; Smith, 2009, p. 100).

Beginning around 2000—and accelerating over the next two decades—American universities began to incorporate more explicit and visible diversity language in their faculty hiring practices, most notably through the formal requirement of diversity, equity, and inclusion (DEI) statements. Paul and Maranto (2021) offer the first large-scale empirical study of this trend, based on a representative sample of 999 job postings from US colleges and universities collected in fall 2020. Their findings reveal that by this point, 19 percent of all academic job postings required a diversity statement, and 68 percent included references to "diversity" or "diverse" candidates or environments (p. 3). Although early job advertisements typically included brief EEO/AA disclaimers, newer postings began to demand much more robust engagement. At institutions such as University of California, Los Angeles, (UCLA) and the University of California, Berkeley, candidates were asked to describe their "track record of DEI" and their "plans for advancing DEI" as part of a standardized rubric used in faculty selection (p. 1). These shifts signal that what began as minimal compliance language in the 1980s and 1990s had, by the 2000s, evolved into a structured component of faculty recruitment—often on par with research and teaching portfolios. As Paul and Maranto observe, elite institutions were the earliest and most consistent adopters of

these requirements, with DEI statements becoming "significantly more likely" at such universities and especially prevalent in regions like the West coast of the United States (p. 5). The authors conclude that the rise of DEI statements reflects a growing institutional effort to publicly affirm diversity values in ways that shape both perception and practice within the academic hiring landscape.

From the early 1990s onward, Canadian universities began reconfiguring their institutional identities in ways, if transposed from the social to an interlingual translation context, that reflected what Vinay and Darbelnet (1995, p. 133) define as modulation—a translation strategy involving a change in cognitive framing or point of view. In this context, the underlying concern remained academic merit, but the lens through which merit was interpreted began to shift. This development reflects a self-translation by modulation, wherein institutions rephrased their hiring language and evaluative criteria to align with the growing imperatives of diversity, equity, and internationalization.

The change became more pronounced in the early 1990s, when Canadian universities began treating internationalization as a strategic goal. A 1991 report by the Canadian Bureau for International Education (CBIE) stated that "internationalization will be the measure of quality of universities in the 1990s" (CBIE, 1991, p. 2), signaling a clear institutional turn toward global engagement. This reorientation was supported by the establishment of provincial bodies such as the British Columbia Centre for International Education (BCCIE) in 1990, which coordinated international faculty recruitment, academic partnerships, and intercultural services (BCCIE, 2020). Together, these efforts signify a modulation in the way Canadian higher education framed academic quality—not by abandoning previous merit criteria, but by adapting them to reflect international and multicultural competencies (Knight, 1994).

By the late 1990s and early 2000s, this modulation became more visible in hiring materials. Boyle et al. (2010)—drawing on the earlier dataset of Furedy et al. (2001)—document a clear increase in the presence of both merit and equity indicators in tenure-stream job advertisements during this period. Although they do not isolate the 1990s as a standalone decade, their analysis of advertisements between 1984–1987 and 2000–2003 shows an upward trajectory in language referencing employment equity and inclusive hiring, alongside enduring references to traditional

academic achievements such as research productivity, teaching experience, and academic credentials. These findings support Osborne's (2012) observation that hiring committees were beginning to internalize equity mandates and that institutional cultures were being restructured to reflect these evolving values.

At the same time, Lachapelle and Burnett (2018) note that while Canadian universities increasingly invoked the language of inclusivity, they did not fully detach from the values embedded in the Canadianization movement. For instance, despite moving toward broader definitions of excellence, institutions continued to privilege Canadian-trained scholars. A subtle modulation occurred: the older criteria (e.g., "Canadian-ness" as a form of scientific capital) were not discarded but were integrated into an expanded framework that could now accommodate international qualifications and minority candidates—provided they met additional, often unstated, expectations of alignment with local academic culture.

These modulations were also institutionalized in the language of job advertisements. While early ads in the 1980s explicitly stated, "This advertisement is directed to Canadian citizens and permanent residents," job postings in the 1990s began to include broader equity statements such as, "We encourage applications from qualified women and men, including members of visible minorities, aboriginal peoples, and persons with disabilities." As Knight (1994) observed, this shift was also facilitated by the decentralization of recruitment practices, allowing individual departments to align with university-wide goals while still retaining autonomy in defining quality (p. 91).

The 1994 Academic Appointment Policy of the University of Manitoba emphasized this dual logic. While human resources departments were responsible for ensuring consistency with federal equity laws, departments retained the right to specify preferences. As the policy stated, "wording [of advertisements] may change from time to time due to Human Resources Development Canada Regulations," and when departments express specific preferences or priorities, "these must be included in all advertisements for the same position" (University of Manitoba, 1994, p. 4).

If transposed from the social to an interlingual translation context, then, job advertisements in Canadian universities during the 1990s exemplify self-translation by modulation. Institutions strategically rephrased their hiring discourse to accommodate the evolving expectations of a more global and demographically diverse academic community. This shift did not constitute a complete

break from prior meritocratic ideals. Rather, it was a modulation—a shift in framing—through which traditional merit (rooted in Canadian training and credentials) was rearticulated alongside newer markers of excellence, such as equity alignment, cross-cultural teaching competence, and international research experience.

Viewed through a translational lens, the analysis of job advertisements across the UK, the US, and Canada shows that the academic host engaged in a modulation of its hiring discourse rather than a redefinition of academic merit. While the core evaluative intention—selecting candidates who reinforce institutional identity—remained intact, universities reframed how merit was articulated and publicly communicated. Diversity statements, equal-opportunity language, the integration of DEI criteria, and the growing reliance on identity-conscious HR structures collectively signaled a shift in viewpoint: migrant academics could now be recognized as legitimate contributors insofar as their profiles aligned with institutional commitments to inclusion and internationalization. Yet these textual modulations operated largely at the level of discourse. They broadened the rhetorical space for diversity without fully altering the deeper criteria by which merit continued to be assessed.

It is at this point that the analysis must move from discourse to practice. If job advertisements reveal how institutions spoke about merit, the next indicator examines how they structured the academic routes through which international graduates with local credentials could enter the profession. The following section therefore turns to the reformulation of academic pathways—postdoctoral schemes, professional development programs, and immigration frameworks—to investigate how far the host's self-translation extended beyond language into the concrete mechanisms governing access to academic positions.

5.1.2.3.2 Second Indicator: Reframing Entry Routes (Institutionalized Pipelines)

The statistics presented in Ackers and Gill's (2005) study provide valuable evidence for reconstructing the access stage of the academic pipeline in the United Kingdom. Although these exact percentages are not stated in the study, they can be reasonably inferred from the data reported by the authors. During the 1990s and early 2000s, the number of international doctoral students in British universities rose substantially: in 1994/95, approximately 42% of full-time doctoral degrees

were awarded to non-UK students (p. 283). This expanding group of foreign-born, locally trained scholars constituted a significant supply of potential candidates for academic positions in the UK. By 2002/03, international students made up 36% of all postgraduate researchers and accounted for 39% of doctorates awarded (p. 288). In 2002/03, approximately one quarter of all new entrants to the UK academic profession were non-UK nationals, and among early-career researchers the proportion of non-UK nationals reached nearly two-fifths (p. 286). It is important to note, however, that the study does not distinguish between non-UK nationals who obtained their doctorates in the UK and those trained abroad. Nevertheless, the personal narratives examined in this research (which will be analyzed in detail in the following chapter) show that all the migrant academics who entered British universities during the late 1990s and early 2000s had completed their doctoral studies in the UK and subsequently secured academic posts. This growing pool of locally trained international professors created new institutional conditions for rethinking recruitment practices and anticipating how British governments and universities might integrate these candidates into the academic workforce.

In the United Kingdom, the early 2000s marked a period when higher education policy began explicitly linking international education with national labour market and competitiveness agendas. As Geddie (2010) explains, this shift reflected the Blair government's move toward "managed migration," aligning higher education, immigration, and employment policies (p. 43). Under the HM Treasury's Science and Innovation Investment Framework, the Science and Engineering Graduates Scheme (SEGS) was introduced in 2004 to allow international graduates in science and technology fields to remain in the UK for one year after completing their studies. The framework aimed "to encourage greater numbers of scientists around the world to establish links with the UK" and to recognize international students as a "potential source of highly skilled labour" (Geddie, 2010, p. 44). In 2005, the Scottish Executive launched the Fresh Talent: Working in Scotland Scheme, modeled on similar programs in Australia, Canada, and New Zealand, offering post-study work opportunities to attract skilled international graduates to the Scottish workforce (Geddie, 2010, p. 44). Complementing these migration-oriented initiatives, the British government also introduced education reforms that formalized professional development as a central component of doctoral training, linking academic skill-building with employability and international competitiveness. The Roberts Review (*Set for Success*, 2002) identified the need for

doctoral students to acquire "skills beyond disciplinary expertise" in a manner that would incorporate the British values and practices and recommended institutional training in "communication, management, and leadership" (Nerad, 2015, p. 298). These professional development initiatives took the form of structured workshops, mentoring schemes, and transferable-skills training integrated into the wider doctoral-studies experience. They focused on areas such as teaching and communication, teamwork, leadership, project management, and ethical decision-making—skills increasingly valued in both academic and professional settings (Nerad, 2015, pp. 285–288). Because employability had become a defining element of internationalized education, these programs also introduced doctoral students—particularly international ones—to the norms, epistemologies, and problem-solving traditions of the British academic culture. This training enabled participants to navigate local academic and professional expectations more effectively, supporting both their employability and their integration into the UK academic community.

This policy led to the launch of the UK GRAD Programme (2005), which coordinated national researcher development efforts, and Vitae Researcher Development Framework (RDF) (2008) in a manner that consolidated these initiatives under a unified national strategy for doctoral and postdoctoral professional training (Nerad, 2015, pp. 298–299). The Quality Assurance Agency (QAA) subsequently embedded these expectations in its national code of practice, ensuring that doctoral education incorporated structured skill-building components (Nerad, 2015, p. 299). On the front of formalizing the legal status of international students, Mavroudi and Warren (2012) and Hawthorne (2018) agree that since the late 1990s, British governments have shown a sustained interest in retaining international graduates educated in UK institutions and have taken concrete steps to translate this objective into practice. The UK government, through the Points-Based System (PBS), institutionalized a preference for internationally educated but locally trained talent. The Migration Advisory Committee (MAC), an independent body that advises the UK government on labor and immigration policy, explicitly acknowledged the advantage of retaining graduates from British higher education institutions within the country's immigration framework. As the Committee noted, "Points could be awarded for being a graduate of a UK Higher Education Institution: skills verification is simpler, it demonstrates an existing level of integration in the UK and this may improve the UK's offer to international students" (Migration Advisory Committee,

Points-Based System and Salary Thresholds Report, 2020, p. 71). This statement illustrates how government policy recognized UK-trained international graduates as desirable due to already being integrated within local academic and cultural norms.

As Rivas (2024) notes, the growing internationalization of UK higher education supported by governmental policies has reshaped how universities have, since the late 1990s, conceptualized doctoral education and academic preparedness, encouraging them to align training structures with global standards of research and employability. This alignment is reflected in the report by Universities UK International (UUKi, 2020), *Supporting International Graduate Employability: Making Good on the Promise*, which documents how British universities have developed targeted training and employability initiatives to prepare international graduates for professional and academic integration. The report situates these initiatives within the broader institutional effort to "enhance the UK's global reputation as a destination for international students" and to ensure that universities "deliver on the employability promise that underpins international recruitment" (UUKi, 2020, p. 5). Evidence of this institutional engagement appears in this report, documenting how British universities have developed targeted training and employability initiatives to prepare international graduates for professional and academic integration. The report notes that "careers services provide comprehensive support to international students from pre-entry to post-graduation" through a wide range of "curricular and extracurricular activities for employability, support to gain UK work experience, and post-graduation support for international alumni" (p. 2). Among the examples highlighted, Coventry University's Empower Programme "supports non-UK students to develop their abilities to realise their career potential through mentoring and resilience workshops" (p. 23), while the University of Nottingham embedded "employability skills within degree programmes for international students" through its Career Skills for Global Graduates initiative (p. 24). Similarly, Newcastle University's China Career Gateway "helps Chinese students develop strategies and skills to plan their careers and make effective job applications in both countries" (p. 24), and the University of Edinburgh's Insights Programme offers "short-term work experience opportunities and mentorship with alumni and employers" (p. 25). Broader regional and sector-wide efforts include the GW4 Alliance—a collaboration between Bath, Bristol, Cardiff, and Exeter—organising "Global Returning Talents Careers Fairs and webinars with employers in China" (p. 66), and the International Students Employability Group (ISEG), which

facilitates collaboration among universities to "share best practice in supporting international students' employability" (p. 65). Collectively, these programs illustrate how professional and career development has become embedded within the UK's internationalization agenda, equipping international doctoral and postgraduate students with the competencies, cultural fluency, and professional readiness required to transition into academic and skilled positions within and beyond British higher education. In other words, these internationally trained graduates embody the very forms of merit valued and operationalized within the UK academic system.

Compared with the 1980s—when international doctoral students had limited and loosely defined routes into academic employment—the decades that followed introduced gradual adjustments that connected this cohort somewhat more directly to university hiring. The rising number of international PhD graduates offered universities a potential reservoir of candidates; institutions adopted professional-development initiatives to help these graduates understand the expectations of British academic work; and government schemes, including post-study work options and the Points-Based System, provided clearer immigration pathways that could support continued professional participation. As British higher education increasingly engaged with internationalization agendas, these developments began to interact. The three elements identified in the triangulation—growing supply, institutional preparation, and enabling policy measures—became more coordinated, creating pathways that were clearer than those of the 1980s.

While the percentages reported across studies vary slightly, they consistently point to the growing visibility of international doctoral students within American higher education. By 1990, approximately one-third of all doctorates in the United States were awarded to non-US citizens, representing around half or more of doctorates in engineering, mathematics, and computer science (Atkinson and Saha, 1990). A decade later, this pattern persisted: nearly one-third of all US doctorates were earned by international students on temporary visas (Kim et al., 2010). Empirical evidence indicates that many international doctoral graduates sought to continue their professional careers in the United States, with stay rates rising from approximately 50 percent in the 1980s to nearly two-thirds by the 2000s (Kim et al., 2010). Their immersion in US academic culture and research practices during doctoral study eased their transition into faculty roles, transforming them into a socially embedded and dependable members of the national academic workforce. More recent data confirm the continuing prominence of this group—Park (2022) reports that

international students constitute about 19% of total enrollment in US graduate programs and a particularly large proportion in STEM fields. Although the exact percentages differ across studies, they all underscore the same structural reality: international PhD graduates had become a highly visible and integral part of the American academic community. Their presence provided the US system with a reliable and expanding pool of skilled researchers capable of filling labour gaps—especially in science and technology fields, where domestic participation had begun to decline as early as the 1980s (Atkinson and Saha, 1990)—and offered a means of diversifying faculty ranks amid the "dry pipeline" of locally trained minority scholars (Swank, 1996). Smith (2009) clearly highlights this structural role, emphasizing that international graduate students play a notable part in diversifying the faculty in American academic institutions as they move into the pipelines leading to academic appointments (p. 106 and 175). Together, these patterns reveal how international doctoral graduates emerged as both a compensatory and transformative force within the evolving landscape of American academia that considered diversity a strategic goal that would help to effectively engage in the knowledge economy.

At the national level, professional development in the United States emerged through federal advisory reports and foundation-supported initiatives that linked graduate education to workforce and innovation policy. Nerad (2015) identifies the National Academies' Committee on Science, Engineering, and Public Policy (COSEPUP) as a pivotal actor. COSEPUP concluded that doctoral students were insufficiently prepared for professional work beyond undertaking research (p. 296). This finding prompted federal agencies—including the National Science Foundation (NSF) and the National Institutes of Health (NIH)—to begin requiring or encouraging career-development training and mentoring plans in fellowship and grant applications (p. 296). Simultaneously, large national programs such as Preparing Future Faculty (PFF), launched in 1993 with support from the Pew Charitable Trusts and the NSF, and the Carnegie Initiative on the Doctorate (2003–2006) promoted structured teaching and mentoring experiences across universities (p. 297). Nerad contends that professional development has become an expectation in federally funded research training programs and a recognized element of national competitiveness (p. 296). Together, these federal and foundation-level frameworks embedded professional-skills training into the national research agenda, transforming doctoral education into a policy instrument for sustaining the United States' competitiveness in an internationalized higher-education landscape.

On a different level, Ruiz and Gramlich (2019) explain the four main pathways—H-1B visas, F-1 student visas, Optional Practical Training (OPT), and Green Cards—through which skilled and highly educated immigrants study and work in the United States. Collectively, these mechanisms form a sequential framework that enables international graduates trained in US universities to transition legally from education to employment. The OPT programme, in particular, serves as an institutional bridge, allowing F-1 visa holders to gain practical experience in their field for up to three years after graduation. Those with qualifying offers may then shift to H-1B status, which provides temporary professional employment, and which can lead to permanent residency through Green Card sponsorship. Through this layered system, the US government effectively channels locally trained international talent into its academic and research sectors, reinforcing national competitiveness while integrating foreign-born scholars into the domestic academic workforce.

In the late 1980s, U.S. academic institutions began taking their initial steps toward more consistent practices aimed at diversifying the faculty workforce. As documented in *The Dry Pipeline: Increasing the Flow of Minority Faculty* (Linthicum, 1989), colleges and state systems established mentoring and recruitment networks in partnership with minority-serving organizations such as civic organizations, fraternities, sororities, churches, and businesses (p. 11). Other initiatives included internship and fellowship programs, such as the Minority Fellowship Program in Connecticut, which provided graduate students with teaching experience at community colleges as preparation for permanent appointments (p. 18). Even the report's extensive list of program coordinators and contact information at the end can be read as a form of network advertisement, reflecting an early awareness that diversifying the academic workforce required sustained collaboration and information exchange across institutions. These early interventions represented the formative stage of what would later evolve into more comprehensive professional development initiatives aimed at preparing diverse candidates—including migrant academics—for academic careers.

In the mid-1990s, American universities began building structured professional-development programs as formalized training for a diversified academic workforce. Nerad (2015) notes that many universities in the US now offer professional development workshops through their centers for teaching and learning and that these centers provide training enabling doctoral students to succeed in a variety of employment settings (p. 306). Graduate schools at institutions such as the

University of Washington, Michigan State University, and the University of Nebraska–Lincoln established mentoring schemes, teaching-training certificates, and campus-wide workshops coordinated by centralized graduate divisions (pp. 306–309). These initiatives institutionalized career preparation as a core component of doctoral education, emphasizing communication, teamwork, leadership, and interdisciplinary collaboration. Nerad explains that such university programs aim to equip doctoral students with the competencies required for research and professional work in the knowledge economy (p. 294). These national and institutional modifications represent the universities' proactive layered response to formalize professional development as an integral part of academic socialization and of preparing doctoral candidates, including international students, for integration into increasingly internationalized research environments.

Whereas in the 1980s international doctoral students participated in American higher education without a clearly defined route into faculty roles, the decades that followed introduced practices that more deliberately connected this expanding cohort to the academic profession. A steady and highly visible supply of international PhD graduates provided a strong foundation for future recruitment; universities broadened their professional-development initiatives to prepare doctoral students for teaching and research expectations; and federal mechanisms such as OPT, H-1B status, and employment-based residency offered legal pathways for continued academic employment. As US institutions deepened their engagement with global research and competitiveness agendas, these developments came to reinforce one another. Together, the three components of the triangulation—supply, institutional preparation, and enabling structures—recently aligned to form clearer and more dependable routes through which internationally trained graduates could move from doctoral study into academic positions in the United States.

Throughout the 1980s, 1990s, and 2000s, Canada experienced a sustained rise in the enrollment of international students in graduate education, a trend that significantly reshaped the composition of its academic community. As Williams (2005) reports, the number of foreign students in Canadian graduate programs increased by 168.8 percent during the 1980s, marking the beginning of a steady upward trajectory. By the 1990s, international students represented 22.8 percent of all graduate enrolments, and their proportion continued to grow into the following decade, reaching 26.4 percent in 2001. At the doctoral level, this presence was even more pronounced, with 33.9

percent of all doctoral students in 2001 being international (p. 7). This consistent growth indicates that by the turn of the century, international graduate students had become a substantial and visible segment of Canada's research and training landscape. This demographic expansion coincided with a strong tendency among international students to remain in Canada after graduation, with many motivated by the country's "enhanced job opportunities and high standard of living" (Arthur and Flynn, 2011, p. 221).Their strong representation provided universities with a dependable and highly skilled pool of potential academics, capable of contributing to institutional diversity and sustaining the country's research and teaching capacity within an increasingly internationalized higher education system.

Canada's initiatives to encourage international students to remain in the country after graduation were more comprehensive and sustained than those of other countries. As Esses et al. (2018) note, the Canadian government increasingly viewed international students who obtained Canadian credentials as ideal candidates for permanent residency, given their language proficiency, Canadian educational qualifications, and local work experience. This policy orientation was supported by successive federal reforms that systematically facilitated international graduates' transition from study to employment and, ultimately, to settlement. Geddie (2010) explains that, beginning in 2006, the federal government introduced major changes to ease the retention of international graduates, including the relaxation of Human Resources and Skills Development Canada (HRSDC) regulations that had previously constrained employers' ability to hire foreign-trained talent (p. 58). That same year, the Post-Graduation Work Permit (PGWP) program was launched, initially allowing international graduates to work in Canada for one year in major cities and up to two years in smaller regions (p. 59). In 2008, the program was extended to permit all eligible graduates to work for up to three years anywhere in the country, reinforcing their image as valuable contributors to international competitiveness (pp. 60–61). Most significantly, the Canadian Experience Class (CEC), also introduced in 2008, established a direct pathway from study to permanent residency for graduates with at least two years of Canadian education and one year of local work experience (p. 67). Taken together, these developments illustrate a coherent national approach that recognized international students not merely as temporary learners but as a long-term investment in Canada's skilled labour and research capacity—an interpretation that, as

Geddie (2010) observes, marked a profound redefinition of Citizenship and Immigration Canada's role from gatekeeping to actively recruiting highly qualified graduates for permanent settlement.

Across Canada, a growing number of universities have introduced graduate-level teaching and professional development certificates to prepare doctoral students for academic careers. Kenny et al. (2014) identify certificate programs at institutions such as Western University (*Western Certificate in University Teaching and Learning*), the University of Toronto (*Graduate Professional Skills Program*), the University of Victoria (*Learning and Teaching in Higher Education*), Dalhousie University (*Certificate in University Teaching and Learning*), and Queen's University (*Certificate Program in University Teaching and Learning*) (p. 19). These initiatives reflect universities' "interest in developing the future professoriate," viewing graduate education as "an opportune time to concentrate on pedagogical development for the future professoriate" (p. 2). The certificates typically focus on pedagogical and transferable competencies, including course design, classroom management, student assessment, and reflective teaching practice (pp. 7–8), and promote the scholarship of teaching and learning (SoTL) to integrate research and reflection into instructional approaches (p. 10). Through mentoring, peer observation, and teaching-portfolio assessment, these programs help graduate students—many of whom are international—develop the pedagogical, communicative, and research-informed skills needed to succeed in academia.

Building on this earlier work, Verkoeyen and Allard (2020) provide an updated national overview that demonstrates how these initiatives have expanded and diversified across Canadian higher education. They found that as of 2019, there were 36 certificate programs in 25 Canadian universities, compared with the 13 identified by Kenny et al. (2014, p.1). The new survey reveals that programs now extend beyond doctoral students to include postdoctoral fellows, sessional instructors, and undergraduate teaching assistants (p. 5), signalling a broader institutional commitment to pedagogical professionalization. Moreover, program delivery has evolved, with "58 % of programs includ[ing] online components" (p. 6) and 36% incorporat[ing] transferable skills such as communication, teamwork, and leadership (p. 12). Verkoeyen and Allard (2020) attribute this expansion to universities' growing recognition that, in an era of intensified internationalization, producing professionally prepared graduates who can compete—and stand out—in academic labour markets has become a central institutional priority. At a different level of the internationalization agenda, these graduates also help Canadian universities address local labour gaps and advance their diversity goals within the academic workforce. Reflecting the

internationalization of Canadian higher education, “a third of programs (33 %) explicitly include international students as teachers,” addressing “unfamiliar norms and expectations around behaviours and communication” (p. 12). The authors also note a rise in formal recognition mechanisms: “accreditation has increased from 13 % to 19 % of programs,” with many institutions offering “digital badges or micro-credentials” to document participants’ teaching expertise (pp. 13–14). These two studies trace the evolution of professional training in Canada from an emergent interest in developing the future professoriate to a nationally embedded infrastructure for teaching development.

In contrast to the 1980s—when academic institutions had only begun to recognize the potential of employing international academics but had not yet developed the mechanisms necessary to channel international doctoral students into faculty careers—the following decades saw the emergence of practices that more deliberately connected this growing pool to academic employment. The continued growth of international doctoral cohorts provided a reliable source of potential faculty; universities introduced professional and pedagogical training programs that prepared these graduates for local academic expectations; and the federal government implemented work-permit and immigration pathways that enabled sustained professional progression. As Canadian universities increasingly embraced the internationalization of higher education—seeking both global competitiveness and a more diverse academic workforce—these developments converged. These three elements—supply, institutional preparation, and enabling structures—recently aligned to create more coherent routes through which international graduates from Canadian universities could move from doctoral study into academic roles.

If transposed from the social to an interlingual translation context, the reformulated routes through which international graduates with local credentials entered academic positions in the UK, the US, and Canada signal self-translation by modulation of academic merit. Modulation, in Vinay and Darbelnet’s sense, involves a shift in viewpoint while preserving the underlying intention—in this case, the host’s goal of maintaining control over academic merit and protecting the coherence of its institutional identity. The self-translation that started with widening the routes of access in the 1980s—when institutions kept intervention to a minimum and assumed that international doctoral graduates already aligned with prevailing expectations of merit—shifted in the following decades toward practices that recast preparation itself as an evidentiary marker of merit. As the above

analysis shows, universities in the UK, the US and Canada began designing professional-development programs, postdoctoral fellowships, teaching-training schemes, and mentoring initiatives that equipped international graduates with the pedagogical norms, epistemological assumptions, and communicative practices characteristic of the host academic culture. Participation in these programs became a means of demonstrating academic readiness, as expectations were increasingly codified into hiring rubrics, shortlisting matrices, and evidence-based criteria such as inclusive teaching, mentoring experience, and documented professional competencies. In parallel, national governments implemented post-study work permits, immigration pathways, and talent-retention schemes that enabled international graduates to remain in the country, gain local experience, and build continuous academic trajectories.

These modifications illustrate how the academic host recalibrated the pathways into faculty positions not by abandoning its longstanding definition of merit, but by reframing the routes through which merit could be demonstrated. In line with Steiner's notion of *future coherence*, the self-translation by modulation of academic merit helped to train and evaluate potential migrant academics in ways that preserved the continuity of the host's epistemic, pedagogical, and institutional values. Through this realignment of supply, institutional preparation, and enabling structures, the pipeline became a site where the academic host's self-translation by modulation materialized, allowing diversity to enter—but only through forms that remained legible within the host's own framework of academic acceptability. The principal features of this self-translation by modulation across the United Kingdom, the United States, and Canada during the 1990s and 2000s are summarized in Table 3.

Country	DEI-Related Modulation	Main Mechanisms of Modulation	What Remained Untranslated
UK	Diversity reframed as an institutional value and strategic asset; equal-opportunity discourse; tie-breaker provisions	Diversity statements in job advertisements; Equality Act 2010; professional-development programmes; post-study work schemes; Points-Based System	Traditional understandings of excellence, equivalency requirements, and British epistemic and pedagogical norms
US	Diversity, equity, and inclusion incorporated into	DEI statements; identity-conscious HR practices;	Departmental authority over merit, research

Country	DEI-Related Modulation	Main Mechanisms of Modulation	What Remained Untranslated
	recruitment language and evaluation criteria	diversity qualifications; professional-development programmes; OPT, H-1B, and Green Card pathways	productivity, and alignment with institutional priorities
Canada	Equity and internationalization integrated into broader definitions of excellence and diversity	Equity statements in job advertisements; professional and teaching certificates; PGWP; Canadian Experience Class; institutional internationalization strategies	Preference for Canadian-trained scholars and alignment with local academic culture and norms

Table 3. Self-Translation by Modulation of the Merit-Based System in the UK, the US, and Canada (1990s–2000s)

When viewed in light of the first implication, the evidence from the 1990s and early 2000s shows that self-translation by modulation still reinforced the expectation that migrant academics must demonstrate equivalency to locally recognized standards. Universities in the UK, the US, and Canada began to rephrase job descriptions and advertisements in ways that incorporated diversity language and equal-opportunity statements, while simultaneously reshaping the procedural routes into academic roles through professional-development schemes, post-study work provisions, and codified hiring expectations, presenting merit from a new cognitive framing. However, these modulations did not fundamentally alter the underlying evaluative criteria. The analysis above shows that the filters of merit, shaped through a self-translation process of expansion and modulation, layered the language of academic equity and diversity onto a long-established definition of merit that underpins academic acceptability. At the institutional level, the expectations emphasize the equivalency required in credentials, language abilities, and advanced degrees from recognized and reputable institutions, ideally within the Anglophone or Western academic tradition, where qualifications are more readily accepted as equivalent. Their record demonstrates strong research productivity, evidenced by publications in high-impact, English-language journals and by external funding or grant potential, which signals immediate competitiveness in the host's research economy. In addition, their disciplinary orientation conforms to dominant paradigms and methodological standards of the host environment, ensuring that their scholarship can be seamlessly integrated into existing departmental agendas. On the

teaching side, they are expected to exhibit pedagogical familiarity, including fluency in English, classroom practices aligned with local expectations, and an ability to provide students with epistemic and cultural references that affirm rather than disrupt established norms of authority. Beyond scholarly credentials, the candidate's profile is also filtered through institutional and national procedures such as credential recognition, immigration requirements, and compliance with equity frameworks, all of which serve as gatekeeping mechanisms. The institutional objective—selecting the most qualified candidates—remained constant, and the new discourse continued to prioritize credentials, productivity, and alignment with departmental needs even as institutions recalibrated the pathways leading into these roles. Migrant academics were welcomed insofar as their profiles could be reframed within these established frameworks, but the rearticulation of hiring language and the incremental redesign of access pathways rarely moved deep enough to question the boundaries of academic acceptability. In practice, the host's modulation strategy signaled openness while still requiring equivalency and retaining difference, thereby affirming that diversity had to be translated into recognizable institutional forms before it could be accepted. The following section therefore turns to the scenarios of translated lives of the academic hosts, where we will see how institutions begin to seek forms of compensation for earlier losses and gaps—actions that invite closer examination of what is being restored, how far such restoration extends, and what forms of value or difference are ultimately brought into view.

5.1.3 Phase Three: Scenarios of Translated Lives

The description of the third phase of a (micro-)translation process is informed by Steiner's final hermeneutic motion, compensation, and by the second implication of the first hypothesis—that the academic host tends to privilege those self-translations of migrant academics that reinforce rather than challenge its own institutional identity. In the concluding stage of interlingual translation, Steiner (1998) suggests that the source text regains meanings that were reshaped in earlier phases through their rearticulation within the target text. While Steiner is speaking of meaning in the context of interlingual translation, when translation is examined in a broader socio-cultural context this notion of "meaning" can also encompass diverse forms of value, including prestige, visibility, symbolic capital, institutional legitimacy, and social recognition. This suggests that compensation takes shape in the interaction between the translated (source version) and the translation (target version). This compensation varies and acquires different forms, as Steiner (1998, p. 316)

mentioned. As long as we are investigating a case where the translated and the translation stand in a reciprocal relationship, compensation can be rethought of as both a process of repair and reformulation—a type of cultivation that both restores value and opens pathways toward a broader formation, akin to *Bildung*. Therefore, *Bildung*, as explained by Berman (1992, pp. 43–52), could offer possible scenarios of translated identities: enriched, lost in translation, or reproduced. In the first case, enrichment, the translated identity gains new meanings, worldviews or epistemologies, or recognition through its rearticulation process. In the second case, being lost in translation, the identity is diminished or distorted, stripped of some of its original depth or value in a process of reduction and simplification, where complex cultural or intellectual meanings are reshaped to fit the dominant norms of the host context. In the third case, reproduction, the identity is carried over with minimal change, largely repeating the structures and assumptions of the host rather than opening space for transformation. Even in the scenario of being lost in translation, some form of compensation persists, since the translated identity may still achieve survival and acquire a new life in the host context, as Benjamin (1923/2000) suggested. As discussed in Section 3.3, the significance of micro-self-translations lies not only in the adjustments they involve but also in the forms of recognition and life trajectories they make possible. The scenarios below therefore illustrate the lived consequences of the translational processes identified in the preceding phases. The following analysis, guided by Steiner's notion of compensation, will examine the relationship that self-translation by modulation establishes between academic identities before and after the process. This will serve to test the second implication, which anticipates the academic host's tendency to reproduce its own academic values in the self-translation process that aims to integrate migrant academics into universities in the UK, the US, and Canada.

While the data analysis above confirms the first implication, it also intertwines with the second: the academic host tends to privilege those self-translations of migrant academics that reinforce rather than challenge its own institutional identity. The host's expectations (precisely, the equivalency required in credentials, language abilities, and advanced degrees from recognized and reputable institutions) outlined in the discussion of first implication foreground the dynamics of self-reproduction by setting the parameters for which translations are likely to be welcomed, and which are likely to be sidelined. This second implication builds on the first by shifting attention from the host's stated expectations to the outcomes of its selective acceptance. It draws attention

to official reports, scholarly analyses, and corrective initiatives that examine diversity in universities and question prevailing definitions of merit.

The evaluation of self-translation by modulation requires attention to both statistical representation and institutional practices. During the 1990s and 2000s, universities in the United Kingdom, the United States and Canada increasingly adjusted the language of academic merit in job advertisements to signal inclusivity and international openness. To assess the effectiveness of these modulations, it is necessary to examine demographic evidence showing changes in the representation of academics—whether measured through the percentages of foreign-born professors or, where direct data on migrant academics are unavailable, through statistics on ethnic minorities that include international staff. In parallel, reports and studies that document official measures or institutional procedures provide important insights into how national systems and universities themselves evaluated the success of their efforts to internationalize higher education. At the same time, scholarship highlighting the limitations of these procedures helps reveal the extent to which the academic host's self-translation represented a deeper transformation rather than a primarily rhetorical adjustment. The following sections will consider these dynamics in turn across the United Kingdom, the United States, and Canada, in order to evaluate, from the perspective of the academic host, both the achievements and the limits of self-translation by modulation in each national context.

5.1.3.1 Quantitative Compensation and Its Limits

The United Kingdom

Statistical evidence reveals the gradual diversification of academic staff in British universities and the persistence of significant access challenges for minority and migrant academics. Welch (1997) reports that in 1993, 10 percent of academic staff in British universities had obtained their highest academic qualification from a foreign institution (p. 328). This indicates a degree of openness within the British academic system to international scholars, though not on a large scale. By 2011-12, HESA (Higher Education Statistics Agency) records show that 21,985 academics in British universities came from minority ethnic backgrounds (Caribbean, African, Indian, Pakistani, Bangladeshi, Chinese, other Asian countries, and other ethnic backgrounds), which represents

12.12 percent of the total academic workforce of 181,385 (Henry et al., 2017, p. 32). A decade later, the proportion of international academic staff increased substantially: HESA statistics cited in Snodin and Zhang (2025) confirm that in 2021/22, more than 76,000 international academic staff were employed in UK higher-education institutions, constituting over 30 percent of the total academic workforce. These figures suggest a notable growth in international representation, though these numbers alone do not capture the social and institutional environment in which academic faculty belonging to minority groups were recruited (p. 239)—which will be discussed below.

The United States

The evaluation of self-translation by modulation in the United States during the access stage of migrant academics reveals both numerical progress and persistent structural barriers. Statistical surveys from the 1990s onwards indicate a gradual increase in the representation of international and minority faculty. According to the *Open Doors* survey, "there were 62,354 foreign scholars attending U.S. institutions, up 4.9% over the 59,403 scholars reported in 1995/96" (Davis, 1997, p. 175). Regional data in the US show only minor changes: African scholars composed 3.3% of foreign scholars in 1993/94 and 3.4% in 1996/97, while Asian scholars decreased slightly from 45.7% to 42.5% over the same period (Davis, 1997, p. 176). This increase is compounded by national policies that signal openness. The Immigration Act of 1990 created a new immigration category for academics, and, as Schuster (1994) notes, "It provides that up to 40,000 'outstanding professors and researchers' will be permitted to immigrate to the U.S. above and beyond existing national levels (that is, quotas)" (p. 437). Faculty surveys confirm this trajectory. Marvasti (2005) reports that "the percentages of foreign-born faculty in the 1993 and 1999 surveys were 12.1 and 13.3, respectively" (p. 158). A further diversification was observed in 2011: out of 1,523,615 faculty in US postsecondary institutions, White faculty constituted 73.8% (1,124,745), while racialized faculty totaled 18.7% (284,394), with Black faculty holding the largest share at 6.9% (105,292) (Henry et al., 2017, p. 39). These figures suggest progress toward internationalization and diversity in faculty recruitment.

Yet, a closer examination raises questions about the representativeness of these numbers. Henry et al. (2017) caution that aggregate figures conceal institutional variations: "there is much stronger

representation in historically Black schools," and if these are excluded, "the level of representation would be very much lower" (p. 42). Similarly, Smith (2009) warns against being misled by statistical growth of underrepresented academics, explaining that "an increase from two faculty members to four represents a 200% growth rate, but it may not, from an institutional perspective, represent much demographic change in the total population" (p. 101). These critiques show that headline percentages overstate the extent of systemic change, masking deep inequalities in mainstream universities.

Canada

Census data from the 1990s and 2000s suggest that Canadian universities made visible progress in diversifying their faculties. According to the 1991 Census, 12.73 percent of university professors were visible minorities, compared with 17.61 percent of all Canadians holding doctorates (Henry et al., 2017, p. 54). By 2006, the proportion of visible-minority professors had grown to 15.54 percent, while the overall share of visible minorities among doctorate holders had increased to 24.46 percent, suggesting expansion in representation. When measured against the general population, the gap appears smaller—visible minorities accounted for 18 percent of Canadians in 2006 and 16 percent of university professors (Henry et al., 2017, p. 54). Taken at face value, these figures indicate that Canadian universities were opening their doors to racialized and immigrant academics during the access stage.

However, these percentages are misleading when evaluated against the available pool of qualified candidates. As Henry et al. (2017) emphasize, "the key finding is that by 2006, nearly a quarter of all Canadians with PhDs were visible minorities, but only about 15% of professors were" (p. 54). This means that universities were not hiring visible minority scholars at rates proportional to their availability. Whereas internationalization in the 1970s primarily involved white, English-speaking professors from the United States and United Kingdom who integrated easily because of cultural and linguistic familiarity (Scarfe and Sheffield, 1977, p. 339), by the 1990s and 2000s the academic pool had become far more diverse, drawing heavily on immigrant and racialized PhD holders trained both in Canada and abroad. Yet, despite the more inclusive rhetoric in job advertisements, the disparities in hiring showed that the newer vision of internationalization remained constrained.

5.1.3.2 Paradoxical Qualitative Compensation

The United Kingdom

Within this evolving environment, UK higher-education institutions introduced new policy measures during the 2010s. The Race Equality Charter (REC), launched in 2014, sought to evaluate the effect of adopted measures and to offer support to universities in promoting cultural and systemic change for minority ethnic staff and students. As Campion and Clark (2021) explain, the REC provided a framework for institutions to identify and reflect on possible barriers to equality in relation to student attainment, staff progression, and curriculum reform (see also Bhopal and Jackson, 2013). Yet, earlier evidence suggests that institutional strategies often leaned toward quota-like or informal approaches. A report funded by the Higher Education Funding Council for England (HEFCE, 2011) observed that BAME academics who entered British universities during the late 1990s and 2000s frequently viewed themselves as appointed through "informal quotas" (p.13). The perception of entering the academy through mechanisms other than merit-based recruitment processes risked casting Black, Asian and Minority Ethnic (BAME) academics as lacking the capabilities of strong scholars, thereby reinforcing feelings of tokenism among migrant staff. Tokenism provided another barrier to substantive access. Adisa et al. (2025) show that BAME academics were often positioned as tokens, recruited to create the appearance of diversity while institutional practices of hiring and promotion continued to privilege white candidates (p. 1275). Despite equivalent or superior qualifications, BAME academics reported being overlooked in promotion decisions, reinforcing patterns of covert discrimination (pp. 1278–1279). Moreover, the study highlights epistemic injustice: the research of BAME academics was frequently devalued by white-dominated editorial boards, thus limiting their recognition and career progression (p. 1280). Such experiences underscore how equity statements in job advertisements projected inclusivity rhetorically while masking the persistence of systemic exclusion.

Policies of equality, diversity, and internationalisation also risked becoming "tick-box" exercises. Entry for BAME academics into British universities has often taken the form of "tick-box inclusion" (Mehta and Seim, 2022), where the presence of minority staff is used to demonstrate institutional compliance rather than to bring about structural change. This approach allowed institutions to satisfy monitoring requirements and public commitments to equity without altering

the deeper hierarchies of recruitment and progression. The result was a form of inclusion that prioritised visibility over transformation, in which BAME academics were sometimes positioned as symbolic figures—such as "the only BME professor" at public events, which reinforced the superficiality of the process (Kim and Ng, 2019, p. 105). From a translation perspective, job advertisements that modulated their language to include equity statements therefore often enacted inclusivity in a tick-box manner, which produces representation on paper while leaving systemic barriers intact.

In the same context of investigating the access stage of migrant academics to the British system, Bryson and Barnes (2000) note that by 1998, universities had adopted strategic policies to maintain a minimum quota of "flexible" contracts, marketed as opportunities to expand access for BAME and non-UK academics (p. 204). These contracts were framed as providing institutional and personal flexibility, echoing broader labour casualization trends (p. 188). In practice, however, they translated into fixed-term arrangements that reinforced insecurity rather than stability and integration (for example, fixed terms terminate when funding runs out or task is completed) (p. 188). Bryson and Barnes (2000) documented that 67 percent of non-UK and non-white academics were on fixed-term contracts compared to 44 percent of white UK staff (p. 215). These conditions limited progression, with many excluded from decision-making and subject to stereotypes equating precarious contracts with lower competence (pp. 220–221, 223–224). This inequality is also evident in the University and College Union's Precarity in Higher Education report (2021). Racialized staff were disproportionately affected: in 2019/20, 42 percent of BAME academics were on fixed-term contracts compared to 30 percent of white staff; nearly one in five Black academics (19 percent) were hourly-paid, compared to 12 percent of their white peers, and Black staff were 50 percent more likely to be employed on zero-hours contracts, in which no guaranteed hours are offered and academics are paid only for the hours worked (p. 16). By 2020, HESA data showed that 22 percent of BAME academics were employed on fixed-term contracts compared to 14 percent of white academics (Muddiman et al., 2021, p. 84). The report, directed to policymakers and sector leaders, demonstrated that at the current "glacial rate of change," it would take 200 years for research-only staff and 500 years for teaching-only staff to fall below 5 percent on fixed-term contracts (p. 23). These reports offer important insight into the broader conditions that migrant academics—as usually identified as part of BAME population or non-UK staff—encounter as they attempt to navigate their own access to the British academic system. These data

illustrate how the discourse of "flexibility" and inclusivity in job advertisements obscured the entrenched structural reliance on precarious labour.

Finally, the dominance of meritocracy reinforced structural barriers in the access stage for migrant academics. Deem (2007) found that British universities continued to justify recruitment and promotion on ostensibly neutral meritocratic criteria of excellence. Yet, these measures of merit were never neutral: they were shaped by cultural and social values and often reinforced existing hierarchies, particularly through mechanisms such as the Research Assessment Exercise. The Research Assessment Exercise (RAE) is a periodic national review of research quality. The results of the review are used to make decisions regarding the allocation of government funding and thus reinforce hierarchies based on research productivity (pp. 624–629). Senior managers often defended meritocracy as a safeguard of fairness, with one respondent claiming recruitment processes were "scrupulously fair" and that the challenge was attracting more applicants rather than changing selection practices (p. 627). A possible explanation for the persistence and reproduction of traditional academic merit values in recruitment processes is the vagueness with which inclusion is defined. Koutsouris et al. (2022) found that Russell Group policies often framed inclusion loosely, as "feeling included" or simply "respect for diversity" (p. 884). Such policies were framed in managerial and legalistic terms, largely as compliance with the Equality Act 2010 (p. 885). At the same time, diversity was frequently tied to discourses of excellence and global reputation, thus positioning equity as a reputational asset in a competitive higher- education market (pp. 887–890).

Arday's (2018) reflections on applying for academic posts in the UK during the 2010s add depth to the argument that equity statements in job advertisements do not guarantee genuine access for minority academics. He repeatedly recalls facing all-White interview panels who appeared "astounded to see a Black male applicant," despite the standard equal opportunities' statements in job advertisements welcoming applications from BME candidates (Arday, 2018, p. 164). These encounters often reinforced the sense that such statements were tokenistic gestures, with interviews marked by covert racial ascriptions and rejection rationalized through diplomatic but exclusionary language. When Arday asked about the reasons for his persistent rejection, he was told by one committee member in an informal conversation, "sometimes your face does not fit" (p. 166). Arday is of interest to this chapter that investigates the academic integration process from the perspective

of the academic host because, in some cases, Arday directly asked panels whether their staff and student populations were diverse and what steps the university was taking to genuinely promote diversity; their frequent admission of "no," coupled with visible discomfort, not only revealed the absence of substantive institutional strategies. It also conveyed the recruitment committees' own inadvertent self-evaluation of how little progress had been achieved in translating the long-standing commitment to internationalise higher education, present since the 1970s, into meaningful access for minority academics (p. 164). Arday's account illustrates how the language of inclusivity embedded in recruitment discourse contrasted sharply with the lived experience of exclusion, underscoring that modulation through equity language projected rhetorical openness while leaving entrenched barriers intact.

A further paradox emerges when examining the professional training programmes that are intended to support the transition of international graduates into the British academic workforce. Hosein and Rao (2018) show that Postgraduate Certificates (PGCerts) and similar provisions, which often lead to Fellowships of the Higher Education Academy (FHEA), operate on a "deficit model," requiring participants "to socialise into their new teaching culture and adopt the teaching approaches/pedagogic environment of their institution/department" (p. 1). These programmes are commonly "one size fits all," taking little account of migrant academics' prior pedagogical repertoires and assuming familiarity with UK-specific terminologies and governance structures (p. 2). Although such certificates function as evidence of teaching competence—and thus enhance the employability of international and migrant academics—they do so by aligning candidates with British epistemic, pedagogical, and procedural norms. In translational terms, these programmes therefore perform an assimilative rather than dialogic function, presenting themselves as neutral expectations while preserving the continuity of the host system's definition of academic merit.

In conclusion, the evaluation of self-translation by modulation in the UK shows that although the representation of minority and international academics has grown numerically since the 1990s, institutional measures such as the REC, informal quotas, and flexible contracts were insufficient to dismantle structural barriers. Equity language in job advertisements was often reduced to "tick-box" compliance, managerial rhetoric, or reputational management tools. Similarly, professional training programmes often functioned as assimilative tools that aligned future migrant academics with British pedagogical and epistemic norms rather than challenging the deeper structures of

exclusion. As Bhopal and Pitkin (2020) argue, "inclusive policies through a rhetoric of inclusion continue to privilege Whites and reinforce exclusionary practices which disadvantage people of colour and minorities" (p. 540). The evidence thus reveals that modulation through the rhetoric of equity in the UK facilitated symbolic rather than substantive inclusion, leaving the access stage for migrant and minority academics constrained.

The United States

Qualitative research offers a sharper view of the challenges that the internationalization of higher education encounters in American universities, particularly from the perspective of the institutions themselves. Smith's *Diversity's Promise for Higher Education* (2009) is a longitudinal investigation of the diversity initiatives undertaken by American universities in the 1990s and 2000s. It is a wide-ranging study that offers deep insights from multiple perspectives into recruiting and retaining migrant academics. What makes this work particularly significant in this research project is that Smith (2009) served on numerous recruitment committees in several American universities (p. 165), which makes the book the voice of someone speaking from inside the academic host.

The standard statement in job advertisements requiring "relevant qualifications in the field or an equivalent" is deeply based on a narrow, meritocratic interpretation of academic merit. Smith (2009) points out that while processing applications, academic recruiters refer to what he identifies as a culture of academic elitism in which "many campuses use institutional prestige as surrogates of merit, regardless of whether this disadvantages those whose route to a faculty position might be different" (p. 165). This practice illustrates how apparently neutral requirements in job advertisements are tied to established hierarchies that privilege traditional pathways and institutions. Furthermore, in recruitment, committees often recycled old job descriptions: "so many of almost seven hundred job descriptions reviewed for 2004…looked as if they could have been written in the 1950s" (Smith, 2009, p. 168). These practices reveal that equity language was added to advertisements, but the substance of recruitment remained tied to established hierarchies. The lived experiences of minority faculty also illustrate the gap between rhetoric and reality. Smith (2009) cites the case of a female professor from Latin America who applied for numerous jobs

containing diversity statements but admitted, “I find it a little surprising that I do not regularly get phone calls, with respect to recruitment. We are so few” (pp. 149, 161).

The language of equity in job advertisements frequently operated as rhetoric rather than practice. Wade (2004) argues that the formulaic phrase “we are an equal opportunity employer” constitutes “doublespeak,” projecting inclusivity while avoiding recognition of systemic discrimination (p. 1085). Konrad and Linnehan (1995) similarly note that identity-conscious hiring policies “may serve both symbolic and instrumental purposes” (p. 789), and Pinsker (1998) characterizes such practices as performative “conspicuous goodness” (p. 11). Light’s (1994) and Drummond’s (2024) studies highlight the persistence of challenges—many of which are discussed in the qualitative review on pp. 43-46—that stem from a recruitment process in American universities shaped by a “quota mentality” (Light, 1994, p. 176).

These critiques emphasize that inclusive phrasing in job advertisements functioned largely as a reputational safeguard that shows the institution’s compliance to the national policies and discourse of multiculturalism without changing entrenched evaluation criteria. As long as we are studying how far the academic host went in the self-translation process to welcome migrant academics, Leonard’s (1990) study provides an interesting perspective of the actual function of the affirmative action plans. He observes that affirmative action has often functioned not as a direct attack on the most blatant forms of discrimination but rather as a redistribution program aimed at reallocating jobs and earnings to minorities and women (p. 57). Seen through the logic of translation, such redistribution corresponds to modulation—it reframes the discourse of opportunity without altering the structural hierarchies that sustain exclusion. Universities could therefore present inclusivity and diversity as integral to academic merit in advertisements, while the deeper structures of recognition, evaluation, and access remained largely intact. Underlying these practices was the tendency of academic hosts to reproduce their own norms and values. As Smith (2009) reflects, based on his experience on recruitment committees, “moving in a new direction, or hiring people who bring new perspectives, may be seen as less comfortable” (p. 167). This tendency reflects what Steiner (1998) describes as the principle of coherence: in the process of self-translation, hosts preserve continuity with their established identity, often at the expense of accommodating difference. Thus, despite the presence of equity clauses, the actual evaluation of

academic merit remained bound to prestige hierarchies, canonical disciplines, and traditional notions of excellence.

The costs of this symbolic inclusion were borne by academic host themselves. Burke and Cavaliere (1991) point out that vague hiring criteria after equal opportunity legislation caused unsystematic application of recruitment. This practice created "stress overload, and visibility that would make working at academic institutions less desirable" for international professors and fostered a sense that their admission to universities was based on tokenism (Smith, 2009, p. 143). These hiring practices left universities vulnerable to lawsuits, a sign that adopted practices lacked clarity and accountability (see, for example, University of Pennsylvania v. EEOC and Al-Khazraji v. St. Fransis College in Burke and Cavaliere, 1991, pp. 23-26). Beyond these legal and organizational challenges, such practices also undermined the host institutions' own credibility: reputationally, by casting doubt on their equity commitments; pedagogically, by limiting students' access to diverse intellectual traditions; and epistemically, by reinforcing narrow frameworks of academic merit. In this way, the exclusionary dynamics not only limited the access of migrant academics but also jeopardized the academic host's broader mission of genuine internationalization.

A similar paradox is visible in the ambivalent effect of the professional development programs. While Hajmiragha (2019) positions graduate professional development as a responsive tool through which universities seek to preserve the value and legitimacy of graduate education, her analysis foregrounds the institutional perspective on how such programs are meant to enhance graduate students' readiness and employability. She examines professional development not simply as skill-building, but as a strategic response to a hegemonic crisis, in which universities attempt to reassert their authority and relevance amid anxieties about the preparedness of their graduates for academic careers and the institution's ability to maintain its claims to excellence (pp. 6-7). Within this framework, she shows that professional development does more than transfer skills: it encourages students "to self-regulate according to neoliberal logics of assimilation" (p. 5), reasserts "hegemonic power" (pp. 11–12) and "reifies the status quo" by teaching students how to fit within pre-existing academic norms (p. 16). Hajmiragha's analysis illuminates how the self-translation of academic merit by modulation resulted in programs that function as cultural scripts, socializing participants into dominant epistemic, pedagogical, and institutional values. This provides a conceptual basis for understanding how international doctoral students—future migrant

academics—are guided to internalize and reproduce the American academic values and approaches, not as an explicit exclusionary intent, but as a byproduct of institutional strategies aimed at preserving coherence, authority, and continuity in the academic host system.

In conclusion, while percentages and policy changes show that the US higher-education system made efforts to internationalize its faculty, the modulation of equity language in job advertisements and the reframing of academic pathways through professional training programs did not lead to transformative change. As Smith (2009) notes, summarizing the literature, "the dominant themes have been the lack of effort on the part of campuses to recruit seriously and the existence of bias in how candidates are selected, in spite of a great deal of rhetoric" (p. 145). Olivas (1994) reaches a similar conclusion: "For most schools, White candidates with good (but not sterling) credentials are routinely considered and hired, while the high-demand/low-supply mythology about minorities persists" (p. 133). The evidence suggests that talent was available, but universities were "unable or unwilling to interrupt their usual and often closed processes to find and consider that talent" (Smith, 2009, p. 170). The evaluation of self-translation by modulation in the US therefore reveals a discursive openness to diversity, but one that often remained rhetorical, preserving the continuity of established meritocratic norms while constraining genuine access for migrant and minority academics.

Canada

Qualitative research reveals the institutional practices behind Canada's slow progress in diversifying faculty. Osborne (2012) identifies persistent weaknesses in the Federal Contractors Program (FCP), a 1986 initiative requiring organizations with federal contracts to implement equity plans and monitor representation. Intended as a mechanism for accountability, by the early 2000s the program was described as being in a "state of disarray" because it lacked a legislative basis and because compliance reviews were not published (HRDC, 2002, cited in Osborne, 2012, p. 259). Monitoring was described as "a rather relaxed regime" (Osborne, 2012, p. 261), and compliance reviews occurred only once every six to seven years, undermining accountability (p. 263). Shah (2009) calculated that, at the prevailing rate, it could take between 25 and 119 years to reach equitable representation of visible minorities in Canadian faculties (p. 254). These findings show how weak enforcement at the policy level slowed change. A closer look at job advertisements confirms these dynamic. Boyle et al. (2010), drawing on Furedy et al. (2001), report that references

to both merit and equity increased in tenure-stream postings during the 1990s and 2000s. Yet the two were not equally weighted: "merit remained consistently dominant," particularly in research-intensive universities and in the sciences, while equity language appeared less consistently and depended on institutional type and discipline. As Boyle et al. conclude, Canadian universities viewed a balance between merit and equity as possible but fragile and context-dependent, with commitments negotiated locally through the wording of advertisements rather than through a coherent national strategy.

Another paradoxical dimension of the Canadian academic host's self-translation emerges when examining the role of professional development programs—one of the primary mechanisms through which academic routes have been reformulated. Canadian scholarship rarely characterizes these initiatives in terms of a deficit model. However, when read through a cultural translation lens following Sturge's (2007) observation that the "Other" is frequently translated into the receiving culture's own conventions, several studies reveal features that functionally position professional development programs as assimilative structures aligning graduate students—many of whom are international (see pp. 71-80)—with locally valued epistemic, pedagogical, and institutional norms. The Canadian Association for Graduate Studies (CAGS) report illustrates this clearly: professional skills are defined as "behaviours that can be learned…improved with practice…and benefit from ongoing improvement" (Rose, 2012, p. 4) and are framed as behaviours developed in accordance with local professional culture. This formulation casts Canadian academic and workplace conventions as standards to be mastered rather than negotiated. The report's stated objective—preparing students "to integrate quickly into complex workplace environments" (p. 4)—likewise reinforces the expectation that diverse graduate cohorts must adapt to existing institutional logics. Even as it acknowledges that universities "have only scratched the surface" in meeting the developmental needs of international students (p. 27), the report still presents Canadian norms of communication, leadership, and workplace conduct as the default model. This logic is echoed more explicitly in Boman's (2013) study of the professional training workshops offered to international teaching assistants (who most likely become migrant academics) that expectedly required adaptation to "the Canadian teaching culture," as well as acquiring the pedagogical practices and communication styles characteristic of local academic contexts (pp. 101–103). Deters' (2008) examination of internationally educated teachers similarly describes professional integration as a

process of “professional acculturation” (p. 7), defined by learning the “language and culture needed to fulfil teaching-specific functions” (p. 2) and becoming “legitimate participant[s]” in locally defined communities of practice (p. 11).

Although one of the core principles underpinning professional development in Canada is to prepare graduates to “make meaningful contributions to society, both nationally and internationally” within a “knowledge-based economy” (Rose, 2012, p. 8), Rose does not interpret these initiatives as assimilative. Her report frames professional development as a constructive response to labour-market demands and global knowledge circulation. Yet, from a translational perspective, this model reveals a deeper structural logic: the self-translation of academic merit by modulation is enacted through programs that operate within long-standing Canadian epistemic and institutional norms. As such, these initiatives function less as dialogic spaces for valuing diverse scholarly traditions and more as pathways through which continuity of the academic host culture is maintained—narrowing the room for future migrant professors to contribute alternative forms of knowledge.

In conclusion, while the numerical evidence suggests diversification of the Canadian professoriate in the 1990s and 2000s, the gaps between visible minority PhD holders and their representation in faculty ranks reveal that progress was slower and more uneven than headline figures seem to imply. The Federal Contractors Program offered only weak accountability, and universities themselves maintained traditional definitions of merit that limited the transformative potential of equity language in recruitment. From the perspective of self-translation by modulation, Canadian universities adjusted the language of job advertisements and reformulated the pathways to academic positions to signal inclusivity, but this translation remained largely rhetorical and did not fundamentally reshape the criteria of academic acceptability. The evidence from the United Kingdom, the United States, and Canada suggests that self-translation by modulation produced uneven forms of compensation that increased visibility and representation while largely preserving existing definitions of academic merit and acceptability. These patterns are summarized in Table 4.

Country	Quantitative Compensation	Qualitative Compensation	Main Contradiction	Scenario of Translated Life
UK	Significant growth in international and BAME representation	REC, diversity initiatives, PGCerts, equity statements	Tokenism, precarity, tick-box inclusion, assimilation into British norms	Partial enrichment with substantial elements of being lost in translation
US	Growth in foreign-born and minority faculty	DEI statements, affirmative action, professional development programmes	Prestige hierarchies, rhetorical inclusion, assimilation into existing academic culture	Reproduction with limited enrichment
Canada	Increased representation but persistent underrepresentation relative to the available PhD pool	FCP, equity language, professional development programmes	Weak accountability, local definitions of merit, professional acculturation	Reproduction with limited and uneven enrichment

Table 4. Compensation Scenarios of Academic Hosts' Self-Translation by Modulation in the UK, the US, and Canada

The comparative evidence presented above suggests that compensation did not take the form of a complete transformation of academic institutions but rather produced partial, uneven, and often contradictory forms of inclusion.

5.1.4 Gender and the Academic Hosts' Self-Translation during the Access Stage

The question of gender equity in higher education can be productively situated alongside the broader integration of immigrant and visible minority academics in Western universities. Both processes emerged within the same historical trajectory of institutional reform, particularly from the late twentieth century onward, when universities in the United Kingdom, the United States, and Canada began to respond more systematically to equality legislation and diversification

pressures. As Morley (2013) argues, gender equity initiatives have been central to the reconfiguration of academic norms and recruitment practices, often serving as an early site through which institutions learned to accommodate difference within established structures of merit (pp.3-4). Similarly, research on international and minority faculty demonstrates that institutional efforts to diversify academic staff—whether along gender, racial, or national lines—operate through comparable mechanisms of policy reform, discursive repositioning, and selective inclusion (Hurtado et al., 2012, p. 96; Reay, 2004, pp.33-34). In this sense, gender equity can be understood not as a separate trajectory but as a parallel and, in some respects, foundational dimension of the academic host's broader self-translation of merit and acceptability in response to increasing diversity within higher education systems.

Across the United Kingdom, the United States, and Canada, the academic host has undertaken sustained efforts—over several decades—to redefine its understanding of academic merit in ways that explicitly incorporate gender equity. These developments did not emerge from isolated initiatives or external pressures aimed specifically at migrant candidates. Rather, they were rooted in broader national equality legislation beginning in the 1960s and 1970s (Moore, 1987), which gradually reshaped expectations about fairness in employment, before becoming fully articulated in higher-education–specific reforms from the early 1990s onward. Within this evolving environment, gender became an integral dimension of how academic institutions reinterpreted their norms, recruitment practices, and legitimacy in a way that produced hiring structures that, while not free of inequities, functioned as enabling rather than restrictive for women entering academia—including migrant women academics.

Early legislative frameworks formed the foundation for these transformations. The United Kingdom enacted the Equal Pay Act (1970) and the Sex Discrimination Act (1975), followed later by the Equality Act (2010). In the United States, Title IX of the Education Amendments (1972) and earlier equal-employment directives established legal prohibitions against sex discrimination in educational institutions. In Canada, the Canadian Human Rights Act (1977) and subsequent provincial pay-equity laws formally recognized gender discrimination in employment. Although these instruments were not designed specifically for academic contexts, they imposed sector-wide expectations for equitable treatment, transparency, and accountability. From the institutional perspective, these frameworks served as the initial catalyst for a self-translation process, prompting

universities to confront earlier exclusionary practices and to reinterpret academic recruitment in line with national equality standards.

Because this subsection examines gender from the perspective of the academic host, feminist translation theory does not provide a suitable analytical lens. In the core feminist-translation literature, the agent of intervention is the translator resisting patriarchal power through strategies such as rewriting, supplementing, or footnoting (Simon, 1996; von Flotow, 1997). These frameworks articulate resistance from below, not policy-driven transformation from above. The academic host, positioned as the institution exercising authority, does not engage in feminist translation; rather, it engages in institutional self-translation, modifying its norms in response to equality legislation, accountability mechanisms, and sector-specific gender-equity programs. This distinction ensures conceptual clarity while highlighting how gender became structurally embedded within the academic host's evolving definition of merit. Translation theories still can account for these institutional changes from a different perspective. Rather than acts of resistance, most notably the concept of modulation offers a way to understand how universities shifted the interpretive lens through which academic merit is understood while keeping its core components intact.

Vinay and Darbelnet define modulation as a shift in viewpoint or cognitive category that preserves the underlying meaning while changing the angle from which it is understood (Vinay and Darbelnet, 1995, p. 133). Transposed into our socio-translational context, this definition of modulation aligns closely with how universities in the UK, the US, and Canada revised their understanding of academic merit through gender-equity reforms. Before these reforms, academic merit was interpreted through norms that privileged continuous productivity, long hours, and male-coded career trajectories. Morley (2014) shows that UK academic life operated within a "long-hours' culture" and was historically "not designed to correspond to timetables of motherhood," assuming that male academics could sustain uninterrupted research because "most male teachers can concentrate on their work without worrying about domestic matters" (pp. 119–120). In the United States, Mason et al. (2013) found similar patterns: the academic career structure rewarded uninterrupted productivity and penalized any deviation from the traditional, male-coded model. They note that the make-or-break years of academic careers coincide with childbearing years, and women who had children within five years of completing the PhD were significantly less likely to

achieve tenure, demonstrating how traditional merit norms assumed constant availability and unbroken output (pp. 3–4). Kaufman and Colyar (2022) show that Canadian academic evaluation historically relied on "ideal worker" norms that privileged uninterrupted research productivity and long-hours availability—expectations aligned with traditional male career patterns. They explain that academic reward structures value linear, continuous output and "human capital" models that disadvantage women whose careers are shaped by caregiving responsibilities and unequal divisions of labour (pp. 8–9). The authors also note that women experience "cultural taxation," taking on disproportionate service and mentoring work that reduces research time and places them at further disadvantage within merit systems built around masculine assumptions of full availability (p. 9). These gendered schemas, especially visible in STEM fields, illustrate how academic merit was interpreted through male-coded trajectories before gender-equity reforms (pp. 10–11). Moore (1987) offers further cross-national evidence that academic structures were shaped by male career patterns. She documents how women experienced consistent declines across academic stages, reflecting a system built on linear, uninterrupted progression, and notes that academe was long governed by "centuries-old male dominance," with norms that subordinated women's career needs to those of men (pp. 27–30). These studies show that the pre-reform meaning of academic excellence remained intact—focused on research, teaching, and service—but was interpreted through a narrow, male-centered viewpoint. Gender-equity frameworks such as Athena SWAN in the UK, NSF ADVANCE in the US, and the CRC DEI requirements in Canada shifted this viewpoint by asking committees to interpret the same indicators of merit in context. Gender-equity reforms required universities to modulate this interpretive framework by re-evaluating productivity in relation to career context, acknowledging caregiving responsibilities, and embedding fairness and transparency into evaluation. In this way, academic merit was not replaced but reoriented, consistent with modulation, to include forms of excellence historically excluded from the male-coded norm. Committee practices also reflected male dominance, reinforcing these norms in hiring and promotion (Stewart et al., 2007; CAUT, 2018).

In the United Kingdom, Athena SWAN has produced measurable changes in recruitment practices across UK universities by embedding gender equity into the procedural and cultural dimensions of academic hiring. As Barnard (2017) discusses, one of its most direct effects has been the requirement for gender-balanced recruitment panels or, at minimum, panels that include at least

one woman, accompanied by mandatory unconscious-bias training for all staff involved in selection processes, measures intended to strengthen fairness and mitigate the impact of implicit gendered assumptions on hiring decisions. Departments have also expanded the targeting and monitoring of applicant pools, with committees encouraged to examine the gender balance of individuals identified and approached during search processes. In parallel, Athena SWAN has encouraged institutions to analyse workload allocation models through a gender lens, addressing teaching and administrative imbalances that restrict women's visibility and preparedness for future recruitment and promotion opportunities. The framework additionally requires that committee terms of reference include explicit equality requirements, which ensures that gender considerations are embedded across the wider governance structures that influence hiring and career progression (p. 160). Despite these advances, Barnard (2017) notes persistent gaps, especially the limited focus on mid-career and senior academic recruitment, where gender disparities remain more pronounced (p. 163). She recommends improving clarity and transparency in promotion criteria so as to encourage eligible women to gain promotion-relevant experience and apply for senior roles, and to strengthen leadership engagement, since departments with robust commitments to gender equality—identified through Athena SWAN Gold Awards—tend to exhibit the most sustained cultural change (Barnard, 2017, p. 159). These effects and recommendations illustrate how Athena SWAN has reshaped recruitment by embedding gender-responsive structures while also highlighting areas where further institutional reform is necessary.

Across the United States, the NSF ADVANCE program has operated as an authoritative driver of structural change in faculty recruitment by requiring universities to identify and correct systemic gender barriers embedded in search and hiring processes. ADVANCE projects obligate participating institutions to examine their recruitment systems, audit existing policies (Wang, 2023, p.8), and generate data-driven assessments of how women are represented at each stage of hiring (Wang, 2023, p. 10). National analyses of ADVANCE implementation likewise show that institutions were required to redesign search procedures through measures such as mandatory search-committee training, systematic review of job advertisements, and the expansion of outreach practices to broaden the pool of qualified women applicants (Stepan-Norris and Kerrissey, 2016, pp. 229–232). Case-level evidence from ADVANCE Institutional Transformation projects demonstrates these requirements in practice: departments were coached in crafting gender-aware

job ads, conducting active recruitment at conferences, identifying women doctoral candidates through professional networks, and improving transparency and communication during searches (Frehill, 2005, p.10). ADVANCE initiatives also supported structural provisions such as dual-career assistance and start-up package enhancements, which directly influenced women's ability to accept academic job offers (Frehill, 2005, p. 10). Collectively, these interventions show that ADVANCE did not simply encourage equity but required universities to reform recruitment systems through evidence-based, bias-aware, and data-monitored hiring practices, with accountability reinforced through regular internal evaluation cycles, including Wang's (2023) report referenced earlier in this section. These studies also converge on several recommendations for continued improvement, including the need to institutionalize ADVANCE practices beyond the grant period, strengthen departmental coordination and communication during late-stage hiring, enhance tools for detecting subtle bias in shortlisting and evaluation, and scale recruitment reforms across all academic units rather than focusing on specific fields (such as STEM) (Frehill, 2005, p. 15; Stepan-Norris, 2016, p. 241; Wang, 2023, p. 15).

In Canada, gender-equity commitments were formalized through the Canada Research Chairs (CRC) Equity, Diversity and Inclusion Action Plan, most notably after 2017, when institutions were mandated to produce measurable recruitment targets, transparent search procedures, and periodic reporting on gender representation in chair appointments. The expectation that universities publicly document equity outcomes signaled that gender had become a defining element of institutional accountability.

Huang and Korab (2016), in an internal research report examining hiring practices at McGill University in Canada, provides a valuable account of how Canadian institutions have operationalized federal equity expectations following the DEI requirements. The report synthesizes policy documents, interview data, and comparative analyses across U15 institutions to document how DEI obligations have reshaped academic recruitment procedures to be more gender considerate. It shows that search committees now include trained equity representatives responsible for monitoring compliance, reporting on procedural fairness, and contributing to unit-level equity plans—an explicit structural modification to hiring oversight (pp. 26–29). Recruitment files must also undergo equity review at multiple stages, including approval of the job advertisement, the shortlist, and the recommended candidate, thereby standardizing search

procedures and ensuring transparency in shortlisting and final decisions (p. 28). The report further notes that institutions maintain equity-related hiring data and provide periodic reports to internal governance bodies and, where required, to provincial or federal authorities, embedding accountability into hiring practice (pp. 14–15). These changes are supported by modified institutional structures—such as equity offices (p. 26), academic personnel units (p. 15 and 30), and Provost-level oversight (p. 15)—designed to maintain compliance with employment-equity principles across academic units. At the same time, the report highlights persistent gaps (pp. 29-35), calling for stronger leadership accountability, the formalization of practices that remain inconsistent or informal, and increased authority for equity offices to ensure adherence to equity guidelines across all hiring units (pp. 35-38). This report demonstrates that gender reforms have introduced systematic equity checks, transparency mechanisms, and strengthened oversight into faculty recruitment, while also identifying areas that require further consolidation to support women's representation in the Canadian professoriate.

These institutional transformations are reflected in national statistical trends. In the United Kingdom, HESA national datasets show that the number of female professors increased from 6,345 in 2019/20 to 8,150 in 2023/24 (HESA, 2025). During the same period, women's share of all professors rose from 27.8% to 31.7%, and women in "other contract level" academic roles increased from 95,570 to 109,130. These figures reflect national rather than regional patterns and point to measurable increases in both senior and general faculty representation. In the United States, national faculty surveys show that women constituted 26.4% of full-time faculty in 1980–81, rising to 37.2% by 1999–2000 and reaching 39.3% in 2003–04 (Loeb, 2006, p. 160). Canadian national data similarly show that women held approximately 20% of full-time faculty positions in 1989–90, increasing to nearly 30% by 2002–03 (Statistics Canada, 2005), and reaching over 40% by 2018 (Statistics Canada, 2020). While structural inequalities persisted, these national-level statistics demonstrate that the academic host's redefinition of merit over several decades consistently expanded women's representation across professional ranks.

As this research project focuses on the access stage of the academic integration process, these developments have direct implications for how universities evaluate and recruit women faculty during that stage. From the perspective of the academic host, as universities incorporated gender equity into their evaluative frameworks, gender increasingly functioned as an enabling factor,

strengthening the alignment between female candidates—including migrant women—and institutional commitments to diversity. The academic host's reasoning is illustrated in a case study from Smith (2009), where a hiring committee "felt that by placing [a woman as the first candidates] in the final three, they had exercised 'due diligence' for diversity" (p. 161). Smith (2009) also notes that women who also possess additional diversity attributes (ethnicity, foreignness, linguistic background) can match multiple institutional equity objectives simultaneously, making them especially attractive to search committees seeking to demonstrate inclusive hiring (p. 150). Additional evidence underscores this dynamic. In Smith et al.'s (1996) qualitative study, an African American chemical engineer described that search committees initially responded not to her research program but to her combined gender and racial identity: "Oh, you're Black and female, you'd be great" (p. 108). This reaction illustrates how evaluative attention may be redirected from strictly academic credentials to visible markers of diversity, which are interpreted as aligning with institutional equity objectives. In such cases, gender—especially when intersecting with other dimensions such as race or foreignness—functions as an immediately legible signal of institutional compliance with diversity commitments, thereby shaping early stages of candidates' recognition and shortlisting. This instance, although situated in an American context, demonstrates the academic host's logic of evaluation: gender and intersecting dimensions of diversity often functioned as positive signals within recruitment strategies designed to meet representational expectations. From an institutional standpoint, gender became part of the broader repertoire of acceptability, shaping not only the discursive framing of merit but also the practical decisions that structured shortlisting and selection.

From a translation perspective, these shifts did not replace the meaning of merit; instead, they reframed how merit was interpreted. The academic host therefore engaged in a self-translation by modulation: the meaning of merit remained anchored in research, teaching, and service, but its evaluation was reoriented through principles of fairness, contextual judgment, and gender inclusivity. Although academic institutions still have further progress to make—particularly in strengthening gender equity in retention and advancement—these reforms nonetheless constitute a substantive stage in the host's evolving self-translation. They demonstrate how gender became a constructive point of alignment for women candidates, including migrant women, which shaped

the access stage in ways that made their candidacies institutionally advantageous within the host's recalibrated understanding of academic acceptability.

5.1.5 Concluding Notes

While statistical evidence across the United Kingdom, the United States and Canada indicates some progress in welcoming migrant and minority academics in the context of evolving equity and diversity frameworks, the limits of these adaptations remain pronounced. In the United Kingdom, initiatives such as the Race Equality Charter and equity language in job advertisements often amounted to tick-box compliance, while informal quotas, tokenistic appointments, and disproportionate reliance on precarious contracts constrained genuine access for minority and migrant academics. In the United States, statistical gains concealed institutional unevenness: diversity clauses in job postings served largely reputational functions, while entrenched reliance on prestige as a proxy for merit, the recycling of outdated job descriptions, and a continuing "quota mentality" meant that inclusive rhetoric rarely translated into transformative change. In Canada, statistics featured in media headlines suggested progress, but outcomes lagged behind when it came to employment for the growing pool of qualified visible-minority PhD holders; the Federal Contractors Program provided only weak accountability, and job advertisements continued to privilege meritocratic criteria, with equity commitments appearing inconsistently and in fragile, locally negotiated forms. Taken together, these cases underscore how modulation through equity language facilitated symbolic inclusion in recruitment while leaving intact the deeper hierarchies of academic acceptability. Consistent with the first descriptive hypothesis introduced in Section 1.5, these findings suggest that the adaptations observed across the three national contexts constitute recurring patterns of socially grounded self-translation through which academic hosts recalibrate academic acceptability while preserving established evaluative hierarchies.

In the above discussion, it became clear that across the UK, the US, and Canada, governments and universities introduced new forms of institutional preparation intended to open the route from doctoral study to academic employment, yet these initiatives often ended up reinforcing the very norms they were designed to broaden. Professional development became a central mechanism through which international graduates were positioned as "ready" for academic roles, but readiness was implicitly defined through the host's existing epistemic, pedagogical, and procedural

expectations. The result was a model of integration that expanded opportunity structurally while narrowing it culturally: international graduates were invited into the academic pipeline, but largely on the condition that their scholarly identities be recalibrated to match locally sanctioned forms of merit. Rather than generating a genuinely plural academic space, these pathways often translated difference into institutional familiarity, revealing how self-translation by modulation—despite its inclusive appearance—continued to reproduce the continuity of the host system's values.

The modifications introduced between the 1990s and 2000s indicate that the academic host reframed faculty diversification practices in the UK, the US, and Canada through self-translation by modulation (Vinay and Darbelnet, 1995). Modulation involves changing perspectives or points of view while keeping the meaning broadly equivalent. In this case, equity language reframed the discourse of merit without altering its deep structure. From the standpoint of translation as transformation, this shows that modulation does not fundamentally reshape the criteria of academic acceptability; instead, it repackages existing norms in a way that appears more inclusive. Hermeneutically, this limited transformation can be explained by observing how the academic host moves unevenly through the stages of translation described by Maitland (2017). She notes that translation processes rarely unfold in a straight line but may circle back, stall, or be withdrawn from particular stages. Applied to the self-translation of academic acceptability, the experience of American, British, and Canadian universities reveals precisely such uneven steps: a non-linear trajectory in the attempted shift from singularity to plurality in defining academic merit.

American universities often approached the hiring of minority and migrant academics in ways that aligned with quota-based expectations, which makes the self-translation temporary, not transformative. Research from multiple studies confirms this pattern: diversity statements and affirmative action measures were implemented primarily to meet compliance goals, with departments relying on narrow availability estimates—often limited to candidates from elite institutions—that inflated records while excluding wider pools of qualified applicants. Once these restricted targets were met, efforts to recruit additional minority faculty noticeably declined (Steele and Green, 1976; Opp and Smith, 1994). This pattern can be characterized as a retreat in the academic host's trajectory of self-translation, given that the adoption of equity language in hiring remained tied to quota compliance and declined or was abandoned once minimal targets were achieved. On a micro level within the university, later studies reveal internal inconsistencies: Smith

(2009) shows that diversity was heavily context-dependent, as the type of program shaped hiring practices, with fields such as ethnic studies attracting more minority instructors than traditional disciplines (p. 143). This uneven distribution illustrates uneven steps in the trajectory of self-translation, where equity language created openings in certain programs but failed to generate systemic change across the institution. Even these efforts fluctuated in response to external forces such as the 2008–2011 recession, when international hires declined before resuming gradual growth (Kim and Jiang., 2021, p. 212). This case illustrates a fragile advance in the trajectory of self-translation: progress was visible but remained vulnerable to external shocks, which shows that inclusivity was not yet embedded as a stable institutional practice.

In the UK, the non-linear trajectory was evident in the incipient retreat from multiculturalism toward "community cohesion" after 1992 (Warikoo, 2017, p. 305). It was associated with the disruptions of Brexit—which signaled a possible "retreat of one of the most successful countries in the global higher education competition" (Marini, 2018, p. 410)—and with immigration reforms in 2010 that replaced professional qualifications with salary thresholds as the main criterion of entry (p. 267). Such policies projected transparency while in practice constraining access.

The Canadian case shows clear evidence of uneven steps, retreats, and a tendency to remain at the early stages of reform without progressing. The statistical underrepresentation of visible minorities relative to the doctoral pool, together with the slow progress of the Federal Contractors Program (Osborne, 2012; Shah, 2009), can be reinterpreted not only as weak outcomes but as evidence that some universities remained at the interpretive stage of self-translation. Similarly, Boyle et al.'s (2010) finding that references to equity in job advertisements appeared inconsistently across institutional types illustrates an uneven step: inclusivity was acknowledged, but only in fragmented and localized ways. Meanwhile, the reliance on compliance-focused approaches that Osborne describes constitutes a retreat, as universities narrowed their interpretation of equity to minimal obligations rather than broader structural change. Where merit and equity were rhetorically balanced, Boyle et al. (2010) note that this balance was fragile and heavily context-dependent, which signaled not a decisive transformation but a fragile advance vulnerable to external forces or subjective viewpoints. In this sense, the trajectory of the Canadian education system, alongside the American and British ones, exemplifies Maitland's non-linear model of translation, where movement is marked as much by hesitation and withdrawal as by progress. Therefore, the

transformations that did occur remained shallow, addressing symptoms rather than the structural roots of exclusion, and whenever tentative steps were taken, they lacked the stability and depth needed to produce tangible, lasting outcomes.

From a wider vantage point, Maitland's (2017) negotiation and incorporation, as discussed above, can be seen as generating only partial and evolving transformations in the academic identities of the host. The modifications undertaken did not extend far enough to fulfill the proclaimed mission of diversity or to genuinely welcome the academic Other. This transformation did not lead to a substantive change in academic acceptability, which is part of academic identity. All the adaptations discussed above to accommodate diversity did not create new norms or epistemologies capable of reshaping the institution's self-understanding of academic merit. A possible explanation is that academic institutions in the UK, the US, and Canada did not go through the stage of distanciation. To recall the adapted definition of Maitland's distanciation for the case studied in this chapter: distanciation is the academic host's experienced awareness of the cultural and historical partiality of its own norms. In this sense, higher-education institutions did not show evidence of actors within the host developing a sense of distance from previously unquestioned assumptions. The academic host did not recognize that what seemed natural or universal—such as academic merit—was in fact to a great extent situated, contingent, and contestable. On the contrary, the definition of academic merit remained narrowly framed by the host's sense of academic self-sufficiency and elitism. The academic hosts in the UK, the US, and Canada translated academic merit through expansion and modulation, yet in both cases the core values and perceptions of self and Other remained intact. Smith (2009) says: "campuses had been unable or unwilling to interrupt their usual" (p. 170). This was confirmed by limitations revealed in compliance reviews, official reports by universities, governments and civil organizations, and scholarly studies, all of which showed that self-translation was often rhetorical and left the narrow perception of the academic Other unchallenged. This explains why the academic hosts in the three countries did not undergo a sufficiently genuine process of transformation and why, consequently, their trajectories of self-translation did not lead to an authentic stage of transformation.

The crisis of representing cultural others in translation fundamentally arises from the translator's inability or unwillingness to distance themselves from their own cultural assumptions, interests, and hierarchies. Representing the Other is always mediated through the translator's consciousness,

and when this mediation is unacknowledged, it risks reproducing the self, re-inscribing existing power relations, and masking them as natural. Venuti (1998) observes that the problem of representation is created by specific discursive choices that work simultaneously to create a subordinate identity and to make it seem natural (p. 3). Strategies such as fluency and readability, long praised in Western traditions, have therefore become prejudicial because "the most familiar language turned out to be the most prejudicial, but unconsciously so" (Venuti, 1998, p. 3). For that reason, what appears to be neutral practice—such as developing professional development programs grounded in the host institution's own academic traditions—may in fact be a cultural construction shaped by translators' interests and biases. Wolf (2002) develops this further by pointing to the problematic connection between the textualization and conceptualization of culture (p. 180), where ethnographers and translators transform dynamic realities into fixed texts that reflect not the Other but their own interpretive frames. This is why the cultural turn insisted that translation traditions are not universal but are "deliberately constructed for various cultural and social purposes" (Venuti, 2005, p. 811). In short, the failure to recognize one's own construction of meaning lies at the heart of the crisis of representation. The cultural turn in the 1980s and 1990s foregrounded this critique by drawing on postcolonial theory and the "writing culture" debate in anthropology. Bachmann-Medick (2006) stresses that ethnographic descriptions are themselves "interpreting translations with the status of independent texts" that use rhetorical strategies to "virtually 'invent' unified cultural entities" (p. 36). This realization—that cultural representations are literary constructs—was central to what Clifford and Marcus (1986) or Said (1989) called the crisis of representation. Similarly, Appiah (1993) highlights the paradox of cultural selectivity: "we do not have settled and definite ideas about what matters" (p. 426), yet cultures have institutionalized mechanisms for deciding what matters, thereby naturalizing contingent values. What counts as "natural," "faithful," or "excellent" is not universal, but historically and culturally embedded. In translation and academic recruitment alike, terms such as merit or fit operate as cultural categories that disguise their contingency. A candidate's institutional affiliation (interpreted as pedigree), research focus, or linguistic background may be ascribed value not because of their intrinsic qualities, but because these align with long-standing cultural ideals of self-sufficiency or academic superiority, many of which were formalized and reinforced during colonial encounters. Wolf (2002) reminds us that "to talk about others means talking about oneself" (p. 184), which suggests that representing the Other is an opportunity to (re)imagine or

(re)negotiate the Self in relation to difference. Among a wide range of possibilities, this process may result in reproducing established hierarchies and reinforcing cultural assumptions, and this shows how closely self-representation and the construction of the Other remain intertwined. In this sense, the representation of merit or fit reflects less the qualities of the candidate than the culture's own history of valorizing certain traits as natural markers of excellence. Hermans (1999) describes this dynamic: "Once we know that our knowledge is constructed, we can learn to live with the limitations of perspective" (p. 150)., a position that underscores the need for reflexive awareness in translation, where recognizing the partial and situated nature of one's interpretive framework becomes a condition for avoiding the uncritical reproduction of cultural hierarchies.

The proposed approach across these translational perspectives converges with Maitland's (2017) notion of distanciation: a conscious moment of self-reflection in which translators recognize that their own categories, values, and definitions are not universal but culturally situated and contestable. This recognition allows translators to see that what they believe to be natural or self-evident is in fact a partial construction shaped by their biases and interests. Only through such distancing can translation avoid objectifying the Other and instead open a space for more dialogical and ethical representation. Recognizing this limitation requires distanciation, a moment in which translators—and by analogy, academic hosts—see that the very values they use to evaluate academic others are not universal truths, but are rather cultural constructions shaped by past interests, biases, and power relations.

If recruitment committees in the UK, the US, or Canada were to pass through a stage of distanciation, their practices would reflect a conscious stepping back from norms once assumed to be natural or universal. Rather than privileging candidates from a narrow circle of elite institutions, committees would question why institutional prestige is treated as the primary marker of academic merit and recognize that such hierarchies are historically and culturally situated. Evaluation criteria such as journal rankings or citation counts would be reassessed, not abandoned, but placed in context alongside other contributions, such as community engagement, multilingual scholarship, or work published in non-Western venues. The often-vague notion of "fit" would be scrutinized for its role in reproducing sameness and reframed to value epistemic diversity rather than conformity to dominant norms. Job advertisements would be drafted so that equity and inclusion are not positioned as optional add-ons but would be integrated into the very definition of academic

excellence. In this scenario, even the professional training workshops designed for graduate students—currently shaped by the host's epistemic assumptions—could become early dialogic spaces where alternative academic cultures are engaged rather than implicitly silenced, opening the way toward the reformulated pathways examined in the second indicator. Finally, committees might engage in reflexive exercises before deliberations, openly discussing how their assumptions about merit are shaped by cultural and institutional histories. Such practices would not represent a wholesale transformation, but they would signal the first genuine signs of distanciation: the recognition that what has long seemed self-evident—academic merit—is in fact contingent, partial, and contestable.

Within Maitland's model, the stage of distanciation is crucial because it creates the conditions for incorporation and, ultimately, transformation: only by first taking distance from their own assumptions can the academic host begin to reconfigure them in ways that genuinely accommodate the academic Other. Yet, as the analysis has shown, British, American, and Canadian universities did not fully pass through distanciation. Without that critical moment of awareness, incorporation—as Maitland (2017, p. 83) proposed—risks becoming what Berman (1985) describes as an "ethnocentric violence of translation," where difference is appropriated into institutional practices but subtly neutralized or erased. In this sense, what appeared to be gestures of inclusion—through equity language, revised job advertisements, or diversity statements—often operated as forms of negative appropriation, folding migrant academics into dominant norms rather than pluralizing the host. Reconnecting Maitland's and Berman's insights in this way highlights the need to distinguish between surface adjustments and genuine openness, and to ask whether the academic host's self-translation has preserved the richness of academic diversity or merely flattened it to fit long-standing expectations. The need to adopt procedures that foster genuine openness through reflective practices is implicit in studies recommending that recruitment committees be deliberately re-educated if host universities are to achieve meaningful faculty diversity. Fraser and Hunt (2011) argue that "search committee work involves a set of skills that could be strengthened through training (especially the skills required to actively cultivate and recruit underrepresented candidates), and that these skills are somewhat different from discipline-based competencies" (p. 190). Likewise, Cavanaugh and Green (2020) describe the development of mandatory workshops that encouraged committees to recognize how bias shapes decision-

making and to reframe diversity as integral to academic excellence rather than as an optional add-on (pp. 264–266). In practice, these initiatives required committees to articulate objective criteria at the outset of a search and to interrupt "normative search processes [that] may reproduce practices that prematurely focus on excluding and filtering out applicants" (Fraser and Hunt, 2011, p. 189). These recommendations align closely with the scenario of distanciation outlined above: both call for committees to pause, scrutinize, and re-educate themselves about the partiality of the evaluative norms they have long taken for granted. In Maitland's terms, such training functions as a structured mechanism for producing the awareness that what appears natural or universal—academic merit defined through prestige, rankings, or "fitness"—is in fact historically situated and contestable.

Although the self-translation by modulation may be read, in Hubscher-Davidson's (2018, pp. 109–110) terms, as an early step away from suppression—where exclusionary instincts are concealed while resistance to welcoming the academic Other is maintained—toward reappraisal, a tentative cognitive shift in how difference and merit are beginning to be understood, the academic host as a self-translator has not yet reached the stage of imagining and engaging with the emotions of the academic Other. British, American, and Canadian universities have set clear boundaries on the extent to which they perceive academic difference empathetically, which in turn limiting their willingness to be affected by it. In Hubscher-Davidson's (2018, p. 202) terms, this signals a restricted form of emotional openness, one that stops short of anticipating and responding to the feelings of others in the translation process. Robinson's (2013) notion of *transfeeling* illustrates what remains missing: rather than simply recognizing the emotions of another, *transfeeling* involves acting on those empathetically experienced emotions in contextually appropriate ways. The absence of this capacity highlights that the academic host still needs to cultivate institutional emotional intelligence (Hubscher-Davidson's concept, 2018), which remains a necessary condition for the success of translation for academic integration purposes. This dynamic can be described as *Conditional Translation of academic acceptability*, where selective accommodation is extended but remains bounded by the host's respect to long-standing definitions of merit and academic legitimacy.

Based on the above analysis, the internationalization of higher education continues to be strongly influenced by Western frameworks for admitting migrant academics, and remains, to a great extent, tied to the numerical presence (Sierra-Huedo et al., 2022, p. 241), which limits the

realization of "internationalization" as equivalent to "crossing borders" (Li and Xue, 2023, p. 358). As long as there is broad recognition that the internationalization of education has not achieved its promised epistemic diversity, the second implication continues to call for research into whether redirecting initiatives within the host system reveal the academic hosts' awareness of their selective acceptance of migrant academics' self-translations existed.

More than three decades after the official adoption of the internationalization mission in higher education across the UK, the US and Canada, a turning point came at the 1999 conference of the European Association for International Education (EAIE) in Malmö. There, Bengt Nilsson, Vice President of international affairs at the University of Malmö and his colleagues concluded that internationalization as practiced until then had fallen short of its promised goal of integrating international epistemologies into teaching methods, curricula, and skill development. Instead, it largely privileged students who crossed borders, leaving locally educated students in the universities of the global North without comparable opportunities. In response to this imbalance, Nilsson introduced for the first time the concept of Internationalization at Home, an initiative designed to embed international and intercultural dimensions into curricula and teaching practices. The aim was to ensure that all students, regardless of their mobility, would be prepared for an increasingly interconnected world where collaboration with people from across cultures and/or multinational organizations is the norm. Beelen and Jones (2015) define internationalization at home is a term referring to "the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments" (p. 69). In practice, Internationalisation at Home means embedding international and intercultural perspectives into the core curriculum so that all students—not only those who study abroad—gain global outlooks and cross-cultural competencies. It moves beyond electives to systematically integrate internationalised learning outcomes into compulsory courses, supported by informal activities such as workshops, buddy programmes, and service learning. Cultural diversity in the classroom is treated as a resource for inclusive teaching, and opportunities are created for students to engage with cultural others locally as well as globally. Internationalization at Home also involves staff across the institution, may be delivered in local or international languages, and can include virtual collaborations. Its purpose is to ensure that the benefits of internationalisation are accessible to the entire student body rather than confined to the mobile few (Jones and Reiffenrath,

2018). Internationalization at Home has found wide currency across regions including North America, Latin America and the Caribbean, Europe, Africa, the Middle East, and Asia and the Pacific (Beelen and Leask, 2011, pp. 15-20), with a growing body of scholarship examining its concept and practice in the three national contexts central to this research: the United Kingdom (Robson et al., 2018; Heffernan, et al., 2018; Watkins and Smith, 2018), the United States (Beelen and Jones, 2015; Choi and Khamalah, 2017; Li and Xue, 2023; Soulé et al., 2025), and Canada (Sabzalieva, 2020; Thiessen et al., 2023, Robinson, 2024). Implicit in this initiative, however, is the recognition that migrant academics—though welcomed numerically—had not been granted enough space to enrich the educational experience within host institutions. This recalls multiple studies (for example, Bryson and Barnes, 2000) that found limited participation of migrant academics in the preparation for course curricula and making sure that dominant teaching methods in the host universities are adopted by new instructors. Smith (2009, p. 141) contended that the limited numbers (by fixed quota) is part of the issue of inflexibility that prevented the initial plans of diversity from achieving their goals. He believes that a greater number of faculty who belong to minority groups will combat stereotypes about low potential, which would help to prevent generalizing individual cases as well as amplifying their voice, visibility and value of their contribution in the general education experience.

If the purpose of Internationalisation at Home is to embed international and intercultural perspectives into the learning experience of all students, then the presence of migrant faculty becomes central to making this vision attainable. Their multilingualism, diverse epistemic orientations, and lived experience of negotiating across cultural frameworks position them as key agents for cultivating inclusive classrooms and curricula that transcend narrow Western traditions. In fact, while earlier models of internationalisation often became preoccupied with mobility and numbers, part of their underlying aim was always to integrate diverse worldviews into teaching and learning. Internationalization at Home brings this objective back to the forefront, making the intellectual and pedagogical contributions of migrant academics not incidental but indispensable to achieving genuine systemic internationalisation.

Beelen (2017), who published on the website of European Association for International Education (the incubator of Internationalization at Home) about the role of the international staff in boosting the efforts of internationalization at home, identifies the lack of skills among local lecturers as the

second most significant global obstacle to internationalisation, after limited financial resources. This concern has also been echoed in the 6th International Association of Universities Global Survey on Internationalization of Higher Education, which collected responses from 722 institutions across 110 countries in Europe, North America and Aisa (Marinoni and Pina Cardona, 2024). The survey provides a valuable global snapshot, revealing that 44% participating universities ranked training academic staff in international, intercultural, and global competencies as their leading future priority to strengthen internationalization efforts (Marinoni and Pina Cardona, 2024, p. 120). To address this gap, he proposes that migrant academics, alongside other faculty from minority groups, can play a central role in professional development initiatives for local staff. Their lived experiences of mobility, cross-cultural communication with students, diverse pedagogies, and edu-cultural negotiation equip them to model and transmit practices that foster genuinely internationalised classrooms. For example, they can train local faculty in integrating intercultural case studies into disciplinary teaching, developing assignments that require students to engage with scholarship from multiple linguistic and cultural traditions, and using multilingual resources to broaden epistemic references. They can also demonstrate inclusive pedagogical practices such as facilitating dialogue among students from diverse backgrounds, designing assessments that value different rhetorical or argumentative traditions, and embedding global perspectives into core learning outcomes. In this sense, migrant academics are not only contributors to internationalisation at home but also catalysts for transforming local pedagogical cultures.

Viewed through the lens of the two implications, the analysis substantiates the first hypothesis: the academic host holds a conditioned academic acceptability of the self-translations of migrant academics and grants recognition primarily to those that conform to its established norms and expectations. The first implication demonstrated how migrant academics are required to prove equivalency through credentials, productivity, and teaching practices that align with Western or Anglophone standards, all filtered through institutional and national gatekeeping mechanisms. The second implication revealed how, by jumping over distanciation, the academic host preserved its culturally based perception of merit, privileging self-translations that reinforce rather than challenge dominant frameworks of excellence. In this way, the academic host's self-translation during the access stage was shown to expand and modulate its discourse rhetorically, but without

reconfiguring its underlying norms. The result is a pattern of selective recognition, where migrant academics are included on condition that their profiles can be *re-read* within the host's traditional self-understanding of academic legitimacy. In light of these dynamics, confirming both of the implications support the first hypothesis: the academic host tends to privilege those self-translations of migrant academics that reinforce, rather than challenge, its own institutional identity.

In light of this, it becomes clear that the academic host's self-translation did not achieve the level of *Integrative Translation*, where practices and norms are actively reconfigured in response to migrant academics, fostering mutual change and inclusive belonging. While some adjustments were introduced and migrant academics were welcomed, the deeper cultural foundations of academic merit and legitimacy remained largely preserved, limiting the extent of transformation. Instead of moving toward genuine incorporation, the host's responses operated somewhere between cautious maintenance of tradition and, at certain moments, defensive protection of established norms, which point to a translation strategy that prioritized continuity over substantive reconfiguration.

The preceding section has examined how the academic host reinterprets its own criteria of merit in response to the presence of migrant academics. Yet this institutional micro self-translation represents only one side of the broader macro-translation process through which academic integration unfolds. The question that now emerges is whether—and to what extent—migrant academics, in their own acts of micro self-translation, align with the expectations and interpretive frameworks analyzed in the previous chapter. Do they recalibrate elements of their identity, professional practice, or scholarly presence to become legible within the host's terms of acceptability, and how do they negotiate the tensions that arise in this process? The next data analysis chapter of the data analysis chapter investigates this complementary dimension by tracing the self-translation of belonging enacted by migrant academics during the access stage.

Chapter 6

Data Analysis: Migrant Academics

6.1 Micro Self-Translation: Migrant Academics Translate their sense of Belonging

This chapter addresses the second hypothesis of the study, which posits that migrant academics modify their academic practices through socially embedded self-translation in order to form a differentiated sense of belonging that enables their integration into a new academic culture. This chapter complements the previous chapter by examining academic integration as a translation process from the perspective of migrant academics, thereby providing a two-sided account of the process that includes both academic hosts and migrant academics. This shift in perspective is essential for developing a more comprehensive understanding of integration and for advancing the ethical orientation of the study toward social justice through translation.

Returning to the conceptualization of belonging introduced in Section 1.4 and the indicators of self-translation developed in Section 3.4.2, this chapter examines how migrant academics reformulate their professional and intellectual positioning in pursuit of recognition within new academic environments. Focusing on migrant academics' experiences, this chapter analyzes academic integration as a micro-translation process that unfolds during the access stage, as defined earlier, encompassing pre-border crossing and the initial phases of professional positioning, including pre-profession and early career. Within this stage, the analysis examines both the processes through which migrant academics evaluate and adapt their academic trajectories and the outcomes through which these self-translations materialize in differentiated scenarios of belonging and compensation.

Within this stage, migrant academics engage in sustained self-translational efforts that involve evaluating options, adapting academic practices, and anticipating forms of recognition and belonging. In this study, academic belonging is understood as a lived sense of being intellectually and professionally situated within an academic community, where one's contributions are recognized as legitimate and meaningful within prevailing institutional frameworks. The development of this sense of belonging is primarily the result of migrant academics' self-translational labour, through which they actively reposition themselves, while remaining

inherently shaped by their interaction with institutional frameworks of recognition that render their presence intelligible and authorized.

To test the second hypothesis, the analysis draws on a set of indicators of self-translation processes—such as the selection, modification, and reorientation of academic interests and sustainability—which are outlined in Section 3.4 and operationalized throughout the following analysis. The next section situates these processes within the access stage from the migrant academics' side and outlines the key analytical implications and concepts guiding the examination.

Context: The Access Stage as a Micro-Translation Process for Migrant Academics

Migrant academics' entry into academic systems in the UK, the US, and Canada is marked by both measurable presence and structured conditions of access. To track the access of international faculty to British, American, and Canadian academic institutions, I consulted published statistics and surveys on the demographics of faculty members in these contexts. A 2022 UK Higher Education Statistics Agency (HESA) report states that 17% (or 40,195) of the academic staff in British universities are "non-EU nationality" academics. Data from the US Integrated Postsecondary Education Data System (IPEDS) in 2022 shows that the proportion of "non-resident," i.e., full-time faculty who are still on temporary visas, is 6.2% (or 52,313). In a report from the Canadian Association of University Teachers (2016, updated 2019), 16.6% of university professors and 5.5% of college instructors were non-Canadian citizens. These figures indicate that migrant academics have established a measurable presence within academic institutions across the UK, the US, and Canada, rendering their participation partially visible within host systems. At the same time, this visibility remains incomplete, as nationality-based statistics do not differentiate between internationally and domestically trained academics, thereby obscuring the specific position of holders of international qualifications.

This observed presence must be understood in relation to the institutional conditions that regulate access to these academic systems. To immigrate to the UK, the US, or Canada, migrant academics must meet the eligibility criteria for high-skilled worker visas, which include mainly language proficiency, credential evaluation, and relevant previous experience (see the UK's Visas and Immigration, the US's Citizenship and Immigration Services and Canada's Federal Skilled Worker

Program websites for skilled workers' visa requirements). To fulfill these requirements, migrant academics undergo language proficiency tests in the host country, seek credential evaluation from specialized organizations such as the Ecctis reference number, previously known as the UK National Recognition Information Centre (NARIC), or the North America World Education Services (WES), and submit evidence of relevant previous experience. This process aims to compare language abilities, qualifications, and past experience with those of local academics in the host country. Demonstrating comparable professional skills and credentials serves as the key to successfully navigating the visa process for migrant academics.

From an analytical perspective, these procedures do not in themselves constitute acts of self-translation. Rather, they function as institutionalized frameworks of equivalence through which academic hosts define the conditions under which foreign qualifications, experience, and linguistic competencies become intelligible and comparable. As such, they can be understood as outcomes of the academic host's prior self-translation (see chapter 5), through which criteria of evaluation, recognition, and admissibility are reformulated. These frameworks operate as filters that structure access by establishing what counts as equivalent, recognizable, and admissible within the host academic system.

From the point of view of migrant academics, which is the focus of this chapter, the successful approval of their visa application for high-skilled workers' visas is interpreted as confirmation of their academic equivalency and comparability to local academics' qualifications in local institutions, thereby enhancing their employability prospects. This moment of institutional recognition constitutes a critical threshold: it does not complete the process of integration but rather establishes the conditions under which migrant academics begin to evaluate what aspects of their academic trajectories must be maintained, modified, or reoriented.

Within this context, the second hypothesis of the study generates two key analytical implications. First, migrant academics modify their academic habits and practices in ways that align with institutional expectations and evaluative frameworks established by the host. This implication guides the identification of empirical evidence in the first two phases of the analysis, where migrant academics evaluate what to translate and implement corresponding adaptations in their academic trajectories. Second, migrant academics' self-translational efforts are oriented toward the

anticipation of recognition, reflecting an expectation of acceptance within the host academic culture. This implication informs the analysis of the third phase, where the outcomes of these self-translational efforts become visible in differentiated scenarios of belonging and compensation.

The analysis of these processes draws on key conceptual tools from translation studies. Inghilleri's work on recognition, power, and reception informs the understanding of belonging as negotiated acceptance within asymmetrical institutional structures. Nergaard's concept of the transmigrant and "living in translation" frames belonging as a plural, ongoing condition shaped by mobility and continuous negotiation. In addition, Smith and Watson's (2010) strategies for reading life narratives guide the interpretation of migrant academics' accounts as structured representations of lived experience. This data analysis draws on Smith and Watson's (2010) toolkit for reading life narratives, which comprises 24 analytical strategies designed to situate personal accounts within their broader social, institutional, and discursive contexts. From this framework, selected tools—such as audience and address, authorship and historical moment, and paratexts—are employed to support a context-sensitive interpretation of the narratives examined in this study. These strategies make it possible to trace how migrant academics frame their experiences, articulate their trajectories, and position their academic choices within specific historical and institutional environments.

To frame the transformations examined in this study, I draw on the extended definitions of interlingual translation strategies proposed by Vinay and Darbelnet (1995) and van Doorslaer (2007), as outlined in Section 4.3.3. These strategies are mobilized as analytical tools to interpret academic trajectories as forms of translation across cultural, epistemic, and institutional contexts. Rather than being organized hierarchically, they are positioned along a continuum that reflects the extent to which each strategy alters the source content, ranging from minimal transformation to more substantial reconfiguration (see Figure 3, p. 118). This continuum enables a nuanced assessment of the depth and nature of translational shifts without imposing evaluative ranking among strategies.

These elements position the access stage as a micro-translation process in which institutional conditions of equivalence intersect with migrant academics' self-translational efforts, thereby shaping the evaluation and selection of what is to be translated in the subsequent phase.

To test the second hypothesis of this research, this chapter applies the same abridged three-phase hermeneutic model inspired by Steiner's (1998) work on translation that was used in the previous chapter, thereby ensuring methodological continuity and enabling a parallel analysis of migrant academics' self-translational efforts in relation to the academic host's prior adaptations. The access stage is analytically organized into three phases. In the first phase, the analysis identifies the available options and decision-making processes through which migrant academics determine what aspects of their academic profiles are to be translated. In the second phase, migrant academics engage in targeted and differentiated forms of adaptation, modifying their academic interests and sustainability within the host system. In the third phase, migrant academics anticipate and encounter the outcomes of these self-translations, including access to professional opportunities and forms of social acceptance. Applying the same interpretive framework across both chapters also makes it possible to identify points of alignment and misalignment between the self-translational efforts of migrant academics and the institutional configurations established by the academic host, where translational efforts risk being only partially realized or remain unreciprocated. This phase-based organization enables a systematic examination of how self-translation unfolds as a socially embedded process under conditions of constrained access.

To analyze self-translation practices among migrant academics, this study prioritizes thematic coherence and the progression of ideas over both the year of publication of the narratives and the sequence of events within individual accounts. As specific instances under analysis may appear at different points within narratives, the analysis extracts and groups them according to the self-translation strategies they reflect and the nature of the resulting transformations. This organization enables a focused examination of how migrant academics engage in and apply self-translation strategies, while supporting a cohesive line of argument. Although the temporal dimension of the narratives is acknowledged, the primary aim is to reveal the practice of self-translation by examining comparable strategies across cases.

6.1.1 Phase One: What to Translate? Evaluating Options and Decision-Making

Phase one of the translational process concerns the identification of what is to be translated. It unfolds through the evaluation of available options and the strategic decisions that follow. As Steiner (1998) suggests, translation begins with a selective act oriented toward achieving

coherence with the receiving environment. When this insight is transposed to the context of migrant academics in the UK, the US, and Canada, self-translation emerges as an anticipatory and evaluative process in which individuals assess possible pathways and determine which aspects of their academic identity must be reconfigured to become intelligible and acceptable within the host academic system.

Evidence of engagement in this initial phase emerges in migrant academics' accounts of evaluating multiple trajectories before and during their attempts to access the host academic system. Such decision-making often begins in the pre-border-crossing period, as migrant academics seek to understand academic labour markets, recruitment practices, and the experiences of international faculty through published narratives and professional communication (e.g., Nayenga, 2016; Rajakumar, 2016; Enriquez-Gibson, 2018). These evaluations are sometimes explicit, as in the narratives of Nayenga (2016), Rajakumar (2016), Enriquez-Gibson (2018), Saenkhum (2016), Oommen (2015), and Hosein (2018), and at other times can be inferred through interpretive reading informed by Smith and Watson's (2010) narrative strategies.

At this stage, migrant academics calculate the potential gains and losses associated with different pathways and consider practical issues such as retraining requirements, financial costs, and time sensitivity. As Nayenga (2016), who was born in Uganda, recalls, he spent two years (1968–1970) in "serious search[ing]" (p. 133) before relocation. During this period, his professors advised him to pursue a PhD in African history rather than an MA in European history at the University of Michigan because it offered a more expedient route to employment. Such processes align with Steiner's (1998) principle of translatability–future coherence and with the second hypothesis of this chapter, which proposes that migrant academics modify their habits and practices to speak to the host institution.

Within this context, migrant academics identify two principal translational pathways. The first consists of relying on academic equivalency through recognized credentials, language proficiency, and prior professional experience (see Ackers & Gill, 2005, for the British context; Altbach, 2007, for the American context; and Esses et al., 2018, for the Canadian context). Yet published narratives and professional networks frequently foreground prolonged waiting periods, intense

competition, and differences in academic cultures that require substantial adaptation (Altbach, 1987; Clark, 1987).

This challenge is illustrated in Rajakumar's (2016) account of her father, who, despite holding an Indian PhD and prior university teaching experience, was “unable to navigate the pitfalls of American academia” and therefore considered leaving teaching for industry (p. 225). After repeated attempts and an extended waiting period, his formally equivalent qualifications proved insufficient for entry into the American academic system. From a translational perspective, this experience suggests that equivalency alone did not produce sufficient coherence with the expectations of the host environment. Rather than achieving contextual alignment, his self-translation remained largely at the level of formal comparability.

This evidence stands in tension with policy discourses emphasizing openness, multiculturalism, and the internationalization of higher education (Stohl, 2007; Morley et al., 2018; Beerkens et al., 2023; Flander et al., 2023; Jones et al., 2023). Although formal procedures emphasize meritocratic competition, research shows that recruitment practices often reproduce inequality by favouring dominant groups and local qualification holders (Husu, 2000; López, 2000; Fumasoli & Goastellec, 2015; Nielsen, 2016; Van den Brink, 2011). Recruitment committees increasingly seek candidates who demonstrate not only scientific merit but also familiarity with institutional structures, pedagogical expectations, and academic culture (Cret & Musselin, 2010; Hu & Chen, 2023). Consequently, migrant academics come to recognize academic cultural literacy as a decisive dimension of employability.

A second pathway therefore emerges: pursuing doctoral education within the host country as a means of acquiring institutional familiarity, academic cultural literacy, and credentials that align more closely with recruitment expectations. International doctoral students engage in research, teaching, and institutional life in ways that enhance employability and deepen familiarity with academic norms (Nerad, 2010; Kim et al., 2011; Marconi, 2016). Studies further show that universities increasingly rely on these locally trained international graduates to diversify their academic staff (Turner, 2002; Cudmore, 2005), and that the growing presence of foreign-born faculty is closely linked to the increasing number of doctoral degrees awarded by British and North American institutions (Hoffer et al., 2006; Weinberg, 2008; Kim et al., 2012).

This preference for locally trained candidates is reinforced by broader policy frameworks, including the UK's Points-Based System and graduate visa route, multiple American visa pathways, and Canadian policies designed to retain international students as permanent residents (Esses et al., 2018; Immigration, Refugees and Citizenship Canada, 2017; Ruiz & Gramlich, 2019). Collectively, these measures suggest a structural alignment between immigration regimes and institutional hiring practices that privileges locally acquired credentials and institutional familiarity (Mavroudi & Warren, 2012; Hawthorne, 2018).

Rajakumar's (2016) narrative again captures this dynamic. She explains that her father, “in his twilight years, despite having a PhD from an Indian institution, ... enrolled in a master's program” because “the completion of an American graduate degree from a well-known private university may have afforded him more opportunities ... than the previous 30 years as a foreign-born PhD” (p. 225). Although this pathway may involve detours or downward credential movement, it represents a strategic attempt to align prior academic capital with the expectations of the host academic system.

From a translational perspective, the two pathways produce different configurations of loss, gain, and transformation. Reliance on academic equivalency primarily involves the transfer of previously acquired education and experience into the host context and therefore often results in limited intelligibility and coherence. By contrast, pursuing doctoral education in the host country constitutes a more extensive process of self-translation that involves additional investment and, at times, the reconfiguration of prior academic trajectories, but generates greater familiarity with institutional structures, disciplinary conventions, and pedagogical norms. The paradox is that access to academic positions is often achieved not through the direct transposition of prior academic capital but through its transformation within the host system. This pattern is reflected across the twenty narratives examined in this study.

This apparent detour can therefore be understood as the condition through which prior academic capital becomes intelligible within the host system. Rather than replacing earlier qualifications and experiences, host-based doctoral education reworks them in relation to the epistemic, pedagogical, and institutional expectations of the new environment. As Basalamah (2020) suggests through the concept of Bildung, education is a transformative process through which subjects reshape their

identities through engagement with new intellectual and institutional contexts. Doctoral education therefore functions as a sustained process of self-translation.

This interpretation is further illuminated by Salah Basalamah's (2020) parallel between education and translation through the concept of *Bildung*. As Basalamah argues, education is a transformative process through which the subject moves from one state of understanding to another and reshapes their identity through engagement with new intellectual and institutional contexts. Doctoral education, therefore, functions as a sustained process of self-translation. It enables migrant academics to reconfigure their prior knowledge and experience so that these become coherent with the norms and expectations of the host academic system.

Empirical research supports this interpretation. Studies show that definitions of research contribution differ across academic cultures, leading migrant academics to adjust their research agendas (Behar, 1996; Choy, 2005; Kim, 2017). This process also involves the reworking of academic identity (Qin & Lykes, 2006; Gill, 2007) and the development of situated competencies such as intercultural communication and adaptability (Bista, 2020; Montgomery, 2010; Volet & Jones, 2012). At the same time, it unfolds within asymmetrical power relations that shape what forms of knowledge are recognized as legitimate (Hsieh, 2006; Rizvi, 2010; Hayes, 2020). Migrant academics therefore negotiate between adaptation to dominant norms and the preservation of their intellectual singularity (Basalamah, 2010).

Seen in this light, the evaluative decisions that precede entry into the host academic system operate along two interrelated dimensions: academic interest, which concerns disciplinary orientation and intellectual trajectory, and academic sustainability, which relates to employability, institutional recognition, and the long-term viability of an academic career within the host context. The principal translational pathways considered by migrant academics during the access stage are summarized in Table 5.

Pathway	Main Resources Relied Upon	Advantages	Limitations	Translational Outcome
Academic equivalency	Foreign credentials, prior experience,	Direct route into academic employment;	Limited academic cultural literacy; misalignment with	Partial intelligibility and limited coherence with the host system

Pathway	Main Resources Relied Upon	Advantages	Limitations	Translational Outcome
	language proficiency, professional achievements	preserves prior academic capital	implicit expectations; strong competition from locally trained candidates	
Host-based doctoral education	Doctoral training, teaching and research experience, institutional familiarity, local networks	Greater academic cultural literacy; familiarity with institutional norms; improved employability	Temporal delay; financial and intellectual investment; possible downward credential movement	Greater coherence and intelligibility within the host academic system
Shared pattern				Decisions are guided by evaluations of academic interest and academic sustainability and are oriented toward achieving future coherence with the host academic environment.

Table 5. Translational Pathways Considered by Migrant Academics During the Access Stage

This decision triggers a series of consequential actions that manifest tangible adaptations across different aspects and levels, reflecting the twenty migrant academics' engagement in different micro-translation processes in the access stage, as will be elaborated upon below.

6.1.2 Phase Two: Adapting Sense of Belonging

The description of the second phase of the (micro-)translation process draws on Steiner's concept of the hermeneutic motion of "incorporation" and the first implication of the second hypothesis. Steiner (1998) explains that, after evaluating translation options and determining what is to be translated, the translator engages in a process of appropriation in which meanings are adapted to the target language. The first implication of the second hypothesis specifies that migrant academics undertake various adaptations in order to speak to the academic host society. Within this process, doctoral studies constitute a self-translational choice through which adaptations of academic interest and academic sustainability become particularly prominent, without being limited to this

stage. These adaptations unfold within the broader context of the internationalization of higher education, whose effects are multifaceted (Harari, 1992) and which has contributed to reshaping academic labour markets by creating differentiated demands across disciplines. As global perspectives increasingly inform teaching and research, academic fields are both shaped by and oriented toward global engagement, opening spaces for the contribution of internationally trained scholars (Hudzik, 2011). In this study, the influence of internationalization is examined as a contextual condition that informs and differentiates migrant academics' self-translation choices across fields, a dynamic that becomes visible as the analysis unfolds. Therefore, the evidence sought for this phase of adaptation consists in migrant academics' descriptions of the choices they made and the habits and practices they modified to adapt their academic interests and sustainability in alignment with the norms and conventions of the host academic culture.

6.1.2.1 Academic Interest

The following analysis examines the second hypothesis by identifying evidence of migrant academics' engagement in translating their academic interests to align with the norms and expectations of academic cultures in the UK, the US, and Canada.

In investigating the self-translation of academic interests across groups, the analysis begins by clarifying migrant academics' initial academic interests and those they adopt during their doctoral research. It then examines the translation strategies they employ, drawing on expanded formulations of interlingual translation models proposed by Vinay and Darbelnet (1995) and Van Doorslaer (2007), as discussed in Section 4.3.3. The analysis subsequently reconstructs the interpretive frames within which migrant academics translate their academic interests by applying Smith and Watson's (2010) narrative strategies. These frames reflect Steiner's principle of future coherence, which anticipates and shapes the subsequent choices made by migrant academics as self-translators of their academic interests. To situate these translations, the analysis engages relevant literature, particularly from the sociology of higher education and academic mobility, to examine how such frameworks have facilitated access to academic systems in the UK, the US, and Canada. Finally, the analysis moves toward a synthetic stage in which the preceding components are brought together to examine more deeply how migrant academics' self-translation of their academic interests aligns with Steiner's principle of translatability and future coherence. This

synthesis draws on the analysis of their doctoral research and assesses whether evidence from their personal narratives supports or challenges the implications of the second hypothesis guiding this study.

Additionally, the following analysis does not examine the broader academic, historical, or economic factors that facilitate or hinder migrant academics' access across the three countries within the scope of this study—the UK, the US, and Canada—for each group. Instead, it focuses on the specific national context in which each migrant academic seeks to integrate. To ensure accurate interpretation, the analysis also draws on studies from the periods during which these academics were attempting to access British, American, or Canadian academic systems.

The twenty migrant academics in this study demonstrate diverse translated academic interests during their doctoral studies, reflecting processes of disciplinary reorientation into three main fields: (1) science, technology, engineering, and mathematics (STEM), (2) education, and (3) the humanities and social sciences.

6.1.2.1.1 Into Science, Technology, Engineering, and Mathematics (STEM)

Specializing in one of the STEM fields facilitates entry into the British and American workforce (Chen, 2009). In addition to the influence of the destination country and the migrant academic's specific STEM specialization on employment prospects in the American market, Xue and Larson (2014) addresses the debate over whether there is a genuine shortage of STEM talent in the United States and shows that access to positions is strongly shaped by citizenship status (p. 30). The International Traffic in Arms Regulations (ITAR) restrict the sharing of information and materials related to defense, military technologies, and cybersecurity to US citizens, unless an exemption is granted. As a result, sectors such as government agencies and defense contractors are largely limited to hiring US-born or single-citizenship US nationals. By contrast, the private sector and academia often recruit foreign nationals to address skill shortages (Xue and Larson, 2014, p. 38).

Additionally, Martin (2012) explains that the extended postdoctoral training required for entry into the professoriate, combined with comparatively lower academic salaries, discourages many US-born STEM specialists from pursuing academic careers and leads them to prefer government or industry positions. This regulatory and professional landscape generates ambivalent implications. On the one hand, it helps explain why American universities continue to recruit international

faculty in STEM fields despite the large number of US-born STEM graduates. On the other hand, it creates favourable conditions for migrant academics with advanced STEM qualifications to secure academic positions.

In this study, Yasser Gowayed, who earned a PhD in Engineering from North Carolina State University in 1992; Bijaya Aryal, who obtained a PhD in Physics from Kansas State University in 2007; and Aminul Huq, who completed a PhD in Mathematics from Brandeis University in 2009, represent cases of international doctoral students in STEM fields. Their graduation periods coincide with data reported by the National Center for Education Statistics (NCES), which indicate that between 1999 and 2009 nearly half of the science and engineering doctorates awarded in the United States were earned by foreign-born individuals. This proportion becomes more significant when considered alongside NCES (2004) data showing that approximately 33% of full-time tenure-track faculty in STEM fields in the United States were foreign-born.

From a translational perspective, Gowayed, Aryal, and Huq did not change their academic interests, as their undergraduate degrees were already in engineering, physics, and mathematics, respectively. However, they still engaged in the translation of their academic interests in order to align more closely with the norms and expectations of the host academic culture. The following examples illustrate how this process unfolded.

To interpret the decisions made by those three migrant academics who pursued PhDs in STEM fields from a translation perspective, I draw on Steiner's (1998) principle of future coherence and Vinay and Darbelnet's (1995) model of translation strategies. Gowayed's, Aryal's, and Huq's attempts to access American universities recall Steiner's understanding of translation as a purpose-driven and outcome-oriented process. While Steiner (1998) primarily explores the interpretive dimension of understanding meaning, he does not prescribe specific strategies for achieving coherence in the target language or culture. Rather, translators select strategies according to the goal pursued in a given phase of translation and the options available to them. In this study, migrant academics, as self-translators, are similarly guided by what is most likely to secure access to a new academic institution. One way of securing access to a host system is to fill a demand for STEM expertise within it. In interlingual translation, borrowing is one of the strategies used when the target language or culture lacks an equivalent for a source-language word or concept. As Vinay

and Darbelnet (1995, p. 31) explain, translators import foreign terms or concepts into the target language, where these borrowed elements undergo minimal adjustments in order to integrate into the new linguistic and cultural environment. As clarified in Section 4.3.3, this strategy is mobilized here to account for cases in which migrant academics transfer the core of their academic interests into the host system while adapting them to its paradigms, conventions, and expectations.

In his personal narrative, Gowayed (2021) describes his perception of how specialization in engineering facilitated his access to Auburn University:

> Foreign-born scholars with coveted skills can be a benefit to host countries. This is especially true in the science and engineering fields as foreign-born doctoral graduates in the United States have higher stay rates than those from other subject areas like economics or social science. (p. 113)

As self-translators, Gowayed (2021), Aryal (2016), and Huq (2016) recognized that there was a demand for STEM expertise in the host system, particularly in American universities. In Steiner's terms, they identified that what could make sense in the new environment was not a departure from their original academic interests, but the strategic transfer of those interests into a context where they were institutionally valued. From this perspective, their movement into the American academic system can be read as a form of borrowing: the central disciplinary orientation of engineering, physics, and mathematics is carried into the host context, while the doctoral journey introduces the limited but necessary modifications that enable integration. These modifications do not concern the academic interest itself, but the associated knowledge, methodological approaches, and engagement with new scientific paradigms developed within the host academic environment. In this sense, the changes brought about by doctoral study in engineering, mathematics, and physics echo Vinay and Darbelnet's (1995) description of borrowed elements that retain their core identity while undergoing minimal adaptation in order to function coherently within a new environment.

6.1.2.1.2 Into Education

This subsection examines a group of migrant academics who translated their academic interests into education studies through distinct yet related trajectories originating in STEM fields, language-related disciplines, and areas such as sociology of education, religion, history, and

journalism. Across these cases—Yeh (2018), Hosein (2018), Enriquez-Gibson (2018), Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), Zhu (2015), Kum (2018), Mfum-Mensah (2016), and Saenkhum (2016)—self-translation operates through a range of strategies, including reformulation, expansion, borrowing, and explicitation. These trajectories illustrate how education studies functions as a translational site in which prior disciplinary knowledge is rearticulated, expanded, or carried over through different degrees of transformation in order to achieve intelligibility and coherence within the epistemic and institutional frameworks of the host academic system.

From STEM

Steiner's (1998) proposition that understanding is a form of translation implies that the transfer of meaning is not a fixed or uniform process but one that varies according to the translator's interpretive engagement (p. 249). This means that even when translators begin with similar source texts, they may produce different translations because they anticipate coherence with the target environment in different ways. Yeh (2018), Hosein (2018), and Enriquez-Gibson (2018) started their studies in STEM fields. Both Yeh and Hosein were originally interested in physics, while Enriquez-Gibson was interested in computer science. However, they made a different decision in the first phase of the access stage than Gowayed (2021), Aryal (2016), and Huq (2016), who maintained their academic interests within STEM fields through translation by borrowing (to use Vinay Darbelnet's term, 1995), and instead chose to pursue their PhDs in education studies in the UK.

In contrast to borrowing, which preserves continuity with the original academic orientation through minimal modification, this shift from STEM to education constitutes a stronger form of self-translation involving reformulation, where the academic trajectory is reconfigured to align more substantially with the epistemic, institutional, and professional norms of the host environment. Importantly, this distinction does not establish a hierarchy of strategies but rather highlights different degrees and forms of transformation within the broader process of socially grounded self-translation.

According to van Doorslaer's (2007, pp. 226–227) classification of strategies and procedures for interlingual translation, one of the tools translators utilize is reformulation, through which elements of the source text are re-expressed within the target environment. Translators seeking linguistic and cultural alignment with the target context employ reformulation when norms in the target language and culture diverge from those of the source. As a result, the source text undergoes multiple modifications, producing a translation that differs significantly in structure and form from the original.

From a translational perspective, Yeh (2018), Hosein (2018), and Enriquez-Gibson (2018) translated their academic interests from STEM fields into education during their doctoral studies in order to help facilitate their access to the host academic system and to achieve greater coherence with its institutional, pedagogical, and disciplinary expectations. Each of the three self-translators evaluated available options differently and made distinct decisions regarding which pathway would best facilitate access and render their self-translation academically coherent within the host environment.

A 2023 report from the British Educational Research Association (BERA), examining the status of the education discipline and staff equality within education departments in the UK from 2015 to 2020, highlights gradual yet notable progress toward diversifying academic staff, in response to increasingly diverse student populations. This context suggests that education as a field may have offered comparatively more accessible entry points for internationally trained scholars, which is relevant for interpreting the trajectories of Yeh (2018), Hosein (2018), and Enriquez-Gibson (2018).

To avoid overinterpreting these personal narratives, the analysis draws on Smith and Watson's (2010, p. 236) "audience and address" strategy, which considers how narrators guide readers toward particular interpretations of events. Applying this strategy, Yeh (2018, p. 76), Hosein (2018, p. 112), and Enriquez-Gibson (2018, p. 131) direct readers to interpret their access to the British academic system—and their related choices—between 2009 and 2012 in relation to their shift into education studies during their doctoral training. Yeh (2018) points out that her access to Liverpool Hope University in 2012 followed the educational reforms that "took place in response to the changes in the HE landscape in the context of marketization and internationalization" (p.

76) This observation indicates that Yeh's disciplinary shift was not only an individual decision but also a response to broader structural transformations in the higher education sector, where internationalization and marketization created new conditions of possibility for entry into specific academic fields.

To further clarify the relation between educational reforms and Yeh's access to the British academic system, I will employ "authorship and historical moment"—another analytical tool from Smith and Watson's (2010, p. 237) toolkit. This tool allows for examining how narrators situate their experiences within broader historical and institutional developments (i.e., whether Yeh's decision to translate her academic interest from computer science to education facilitated her access to a British university). This puts to the test the first implication of the second hypothesis—that migrant academics modify their habits and practices to speak to the host institution—either challenging or supporting this hypothesis.

Smith and Watson (2010) recommend drawing on the historical knowledge that narrators mobilize to contextualize specific practices. Accordingly, the following analysis consults scholarship from the sociology of higher education and academic mobility to explain how the internationalization of higher education—and specifically education as a field—has created conditions that shape the recruitment of international faculty. In the late 1980s, higher education in the UK, as elsewhere, underwent significant transformations in aims, values, policy, governance, and pedagogy (Findlow, 2011). British universities entered an increasingly competitive international and multidimensional market (De Vita and Case, 2003; Ayoubi and Massoud, 2007; Kim, 2009; Kimura, 2014) in response to global pressures, including economic constraints, technological advancements, and postcolonial political shifts (Marginson and Sawir, 2005).

One major consequence of these transformations was the diversification of the student body, which required universities to adapt their teaching practices to increasingly varied linguistic, cultural, and educational backgrounds. This shift is documented across multiple studies (Ryan, 2000; Wister, 2000; Modood and Shiner, 2002; David, 2005; Lauder et al., 2006; Huddleston and Unwin, 2007). Within this broader trend, education departments in British universities are particularly notable for their highly diverse student populations (Wilkin, 1992), which creates a specific institutional demand for academics who can address intercultural dimensions of teaching and learning.

As a result, education departments recruit international faculty whose transnational academic trajectories provide them with the pedagogical and analytical resources needed to respond to this diversity. These academics draw on their experiences across multiple educational systems to interpret and mediate cultural differences in classroom settings (Trahar and Hyland, 2011; Wu and Trowler, 2017). Kim's (2020) study further illustrates this dynamic by showing how transnationally mobile scholars contribute to the development of comparative education through their engagement with multiple academic traditions. Her notion of "diasporic comparative education" demonstrates that migrant academics' mobility enables them to generate knowledge that is directly relevant to intercultural educational contexts.

Beyond the contributions of local academics (e.g., Maylor, 2018), education departments seeking to improve teaching in multicultural environments increasingly rely on academics who have themselves experienced the host system as international students. Through their doctoral training, these academics develop insights into cultural differences and learning processes. This experiential knowledge equips them to design and deliver teaching that responds effectively to diverse student needs, thereby fulfilling institutional expectations shaped by internationalization.

In this sense, the internationalization and marketization of higher education have created a structural gap that underscores the need for academics capable of addressing increasingly diverse classrooms through pedagogically and culturally responsive approaches. Within Steiner's framework, this gap defines what is may be coherently translatable in the host system. Migrant academics' self-translation into education studies can therefore be understood as a strategic response to this gap, which enhances their access to and future coherence within the host academic environment.

When this contextual framework is applied to the personal narratives of Yeh (2018), Hosein (2018), and Enriquez-Gibson (2018), their reflections on their roles and contributions clarify how their recruitment aligns with these institutional needs. Yeh (2018, p. 83) emphasizes that her ability to understand "what it means to be a good lecturer between two cultures [Taiwan and the UK]" became central to her professional identity, as her ability to operate between two cultures enabled her to adapt her pedagogical approaches to the expectations of a culturally diverse student body at Liverpool Hope University.

A similar alignment is evident in Hosein's (2018) account, which reflects the same institutional context, as both scholars began teaching in the Education department at Liverpool Hope University between 2010 and 2012. Hosein (2018, p. 116) describes her hybrid pedagogical identity, shaped across academic systems in Guyana, Trinidad and Tobago, and the UK. This transnational formation enabled her to respond to multiple dimensions of classroom diversity, including differences in religion, ethnicity, gender, and prior knowledge, by drawing on pedagogical practices developed across these contexts. She notes that she "faced a classroom with students who had diverse knowledge backgrounds." Her ability to integrate these experiences allowed her to adjust her teaching to students with varying levels of mathematical and linguistic proficiency, thereby meeting the instructional demands of the host institution.

The influence of internationalization is also evident in Enriquez-Gibson's (2018) narrative, where she links her role in UK academia to broader institutional priorities shaped by marketization. Despite occupying a position marked by otherness, Enriquez-Gibson highlights how migrant academics' intermediary position between academic cultures contributes to institutional goals, such as "getting high National Student Survey (NSS) scores" (p. 126). In a marketized higher-education system where student satisfaction is a key performance indicator, her ability to mediate between diverse student expectations enhances the overall learning experience, thereby fulfilling institutional objectives.

To more accurately define the specific form of the translation of academic interests adopted by these migrant academics, the analysis draws on Smith and Watson's (2010, p. 246) "online lives" strategy, which examines how academics construct their professional identities within institutional contexts. In their online profiles, Yeh and Enriquez-Gibson both indicate, that their doctoral research focused on the psychology of education. Yeh's doctoral work at the University of Bristol employed a mixed-methods approach to examine students' scientific thinking, integrating cognitive and emotional dimensions of learning, which directly supports her ability to address diverse learning processes in educational settings.

Enriquez-Gibson's profile highlights her focus on the psychology of education in relation to educational technology, where she examines how communication modes and digital environments shape learning outcomes, thereby contributing to the development of inclusive and effective

teaching practices. Similarly, Hosein's doctoral research in educational technology at the University of Surrey examined students' metacognitive processes in engaging with mathematical software, enabling her to support learners with different cognitive and disciplinary backgrounds.

These cases demonstrate that the self-translation of academic interests from STEM into the psychology of education involves a reconfiguration of prior knowledge into a form that is directly applicable to the pedagogical demands of the host system.

Through this process of self-translation by reformulation (van Doorslaer, 2007, pp. 226–227), Yeh, Hosein, and Enriquez-Gibson reshape their academic profiles in ways that directly correspond to structural needs within the host system, particularly the demand for internationally experienced educators capable of navigating intercultural learning environments. In line with Steiner's principle of translatability and future coherence, these adaptations increase the likelihood of their acceptance and sustained participation within the host academic system, thereby facilitating access.

From language-related backgrounds

Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015) translated their initial academic interest in language-related fields—including English language and literature, translation and interpretation, English as a second language, and telecommunication and English—into education studies. They expanded their understanding of linguistic theories, the language development process, and the communicative functions of language in social and cultural contexts and integrated this knowledge into educational studies and intercultural education. This integration qualified them to contribute to curriculum design and to train pre-service teachers in the UK and the US (as will be detailed below). From a translation perspective, Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu's (2015) modification of their academic interests can be interpreted as translation by expansion. Expansion, as a translation strategy identified in van Doorslaer's (2007, pp. 226–227) classification of interlingual translation procedures, allows (self)translators to elaborate on and extend meanings in order to adapt them to the context and nuances of the target environment. In this case, expansion operates through the

extension of language-related expertise into broader educational, pedagogical, and intercultural frameworks.

This process of self-translation is interpreted as expansion rather than reformulation because these migrant academics do not shift into a fundamentally different disciplinary domain, as in the case of Yeh (2018), Hosein (2018), and Enriquez-Gibson (2018), who moved from STEM into education. Instead, Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015) retain a strong continuity with their original language-related backgrounds, while extending their scope into educational contexts. Their self-translation therefore operates through the expansion and redeployment of existing knowledge rather than through a reconfiguration of their academic trajectory into a new epistemic field.

Smith and Watson's (2010, p. 236) "audience and address" strategy guides the analysis of the access environment to British and American academic systems from the narrators' perspectives. Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015) draw explicit and implicit connections between obtaining their first academic positions in universities in the UK or the US and the knowledge and skills developed during their doctoral research. Welikala (2018) explains:

> By the time I successfully completed my doctoral studies on international student experience in the British HE at the Institute of Education (IoE), London, the process of internationalization of curricula and pedagogy was one of the major focuses of universities across contexts. So was the situation at IoE, which was a postgraduate institution with a large number of international students. Within this context, my research findings on international student experience gained currency. I was thus offered the first ever fellowship of the Centre for Higher Education Studies (CHES) at the institute. I got to know the pro-vice chancellor for internationalization and she invited me to design and deliver sessions on internationalization of curricula and pedagogy across different departments in the university. The process of designing and delivering those sessions was a huge challenge. Nevertheless, they provided me with a wealth of experience. Later, I got my first full-time HE post in the UK at the same institution. (p. 66)

Welikala (2018, p. 66) establishes a direct link between her translated academic interest in the internationalization of curricula and pedagogy and the shifting priorities of British universities toward hiring academics with expertise in internationalization. This alignment clarifies how her doctoral research became institutionally relevant and directly facilitated her access to the Institute of Education (IoE) in London in 2006. Zhu (2015) does not elaborate on the access environment when she joined the University of London in 2007. However, given that both Zhu and Welikala joined education departments in London within a similar timeframe (2006 and 2007), Welikala's account provides a contextual basis for interpreting Zhu's case within the same broader hiring trends.

The personal narratives of Schoorman (2021), Vásquez-Colina (2021), and Ndemanu (2016) underscore the need for an exploration of the access environment in the US. In his narrative *Unpacking the Invisible Knapsack of African-Born Professor's Identity in the U.S. Academe*, Ndemanu (2016) introduces two additional dimensions to the interpretation of migrant academics' access. He extends the analysis beyond the demand for international faculty contributing to culturally responsive teacher education by incorporating the psychological dynamics between instructors and learners, particularly the role of identity in shaping trust and perceived legitimacy. Ndemanu (2016) reflects on his appointment as an Assistant Professor of multicultural education and English as a second language at the University of Southern Indiana in 2012:

> They [multicultural education courses] are one of the most difficult courses to teach in education because of the discomfort and the sense of guilt it elicits in students, especially those of the dominant racial group. Thus, the racial and ethnic identities of the instructors of the course affect students' judgment of the course readings, as well as their predisposition to listen to the instructor. According to Housee (2008), an instructor's racialized identity is a huge factor to students with respect to determining the receivability of the course content. (p. 166)

Ndemanu (2016) explains that teaching multicultural education can generate discomfort among students, particularly when course content addresses issues of race and power. He argues that students' interpretations of the instructor's racial and cultural identity help to shape the perceived legitimacy of the instructor in the classroom. This dynamic directly affects how course content is received and whether students trust the instructor's authority. Some students may question whether an educator from a different racial or cultural background fully understands their experiences,

while others may prefer instructors whose identities align with their own. These perceptions can influence classroom engagement and may limit the effectiveness of teacher training in addressing diversity and inclusion.

At the same time, Ndemanu (2016, p. 167) reports that some students feel more comfortable with educators from outside the United States, particularly educators of color, because they are perceived as less directly implicated in the historical dynamics of racial conflict in the US. This perception positions the international status of the instructor as a mediating factor that can reduce resistance and facilitate engagement in sensitive discussions. This forms part of the interpretive framework through which Ndemanu guides readers to understand his choices during the access stage.

In addition, Ndemanu (2016, p. 175) interprets his access to the American academic system through the lens of "tokenistic hiring." In the context of education, tokenism refers to the practice of hiring a limited number of faculty from underrepresented groups to signal diversity without granting them substantial authority or opportunities for advancement (Tang, 2023). This framework highlights the paradox of access: while it enables entry into academic institutions, it may simultaneously reproduce marginalization and limit long-term integration. Prior research shows that tokenistic hiring can lead to inequality, isolation, and constrained career progression for minority faculty (Niemann, 2016; Rivera, 2017; Settles et al., 2019).

By introducing tokenistic hiring, Ndemanu (2016) expands the interpretive framework of self-translation in two ways. First, it shows that self-translation responds not only to institutional needs but also to broader discourses of diversity and multiculturalism. Second, it anticipates that successful access does not necessarily guarantee equal status or inclusion within the academic system. This insight clarifies the structural conditions under which his self-translation operates.

Ndemanu (2016, p. 166) argues that his international status, combined with his doctoral training in curriculum and instruction, positioned him as a strong candidate for teaching multicultural education courses. He directs readers to interpret his access as the result of the interaction between his academic specialization and his identity as an international scholar, both of which are shaped by broader processes associated with the internationalization of education.

Schoorman (2021) describes her doctoral experience at Purdue University as a formative stage in her academic career. She notes that her teaching assistantship in public speaking led to teaching "a single section of the new, required course in multicultural education to pre-service teachers" (p. 82), which facilitated her appointment as an Assistant Professor in Teacher Education at Florida Atlantic University in 1997. She further explains: "I integrated the dueling forces of internationalism and multiculturalism from my doctoral work in my focus on recent immigrant experiences with a dedicated focus on the Guatemalan Maya" (p. 85). This statement clarifies how Schoorman's doctoral work directly informed both her teaching and research agendas, strengthening the alignment between her expertise and institutional needs. Similarly, Vásquez-Colina (2021) states that her trajectory toward becoming a professor began during her doctoral program (p. 40). She explains that, under the guidance of her supervisor, she participated in designing a Spanish immersion program (p. 45), which provided practical experience that contributed to her professional positioning within the academic system.

Thus, Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015) guide readers to interpret their access in relation to the interaction between the courses they taught and their identities as international scholars. This interaction clarifies how their translated academic interests became relevant within specific institutional contexts and contributed to facilitating their access to academic positions. To put this relation in its larger historical context and clarify how being an outsider teaching multicultural courses could facilitate access to academic positions in British or American universities, I employ Smith and Watson's (2010, p. 237) concept of "authorship and historical moment" to recall published literature in the sociology of higher education that offers relevant insights.

Both the UK and the US share a common national policy goal of responding to the increasingly diverse demographics of individuals accessing and succeeding in the school system. In both countries, these initiatives have been driven by commitments to social justice and broader societal change (Whaley, 2000). In the US, the civil rights movement has been a significant driving force behind this pursuit (Rudenstein, 2001; Atherton and Adibi, 2008), while in the UK, concerns regarding social inequalities have, for over a century, shaped educational access initiatives (Titmus, 1985; Hayton and Paczuska, 2002). As a result, both countries face comparable

challenges related to the lack of diversity of backgrounds among teachers within their increasingly culturally diverse K-12 educational systems.

In the UK, statistics published by the Department of Education indicate that, as of January 2009, 94% of teachers belonged to White ethnic groups, revealing a lack of diversity among educators. Similarly, in the US, despite increasingly diverse classrooms, there remains a significant disparity in the demographics of teachers. Research by Ference and Bell (2004) shows that over 80% of America's public-school teachers are middle-class Euro-American white women, predominantly from homogeneous backgrounds with limited exposure to cultural diversity. Teachers working with immigrant, refugee, and indigenous minority youth often lack familiarity with the histories, values, and traditions of non-European cultural groups, which directly affects teaching and learning processes (Young, 2001; Yeh et al., 2005).

This mismatch between teacher backgrounds and student diversity contributes to a lack of preparedness for multicultural classrooms, which has been identified as a major challenge. When student culture and teaching practices are not aligned, negative educational outcomes are more likely to occur (Mahon, 2006). Furthermore, teachers may struggle to create culturally responsive environments and to engage effectively with families from diverse backgrounds (Young, 2001; Ference and Bell, 2004; Yeh et al., 2005). This disconnect can result in classrooms where teachers are unable to adequately respond to the needs of a multicultural student population (Gibson, 2004). Consequently, both countries face a shared structural need for educators who are equipped to address cultural and linguistic diversity**.** As universities in the UK and the US are responsible for training future schoolteachers, they are also tasked with preparing them to navigate these complexities (White, 1990; David, 1991; Huddleston and Unwin, 2007; Shaw, 2009). Education departments are therefore required to train both schoolteachers (Wilkins, 2015; Maylor, 2018) and university professors (Tomalin, 2007; David, 2005) to develop the knowledge and skills necessary for multicultural education. This requirement has led to a redefinition of what counts as relevant expertise in teacher education.

To understand how this situation relates to Steiner's principle of future coherence and informs the self-translation of academic interests undertaken by Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015), it is necessary to examine the foundations of

teacher training in the post-internationalization context of education in the UK and the US. This examination clarifies how their self-translation aligns with emerging institutional expectations and creates conditions that facilitate access. Evidence of these educational underpinnings is reflected in the UK's Teachers' Standards and the US's Culturally Responsive Teaching (CRT) framework, while the degree of alignment is visible in the focus of their doctoral research.

The UK's Teachers' Standards (developed in 2006 and revised in 2012, building on earlier policies such as The Education of Immigrants in 1965 and 1971 and The Education Reform Act in 1988) constitute the professional framework for teaching in the UK. In the revised standards, the UK Coalition government emphasized the role of teachers in promoting "fundamental British values," defined as democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs (DfE, 2015, p. 6). Teachers are therefore expected to demonstrate tolerance of other cultures and respect for others' rights without undermining these values. This expectation requires educators to possess both cultural awareness and the ability to engage with diverse perspectives.

While not always explicitly stated in formal standards, similar expectations exist in the US. National organizations such as INTASC (Interstate Teacher Assessment and Support Consortium), NCATE (National Council for Accreditation of Teacher Education), and NBPTS (National Board for Professional Teaching Standards) have, since the late 1980s, promoted teaching practices that integrate civic responsibility and cultural awareness (Schulz, 2004). These frameworks are adapted at the state level, often emphasizing culturally responsive teaching (CRT) as a core component of teacher preparation (Gay, 2013; Ebersole et al., 2016; Madler et al., 2022). States such as Alaska and Washington have developed standards to support CRT, ensuring that teacher training programs include competencies related to cultural responsiveness.

These frameworks collectively highlight the growing institutional demand for educators capable of navigating culturally diverse classrooms. Alongside the contributions of local educators, international faculty play a crucial role in addressing this need (Ottley et al., 2020). Their perspectives support the development of inclusive curricula, diversified teaching methods, and pedagogical approaches that respond to the realities of multicultural classrooms. In this sense, the

expertise of international faculty directly corresponds to the redefined expectations of teacher education in both countries.

This broader trend helps explain findings from reports (US Department of Education, 2010) and surveys on diversity in education departments in the UK (Wilkin, 1992), which indicate increasing diversity among academic staff in education faculties. This diversification reflects not only policy commitments but also functional needs within teacher education systems.

The demand for international academics with this specific background reflects a gap generated by internationalization within British and American societies, which has reshaped the expectations of educational systems. As Schoorman (2021), Welikala (2018), and Ndemanu (2016) pursued academic positions in the UK and the US, they focused their doctoral research on curriculum design within multicultural and intercultural educational contexts. This focus can be interpreted as a strategic alignment between their academic interests and the identified needs of the host systems.

Examining their selection of similar doctoral research topics through Steiner's principle of translatability and future coherence suggests that these choices increased the likelihood of access and enabled them to contribute meaningfully to the training of schoolteachers in British and American education systems. To understand in more detail how this specific (translational) choice adopted by Schoorman (2021), Welikala (2018), and Ndemanu (2016) speaks to the host academic systems in the UK and the US, I employ Smith and Watson's (2010, p. 246) concept of "online lives." This approach involves consulting the websites of host universities where these academics present summaries of their research interests, including details of their doctoral work.

In her academic profile on Florida Atlantic University's website, Schoorman states that she obtained a "Doctorate in Curriculum Theory," with a focus on "multicultural and international education." Her dissertation addressed "internationalization and its pedagogical global perspectives in higher education." Schoorman's (2021, p. 82) personal narrative highlights her engagement with how internationalization is conceptualized and implemented in universities, especially in relation to international students. She identified a gap between faculty and student perceptions of the role of international students in shaping curriculum and institutional culture.

Although international students were recognized for their preparation and diligence, their broader influence on institutional practices remained limited.

Schoorman's analytical approach, informed by critical perspectives in multicultural education, challenged these assumptions. However, some administrators resisted her efforts to integrate international and multicultural education. They viewed such integration as altering the concept of internationalization in ways that primarily benefited international students. This tension reveals a broader disconnect within educational discourse. Through this work, Schoorman developed a detailed understanding of how cultural diversity and global perspectives can be incorporated into educational settings. This understanding became the basis for her approach to curriculum design and teacher training. It allowed her to prepare future schoolteachers to work in multicultural classrooms and to support inclusive learning environments.

In addition, Schoorman's minor in educational administration in higher education provided her with leadership and administrative skills that enabled her to support educators in implementing global perspectives in their teaching. Her combined experience as a researcher, educator, and observer of institutional practices positioned her to identify challenges, cultural differences, and areas of misunderstanding within the host academic system. This positioning enabled her to formulate informed approaches to multicultural teaching and learning. As a result, she was well equipped to contribute to the training of future schoolteachers and to promote diversity, equity, and global awareness in education.

In Welikala's online profile on St. George's University of London, she does not provide details about her PhD research but notes that she was awarded her PhD by the Institute of Education, University of London. In such cases, Smith and Watson (2010, p. 248) recommend the use of "extra narrative components" to reconstruct the interpretive frame of the narrative**.** Accordingly, I employ their concept of "paratexts," which allows consultation of relevant materials that provide further context. One form of paratext is the epitext, which includes materials published outside the primary text, such as online sources.

Using this approach, I retrieved Welikala's (2006) PhD dissertation, *Cultural Scripts for Learning in an Intercultural Higher Education Context: A Narrative Approach*, from the Institute of Education's online library. Her research examines how international students navigate learning

within intercultural higher-education contexts. She focuses on a postgraduate institute in London and analyzes how students' cultural backgrounds shape their learning practices and interpretations of pedagogy. Through interviews with thirty international students, she identifies cultural scripts that influence communication, learning behaviors, and role expectations. Her study adopts a social constructivist perspective and emphasizes reflexivity and meta-narratives in understanding identity, knowledge, and power in educational settings. In the abstract, she describes the conclusion of her research:

> Silence regarding cultural differences in multicultural contexts of Education results in misinterpretations of alternative ways of learning as deficit approaches, creating difficulties for the institutions and students. This thesis suggests that engaging in intercultural dialogue, accepting cultural difference as a resource, rather than a problem, could lead to illuminated intercultural pedagogies, which benefit both the institutions and the international students in intercultural contexts. (Welikala, 2006, [dissertation abstract])

A central aim of Welikala's doctoral work is to enrich dominant pedagogies in the UK by incorporating perspectives from other academic cultures. This aim clarifies how her research directly addresses the needs of intercultural higher education in the UK. Her doctoral work therefore plays a key role in shaping her academic identity. As will be discussed in the following section, it forms the foundation for her later contributions to training university professors and future schoolteachers in curriculum internationalization. Welikala (2018, p. 65) describes her PhD experience as the beginning of the "transformation" of her academic identity. Her research choice reflects a response to the demand for international faculty who can interpret local academic practices and introduce alternative pedagogical approaches.

Ndemanu (2016) also expanded his academic interest from English and French language studies at the University of Yaoundé in Cameroon to curriculum and instruction during his doctoral work at Indiana University, Bloomington. He refers to his PhD dissertation when discussing the employment context that led to his first academic appointment. However, he does not describe in detail how his doctoral work shaped his academic profile, despite noting that he began teaching during his doctoral studies (p. 169).

To clarify this aspect, I use Smith and Watson's (2010) concept of "paratexts" to examine his PhD dissertation. Ndemanu's (2012) dissertation, *Exploring Preservice Teachers' Perspectives about Human Diversity*, investigates how pre-service teachers understand diversity after completing a multicultural education course. His research draws on classroom observations, interviews, focus groups, and document analysis. The study concludes that there is a need to balance theoretical knowledge with practical application in multicultural teacher education. This conclusion reflects his developed expertise in improving teacher training for culturally diverse contexts in the US. His emphasis on balancing theory and practice demonstrates a response to the needs of American education systems, where diverse student populations contrast with a largely homogeneous teaching workforce. This alignment clarifies why his academic profile became attractive to recruiters.

From a translational perspective, Ndemanu's doctoral work contributes to the transformation of his academic identity. His self-translation reflects an effort to align his expertise with the demands created by the internationalization of education since the late 1980s. His choices aim to secure a position within the American academic system by addressing identified institutional needs. In this sense, his self-translation aligns with Steiner's (1998) principle of translatability and future coherence.

Vásquez-Colina (2021), who aspired to become a "profesora" in the US (p. 40), translated her academic background in translation and interpretation at UNIFÉ in Perú into educational leadership and organizational development during her doctoral studies at the University of Louisville. She considers her PhD work the beginning of her academic trajectory in the US. Since her narrative does not provide details about her doctoral research, I consulted her dissertation using Smith and Watson's (2010) "paratexts" approach.

As indicated by Vásquez-Colina's online academic profile on Florida Atlantic University, her dissertation (2005) examines relationships between demographic variables, organizational culture, self-efficacy, and job performance in nonprofit human-service organizations. Although the study focuses on nonprofit settings, its implications extend to multicultural education. Her findings highlight the role of self-efficacy in performance and identify different dimensions of professional competence. These findings are relevant to educational contexts where educators must respond to diverse student populations.

Her work also identifies differences linked to gender and ethnicity in professional performance. These findings provide insight into the complexity of multicultural environments. Her recommendations address skills such as communication, mentoring, and collaboration. These skills are essential for supporting equitable educational practices. This analysis clarifies how her doctoral work contributes to multicultural education and aligns her academic identity with institutional needs. As a self-translator, her research reflects the demand for academics who can integrate diverse perspectives and pedagogical approaches. Her trajectory aligns with Steiner's (1998) principle of translatability and future coherence.

Similar to Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), and Ndemanu (2016), Zhu (2015) translated her academic interest from telecommunication and English at Beijing University into education-related research at Newcastle University. She notes that her doctoral research focused on speech sciences (2015, p. 158). Although she does not explicitly describe the evolution of her academic interest, she provides an example of a family interaction that highlights sociocultural differences in language use. This example indicates an expansion of her academic focus toward language acquisition and multilingualism.

To further clarify her research focus, I consulted her dissertation using Smith and Watson's (2010) "paratexts" approach. Her dissertation, *Phonological Development and Disorder of Putonghua-Speaking Children* (2000), examines language acquisition and phonological development. Her findings provide insights into how linguistic and cultural factors shape language development across different contexts. These insights are directly relevant to multicultural education, particularly in supporting linguistically diverse learners. Her research highlights variations in language development and emphasizes the importance of addressing individual differences. It also supports the development of assessment tools and inclusive teaching practices. This expertise aligns with the needs of the British education system, where linguistic diversity is a key concern.

Zhu's doctoral work contributes to the transformation of her academic identity and supports her integration into the British academic system. Her research equips educators with strategies to support multilingual learners and to address speech and language challenges. This alignment between her expertise and institutional needs explains the acceptance of her self-translation. Her

work also supports broader efforts to promote linguistic diversity and inclusive education in multicultural contexts.

From Sociology of Education, Religion and History, and Journalism

Within the cohort of migrant academics whose personal narratives are analyzed in this research, those who translated their original academic interests into education studies include Henry Asei Kum (2018), Obed Mfum-Mensah (2016), and Tanita Saenkhum (2016).

According to Kum's online profile on the website of Liverpool Hope University, Kum holds a BA, an MA, and a PhD in the sociology of education. The earlier discussion of the demand created by the internationalization of education for international faculty who can help host education systems address social and cultural diversity and respond to the global discourse of multiculturalism (see p. 28) is relevant to understanding Kum's experience. Kum (2018, p. 27) found that pursuing a doctoral degree in the sociology of education, which began in Cameroon at the University of Yaoundé before 1995, helped attract British academic recruiters.

If transposed from the social to an interlingual translation context, Kum's trajectory can be understood through borrowing (Vinay and Darbelnet, 1995, p. 31), as he carried an already established specialization in the sociology of education into the British academic context with a high degree of continuity in disciplinary orientation, alongside necessary adaptation to the paradigmatic and methodological expectations of the host academic system. This use of borrowing is consistent with the previous group of academics (Gowayed, Aryal, and Huq). The difference lies not in the strategy itself but in the disciplinary context: whereas the earlier cases involved staying in STEM fields, the present group reflects continuity within education-related fields. To examine how this continuity is articulated and rendered legible within the host academic system, I turn to Smith and Watson's (2010) concept of online lives, which allows the researcher to consult online academic profiles where academics often summarize their PhD research projects. Kum's doctoral research in the sociology of education investigated the dynamics of refugee identities within post-conflict education among refugee pupils in UK schools. This research provided him with expertise that directly addressed British universities' efforts to respond to the needs of students who have come from conflict zones or whose parents have.

Kum's doctoral research in the sociology of education investigated the dynamics of refugee identities within post-conflict education among refugee pupils in UK schools. This research provided him with expertise that directly addressed British universities' efforts to respond to diversity in educational settings. From a translational perspective, Kum's self-translation through borrowing aligns with what is here conceptualized, drawing on Steiner (1998), as the principle of translatability and future coherence. In this case, coherence is achieved through the positioning of his specialization in ways that respond to the institutional and social concerns of the British context, particularly in relation to diversity and refugee education. In this sense, future coherence sheds light on the socially grounded basis of self-translation, as the viability of the translated academic profile depends on its intelligibility and relevance within the host academic system.

Mfum-Mensah's (2016, p. 145) journey in Western academe begins in Canada after his arrival from Ghana. In 2003, he begins to reorient his initial academic interest in religion and history toward education studies through doctoral work at the University of Toronto. For a researcher, moving from the Faculty of Arts to the Faculty of Education involves greater divergence in disciplinary culture and academic purpose than shared conceptual and procedural ground. The Faculty of Arts and the Faculty of Education differ in their theoretical orientations and methodological approaches. While the Faculty of Arts emphasizes the humanities, social sciences, and liberal arts, with a focus on critical analysis and the interpretation of culture and society, the Faculty of Education centers on educational theory, psychology, and pedagogy. Methodologically, the Faculty of Arts relies primarily on qualitative approaches such as textual analysis and ethnography, whereas the Faculty of Education uses both qualitative and quantitative methods to investigate educational phenomena and outcomes. These distinctions reflect the different academic aims of the two faculties within the broader post-secondary landscape (Elkins, 2009; Muller, 2020). The shift that Mfum-Mensah went through is not limited to a change in disciplinary location or methodological emphasis. It involves a reconfiguration of the object and purpose of inquiry, from interpreting cultural and historical phenomena to addressing educational processes, outcomes, and interventions within institutional contexts. In this sense, the shift entails a change in perspective on knowledge production rather than a simple transfer or formal adjustment.

Viewed as a translational practice, Mfum-Mensah's shift in academic focus can therefore be understood through Vinay and Darbelnet's (1995) procedure of modulation, in which the translator

changes the semantics and point of view of the source text. In interlingual translation, modulation is justified "when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the target language" (Vinay and Darbelnet, 1995, p. 133). As a self-translator, Mfum-Mensah's shift from religion and history to education studies reflects a deep transformation comparable to the semantic and perspectival shift that Vinay and Darbelnet (1995, p. 133) describe. Therefore, from a translational perspective, his decision to pursue a PhD in education studies constitutes self-translation by modulation. This case shows how the subject matter—Mfum-Mensah's initial academic interest in religion and history—is reconfigured and mobilized within the host academic system through its reorientation toward education studies, thereby constituting a case of self-translation by modulation (see section 4.3.3 for comparison between translation strategies).

To contextualize the interpretation of Mfum-Mensah's description of the access stage from the narrator's perspective and avoid misreading his access environment, I employ Smith and Watson's (2010, p. 236) "audience and address" strategy. In describing the beginning of his journey to academe, Mfum-Mensah (2016, p. 145) states that "prior to applying to take a tenure-track position in the academy, I had accrued teaching and research experience as a graduate student, as well as two years of productive postdoctoral work." Smith and Watson (2010, p. 248) include "space and place" among their tools for interpreting narratives, since this strategy helps coordinate narrative events with the time and geographic settings in which they occurred. Accordingly, Mfum-Mensah's journey to academe began in Canada through teaching and research related to international education, as reflected in the publications listed on the websites of the International Development Research Centre in Ontario and Library and Archives Canada, before he secured a tenure-track position at Messiah University in the US in 2005, according to the term-tenure track faculty statement on Messiah University's website.

In what follows, I also employ Smith and Watson's (2010, p. 237) concept of "authorship and historical moment" to trace the paths of international PhD graduates such as Mfum-Mensah who sought academic settlement in Canadian universities. This discussion reconstructs the environment of the micro self-translation process that Mfum-Mensah undertook between 2002 and 2005. Bond et al. (2007), Le-Ba (2007), Keeley (2009), Trilokekar and Jones (2013), Trilokekar (2015), and Barbaricˇ and Jones (2016) argue that international education in Canada evolved into a self-

designated pipeline for meeting domestic labor market needs. International faculty have long occupied an important position in Canadian higher education. They bring global perspectives, diverse methodologies, and specialized knowledge to campuses across the country. Their presence supports Canadian institutions' integration into global research networks and collaborations and enhances their visibility and reputation internationally. Within this wider context of recruiting foreign-born professors, Mfum-Mensah's case makes it necessary to examine the hiring environment in Canadian faculties of education, in addition to the previously discussed situation in the US, because both contexts informed his self-translation of academic interest. Schmidt and Gagné (2016) note that, although adjustments may be necessary, Canadian faculties of education are leaders in recruiting internationally educated instructors. This position reflects their strong commitment to the requirements of initial teacher education and their response to the growing need for diverse academic staff within universities. Both of these commitments result from the internationalization of education and its association with the discourse of multiculturalism (see the literature review, Chapter 2). Mfum-Mensah (2016, p. 145) reflects this dynamic when he discusses his position during the access stage within the interplay between academic minorities and majorities. He emphasizes the influence of assumptions about minority faculty and the roles expected of them. For example, as minority faculty, he taught a course on multiculturalism and led discussions on classroom diversity. This discussion reflects the influence of the global discourse of multiculturalism and its effect on the recruitment of international faculty, a process that also shapes the US and the UK (see Chapter 1).

To examine more precisely how Mfum-Mensah's (2016) self-translation of his initial academic interest into education studies created stronger prospects for future employment, I analyze how his PhD research aligns with the gaps created by the internationalization of education. In the brief biographical note at the end of his personal narrative, Mfum-Mensah (2016) states that he "completed his PhD in Comparative, International and Development Education at the Ontario Institute for Studies in Education at University of Toronto" (p. 154). Smith and Watson's (2010, p. 248) "paratexts" make it possible to shed further light on this self-translational process by retrieving the summary of his PhD thesis from the online public library and archives of Canada. In *The Impact of non-Formal Basic Education Programs: a Case Study of Northern Ghana*, Mfum-Mensah's doctoral research focuses on non-formal basic education and highlights the importance

of alternative educational approaches in marginalized communities. It emphasizes the need for programs that respond to both the structural and immediate needs of those communities. This focus aligns with the objectives of Canadian faculties of education, which seek to address diverse educational needs within a multicultural context. Mfum-Mensah's insights into the impact and constraints of educational programs, along with the importance of strong partnerships among stakeholders, provide valuable perspectives for developing inclusive and effective educational strategies.

As a self-translator in the sense intended in this thesis, Mfum-Mensah appears to have identified these promising indicators of the high employability of international faculty in education studies as the frame within which he situated the self-translation of his academic interest from religion and history to education studies. Drawing on Steiner (1998), this frame can be understood as expressing what is here conceptualized as the principle of translatability and future coherence, insofar as it guides the self-translator toward an academic trajectory that makes sense within the new environment and enables access within it.

According to her online profile on the website of the University of Tennessee Knoxville, Saenkhum began her academic journey at Chiang Mai University in Thailand. Her Linkdin profile indicates that she studied journalism for both her BA and MA between 1994 and 2000. After arriving in the US, she shifted her academic focus toward teaching English to speakers of other languages in a second MA at Southern Illinois University in 2005, and then toward English language, with a focus on rhetoric, composition, and linguistics, in her PhD, which began in 2007 at Arizona State University. From a translational perspective, Saenkhum shifted her academic focus from journalism to English language and education in order to gain access to American academic institutions. While journalism implicitly involves the effective use and understanding of language, English language studies make this concern explicit by focusing on language structures, theories, and the role of language in teaching. Journalism provides foundational skills in communication, whereas English language studies build on those skills and offer a more detailed exploration of how language shapes, and is shaped by, social and cultural contexts, including second-language acquisition. In Vinay and Darbelnet's (1995, p. 130) terms, explicitation occurs when translators make information implicit in the source text more explicit in the target text. If transposed from the social to an interlingual translation context**,** Saenkhum's decision to shift her

academic interest can be understood as self-translation by explicitation: it made more explicit the linguistic, cultural, and pedagogical dimensions that were only indirectly present in journalism. This process enabled a more comprehensive understanding of communication and its effects on society by bringing language acquisition and linguistic structures into clearer academic focus. To better understand this translation-by-explicitation process, it is necessary to reconstruct it from Saenkhum's perspective and to examine how it rendered her academic profile attractive to American academic employers. For that purpose, I employ the relevant strategies from Smith and Watson's (2010) toolkit for the analysis of personal narratives.

To contextualize Saenkhum's choices during the access stage, Smith and Watson's (2010, p. 236) "audience and address" guide us in interpreting her strategic decisions as she navigated the American academic system. The earlier explanation of the demand created by the internationalization of education to hire international faculty who can help host education systems address social and cultural diversity and respond to the global discourse of multiculturalism (Chapter 1) is relevant to understanding Saenkhum's experience. She explains:

> At my current institution, I teach graduate and undergraduate courses in second-language writing, TESOL, and second-language acquisition. My main job is to train prospective teachers who will be working with English as a Second Language students in various contexts and settings, including the United States and other countries. (p. 218)

The courses Saenkhum teaches and the training she provides establish a clear connection between her access to the host university and the university's internationalization needs in the post-internationalization era of education. In her case, translating her academic focus in alignment with the demands of the new academic environment was a strategic choice, especially because she initially believed that she already had a strong command of English. Saenkhum (2016) states:

> I got my initial exposure to the English language from private tutors before my formal exposure to the language in the classroom when I was in Grade 5 [in Thailand]. I also worked as a journalist for an English newspaper in Thailand for five years. Such experiences made me believe that I had a good command of English. (p. 213)

As a person with extensive education and work experience in English, Saenkhum expected that her self-translation would occur primarily at the level of academic interest, namely from journalism to education studies. However, after crossing the border to the US and beginning her

master's studies, she realized that deeper levels of transformation were necessary. Saenkhum (2016) writes:

> To my surprise,…I may have overestimated myself. My very first American academic experience did not go as smoothly as I expected. When I began working on my master's degree, the first day of classes was terribly disappointing…My experiences during these lectures were similar to other second-language learners' who spend a lot of their classroom time to monitor how they express themselves in their second language. After the first day of classes, I went home disappointed and started losing confidence in my English skills. I began questioning my English-language abilities. My confidence in my English skills was tremendously reduced. (pp. 213-214)

At this point, Saenkhum could have abandoned this path or moved into another specialization. Instead, she undertook another level of self-translation within the same broad academic trajectory. She explains:

> Thanks to my personality, I did not give up easily. I accepted my weaknesses and gradually worked on them. When I could not understand what the professors said, I raised my hand and asked for clarification. At the same time, I was able to take part in class discussions, expressing my points of view on issues discussed in classes. It took a lot of courage to speak up because I was not sure whether what I said would make sense to my professors and classmates. However, I kept telling myself that if I never tried, I would never know. This worked out, and I gradually gained my confidence back and began to feel that I was part of this learning community. (p. 214)

Saenkhum identifies three lessons from this process: patience, acceptance, and persistence. She writes:

> First and foremost, an individual should be patient with him- or herself, accept his or her weaknesses, and work on them, and never ever give up easily. I should also mention that one main factor that helped ease my transition was my program of study, TESOL. Given the nature of the field, it taught me how languages are learned (Lightbown & Spada, 2006), how learners acquire and learn additional languages other than their mother tongue, and what difficulties and challenges second-language learners encounter (Ortega, 2009). Equipped with such knowledge, I was able to develop a better understanding of myself as

> a second-language learner and came to realize that second-language acquisition processes take a long time (p. 214).

Saenkhum's narrative shows that her linguistic insecurities became part of the self-translation process rather than a reason to abandon it. By working through these insecurities, she gained first-hand insight into the difficulties faced by second-language learners. This insight deepened her understanding and equipped her with practical knowledge that later enabled her to train future teachers. Her experience therefore did not only transform her confidence; it also strengthened the academic and pedagogical relevance of her profile. Her work prepares educators to anticipate the linguistic, cultural, and psychological challenges their students may encounter. In this way, she became positioned to meet the growing demand for educators who can work effectively in diverse and multilingual educational settings. Saenkhum therefore translated her academic interest into education studies twice: first before crossing the border, when she aligned her background with the demands of the host system, and second after crossing the border, when her linguistic insecurities required deeper transformation within that same path. These two moments frame and explain her self-translation into the host academic environment.

Furthermore, examining Saenkhum's doctoral research helps determine whether these factors guided her self-translation and shaped her search for space in American universities. To do so, I use Smith and Watson's (2010) "paratexts" to analyze the summary of her PhD research project available on the website of Arizona State University. Saenkhum's doctoral research focused on the agency of multilingual undergraduate writers in first-year composition placement decisions. Her work highlights the importance of providing students with the information and freedom necessary to make informed choices. This focus aligns with the demands of the American educational system, which has been reshaped by educational reform and by increasing social and cultural diversity. By examining how multilingual students exercise agency, Saenkhum identified gaps in intercultural communication and in the distribution of information among advisors, writing teachers, and writing programs. Her findings suggest that stronger conditions for student agency can improve placement practices and better support multilingual writers in their academic development. Her research therefore addresses an important need in a diverse educational environment that requires individualized support and differentiated academic pathways. It also

provides practical recommendations that help institutions respond more effectively to the needs of diverse student populations and supports broader goals of inclusivity and equity.

Building on this research and on her own experiences, Saenkhum is qualified to apply this knowledge in training teachers at her current institution. She has acquired the knowledge and skills necessary to help future educators understand the complexities of supporting English-as-a-Second Language students effectively. From a translational perspective, Saenkhum's trajectory illustrates Steiner's (1998) principle of translatability and future coherence, as her self-translation aligns her academic profile with the expectations and needs of the American academic system, thereby facilitating her acceptance and participation within it.

The preceding analysis of migrant academics who reoriented their initial academic interests toward education studies—including Yeh (2018), Hosein (2018), Enriquez-Gibson (2018), Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), Zhu (2015), Kum (2018), Mfum-Mensah (2016), and Saenkhum (2016)—demonstrates that self-translation operates as a strategic and socially grounded process shaped by the conditions of access within the host academic system. Drawing on what is here conceptualized, in line with Steiner (1998), as the principle of translatability and future coherence, these cases show how migrant academics reconfigure their scholarly trajectories in ways that render them intelligible and viable within institutional contexts. This process does not unfold uniformly but takes different forms depending on how each academic anticipates coherence with the epistemic, pedagogical, and institutional expectations of the host environment. This pattern is also evident in the final group of migrant academics, who self-translate their academic interests toward the humanities and social sciences.

6.1.2.1.3 Into Humanities and Social Sciences

In addition to the previous two groups, in which migrant academics seeking academic positions in the UK, the US, and Canada self-translated their academic interests into STEM fields and into education studies, this final group translates their academic trajectories toward the humanities and social sciences. Within this third and final group, two clusters of migrant academics can be identified. The first group includes Nayenga (2016), Oommen (2015), and Chatterjee (2009), who reoriented their academic focus toward studies in the humanities. The second group, consisting of Achankeng (2016), Brooks (2016), and Lee (2009), shifted their focus toward social studies. While

still undergoing processes of self-translation, these groups had different interpretations of employment opportunities in the UK and the US, which led them to pursue distinct pathways within academic institutions.

Into Humanities

Nayenga (2016), Oommen (2015), and Chatterjee (2009) find that reorienting their academic pursuits towards history, intercultural communication studies and comparative literature, respectively, would grant them a higher chance to get a job offer in the US.

It is worth reminding the reader that, as mentioned above, the analysis will continue to follow a structure based on the self-translation strategies employed by migrant academics and the thematic focus of their translated academic interests, rather than the chronological order of their personal narrative publications. Consequently, the sequence of analysis will proceed as follows: Oommen (2015), Nayenga (2016), and Chatterjee (2009).

The internationalization of education has significantly increased the demand for international professors in the humanities at Western universities due to the contributions these scholars can make to the understanding of culture, society, and human behavior (Gholami, 2017; Bamberger et al., 2021). Humanities disciplines such as literature, history, philosophy, and cultural studies can benefit from diverse perspectives that may expand traditional Western-centric narratives. International professors can introduce non-Western philosophies, histories, and cultural practices that support a more comprehensive approach to humanities education. They usually offer insights into postcolonial studies, comparative literature, and global history, thereby contributing to a broader understanding of the world. Moreover, the study of languages, literature, and the arts can benefit from the linguistic and cultural fluency that international faculty may possess (Altbach and Knight, 2007). They can teach and interpret texts in their original languages, when relevant, which preserve the richness of the source material and allow for deeper contextual analyses. This can be particularly important in fields such as comparative literature and world history, where sensitivity to cultural and linguistic nuance is essential. International professors can also contribute to diversifying curricula and broadening interpretive frameworks, although the extent to which this occurs may depend on institutional conditions and disciplinary expectations. Therefore, learners

have better opportunities to engage with a range of worldviews and epistemologies, which can foster cross-cultural understanding. Their diverse methodologies and theoretical approaches can enhance academic research and discourse within the humanities, making it more reflective of global realities. Furthermore, the presence of international faculty in the humanities can align with the mission of Western universities to prepare students for global citizenship (see, for example, Grad and van der Zande, 2022). By engaging with a variety of cultural and intellectual traditions, learners can develop the skills necessary to navigate and contribute to an interconnected world. Thus, the demand for international professors in the humanities can be understood in relation to the need to offer learners a rich, diverse, and globally informed education in response to evolving global conditions. This creates a general atmosphere that can be conducive to hiring international faculty in the US, the UK, Canada, and other Western academic contexts.

One of Smith and Watson's (2010, p. 248) tools to contextualize accounts in personal narratives is to pay attention to peritexts. Peritexts, which are a type of paratexts, are the material components inside a book that frame the narrative, influencing how readers interpret and engage with the text. These include elements such as the preface, foreword, notes, index, and any photographs or drawings. According to Smith and Watson's (2010) definition of peritexts, Oommen's author profile, at the end of her personal narrative, can be considered a type of peritext that provides the academic and professional background of the narrator, as follows:

> Dr Oommen was born and raised in India where she did her undergraduate and graduate work in economics. She moved to the United States in 2004 and did her MA in communication studies at Morehead State University, Kentucky, and her PhD in communication studies at Bowling Green State University, Ohio. (Oommen, 2015, p. 87)

Oommen decided to shift her academic focus from economics to communication studies. At a general level, both economics and communication studies can be understood as engaging with forms of social exchange or interaction. However, academically, they conceptualize and investigate these processes in distinct theoretical and methodological ways. Economics, grounded in quantitative analysis, focuses on the systematic study of resource allocation, production, and consumption within societies, relying heavily on mathematical models, statistical data, and empirical research to understand economic behavior and policy impacts (Galbraith, 2021). In contrast, communication studies prioritize qualitative analysis and theoretical frameworks to

explore the dynamics of human communication, media, and cultural interactions (Beatty, 2019; Stacks and Salwen, 2019). For a migrant academic shifting from economics to communication studies, this transition signifies a profound academic shift, moving from a focus on numerical data and market mechanisms to an emphasis on interpretive analysis, media literacy, and the intricate ways in which communication shapes societal interactions. This transition requires adopting new research methodologies, theoretical lenses, and a more nuanced approach to human behavior and cultural contexts. Therefore, to understand Oommen's shift in academic focus through the lens of translation practice, we can refer to Vinay and Darbelnet's (1995) concept of modulation. This procedure involves altering the semantics and perspective of the source text to achieve a more appropriate or idiomatic expression in the target language. Vinay and Darbelnet (1995) contend that modulation is necessary when a direct or modified translation creates a grammatically correct sentence but remains unnatural in the target language. Oommen's transition from economics to communication studies mirrors this type of transformation. Oommen's (2015) decision to pursue a PhD in communication studies can be seen as a self-translation by modulation, reflecting a profound shift in semantics and viewpoint akin to the changes described by Vinay and Darbelnet (1995, p. 133). To effectively interpret Oommen's narrative and avoid misrepresenting her academic journey, it is crucial to consider the context of her access to various universities. Utilizing Smith and Watson's (2010, p. 236) "audience and address" strategy, we can gain a deeper insight into how Oommen perceives the beginning of her academic journey and the contexts that influenced her choices in the access stage. In addition to the influence of internationalization on education that created the new demand for the international professors' expertise and presence in communication studies the Western academe, Oommen added another personal dimension to the context of shifting her academic interest from economics to communication studies.

Oommen's narrative notably highlights how the historical context of postcolonial India deeply influenced her upbringing in a way that shaped the language and modes of communication both within and beyond the school environment. This context eventually informed the foundation of her doctoral research. This is evident in her detailed descriptions of the social images she internalized during her early years, discussed under "Historical context and growing up in post-colonial India" when she says: "the overarching message conveyed by the history textbooks about colonial times was that of European superiority, or, more specifically, British superiority and

Indian inferiority. We learned we were so inferior that it was the white man's burden to civilize us" (p. 78). She adds that "the colonization of the Indian psyche continued. This was achieved primarily through the English language. I grew up in a family that placed great emphasis on English education" (p. 79). Her narrative illustrates how the legacies of colonialism (such as cultural hierarchies) continue to influence personal and academic identities, while also highlighting the ambivalent influence of multiculturalism in reshaping these identities within the global academic landscape. Due to multiculturalism and the internationalization of education, her enduring interest in these deep questions, particularly concerning her identity and communication with the white colonizer in the West, seems to have found a more fitting context within the intellectual environment created in the American academic host system. This transition to the host system thus aligned her personal quest with the broader academic and societal shifts towards embracing diverse perspectives and fostering inclusive environments.

The internationalization of education is deeply intertwined with communication studies, each influencing and enhancing the other (Simonson and Park, 2016). As education systems around the world increasingly embrace internationalization, there is a growing emphasis on the need for effective cross-cultural communication and understanding. Communication studies, as a discipline, provides critical tools and frameworks for analyzing and improving interactions between individuals from diverse cultural backgrounds (Halualani and Nakayama, 2010). At the same time, these cross-cultural interactions often take place within asymmetrical linguistic and cultural conditions, where the global dominance of English may shape both the direction and the terms of communication, thereby further increasing the need for expertise in communication that can critically engage with such imbalances. Therefore, Oommen has the space, time, and tools she needs to engage with her own questions about communication between historically asymmetrical social groups. In turn, the internationalization of education brings diverse perspectives into the field of communication studies, enriching research and teaching with global insights (Chang, 2015). The internationalization of communication studies has created a new demand for the contribution of international faculty by broadening the scope and depth of research and teaching to encompass diverse cultural perspectives and global communication practices. This expansion reflects the increasing need to understand and navigate the complexities of global interconnectedness and cross-cultural interactions, and the dynamics of digital communication

across borders. International faculty, such as Oommen, bring unique insights and firsthand experiences from various cultural contexts, enhancing the academic discourse and enriching the learning environment. Their contributions help to develop content and pedagogy that are more inclusive and globally relevant, preparing learners to effectively communicate in an increasingly multicultural world. This demand for international faculty underscores the value of diverse viewpoints in advancing the field of communication studies and addressing the challenges of globalization. Hence, the importance of diverse perspectives in advancing communication studies and tackling globalization challenges highlights the growing demand for international faculty. As a result, academic recruiters actively seek international professors to enrich different fields with global insights.

This internationalization of communication studies, as well as Oommen's personal interest, constitute the context for Oommen's self-translation of her academic interest in economics that started in India in 1995 to communication studies in the US in 2006. The topic and applied methods of Oommen's doctoral research project illustrate how this self-translation of academic interest contributes to an attractive academic profile for American academic recruiting committees. Since Oommen did not provide details about her doctoral research, I will use Smith and Watson's (2010) paratexts strategy to incorporate the summary of Oommen's thesis as supplementary text, offering a clearer understanding of her translated academic focus. Oommen's doctoral thesis titled *An Examination of the Implications of Intrinsic Religiousness and Social Identification with Religion on Intercultural Communication Apprehension and Conflict Communication in the Context of Cultural Adaptation* is available online on the Bowling Green State University's website. Oommen's doctoral research delved into the intersection of religion and intercultural communication, examining how intrinsic religiousness and social identification influence stress levels, intercultural communication apprehension, and conflict-management styles. This study not only provided insights into her personal questions about identity and communication with the Other but also equipped Oommen with a deep understanding of the cultural dynamics at play in intercultural interactions. By using Pearson correlations and multiple regressions to analyze data from a diverse group of international students, Oommen demonstrated the nuanced ways in which religious and social identification can affect stress and communication behaviors. Her unique perspective, combining her cultural and academic background from her home country with the advanced knowledge and research skills acquired during her PhD studies in the host country,

makes her a valuable asset to the field of communication studies. Oommen's ability to integrate critical theoretical perspectives and apply them to real-world scenarios allows her to contribute alternative viewpoints and methodologies. This dual expertise aligns with the qualities sought by academic recruiters, who prioritize candidates with diverse experiences and the ability to foster intercultural understanding. Thus, Oommen's academic profile, enriched by her comprehensive doctoral research, positions her well to participate in the current shifts that followed the internationalization of education. Therefore, from a translation perspective, Oommen's decision to shift her academic focus is an attempt to engage in a self-translation process that responds to Steiner's (1998) principle of translatability-future coherence.

Nayenga's personal narrative provides insight into the formation and continuation of his academic interest prior to and during his transition to the United States. Nayenga (2016) indicates that, while preparing for graduate studies at the University of Michigan, he was advised by his professors to pursue a PhD in African history in order to enhance his employment prospects within the American academic system (p. 133).

Nayenga's trajectory is characterized by continuity at the level of disciplinary affiliation. Having developed his academic orientation in history during his undergraduate studies at Makerere University, he maintained this orientation in his transition to graduate studies in the United States. As outlined in Section 4.3.3, this form of continuity can be understood as a case of borrowing in academic self-translation, where an established academic orientation is transferred across contexts and articulated—with minimal necessary modifications—in ways that render it meaningful within the host academic environment.

This continuity is further reinforced at the level of specialization. Nayenga's decision to pursue doctoral studies in African history does not constitute a departure from his academic formation but rather a specification of his engagement within the broader field of history. To further substantiate this dimension of continuity, I draw on "paratexts," a strategy proposed by Smith and Watson (2010, p. 248), which connects the life narrative to external materials that frame and deepen the interpretation of the subject's actions and choices. His doctoral research, which examines the economic history of the Lacustrine States of Busoga in Uganda between 1750 and 1939, demonstrates a sustained connection to his regional and intellectual background. The focus on

Uganda as a site of historical inquiry illustrates how the source context remains central to his academic orientation, even as it is repositioned within a different academic system.

In this sense, Nayenga's trajectory reflects what is here conceptualized, drawing on Steiner (1998), as the relation between translatability and future coherence, where the viability of a translation is tied to its capacity to function meaningfully within the target environment. The preservation of his academic orientation in history, coupled with its contextual articulation in the US academic system, renders his profile translatable in ways that anticipate institutional intelligibility and acceptance. This suggests that continuity, when effectively aligned with host expectations, can support a form of self-translation oriented toward future academic coherence.

Regardless of whether English and comparative literature was Chatterjee's original academic interest, pursued during her undergraduate (1994) and master's (1996) studies at Nagpur University in India, or whether it reflects a shift from a different field, her trajectory as an international student at the University of Cincinnati, Ohio, in 2007, indicates a significant process of transformation in knowledge and skills characteristic of migrant academics. Given that her narrative does not provide a clearly traceable point of departure, it becomes difficult to determine more specific translation strategies based on continuity or direct transfer. As outlined in Section 4.3.3, this case is therefore approached through adaptation (Vinay & Darbelnet, 1995, p. 53), understood both as a translation strategy and as an analytical category that captures processes of reconfiguration aimed at achieving intelligibility within the host academic environment. In this sense, adaptation does not simply denote change in a general sense but refers to a structured process through which academic actors modify their knowledge, practices, and forms of participation in order to attain intelligibility and legitimacy within a new academic context. Applying this concept, even if Chatterjee's original academic interest is not explicitly shared, her transition into the American academic system may be seen as a form of adaptation. She adapted her academic focus and methodology to fit the new cultural and educational context, much like how a translator adjusts cultural references to communicate with the target audience. This process enables Chatterjee to meet the expectations and demands of the host institution, making her experience a representation of adaptation as defined by Vinay and Darbelnet (see section 4.3.3). To further explore how this self-translation of her academic focus aligns with the institution's needs, I utilize Smith and Watson's (2010, p. 248) concept of "paratexts." This approach helps

connect Chatterjee's PhD work to her personal narrative, providing a broader context to explain her self-translation choices.

Chatterjee's PhD dissertation is openly accessible on the website of the University of Cincinnati. Her doctoral research exemplifies how she aligns her academic profile with the demands created by the internationalization of education not only through her chosen topic of comparative literature but also by reflecting on her personal experience as a minority professor in a heterogeneous host society. Her dissertation, titled *Teacher, but Not Quite: Teaching Post-Colonial Texts as a Minority*, explores the intricate connection between classroom interactions and colonial encounters. It underscores her commitment to a pedagogy that consciously engages with issues of diversity and power dynamics.

Chatterjee's work goes beyond merely selecting a relevant topic; it delves into her position and experiences as a minority educator. She highlights the necessity of addressing questions of power—who has the authority to define whom, when, and how—within the educational setting. This focus on critical pedagogy and multicultural education responds directly to the increased demand for diverse perspectives in Western academia due to the internationalization of education.

Chatterjee's pedagogical experiences, as recorded in her dissertation, demonstrate the complex role of a minority instructor who must navigate between challenging traditional colonizing roles and fostering collaborative learning environments. Chatterjee identifies the additional burden faced by minority educators who resist being pigeonholed as "native informants" while teaching literature associated with their ethnicity. This reflective approach emphasizes the need for a self-reflexive, multicultural pedagogy that acknowledges the emotional and personal aspects of being a minority without treating personal experience as the sole source of knowledge.

The internationalization of education has heightened the need for professors who can provide diverse cultural and historical perspectives, enriching the academic landscape with insights into postcolonial studies and global narratives (Gholami, 2017; Bamberger et al., 2021). Chatterjee's research and teaching methods address these needs by incorporating her unique viewpoint and experiences—thus helping to work toward dismantling Eurocentric biases and promoting a more inclusive curriculum (as mentioned in Altbach and Knight, 2007). Her alignment with the new

demands of the academic host system is evident in how she integrates her personal and professional experiences into her academic work, preparing learners for global citizenship and fostering a deeper understanding of cultural diversity.

Chatterjee's self-translation of her academic focus evokes Steiner's (1998) first motion of a text in an interlingual translation process. As a self-translator, she recognized that her knowledge and skills could be adapted to fit within the new academic culture. By integrating her personal and professional experiences into teaching literature in the post-colonial era in the West, Chatterjee exemplifies Steiner's (1998) concept of interlingual coherence, which is essential for a successful and welcomed translation. This process highlights how the act of self-translation involves not only adapting content but also ensuring that the translated material resonates within the target culture, thereby achieving a coherent and effective transformation.

Into Social Sciences

The last group of the twenty migrant academics whose personal narratives are analyzed in this section include three international professors who relocated to the US and Canada. This group includes Brooks (2016), Achankeng (2016), and Lee (2009) who chose to translate their academic interests to social sciences.

To contextualize the factors informing Brooks (2016), Achankeng (2016), and Lee's (2009) self-translation of their academic interests in accessing American and Canadian academic systems, I draw on Smith and Watson's (2010, p. 236) strategy of "audience and address." This approach enables an understanding of the employment environment from the narrators' perspectives and aligns with the phenomenological orientation of this study by privileging the actors' accounts.
Brooks (2016) connects the hiring of foreign-born faculty to diversity and multiculturalism initiatives that have shaped Western academic institutions since the internationalization of education in the 1980s. She notes that "diversity initiatives and policies enacted by academic institutions can result in the strategic recruitment of foreign-born faculty but can have paradoxical effects" (p. 183). While these effects will be addressed later, the present discussion focuses on how institutional efforts to diversify academic staff influence the hiring of international faculty.

Similarly, Lee (2009) recounts being "asked by activist groups on campus to talk about [her] own personal experience of exclusion" (p. 126), suggesting that the academic host values her lived experience as a contribution to the cultural and political landscape. She situates this experience within the intellectual influence of "May Fourth writings," which engaged with Western thought to address cultural and political crises in China. Lee (2009) explains that her "immersion in a Eurocentric curriculum was vital to [her] development from a young and timid undergraduate in the early 1980s to a mature and confident graduate student ready to take an academic career by 1990 when tenure-track appointments were extremely scarce" (p. 127). Through this framing, she positions her entry into the Canadian academic system within broader dynamics of internationalization and the demand for diverse perspectives.

Achankeng (2016) notes that he received his first teaching position in a "two-year college that was part of a statewide system" (p. 156) and that he "was hired on an ad hoc basis" (p. 156). Such forms of employment reflect broader patterns within the internationalization of higher education, where temporary or flexible contracts enable institutions to incorporate international scholars and respond to the demand for diverse expertise (de Wit, 2023).

Taken together, Brooks (2016), Achankeng (2016), and Lee (2009) frame their access to American and Canadian academic systems within the conditions created by internationalization. To further contextualize their translational choices, I draw on Smith and Watson's (2010, p. 237) concept of "authorship and historical moment." This approach situates their narratives within the broader structural conditions shaping the hiring of international faculty in the social sciences and provides a contextual foundation for analyzing their self-translation of academic interests.

The internationalization of education has increased the demand for international professors in the social sciences within Western universities, particularly in the United States and Canada, due to their capacity to contribute diverse and critical perspectives on global social issues. Social science disciplines such as sociology, political science, and anthropology benefit from the insights of international scholars in addressing complex cross-cultural phenomena (Bamberger et al., 2021). The *US National Council for the Social Studies* identifies the recruitment of international faculty as a strategy for gaining firsthand knowledge of social systems, political structures, and economic practices in their countries of origin, thereby supporting comparative approaches to teaching and

research. International scholars contribute to this comparative dimension by introducing empirical knowledge of electoral processes, social movements, and economic development across different contexts, which enriches learners' analytical frameworks. In addition, theoretical and methodological approaches developed in non-Western contexts offer alternative perspectives that can challenge dominant paradigms. For instance, in anthropology, international scholars may foreground research approaches that emphasize community collaboration and holistic analysis (see, for example, Gunaratne, 2010). Their contributions are also significant in addressing global challenges such as migration, human rights, and international conflict. Drawing on diverse socio-cultural backgrounds, international faculty can provide nuanced interpretations of these issues and inform more inclusive policy perspectives (Rizvi, 2017). Moreover, their presence in the classroom enhances learners' cultural competence and global awareness by encouraging engagement with multiple viewpoints (see, for example, Lee et al., 2012; Richardson, 2015). Within this context, Brooks (2016), Achankeng (2016), and Lee (2009) situate their access to academic institutions in the United States and Canada within the broader institutional and intellectual demands generated by the internationalization of education.

With this in mind, Brooks (2016), in her journey from Jamaica to the US, chose to augment her academic interest in psychology in her doctoral research in Virginia Commonwealth University by specializing in the sub-field of counselling psychology. To view Brooks' choice through a translation lens, it should be remembered that Vinay and Darbelnet (1995) believe that (self)translators sometimes use more words in the target text for different reasons such as syntactic or semantic interlingual differences. Vinay and Darbelnet (1995) call this strategy of interlingual translation "amplification". Brooks's progression from studying psychology at the undergraduate and master's levels to focusing on counseling psychology for her doctoral studies exemplifies a self-translation process through amplification. By specializing in counseling psychology, Brooks has deepened her engagement with the psychological sciences, homing in on a specific subset that deals more directly with therapeutic practices and client interactions. This shift amplifies a specific aspect of her previous studies, allowing her to develop a more nuanced understanding and specialized skill set in a critical area of psychology. This focused intensification within her academic and professional trajectory demonstrates how academic paths can evolve through strategic enhancement of existing knowledge bases, aligning closely with Vinay and Darbelnet's

concept of amplification in translation, where elements are not just expanded but given greater depth and context.

Vinay and Darbelnet's (1995) amplification, although closely related to van Doorslaer's (2007) expansion—which Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), Ndemanu (2016), and Zhu (2015) employ as self-translators of academic interest—serves a distinct analytical function. Expansion involves extending the conceptual scope of the source by incorporating additional frameworks or domains that were not previously part of the academic trajectory. As discussed above, these scholars broadened their engagement with language by integrating perspectives from education and intercultural studies, thereby recontextualizing their expertise.
By contrast, amplification does not introduce new conceptual domains but intensifies and refines an existing trajectory. It operates through the elaboration and specification of what is already present, without altering its epistemic scope. While amplification may appear to involve "addition," this addition remains internal to the original field and functions as a process of deepening rather than extension. Her shift from general psychology to counselling psychology does not expand her academic trajectory into a new conceptual domain but rather specifies and intensifies a particular dimension already inherent in her prior training. The move therefore constitutes amplification, as it enhances the precision, depth, and institutional relevance of her existing expertise without introducing new epistemic frameworks (See section 4.3.3).

To gain deeper insight into the expertise through which Brooks established her academic position, I apply the strategy of "paratexts" from Smith and Watson (2010) by examining her PhD dissertation as an extension of her self-translation of academic focus. Brooks's (1995) doctoral research, accessible through the ProQuest database, examines the potential impact of the VCU (Virginia Commonwealth University) Mentoring Program on urban high school students. The program targeted economically disadvantaged students who demonstrated academic promise and paired them with college mentors sharing similar interests, with the aim of enhancing their academic and social skills through structured activities such as bi-monthly mentoring meetings and workshops on career exploration, study skills, goal setting, and time management, alongside parental engagement through guidance on college admission requirements and financial aid opportunities. Brooks demonstrates how doctoral research can bridge psychological inquiry and applied educational contexts. Her work supports her professional development within counseling

psychology while contributing to practices that enhance the educational trajectories of underserved populations. This alignment reflects institutional priorities associated with the internationalization of American universities, where applied and socially relevant research is valued, and positions her academic trajectory as a strategic amplification of her initial interest in psychology.

From a translational perspective, Brooks's (2016) decision to translate her engagement with psychology through amplification (Vinay & Darbelnet, 1995) illustrates a (self)translator's strategic consideration of factors that enhance the success of translation within the host environment. This aligns with what is here conceptualized, drawing on Steiner (1998), as a concern with translatability and future coherence, where academic choices are oriented toward sustaining relevance within the target context. Brooks's focus on multicultural counseling competencies responds to the needs of a society in which ethnic minorities encounter distinct mental health challenges during processes of adjustment, thereby reinforcing the relevance and applicability of her academic specialization within the host system.

Shifting back our translational lens to another academic, Achankeng (2016), we observe another instance of self-translation into the social sciences. In his narrative, Achankeng (2016, p. 156) describes a life-changing experience that reshaped his perceptions, beliefs, and professional practice after moving from Cameroon to the United States in his forties, with twelve years of prior university teaching experience. To further understand his educational and professional background and the basis of his shift in academic interest, I employ "paratexts" (Smith and Watson, 2010, p. 248) by examining his curriculum vitae available on LinkedIn. According to this source, Achankeng began his academic trajectory in Nigeria in 1984, studying foreign languages with a focus on French at the University of Benin, and later completed a master's degree in French at the University of Buea in Cameroon in 1988. He subsequently moved to the United States, where he earned a master's degree in conflict resolution from Antioch University, Yellow Springs, Ohio, in 2000, followed by a PhD in Conflict Analysis and Resolution from Nova Southeastern University in 2010. From a translational perspective, this trajectory reflects a micro-level process of self-translation, as elaborated below.

To interpret this shift through a translational lens, I draw on the concept of modulation as defined by Vinay and Darbelnet (1995, p. 133). Modulation involves a change in perspective or semantic

framing in order to render meaning more appropriate within the target context. Achankeng's transition from foreign languages to conflict analysis and resolution exemplifies such a shift. While his initial training in foreign languages centered on linguistic structures, cultural interpretation, and cross-cultural communication, these competencies are not abandoned but reoriented. They are mobilized within a new epistemic framework that focuses on conflict, mediation, and social transformation. In this sense, the shift is not a rupture but a reconfiguration of perspective: the analytical and intercultural skills developed through language studies are reframed to address issues of conflict, identity, and postcolonial dynamics. This clarifies how the move constitutes modulation rather than a complete disciplinary break, as it involves a transformation in viewpoint while maintaining continuity in underlying competencies.

Framing his access to American academic institutions within the context of the internationalization of education, as previously discussed, raises the question of how this modulation strategically enhanced his academic positioning. As in previous cases, I again employ Smith and Watson's (2010) concept of paratexts to examine his doctoral work. Although Achankeng's dissertation is not accessible through the Nova Southeastern University repository, ProQuest, or his academic profiles on ResearchGate and LinkedIn, his translated academic focus can be inferred through a triangulation of available sources: his stated research interests, publication record, and the structure of the doctoral program in Conflict Analysis and Resolution at Nova Southeastern University.

The PhD program at Nova Southeastern University is designed to develop expertise in conflict resolution practice, interdisciplinary research, policy development, historical critique, cultural analysis, and theoretical foundations, with concentrations in interpersonal, community-based, organizational, and global conflict. Based on his academic profile at the University of Wisconsin Oshkosh, Achankeng's work aligns with the global conflict concentration, particularly through his focus on postcolonial Africa and the international dimensions of conflict. His research spans peace and conflict studies, postcolonial nationalism, nonviolence, identity, culture and conflict, human rights, international mediation, refugees, and crisis intervention. This orientation is further evidenced in his publications, including *Nationalism and Intra-State Conflicts in the Postcolonial World* (2015) and "British Southern Cameroons: Nationalism and Conflict in Postcolonial Africa" (2014), which demonstrate sustained engagement with postcolonial conflict and nonviolent resolution strategies.

Achankeng's process of self-translation can be understood, drawing on Steiner (1998), through what is here conceptualized as a concern with translatability and future coherence. He recognized that his prior expertise could be recontextualized to meet the intellectual and institutional demands of the host environment. By pursuing conflict analysis and resolution, he modulated his academic trajectory in a way that aligned with the growing emphasis on interdisciplinary, globally oriented research within American academia. This strategic reorientation not only enhances the institutional relevance of his profile but also enables him to contribute to the analysis of global conflicts through a perspective informed by linguistic, cultural, and postcolonial expertise.

The last example of self-translation of academic interest is Lee's focus on political science in her doctoral research in the US. In her personal narrative, Lee (2009) does not clearly mention that she shifted her academic focus. Instead, she presented a coherent development of her academic interest in Western political thought. In fact, it was her engagement with the May Fourth Movement in China in 1919 that laid the foundation for Lee to develop her identity as a scholar of politics. In her narrative, Lee (2009, p. 129) described how her upbringing in a colonial environment in Hong Kong starting in an Anglo-Chinese school where English was the language of instruction and the curriculum was focused on British themes encouraged her interest in reading more about her Chinese identity and standing up against the "no Chinese in class" rule (Lee, 2009, p. 128) that some teachers implemented to improve their students' spoken English:

> Consequently, I was motivated to read Chinese books in my spare time to ensure that my Chinese would not become substandard. This was, in fact, how I got interested in May Fourth writings. In retrospect, I would say that my first identifiable political act was driven by concern for the status of the Chinese language. This was in 1971 when I was still in primary school. I signed the petition lobbying for Chinese to become the second official language (p. 129).

This marks the beginning of Lee's interest in politics in the educational context in postcolonial China. Her academic interest in undergraduate studies in politics can be discerned from her comment on one of her courses: "I can recall one particular time in which I attended a small undergraduate tutorial…This was the first tutorial in my first course on political thought, and the subject was Machiavelli" (Lee, 2009, p. 129). Lee pursued her interest in politics in her doctoral work. On her online profile on the website in the University of Guelph, Ontario, Canada, Lee

mentions that she earned her doctoral degree from Princeton University in the US in politics, specifically in contemporary political theory. Based on these details, I tend to infer that Lee developed her academic interest in politics in the Western and Chinese context. Migrant academics, such as Aryal (2016), Huq (2016), Nayenga (2016), Kum (2018) and Gowayed (2021), who pursued their studies in the same academic field, self-translated their academic focus by borrowing as discussed above. Whether Lee mobilized her original interest in political studies when self-translating her identity or whether she shifted her academic focus in her PhD studies, she still undergoes a self-translation process by adaptation. Vinay and Darbelnet (1995, p. 53) describe adaptation as modifying cultural references when a situation from the source culture is absent in the target culture. Applying this concept, even though I could not fully identify Lee's original academic interests, her shift into the American academic system can be viewed as a form of adaptation. At this stage, I turn to Smith and Watson's (2010, p. 248) notion of "paratexts" to link Lee's doctoral work to her personal narrative, thereby providing a more comprehensive context for understanding her self-translation, as well as the form and extent of the adaptations involved.

Lee's doctoral research, *Reflections on Politics and Truth*, examines the relationship between political ideologies and claims of truth, with particular attention to tensions between Western liberal democracies and Marxist-Leninist frameworks. Drawing on postmodernist thought, especially the work of Michel Foucault, she analyzes how truth is constructed, contested, and mobilized within relations of power. This approach enables her to question the epistemological foundations of political claims and to foreground issues of power, identity, and representation within political discourse.

Through this engagement, Lee both challenges Western-centric narratives and introduces alternative perspectives that expand academic discussions of politics and truth. Her work aligns with the internationalization of higher education by contributing diverse, critically informed viewpoints and by addressing cross-cultural and global political dynamics. In this sense, her doctoral research equips her with conceptual tools and skills that support her positioning within Western academia while maintaining the intellectual concerns that shaped her earlier formation.

Viewed through a translational lens, Lee's academic trajectory can be read, drawing on Steiner (1998), as a process oriented toward maintaining coherence across contexts. Her engagement with

postmodernism does not mark a departure from her earlier interest in politics but rather a rearticulation of that interest within the dominant theoretical frameworks of the host environment. Through this process, her academic profile becomes both more intelligible and more institutionally relevant, enabling her to intervene meaningfully in debates on power and truth within Western academia.

In the twenty micro-translation processes of academic interest discussed above, migrant academics' integration trajectories generally align with Steiner's (1998) principle of translatability–future coherence at the access stage. What is here conceptualized as translatability–future coherence reveals how self-translation, at its onset, unfolds relationally through the anticipated intelligibility of the migrant academic's profile within the academic host environment. In this study, migrant academics' engagement in self-translation is socially grounded in their interpretation of how their academic, cultural, and professional backgrounds can become intelligible and valued within the host system. More specifically, they evaluate how their prior trajectories position them within the host environment and how these trajectories can be mobilized or reconfigured to enhance their prospects of access. This evaluative process already presupposes the presence of the academic host as an interpretive horizon, which underscores the inherently social dimension of self-translation.

Translation procedures, as conceptualized by Vinay and Darbelnet (1995) and van Doorslaer (2007), vary across translators (i.e., migrant academics) according to their assessment of available translational options. Eleven cases (60%) maintain their original academic interest or introduce only limited shifts. For example, Aryal (2016), Huq (2016), Nayenga (2016), Kum (2018), and Gowayed (2021) engage in self-translation through borrowing, while Schoorman (2021), Vásquez-Colina (2021), Welikala (2018), and Ndemanu (2016) employ expansion. Within this same configuration, Brooks (2016) proceeds through amplification, and Saenkhum (2016) adopts explicitation as a translation strategy. In these cases, the relative proximity between the migrant academics' prior specialization and the expectations of the host system facilitates positioning within that system and increases the likelihood of recognition. This proximity reflects a higher degree of translatability, where alignment with the host's evaluative frameworks supports future coherence without requiring substantial transformation.

At the same time, translational decision-making remains contingent and non-deterministic. Tymoczko (2007) emphasizes that there are "no right obvious choices" (p. 327), which underscores the complexity and situated nature of translational judgments. In this sense, migrant academics' self-translation involves strategic and context-sensitive choices that are not reducible to normative evaluations of correctness. Rather, these choices reflect efforts to achieve intelligibility and positioning within a new academic environment. Such efforts remain socially oriented, as they anticipate recognition by the academic host and respond to its implicit and explicit expectations. Consequently, other cases demonstrate more layered forms of self-translation. Enriquez-Gibson (2018), Hosein (2018), and Yeh (2018) reformulate their academic interest, while Oommen (2015), Achankeng (2016), and Mfum-Mensah (2016) adopt modulation as a self-translation procedure. In both procedures, self-translation takes them beyond their original academic interest in the STEM fields to enrich their expertise with the psychology of teaching and learning scientific topics (see p. 23). This is another layer from education studies akin to interlingual translation, where translators move beyond the linguistic level to adapt cultural associations and, at times, modify the overall point of view of the text. Combining STEM and education studies in their translated academic profiles enhances their chances of accessing universities in the UK, the US, and Canada. This strategy enables self-translators to meet the demands of international contributions in education by translating their academic interest, which forms part of their academic identity, across two distinct yet interconnected layers.

These disciplinary pathways illustrate how migrant academics translated their academic interests through different self-translation strategies in response to perceived gaps within the host academic system. The principal patterns are summarized in Table 6.

Translated Academic Interest	**Translation Strategy**	**Gap Identified in Host System**	**Translational Outcome**
Into STEM	Borrowing	Demand for STEM expertise and shortages in academic labour markets	Continuity of disciplinary identity with slight adaptation

Translated Academic Interest	Translation Strategy	Gap Identified in Host System	Translational Outcome
Into Education	Reformulation, Expansion, Borrowing, Modulation, Explicitation	Demand for multicultural, intercultural, and internationally informed teacher education	Reconfiguration of prior knowledge toward educational needs
Into Humanities and Social Sciences	Modulation, Adaptation, Amplification	Demand for global perspectives and diversified curricula	Alignment with institutional and disciplinary needs

Table 6. Self-Translation of Academic Interests Across the Three Disciplinary Pathways

These twenty micro-translation processes of academic interest among migrant academics demonstrate that, as self-translators, they often adapt to the expectations, norms, and exigencies of the host environment. This adaptation should be understood as a socially grounded process in which self-translation is oriented toward achieving recognition within a relational field structured by the academic host. This supports the first implication of the initial empirical descriptive hypothesis of this research project: migrant academics tend to translate their academic identity, including academic interest, to integrate into the new academic institution and build a new sense of belonging. During this primary stage, referred to as the access stage, these processes operate as micro-level socially embedded self-translations that collectively contribute to broader integration trajectories. In addition to self-translating their academic interests, migrant academics employ skills to enhance their resilience and ability to sustain their trajectories within the host system. This introduces the next analytical layer, where sustainability emerges as a continuation of self-translation under structural conditions. The following section sheds light on the different facets of translating academic sustainability.

6.1.2.2 Academic Sustainability

Academic sustainability refers to the capacity of migrant academics to maintain continuity in their academic trajectories over time by mobilizing, preserving, and adapting their skills and competencies to secure access to, and ongoing participation within, academic work under the

structural and relational conditions of the host environment as part of their broader process of academic integration.

At the access stage of the micro-translation process, which follows the self-translation of academic interest, migrant academics engage in the development and mobilization of professional competencies that enable them to withstand the pressures of scholarly work and navigate cultural and academic complexities. These competencies are often developed in the home context and include classroom management abilities (Guthrie, 2018; Mugabe and Ndayambaje, 2022; Syed et al., 2023), resilience to overcome institutional challenges (Oduntan, 2020; Gunga and Ricketts, 2006; Altbach, 2007), adaptability to shifting academic conditions (Marginson, 2006; Kapur and Crowley, 2008; Muganga and Ssenkusu, 2019), resourcefulness under constrained conditions (Altbach, 2011; Kalpana and Gopalakrishnan, 2013; Mtebe and Raisamo, 2014; Akpan and Etor, 2015), and networking within academic environments to build professional relationships that support collaboration and career development (Ynalvez and Shrum, 2011; Aleryani et al., 2017). In addition, the acquisition of foreign languages—particularly English—functions as a strategic skill that supports access to global academic knowledge and participation (Tikly, 2004; Alhendi, 2019; Rassool, 2013; Williams, 2013; Badry and Willoughby, 2016; Lasagabaster, 2022; Eno et al., 2019). These lead to "self-English language policy," which refers to implicit (non-written) language policies that are practiced freely by university professors who adopt English as a language of instruction and who do research in English in developing countries even though, in most of the cases, there is no formal governance or oversight requiring them to use that language (Payne and Almansour, 2014; Almoaily and Alnasser, 2019; Alnasser, 2022). These competencies form the foundational resources through which migrant academics engage in the self-translation of academic sustainability.

Literature in higher education and human resource management (Van Der Wende, 2015; Mohyuddin and Pick, 2016; Stojanović and Robinson, 2021; Singh, 2024) demonstrates that these skills are central to managing academic responsibilities and institutional uncertainties. Importantly, they also shape communication competence, which constitutes a key dimension of academic sustainability as it enables migrant academics to participate in academic work while negotiating the expectations of the host environment. However, participation alone does not ensure

meaningful communication; rather, it requires that these skills be continuously adjusted and recalibrated to coordinate meaning effectively within the host academic context.

Communication in the workplace, however, does not necessarily result in mutual understanding. Vola and Mikkola (2020, p. 6) note that participants may exchange messages without achieving shared meaning, as coordination of meaning is often shaped by differences in cultural background, institutional norms, and power relations. In such cases, meaning may become aligned with dominant perspectives within the academic host environment, reflecting a configuration in which one party's interpretive framework prevails over others. This asymmetrical coordination of meaning not only limits the inclusiveness of communication but also negatively influences actors' sense of belonging within the academic community, as their perspectives and identities may be insufficiently recognized or validated. While this type of communication may allow tasks to be completed, it does not foster meaningful relationships, as it does not adequately accommodate the identities and perspectives of all participants.

Meaning, as Vola and Mikkola (2020, p. 6) emphasize, is coordinated through social interaction across multiple dimensions, including message content, communicative practices, relational positioning, and situational context. In academic settings, this coordination operates both at the level of content—such as the communication of knowledge and research—and at the level of method, through teaching practices, collaboration, mentoring, and institutional participation. The extent to which these dimensions align with the expectations of the host environment depends on the capacity of migrant academics to recalibrate their skills and competencies in ways that render their contributions intelligible and contextually appropriate within the host system.

However, the development of meaningful relationships in the workplace, which constitutes a key condition for academic integration, depends on the emergence of shared meaning among participants. This process requires that migrant academics engage in adaptation toward the norms and expectations of the host environment, while also navigating the constraints imposed by existing power relations. As Vola and Mikkola (2020, pp. 6–7) indicate, professional communication derives its meaning from the cultural and institutional context in which it occurs. In heterogeneous academic environments, coordinating meaning therefore involves recognizing and engaging with diverse values, perspectives, and communicative practices. While such

coordination does not guarantee full reciprocity or equal recognition, it creates the conditions for more inclusive and relationally grounded forms of interaction, even if these conditions remain unevenly distributed**.**

Building on the preceding discussion of communication, meaning coordination, and the role of recognition in shaping participation within the host academic environment, academic sustainability can be understood as a socially embedded process of self-translation. In this process, migrant academics mobilize and recalibrate their skills and competencies not only to perform academic tasks but also to coordinate meaning and navigate the relational conditions that structure communication and recognition. This conceptualization allows distinguishing between two analytically related modes of self-translation. The first is characterized by a predominance of transfer over transformation, where previously acquired competencies are mobilized with limited recalibration, resulting in a relatively weak integration of the social and interactional dimensions of academic life. The second mode builds on and extends this initial process by combining transfer with more substantive transformation. Here, migrant academics engage more directly with the relational dynamics of the host environment through strategies such as networking, resilience, and adaptability, which require deeper recalibration to sustain communication and interaction. This shift toward intensified engagement marks a transition from functional participation to relational negotiation, although it does not necessarily resolve asymmetries of recognition but instead reflects an increased investment of translational labour in sustaining academic trajectories.

6.1.2.2.1 Translation 1: Transferred Academic Sustainability

This section examines the first self-translation process of academic sustainability, in which transfer predominates the process. It focuses on how migrant academics, as self-translators, mobilize the skills and professional competencies developed in their home contexts to sustain academic work during the access stage in the host context.

The extensive experience of migrant academics in their home countries, such as Achankeng's (2016, p. 165) twelve years and Kum’s (2018, p. 26) nine years of teaching in universities in Cameroon, coupled with the official recognition of their home-developed skills through high-skilled immigration pathways, may lead them to develop a sense of readiness in transitioning to

academic institutions in different national contexts, as if they possessed universal academic sustainability. Therefore, although these skills may not have been initially developed for use in a new academic environment, migrant academics often believe that these competencies enable them to sustain effective work and communication practices, thereby increasing their chances of functioning within the host academic system.

Examining (self-)translators' communication competence as part of the access micro-translation process recalls Justa Holz-Mänttäri's theory of translatorial action. This theory is particularly relevant to the analysis of migrant academics' academic sustainability because it foregrounds communication competence as a central component of the translation process.

Most of Holz-Mänttäri's work is published in German, which unfortunately limited the exposure of her translatorial action theory within the academic world. However, her theory was introduced to the English-speaking academic community mainly through English summaries and the works of Nord (1997), Chesterman (2001), Snell-Hornby (2006), Schäffner (2011) and Munday (2012), as well as the Routledge Encyclopedia of Translation Studies (2019).

Holz-Mänttäri's (1984) *Translatorisches Handeln: Theorie und Methode* conceptualizes translation as a form of intercultural transfer within a purpose-driven human interaction (Munday, 2016, p. 124). In this sense, translation is understood as a transfer-oriented translational action that relies on the translator's competence to produce functionally communicative outcomes. Inspired by action theory, translation for Holz-Mänttäri is not limited to linguistic coding and decoding; rather, it involves the use of professional communication skills to enable interaction within a specific sociocultural context. This is comparable to the professional communication competence that migrant academics require to communicate effectively and remain intelligible within the host environment. Holz-Mänttäri sheds light on the relation between the translator and the initiator, the commissioner, the source text producer, the target text producer, the target text user, and the target text receiver, as well as the role such relations play in the successful translatorial action (Schäffner, 2011, p. 157). This relational configuration highlights that translation is carried out through interaction with multiple actors, each contributing to the communication process. Holz-Mänttäri's emphasis on translatorial action as a professional activity based on the "professional profiles of translators" highlights the "translatorial competence" that underlies translation. This competence

refers to the ability to manage communication tasks and coordinate interactions among participants involved in the translational process. For Holz-Mänttäri, translatorial competence comprises professional competence that is developed through practice or training to manage relationships between all parties engaged in the translatorial action. Based on this competence, translators make strategic choices to produce a functionally communicative translation (Schäffner, 2011, p. 159). Munday (2016) translates from Holz-Mänttäri's book that translation "is not about translating words, sentences or texts but is in every case about guiding the intended co-operation over cultural barriers enabling functionally oriented communication" (p. 124). This perspective emphasizes that translation depends on the translator's ability to use communication skills to facilitate cooperation across cultural differences.

Within the context of this study, this conceptualization is particularly useful for understanding migrant academics as self-translators who rely on their already acquired communication competence to perform academic tasks and interact with multiple actors in the host environment, including students, colleagues, administrators, and institutional partners. It allows framing the communication challenges that migrant academics, as self-translators, face in conveying their content and methods of communication to students, colleagues, department heads, secretaries, event organizers, liaison officers, research institutions, and publishers within the academic host society as translational challenges. It also enables interpreting the skills they mobilize to sustain their academic work as forms of translatorial competence deployed in context-specific interactions.

Within the context of migrant academics' self-translation of academic sustainability, this perspective highlights the role of communication competence in enabling them to mobilize their existing skills in new academic environments. Migrant academics draw on competencies developed in their home contexts—such as classroom management, adaptability to institutional structures, resourcefulness, multilingual communication, and networking—and deploy them in the host environment as part of a transfer-oriented translational action. This process is grounded in the assumption that these competencies can be mobilized across contexts to sustain academic work.

At this stage, migrant academics often approach academic sustainability on the assumption that the competencies they have developed are transferable across contexts and can support effective communication with limited modification. This assumption is reflected in their self-perceived

readiness to teach, interact, and participate in academic activities within the host environment. Such readiness indicates a form of self-translation in which existing competencies are mobilized to achieve intelligibility and functional participation.

The following analysis therefore examines how migrant academics describe this readiness in their personal narratives and how it relates to their reported sense of belonging within the host academic environment. Specifically, it investigates whether the mobilization of previously developed competencies, with limited recalibration, is sufficient to sustain a sense of belonging as experienced and articulated by migrant academics themselves. This focus allows for an assessment of self-translation at the level of lived experience.

Describing her beliefs about her academic readiness to engage in work in British universities after moving to Britain from Sri Lanka, Welikala (2018) says in her personal narrative:

> When I started as a postgraduate student in the UK, with considerable experience as an academic in a different cultural context, as Appiah notes, I thought that 'I am human and nothing human can be alien to me' (2006: 111). Hence, I expected no big surprises in the new learning environment (p. 64).

Her reference to Appiah's statement, "I am human and nothing human can be alien to me," illustrates her confidence in her ability to adapt seamlessly to the new academic environment, assuming that shared human experiences would bridge cultural gaps. However, her expectation of "no big surprises" in the new learning environment suggests an unawareness of the cultural and institutional differences that profoundly shape academic practices. An example of a surprise was about the nature of the teacher-student relationship in the UK. The academic cultural differences between Sri Lanka and the UK made Welikala (2018, p. 64) wonder about what makes a meaningful communication between teachers and students. In Sri Lanka, the relationship between instructors and students is marked by a "distant closeness," where instructors are close enough to understand and support their students, both academically and personally, while still maintaining distance and respect as lifelong mentors. This contrasts with the more formal structured relationship between teachers and students in the UK, which is perceived as "distant and more businesslike".

Her assumption that the fundamental aspects of teacher-student relationships would be universally understood reflects a belief in the universality of her academic competencies. However, the cultural disconnect she experienced, particularly in understanding the more formalized and less personal interactions between teachers and students in the UK, challenged this belief. The surprising differences in communication practices serve as evidence that the academic sustainability developed in one cultural context may not easily transfer to another, especially when deeper cultural norms around communication and relationships are at play. This realization questions the universality of her academic sustainability and emphasizes the need for adaptation to the specific academic culture of the host institution.

Similarly, Vásquez-Colina (2021, p. 41) reflects on her entry into the United States in September 1993, describing it as passing through "a perceived welcoming door to scholars." This statement conveys her anticipation of a smooth integration into the academic host culture. However, her subsequent comment—"I did not experience a smooth transition into my life at the University of Mary"—indicates a mismatch between her expectations and the realities she encountered. The misconception of universal academic readiness is further confirmed when she realized the need for a transition phase—"a phase that allows time to adjust and learn mechanisms to cope with change" (p. 41). This indicates the challenges Vásquez-Colina (2021) faced with her transposed academic sustainability.

Other migrant academics in this research project, including Lee (2009), Oommen (2015), Achankeng (2016), Brooks (2016), Ndemanu (2016), Enriquez-Gibson (2018), Kum (2018), and Schoorman (2021) have implicitly conveyed their belief in their academic readiness to engage in successful communication upon crossing borders in their personal narratives.

Lee's (2009) initial belief in her readiness to find space in a Canadian educational institution is reflected in her detailed description of her early connection with the English language and the Western culture. Lee (2009, p.125) implied the rigorous English language learning experience that she had in her early schooling stage in the following:

> The school that I attended in all my preuniversity school years (15 years in all) was a Catholic women's school run by a French order in the former British colony of Hong Kong.

> No Chinese were admitted to the school until after World War II. As such, the school was very much an exclusive colonial enclave that served the expatriate community rather than the local population. By the time I started attending the school in the 1960s, it had become an Anglo-Chinese school where Chinese people constituted over 80% of the student body and the teaching staff. Yet even then the curriculum retained some of its prewar character, such as compulsory lessons on British cooking and ballet, as well as the British game of netball in lieu of basketball. In addition, being an Anglo-Chinese school meant that the entire curriculum, including the language instruction, was in English. (p. 129)

Lee reflected on the effect of the May Fourth writings on forming her perception and attitude toward the west as follows:

> Together, the May Fourth generation of intellectuals and writers marked a decided break from the xenophobic mentality of imperial China by maintaining that positive engagement with Western culture could, in fact, enhance modern. According to them, there was no inherent contradiction between nationalism and Westernization…Looking back, I am convinced that my own intellectual curiosity about the West has its roots in these May Fourth writings…If anything, immersion in a Eurocentric curriculum was vital to my development from a young timid undergraduate in the early 1980s to a mature and confident graduate student ready to take on an academic career by 1990 when tenure-track appointments were extremely scarce. (pp. 126-127)

Lee's strong sense of her English language proficiency and her understanding of Western culture led her to presume academic and professional readiness to engage in meaningful communication with the academic host society in Canada. By 1990, she assumed that her experience with a Eurocentric education had shaped her into a confident scholar, ready to pursue an academic career in Canada with the expectation that her linguistic skills and cultural knowledge would be valued and embraced.

Course evaluations serve as an indicator of students' perception of migrant academics' professional competency in creating meaningful educational experience. Rubin and Smith (1990), Alberts (2008), Lippi-Green (2012) and Biswas (2023) present research findings that demonstrate how student course evaluations can significantly influence migrant academics' perceptions of their professional competence. These studies have found that comments on foreign instructors' ability to communicate effectively in a non-native language—most notably their accent—is one of the

most obvious indicators of students' perception of migrant academics' professional competency in creating effective educational experience. For self-translators aiming at academic integration, such as Lee, students' feedback on language proficiency can be seen as an indicator of how well the migrant academic's adaptation, or "translation by transfer," of their home-developed academic practices has been received within the host academic environment.

In this context, despite adapting the curriculum she taught, Lee (2009) shares some of her students' comments in a course evaluation in her early-career life:

> "Learn English!" a student once wrote in the course wrote in the course evaluation for a class I taught. Since I started my academic career in 1990 in Canada, a number of students had challenged my ability to correct their writing by pointing out that I am not a native speaker of English or that their writing had been checked by some English professors beforehand. (p. 123)

In an attempt to interpret the reason(s) that challenged the transported home-developed language competence as part of her academic sustainability, Lee (2009) says:

> Given that I am a Canadian of Han Chinese origin who first came to the country as an immigrant from Hong Kong, it would appear that these comments are racist in nature. Although I have also encountered sexist remarks over the years, on balance, my ethnicity appears to be more vulnerable than my gender as the target of discrimination. (p. 124)

Racial comments in course evaluations, like those shared by Lee (2009), reveal the power differentials (or microaggression as in Sembiante et al., 2020) between migrant professors and local students by undermining the professor's authority and professional competence based on their ethnicity. In Lee's case, remarks such as "Learn English!" not only challenge her linguistic abilities but also reflect a broader assumption that being a non-native English speaker inherently disqualifies her from correcting students' writing, despite her academic qualifications. Such remarks expose the racialized power dynamics within the classroom, where the professor's authority is undermined due to her ethnicity and reinforces the social and cultural dominance of the local students. Therefore, we can conclude that embedded power differential challenged Lee's transported academic sustainability.

In a similar context, Oommen's (2015) narrative reveals a perception of academic readiness, rooted in her strong background in English education: “I grew up in a family that placed great emphasis on English education” (p.80). She also gained insight into Western culture through studying the history of Western colonization in India. She shares that “English became the language through which [she] could best express [her]self—the language with which [she]could connect and identify” (p. 80). However, her confidence in academic sustainability skills was shaken during her access stage (her doctoral studies) when her language abilities were questioned, both as a student and as an instructor. Comments such as, “*You* [emphasis in the original] teaching public speaking…” accompanied by laughter as well as introspective questions such as “Am I not competent enough to get a good grade?” (p. 81) highlight that one of the skills that help to make up her academic sustainability i.e., English language, was not good enough to spare her from such a challenge. Smith and Watson’s (2010, p. 250) strategies for reading life narratives to interpret cases when narrators tell about events that defy their understanding lead me to search for possible underlying traumas, especially if this theme comes to the fore repeatedly in the narrative. In her narrative, Oommen (2015, pp. 80-81) believes that these “incidents reinforced [her] perception of white racial dominance in relation to [her] position as a citizen of a former colony.” Oommen's narrative reveals that her sense of self was significantly affected by the historical legacies of British colonial rule in India, which instilled a tension between reverence for the colonizers and a simultaneous loathing of their dominance. This tension led her to subconsciously internalize the belief that “whiteness” symbolized superiority, power, and dominance. The encounter in the United States, where her academic proficiency (and accordingly, her academic sustainability) and accent were belittled, brought these internalized colonial dynamics to the forefront, as Oommen’s brown body and foreign accent became markers of “Otherness” in contrast to the white American standard. Oommen's struggles clearly indicate that her home-developed academic sustainability was challenged by the power dynamics between the migrant and the host in academic institutions in the UK. Her experience, particularly the sarcastic remark about her teaching public speaking, reveals how power relations rooted in colonial histories and racial hierarchies impact her perceived competence and credibility. The racial dominance and cultural differences in the host academic environment undermine the sustainability she developed in her home country, forcing her to question her abilities and adapt within a new academic context marked by unequal power relations.

In his extensive comparison (about cooperation between colleagues, students' behavior and expectation and relationship with the administration) of the academic cultures of Cameroon and the US, Achankeng (2016) concluded:

> As a foreign-born professor, for me my experience of the American classroom has been the exact opposite of the situation I had in my home country. I was in my 40s when I arrived in the United States; I had been teaching at the university in Cameroon for some 12 years. (p. 156)

Describing his experience in the American institutions as the "exact opposite" conveys that the academic sustainability that he developed in Cameroon might not have helped him to maintain a meaningful educational experience in the host institution. The opposite experience that Achankeng had in the US recalls Smith and Watson's (2010, p. 242) strategy of "experience" where shifting moments in narrators' personal narratives are investigated. Smith and Watson (2010) point out a possible dynamic process where authority is not fixed but shaped by the cultural, social, and institutional contexts in which individuals find themselves. By applying this strategy, we can better understand how Achankeng's twelve years of teaching experience in Cameroon initially gave him a sense of academic authority, yet this same experience may have also contributed to a misalignment with the expectations of the American academic system. His perceived authority, rooted in his home-developed academic sustainability, was challenged by the host academic culture. The US professors' perceived authority in the classroom is an essential component of their academic sustainability because it shapes their ability (and accordingly their pedagogical strategies) to effectively teach, manage classroom dynamics, and foster a productive learning environment. Therefore, professors' perception of their authority in the classroom allows them to implement and adapt innovative teaching methods, respond to student needs and influence their engagement, and align with institutional goals, which establishes long-term success that is at the core of academic sustainability. Smith and Watson (2010, p. 242) include the question of "how is the appeal to authority made in the text?" as a tool to reveal the causes for shaking, claiming, resisting and reshaping authority. This guides us to find out if there are any incidents when Achankeng describes challenges to his academic sustainability developed in Cameroon. Achankeng believes that "coming from a country where the professor was the center of practice to a host country where culturally the professor is increasingly called on to serve as a guide" (p. 155) is one of the reasons behind the issues he felt about authority in the classroom. Achankeng points

out that the fact that teaching in Cameroon is teacher-centered while in American universities it is student-centered has affected communication during teaching sessions in a way that challenged his perception of the distribution of authority in the classroom between the instructor and the learner. The difference in the teaching cultures reminds us that the sense of universality of academic sustainability is a presumption, as argued above in Welikala's (2018) case. The second reason that Achankeng finds challenging for his authority is the asymmetrical power relations between ethnicities that inform students' behavior. For instance, Achankeng was shocked to see that some students "beckon[ed] [him] with their little finger to come to them" (p. 156). Achankeng associates such behavior with the stereotypes associated with "people of color" in host countries. Achankeng's (2016) realization that he was navigating a vastly different academic environment highlighted that the academic sustainability he developed throughout his long career in universities in Cameroon did not fully equip him for the new challenges he faced in American universities.

Brooks's (2016) reflection on her educational background in a "British-based Jamaican educational system," characterized by high expectations, respect, and devoted instructors, reveals a presumption that her rigorous training and the skills she acquired to solve issues and to communicate effectively would seamlessly transfer to the academic culture of the West (p. 177).

Brooks (2016) reflects:

> I assumed that since I had worked as a student development professional in a college setting for years, completed higher education in the United States, and had accumulated a few years of teaching college students in the United States, my transition into becoming a full-time academic would be a breeze. I soon learned, however, to be careful about my assumptions (p. 178).

This belief in the universality of her academic sustainability, shaped by her Jamaican experience, was challenged when faced with the realities of American academic systems. The contrast between her expectations and the new academic environment created interpersonal struggles when communicating with her students and colleagues, which later developed into a case of "imposter syndrome" (p. 178). Questions such as, "Do I really belong here, when I am so different from the norm?" (p. 179) highlight the limitations of her professional readiness, emphasizing the need for reassessment and adaptation in the face of different cultural and academic demands in American universities. In addition to the issues that she faced because of her accent in the beginning of her

academic journey in the US, incidents such as the one where a white female student consistently addressed her as "Ms. Brooks" while addressing her other colleague as "Dr. X" illustrate the implicit biases she faced and the challenge of being perceived differently based on racial and gendered assumptions.

Ndemanu (2016, p. 166) who had trusted that his professional experience, competence and aptitude as an instructor in Camerron for eight years would serve him well when moving to the US, nevertheless experienced challenges, one of which he describes as follows:

> When I first started teaching in the U.S college classroom, I wrestled with how to organize my classroom in a democratic way that, I believe, gives room for robust discussions and critical thinking. Although I did immediately begin to engage my students in the course content, the discomfort that came with it was alarming because of cultural barriers. I needed to think of activities that would be of most impact to my students, and such activities needed to relate to their cultural experiences in order to harness their interests. However, given the challenges that foreign-born academics surmount in their countries of origin to be successful academically, it did not take long for me to adapt to the new pedagogic culture which entails shifting the contours of my reasoning from being the "all-knowing" instructor who possesses all the knowledge (Freire, 1970) to a facilitator of learning in the classroom (p. 168)

Ndemanu's initial "struggles" with organizing his American college classroom reflect a similar challenge to those faced by other migrant academics examined in this study, whose belief in the universality of academic competencies that they developed in their home countries clashed with the realities of a new academic environment. His assumption that the teaching methods and classroom organization that worked in Cameroon would translate into the US context was quickly challenged. The discomfort he felt, rooted in cultural barriers, reveals that the methods he considered effective did not immediately resonate with his students. This disconnect underscores that academic sustainability, which includes effective communication and engagement with students, is not universally transferable. The need for Ndemanu to tailor classroom activities to his students' cultural experiences emphasizes the requirement to adapt and rethink previously developed academic practices to fit the new academic environment. This realization questions the belief in the universality of academic sustainability and highlights the importance of adapting to

the specific academic culture of the host institution. Ndemanu responded to the challenge by adapting his teaching approach to fit the expectations of the US academic environment. Recognizing that his role as the "all-knowing" instructor that worked well in Cameron in the sage-on-the-stage model (to use a term ironically sometimes employed in North America) was not effective in his new context, Ndemanu made a significant pedagogic shift. Furthermore, Ndemanu mentions that:

> Most of the students that I have taught so far had had little or no prior exposure to people who speak English differently from them—and the fact that I am fluent in five languages does not help…The few negative evaluations that I often receive hover around my English accent, as well as those ensuing from dissimilar academic and pedagogic cultures. (p. 167)

Despite the modifications that he made to his teaching method, Ndemanu received some negative comments about the educational experience he created in the classroom. One of the major challenges that Ndemanu encountered in his attempts to establish a meaningful educational experience in the US was his English accent. Ndemanu's ability to communicate in English being challenged in student evaluations was not just a critique of his accent but a deeper challenge to his academic sustainability. Academic sustainability, defined as the ability to meet the demands of academic work and effectively navigate challenges within an institution, is intrinsically tied to one's communication competence, as discussed above. In Ndemanu's case, his accent—despite his fluency in English—was perceived as a barrier to understanding, which undermined his ability to successfully communicate with his students and meet their expectations. This questioning of his language abilities affected his capacity to engage in effective teaching and to be seen as a credible and competent academic, thus threatening his ability to sustain his academic role in the new academic environment. When communication breaks down due to cultural and linguistic differences, it impacts both the professor's perceived authority and the quality of the learning experience, which forces them to reassess and adapt their strategies in order to maintain his academic sustainability. To understand the reasons behind this hidden challenge for his authority, I apply Smith and Watson's concept of "experience" (2010, p. 242). Like Achankeng (2016), Ndemanu (2016) associates such behavior with stereotypes surrounding "people of color" in host countries. Ndemanu (2016, p. 167) specifically links the negative comments on his English accent to students' limited knowledge of world Englishes and sociolinguistics. In a separate instance, he

further attributes this lack of awareness of racial diversity to television programs that reinforce stereotypical images of race and gender.

Enriquez-Gibson's (2018) narrative also illustrates the presumption of readiness when she reflects on her Westernized education and colonized identity as follows:

> My elitism is misunderstood and taken to mean something else through my other positioning, usually misinterpreted as my lack of understanding of the pedagogic practice or the cultural literacy in the UK … It is a challenge to stay in love with learning in teaching. My cultural tradition, including my academic background and achievement, which to a large extent gave me the opportunity to be part of the UK academic community, has no legitimacy in other places and universities. They must be set aside and forgotten. I have to submit to the system of domination and capitalist culture of pedagogical practices that are far from being transformative and critical (p.131)

Enriquez-Gibson assumed that her elite, Westernized background would grant her the pedagogic practices to academically sustain herself within the UK academic system. However, she quickly realized that her pedagogic practices and her educational background were misunderstood and misinterpreted in the new academic environment, which revealed the limitations of her readiness, forcing her to confront the cultural and systemic barriers that challenged her sense of academic sustainability. Upon seeking advice from her colleagues, she "[found] [her]self in puzzlement and perhaps in shock to witness the exercise of control, usually by assuming a domineering stance" (p. 132). The narrators' critique of their own ability to fully comprehend or interpret past experiences is one of the insightful aspects of a personal narrative that, according to Smith and Watson (2010, p. 242), enhances the analysis of their experiences by encouraging an examination of the underlying complexities and challenges, often linked to power dynamics. In this context, Enriquez-Gibson believes that "[t]here are times that I have been confronted with the unspoken racial assumption that it is my otherness, my lack of experience in the UK educational system that serves an explanation for this dissatisfaction or my lack of suitable pedagogic strategies" (p. 132).

The unspoken racial assumption she describes reflects a deeper issue of racial bias. This assumption undermines her professional competency and diminishes the value of her home-developed academic sustainability and reinforces the dominance of colonial powers (using Enriquez-Gibson's words) and their lasting influence on how migrant academics are perceived and

evaluated. Enriquez-Gibson's academic sustainability is challenged by the power asymmetry rooted in racial assumptions of supremacy, particularly those tied to the UK's colonial history.

Kum (2018) reflects on his realization that his extensive nine-year academic experience at the University of Yaoundé in Cameroon did not sufficiently prepare him for the professional "culture shock" he encountered in British universities. Kum says:

> I was educated in that system and learned about what I believed to be good practice in HE, by observing lecturers and learning from the practice of those I considered to be role models in the art of teaching at university. (pp. 26-27)

In the same context, he adds that:

> The shift from teaching in a university in Cameroon to universities in Scotland and England immersed me in trajectories of identity shifts within both pedagogic and cultural contexts. There is evidence of huge cultural and professional differences between HE [Higher Education] in the UK (England and Scotland) and HE in Cameroon that posed major challenges for me. Culture threats affect professionals switching from one country to another… Every culture has the unspoken rules, cues and inferences that determine normal interactions among members of a particular class, ethnicity or profession. Every culture transmits the ideas, beliefs and values that help to shape the actions and subjective experiences of particular groups or communities, and such ideas and values transcend social and cultural differences and help to develop shared meaning and understanding (Hofstede 1991). (pp. 27-28)

Kum (2018) discovered that the unspoken rules, social cues, and inferences crucial for successful and meaningful professional communication in academic cultures do not make the "the art of teaching at university" universal even if it is acquired from successful professors; instead, professional academic proficiency is culture dependent. His transition from Cameroon to the UK revealed that the communicative norms and practices he had grown accustomed to at the University of Yaoundé did not directly apply in his new environment. This realization underscored that the academic sustainability he had developed was deeply embedded within the specific cultural and academic context of Cameroon, challenging him to recalibrate his expectations and strategies in the UK academic setting.

In her narrative, Schoorman (2021) reflects on her extensive preparation before transitioning to a new environment, noting that her formal education "was rich in opportunities for border-crossing,

intellectually, politically, and culturally" (p. 80). She believed that her success in mastering English, not only as a proficient speaker but also as an instructor of the language and culture in the former British colony of Sri Lanka, would serve as a significant connection to the Western academic culture. This success led her to presume that she was well-prepared for teaching, or at least studying, within the academic environment of American universities. However, her experience revealed that language proficiency alone was insufficient. In the context of her experience as an instructor in a Public Speaking course, Schoorman mentions:

> As I encountered my 90 students in three sections of Public Speaking each semester, I watched their eyes roll, or double check that they were in the correct room, or clarify that this was, indeed, a "public speaking" class before they settled in. Like many others (see Kim, Twombly, & Wolf-Wendel, 2012; Skachkova, 2007) my teaching evaluations often conflated my accent with perceptions of my fluency in complaints (ironically, many with errors in spelling or grammar) about needing "a teacher who spoke English." (p. 82)

The challenges Schoorman faced highlighted the gap between her perceived readiness and the realities of navigating an academic culture deeply entrenched in Western norms and discourses. These challenges show the power of "the gaze," which reminds Schoorman of her color, gender and place in this world, conveying the tacit message that her perceived academic readiness is mere presumption and that in order to confront cultural difference, much more is required beyond adapting teaching content that relates to American culture and/or adopting new teaching methods. For example, Schoorman's experience of having her fluency in English questioned in student evaluations due to her accent, which conflates the issue of accent with that of fluency, highlights a significant communication challenge that directly impacts her academic sustainability. Like Lee (2009), Achankeng (2016) and Ndemanu (2016), whose professional abilities were put into doubt due to their accent, Schoorman also faced issues with how her linguistic background was perceived in her new academic environment. The conflation of her accent with her fluency in English suggests a perceived lack of English proficiency, despite, ironically, the commenters' own errors in spelling and grammar. This reflects deeper issues of bias and racial assumptions, as Schoorman, like the other migrant academics, associates these perceptions with racial and ethnic prejudice. It also undermines her efforts to meet academic expectations, which further emphasizes the challenge to her academic sustainability within a host culture that values certain language norms over linguistic diversity.

The above analysis suggests that migrant academics initially sought to sustain their academic trajectories by transferring previously acquired competencies into the host environment. The principal characteristics of this self-translation through the transfer of academic sustainability are summarized in Table 7.

Dimension	Main Characteristics	Resources Relied Upon	Translational Outcome
Transfer of academic sustainability	Sustaining an existing academic trajectory by transferring previously developed professional competencies with limited recalibration	Prior teaching experience, research expertise, publications, professional reputation, pedagogical practices, communication competence, academic credentials	Initial sense of readiness followed by partial intelligibility, challenges to academic sustainability, and recognition of the need for deeper adaptation

Table 7. Self-Translation through the Transfer of Academic Sustainability

This table shows that the academic readiness of migrant academics to engage, upon crossing the border, in a successful communication process in British, American, and Canadian academic institutions is a presumption for two main—and mostly intertwined—reasons. First, the deep cultural differences challenge migrant academics' sense of universality regarding their academic sustainability. Gahungu (2011) points out that the skills of teaching and research methods that academics acquire through experience in their home countries are context-based to a great extent. Gahungu (2011) recognizes the different skills involved in teaching and research methods that migrant academics bring to the American academic institutions. He contends that this home-developed skills and competencies (that form the basis of academic sustainability in this research) is an "asset" that should be invested and employed in the host academic institutions in order for academic mobility to genuinely achieve its goal of internationalizing higher education. On the other hand, he argues that these competencies and communication abilities in themselves without deep adaptation may not be of great help for foreign-born faculty as they attempt to relate to the new environment (Gahungu, 2011, p. 7). In this sense, what appears as readiness grounded in prior experience may not translate into effective communication within a different sociocultural and institutional setting.

Moreover, research in Education studies that focuses on teachers' preparation can provide more insights about the "universality" of competences that teachers may require regardless of the level they teach. Interestingly, the debate in the field of education regarding training teachers in universal teaching competencies concluded that the emphasis on the efficacy of universal competencies such as development and implementation of projects, teamwork and leadership, self-organisation and self-development is exaggerated because of the ambiguity around the widely promoted "21st century skills" (Savina et al., 2021). The primary concern is that acquiring teaching competencies through personal teaching/learning experiences or through local training that reinforces local teaching practices might make these competencies deeply rooted in their specific cultural context (Zhang and Tian, 2024). This raises questions about generalizing the transferability and applicability of these competencies in diverse educational settings outside their original context. Biggs (2001) and Nieto and Booth (2009), for example, argue that teaching competencies should be understood in relation to the academic cultures in which they are enacted, as these cultures shape the ways in which knowledge is constructed, interpreted, and communicated. From this perspective, it appears that competencies are not universally transferable but are conditioned by the contexts in which they acquire meaning and function.

The emphasis on the deep roots of the professional competencies that instructors acquire in their training underscores the implausibility of migrant academics being fully prepared for successful communication upon crossing the border when they rely solely on home-developed academic sustainability. Therefore, recent literature in Education refers to competencies required for cross-cultural teaching as "key" rather than "universal," where "key" denotes competencies that are particularly relevant for navigating specific intercultural contexts rather than being uniformly applicable across all settings (Gonczi, 2003; Gordon et al,, 2010). This distinction highlights that such competencies require contextual alignment to become effective, rather than operating as universally valid resources.

Second, the power asymmetries between the migrant academic and the academic host challenge migrant academics' home-developed academic sustainability because of the stereotypes and biases that underlie communication in heterogeneous academic institutions. Therefore, migrant academics' functionally communicative translation of their academic sustainability, inspired by

Holz-Mänttäri's translatorial action, did not spare them various negative comments about their abilities in the teaching evaluations, internal doubts, or the "gaze" of students and colleagues.

Despite Holz-Mänttäri's efforts to theorize for intercultural translation, this theory fails to consider cultural differences that are marred by power asymmetries (Hönig 1992 in Routledge Encyclopedia of Translation Studies, 2019, p. 202). The strong emphasis on producing functionally communicative translations, in Holz-Mänttäri's translatorial action, often drives (self)translators to immerse themselves deeply in the target culture to understand the needs of the translation's recipients, which then heavily influences their translation choices. Consequently, in a context of intercultural translation between the (academic) center and periphery, (self)translators are more likely to lose their balance between their own cultural values and those of the host. The translated (be it a text or an academic identity) might closely assimilate to the new (academic) environment in the vigorous search for integration. With reference to migrant academics' narratives describing their challenges and frustrations, it becomes evident that power asymmetries play a crucial role in undermining their academic effectiveness across different cultural and institutional contexts. These asymmetries manifest as stereotypes and biases that migrant academics encounter upon crossing the border into academic institutions in the UK, US, or Canada. The above examples illustrate that migrant academics' initial adaptation, while focused on adjusting content or methods of communication, often does not fully succeed in creating (mutually) meaningful communication due to the cultural and power imbalances (realized in the various instances of microaggression) present in the host institutions. This mismatch between their expectations and reality often leads to frustration, internal doubts, and feelings of inadequacy, highlighting the limitations of their home-developed academic sustainability. From a translation perspective, power asymmetries between the migrant academic and the academic host society undermines the self-translation of their academic sustainability.

Migrant academics such as Lee (2009), Oommen (2015), Achankeng (2016), Brooks (2016), Ndemanu (2016), Enriquez-Gibson (2018), Kum (2018), Welikala (2018), Schoorman (2021), and Vásquez-Colina (2021) assumed that, as self-translators, the modifications they might need upon crossing borders to a new academic institution would at most require—replacing the content of their curriculum or adjusting their communication methods. This assumption reflects an expectation that such changes, though necessary, would be manageable and primarily technical in

nature. In a similar vein and drawing on empirical research in an edited volume on the sociology of higher education, Kolapo (2009, p. 5), in *Stranger Scholars Abroad,* concludes that migrant academics usually do not engage in deep shifts of their responses and action; therefore, they encounter challenges and difficulties in the new academic environment. The real-life challenges evidenced in the above personal narratives indicate that conducting translation of academic sustainability according to Holz-Mänttäri's theory of translatorial action—even if it pays attention to the professional translation communication competence in the translation process—does *not* in reality yield a *functional* translation that helps the translated to find space in the academic host environment. Because of the deep cultural differences that do not allow universal employment of academic sustainability and because of the power asymmetries that do not allow recognition and respect of migrant academics' abilities and proficiencies, migrant academics find that to feel welcomed and integrate successfully, they have to employ additional skills to conduct deeper adaptations of their academic sustainability during the access stage. For instance, Kum (2018) mentioned (and described, as will be analyzed in the next section) that he had to "re-construe these peculiar cultural experiences in the current foreign context as a 'new' professional emigrant in Europe" (p.27). The time that migrant academics spent in the access stage as international postgraduate students, job seekers, and early-career academics at British, American, or Canadian universities reveals the challenges that affect their self-translation, primarily presumed universality and power asymmetries. This entails that, as self-translators, migrant academics did not consider time to be a crucial dimension of the self-translational process when they assumed that transferring their academic sustainability would be sufficient for academic integration. Failing to notice time as a dimension of the translation process resonates with Grutman's (2021, p. 4) critique of the overemphasis on perceiving translation as a movement across space (see also Basalamah 2012, 2022 and 2025 and Guldin, 2015). This "translation trope," based on the traditional paradigm of translation, narrows our understanding of both the process and the product of translation because it overlooks time as a crucial dimension in which deep adaptation occurs. By bringing time into focus, the transformational aspect of translation becomes clear and central to the translational process, as it highlights that deep, gradual changes (implied in the notion of negotiations), not just immediate spatial shifts (implied in the sense of readiness), are necessary upon crossing the border. Therefore, migrant academics who perceived translation primarily as a spatial movement (which renders notions such as "transportation" insufficient to capture the process), rather than as a

process of transformation, may not have fully grasped the depth of adaptation required to address deep cultural differences and power asymmetries so as to sustain their academic roles within their new academic environments.

Beyond Transfer: The Call for Retranslation

Basalamah (2020, p. 5) shares Holz-Mänttäri's emphasis on the role of intercultural competence in integrating the translated into a new environment; however, he goes beyond Holz-Mänttäri's translatorial action with several aspects that are particularly insightful for understanding migrant academics' translation of their academic sustainability. Basalamah's (2020, p.5) concept of educational translation describes the encounter between the self and the Other within an educational intercultural communication setting where "inequalities and subjugations" prevail. His investigation of the encounter as a translational process broadens our understanding of the communicative competence needed by educators and their disposition for change as much as their learners: to teach is as much transforming the learner as oneself. Within the educational setting, the meaning of the concept of (self-)translation aligns with the focus of this study on the access stage.

Basalamah (2020) also mentions that the practice of intercultural translation has a long history, beginning in the colonial era, where it served as a tool to subjugate nations and individuals. Tageldin (2011, p. 110), for example, explains how translation has reformulated the colonized nations' self-understanding through carefully crafted educational projects for academic mobility from the colonies to the colonial countries that have been part of the colonial plan, ultimately leading the colonized to what appears to be a willing choice to adopt or embrace the values and ideologies of the colonizer. In the context of academic mobility, the host institution gains power for two main reasons. First, the academic host society holds power because they establish the social and cultural frameworks that define both institutional and community life in that society where migrant academics are seeking to integrate. As newcomers, these academics seek social acceptance in the host society to find space in the academic system. This dynamic reinforces the host's authority, as the desire of migrant academics to belong and succeed within the academic host environment gives the academic host society leverage over them. Second, the host in this research project is part of the Western academic center, which already possesses a dominant position

globally due to its established prestige, resources, and influence over academic standards and practices (Altbach, 2007). This centrality grants the host institutions additional power, as they set the benchmarks for academic excellence and define the norms and expectations that migrant academics must meet to be considered legitimate and successful. Consequently, migrant academics often feel compelled to conform to these established norms, which further reinforces the host's authority and shapes the dynamics of integration within the academic landscape.

Given these cultural asymmetries, and based on German Romanticists' educational notion of *Bildung*, Basalamah (2020, p. 5) argues that translation between cultures can maintain cultural difference and uniqueness without requiring the translated identity to be fully acculturated within the host environment to achieve understanding. This entails that, while translation is teleological in nature, (see for example, Toury, 1982, p. 25 and Snell-Hornby, 2006, p. 49), understanding (the self and the Other) as a goal in a translation process inspired by *Bildung* is self-centered to begin with, as well as ideally mutual and constantly evolving.

Studying the micro-translational process from the perspective of migrant academics, and drawing from the German Romanticists' concept of *Bildung*, highlights that translation, as a relation to the other, begins with self-understanding. As Berman (1992, p. 44) explains, "Bildung is a process of self-formation concerned with a 'same' unfolding itself to attain its full dimension…the movement of the 'same' which, changing, finds itself to be 'other'" (Berman, 1992, p. 44). For migrant academics navigating intercultural communication in environments with asymmetrical power relations, self-understanding becomes essential. It enables them to critically assess the underlying power dynamics at play, which allows them to recognize and—if they choose to—resist the pressures to conform fully to the dominant academic norms. When migrant academics are aware of their unique strengths and the value of their contributions, they are less likely to internalize negative feedback or unfamiliar responses as personal failings. Instead, they can recognize these challenges as part of a broader intercultural misunderstandings or systemic biases within the host environment. This self-awareness helps migrant academics avoid internalizing feelings of inadequacy or alienation that often arise when their contributions are undervalued or misunderstood. By understanding their own cultural background, values, and strengths, they can strategically adapt their communication competence without losing their unique perspectives or academic identities. This balance allows them to assert their voices confidently, fostering a more

respectful, equitable, and authentic exchanges with students, colleagues, and administrators. Self-understanding empowers migrant academics to navigate challenges more effectively in a way that facilitates clearer and more meaningful communication despite power imbalances.

On a different level of viewing the relation between the self and the Other as translation, migrant academics, building on that self-awareness, engage in a process where both they and the academic host interpret and negotiate their perspectives, values, beliefs, meanings, and worldviews. In the ideal scenario of this process, both migrant academics (the self) and their academic host (the other) participate in a meaningful exchange about the cultural references and frameworks in a way that enables deeper mutual understanding. Because translation is teleological in nature, migrant academics usually exert more effort to understand the (academic) host and, most often, develop the skills of "managing difference while negotiating between poles of meaning that, in a last phase of the transformation, must reduce tension and find a balance" between independence and interdependence, between their own perspectives and unique identity and the academic host environment's expectations, norms, and guidance (Basalamah, 2020, p. 2). The skill of balancing—which corresponds to what is here understood as one of the possible outcomes of Steiner's final phase (phase three) of the hermeneutic motion—that migrant academics acquire and refine in this process modifies their professional competence and strengthens their academic proficiency to navigate through deep cultural differences and power asymmetries. As a result, communication will be meaningful when, despite requiring greater efforts from the self-translators (i.e., migrant academics), at the same time, it does not lead the academic migrant to lose their cultural identities; instead, it enables them to achieve understanding on deeper levels where they can situate their previous experience (content or method of communication) in a context that makes it comprehensible and reflects its value.

Rather than aiming for a static reproduction of content, this type of translation encourages an ongoing and recursive dialogue between the self and the other, which promotes a constantly evolving understanding that integrates new experiences and insights into one's development. Understanding that is built on a foundation of ongoing reflection, negotiation, and adaptation thus allows individuals or cultures to maintain a meaningful and lasting comprehension of each other amidst differences and changes that helps to establish "meaningful relations", to borrow Vola and

Mikkola (2020, p. 8). Hence, understanding is continuously shaped and reshaped through interactions and the process of personal and cultural growth.

This deep self-understanding that takes place amidst attempts of mutual and constantly evolving understanding is also a form of self-transformation, as it involves the continuous development and refinement of one's professional identity in response to new cultural and institutional contexts. Migrant academics reshape their academic sustainability through this process, evolving into more adaptable and resilient individuals who can navigate cultural divides while preserving their core values and academic integrity.

Mapping Basalamah's (2020) argument onto migrant academics' translation of their academic sustainability suggests that, beyond the immediate adaptations made upon crossing borders, deep negotiations and ongoing adaptation to challenges (transformation) that arise during this stage are also integral to the self-translational process. Developing the skill of balancing dependence and interdependence during intercultural negotiations, as highlighted by Basalamah, might sound ambitious for the early stages of academic integration and often requires a longer timeframe to develop within the British, American, and Canadian university systems; however, viewing the process through the lens of non-Western translation paradigms, such as Basalamah's translative paradigm, offers a fresh perspective. Basalamah's concept of balancing dependence and interdependence helps to identify a different type of translation. This involves migrant academics exploring multiple possibilities for change, shifting the emphasis from complete assimilation to adopting flexible, situation-based, and pragmatic solutions to communication challenges, while also foregrounding the bidirectional nature of this process, in which both migrant academics and the academic host participate in shaping the conditions of mutual understanding rather than positioning translation as a one-directional adjustment. Such self-translation is inherently pragmatic. When the balance between dependence and interdependence during intercultural negotiations is not achieved, there is a strong chance to reveal previously unnoticed moments where translation falls short of its ethical mission to create a welcoming environment for the academic Other. Recognizing these moments offers an opportunity to address issues and improve the prospects for future academic integration. Because this first self-translation process, in which transfer predominates over transformation, remains limited in sustaining meaningful social interaction, migrant academics encounter constraints in relying solely on transported academic

sustainability. As a result, and in light of these challenges, they embark on a second self-translational process, which is a necessary consequence of the first one, that recalibrates and transforms their professional competencies, thereby reworking their presumed functional academic sustainability into a more pragmatic one.

6.1.2.2.2 Translation 2: Transformed Academic Sustainability

Following the limitations identified in transfer-oriented self-translation, this subsection turns to a second self-translational process in which transformation becomes necessary for sustaining academic participation. Here, migrant academics do not simply mobilize prior competencies but actively recalibrate and reconfigure them in response to the demands and constraints of the host academic environment.

In line with this shift, the hypothesized second self-translational process of academic sustainability allows for a refinement of the first hypothesis in this research project, guiding the identification of evidence—if any—that demonstrates whether migrant academics modify their academic sustainability through both transfer and transformation in ways that speak to the academic culture of the host country. The evidence may appear in the personal narratives as moments when migrant academics recognize that adapting to the new academic culture is a gradual, ongoing process rather than an immediate adjustment. It may involve descriptions of their evolving understanding of the host environment's expectations, accounts of how their approaches to teaching, communication, or academic practices changed over time, or reflections on experiences that required them to rethink their (home-developed) strategies. Additionally, the evidence will highlight indicators of expanding professional competency through the refinement of skills to address challenges and incidents encountered primarily during postgraduate studies and the early life of migrant academics. These include situations where limited knowledge of the academic environment poses barriers to meaningful communication and instances where power differentials may negatively impact interactions within the academic community. The published literature (Ninnes, 1999; Hsieh, 2006; Subedi, 2006; Montgomery, 2010; Rizvi, 2010; Volet and Jones, 2012; Bista, 2020; Hayes, 2020) in the fields of sociology of higher education and international education indicates that international students (who became migrant academics in this research) develop a range of strategic interaction skills to navigate the new academic environment, where power asymmetries

are implicitly present. These skills can be grouped into three main categories: networking, resilience, and adaptability. Therefore, the evidence will reveal whether international students (later migrant academics) acquire or sharpen skills that signify their transformation of their academic sustainability, which paves their way to the targeted academic host environment. Developing such skills is an indicator of adopting flexible, context-specific, and practical strategies to address communication challenges within the academic host society. While these skills serve as indicators of transforming academic sustainability, they also function as translation strategies that migrant academics employ to navigate the target academic culture and align their adapted academic sustainability with the expectations of the host academic system. Ideally, enhanced academic sustainability grounded in these skills enables migrant academics to harmonize their own perspectives and unique identities with the expectations, norms, and guidance of the host academic environment—a process that often develops more comprehensively in later stages. Ultimately, this transformation prepares them to thrive in the next phase of the macro-translation process, inspired by Steiner (1998), and advance toward academic integration.

It is essential to recognize that migrant academics employ a range of skills simultaneously to navigate the complex demands of academic life. This categorization of incidents and experiences narrated by migrant academics is not intended to imply that specific skills are exclusively applied in translating academic sustainability. Rather, the following analysis of three primary academic skills aims to emphasize the different elements that collectively contribute to the self-translation of academic sustainability. The focus here is not on dissecting the fine distinctions between these skills, but on exploring the transformative role they play in helping migrant academics adapt and refine the academic sustainability they already possess to meet the demands of a new environment.

6.1.2.2.2.1 Networking

Migrant academics actively address challenges related to navigating the unfamiliar host academic system, which often arise from limited understanding of the norms, expectations, and communication styles that shape their new academic environment. As self-translators, foreign-born faculty develop skills to familiarize themselves with the host country's higher education system so as to overcome challenges such as managing teaching loads, understanding student behaviors, and navigating professional advancement, and they use this understanding to inform

their subsequent adaptive responses (Gahungu, 2011; Jepsen et al., 2014). One way to overcome this unfamiliarity is by seeking knowledge and guidance through other academics—particularly those who are familiar with or already accessed the system. This involves establishing a network of allies, which becomes a crucial strategy for easing adaptation and fostering integration into the academic host environment. Mihut et al. (2016) highlight intensified cultural integration challenges for nonlocal academics, especially in cases of inadequate institutional support, which can lead to feelings of isolation and marginalization, thereby affecting morale, productivity and integration. Kokkonen and Almonkari (2015) emphasize networking as a crucial interpersonal communication competence that graduate students should cultivate during their doctoral studies to prepare for success in their future careers. This research adopts their definition of networking as the ability to establish and maintain interpersonal relationships in multicultural academic environments. In *Engaging Doctoral Students in Networking Opportunities*, Douglas (2023) categorizes networking into three types that support academic and personal development: professional, intellectual, and social/emotional. Professional networks connect academics with external individuals and organizations, offering practical insights and interdisciplinary opportunities. Intellectual networks involve academic collaborations, shared research interests, and activities such as conferences and workshops, enriching scholarly experiences and exposing participants to diverse methodologies. Social and emotional networks provide informal peer connections, offering resilience and support to navigate doctoral challenges during doctoral studies. Together, these networks foster growth, enhance communication skills, and address the multifaceted challenges faced by migrant academics. In the sociology of higher education, mentorship emerges as a key concept in understanding junior academics' networking development. De Janasz and Sullivan (2004) expand the traditional notion of mentorship by highlighting the role of supervisors in leveraging their networks to support doctoral students, such as by facilitating applications and job opportunities. Beyond this, they propose the concept of "multiple mentorships", where mentors, both within and outside academia, provide specialized support tailored to various needs. Some mentors may focus on career guidance, while others offer emotional support or expertise in research, teaching, or administrative duties. These "mentors of the moment" (Baugh and Scandura, 1999) are better equipped to meet the evolving and diverse needs of junior academics than traditional dissertation advisors. Building a portfolio of mentors enhances visibility, reputation, and access to learning opportunities, ultimately aiding academics

in navigating different career stages. In the following analysis, I will adopt Kum's (2018, pp. 39-40) descriptors of *official* and *unofficial* to differentiate two main types of mentors. According to Kum, while official mentors are assigned the responsibility of providing structured guidance, such as helping mentees navigate institutional policies, develop professional competencies, and meet academic expectations by the host academic institutions, unofficial mentors include friends in the academic institutions, colleagues, editors, students or peers who offer informal support, emotional encouragement, and practical advice tailored to specific challenges.

Migrant academics striving to build networks and connections within a new academic culture to foster meaningful communication and gain acceptance mirror the efforts of interlingual translators to create translations that resonate with local texts in the host culture. This process, linked to the concept of intertextuality, originally theorized in literary studies (Kristeva, 1960/1980; Barthes, 1977; Riffaterre, 1978), refers to the idea that meaning is produced through the relationship between a text and other texts within a given cultural and discursive context, positions a translated text as a hypertext whose meaning is shaped by the interplay of local intertexts. As a result, the translation becomes more accessible and comprehensible to its audience, which increases its likelihood of being welcomed within the host environment.

In interlingual translation, Neubert (1981) observed that achieving more than mere linguistic equivalence often involves incorporating relevant textual conventions (e.g., rhetoric, style) and intertextual components (e.g., allusion, quotation, irony, parody) from the targeted language and culture. Creating intertextual relations between the translated text and local texts in the target language and culture requires adaptation strategies, such as employing analogous intertexts, paratextual devices, or exegetical translation (Al Saideen, 2018, p. iv; Lievois, 2017). These strategies domesticate the translation as they enable the translator to align the translation with the expectations of the target audience.

This integration of intertexts from the host culture underscores translation as both a transformative process and a transformed product. Hatim and Mason (1990, pp. 132–137) illustrate this aspect of translation in their "unified framework," which places intertextual coherence at the heart of the translator's dual role as a critical reader and text producer. Their model begins by identifying "intertextual signals" in the source text and assessing their relevance and contribution to the

resulting “host text.” The translator then engages in a mediation process shaped by temporal and cultural contexts to reconfigure the original textual meaning to align with the linguistic norms, cultural expectations, and communicative purposes of the target language and audience. This reconfiguration highlights how translation is not merely a transfer of content but a transformation that adapts and reshapes meaning for a new cultural framework through intertextuality (or textual networking).

Even when translators connect their translations with rebellious texts, intertextuality reflects a domestication of those texts into forms and voices that the host culture understands. Thus, intertextuality becomes a crucial element in the translator’s efforts to render the foreign familiar, ensuring the translation's acceptance and recognition within the host environment.

Lee (2009), Oommen (2015), Brooks (2016), Mfum-Mensah (2016), Nayenga (2016), Ndemanu (2016), Enriquez-Gibson (2018), Hosein (2018), Kum (2018), Welikala (2018), Gowayed (2021), Schoorman (2021) and Vásquez-Colina (2021) describe their experiences in developing networking skills as an integral part of their academic proficiency in a way that enables them to effectively sustain their responsibilities within host institutions. The following evidence shows that developing networking is a strategy that contributes to self-transformation and, thus, an indicator of self-translation of academic sustainability.

Seeking advice about her sense of “exclusion” in the classroom as a teacher in Canada, Lee (2009) reached out to an official mentor at the Canadian university where she was teaching. This mentor, that is, the university employment equity officer, provided insights into the reasons behind her experience of disconnection and incomprehensibility with her students. The officer explained that Lee “was by no means a traditional or typical figure of authority in a Canadian university classroom” (p. 125). Lee’s feeling of exclusion underscored the limitations of her transferred academic sustainability, which was shaped in the Chinese academic context and required transformation to fit into the Canadian setting. Taking this feedback seriously, Lee engaged in a deliberate process of professional transformation, which involved reconfiguring her classroom authority and interactional practices to align more closely with student expectations of participation, communication, and relational engagement in the host academic context (pp. 126-130), balancing her personal beliefs with the expectations of the host academic culture.

Oommen (2015) had two very different experiences in her access stage. During her doctoral studies, Oommen, under the influence of a "subconsciously internalized sense of inferiority" as a former colonial subject, avoided networking with the surrounding environment in the UK:

> My brown body, juxtaposed with the white bodies against the backdrop of colonialism, unsettled me. I did not want to interact much with anyone; I remember those days when I would come straight back to my dorm room after class, not wanting to go out. My only comfort those days was the presence of two other Indian students on campus. However, I could not isolate myself socially for long. Social events at the university brought me into contact with White American students. I was able to meet many people, and I started interacting socially with them. However, there was still a sense of disconnection. No matter how nice they were, I could not feel close with them in the same way as with my friends back home. To make matters worse, certain incidents [As discussed above, one of her local American white friends undermined her ability to teach a course, while another questioned her capability and merit in achieving higher grades than him in a course] reinforced my perception of white racial dominance in relation to my position as a citizen of a former colony. (p. 80)

Oommen's transferred academic sustainability did not help her build a new network except with students who came from the same culture, which did not further her integration in the heterogenous host society. Later, in her first year of working as a professor a Midwestern university, "things started changing as [she moved into a new phase of [her] life" (p. 82). The demands of professional life as a professor involved Oommen in interactions and relationships with her department chair and colleagues:

> I remember during my first year as an assistant professor being extremely quiet in department meetings. While this could be true for any new entrant in an organization, I was just being my old self.… the culture of the meetings, or more specifically, the department's, was one where everyone's opinions were valued. We surely did not agree on everything, as we all had our own unique points of view. However, we disagreed with each other respectfully and made sure that all voices were heard. We also offered each other support and tried to understand issues from each other's perspectives. Once, when a student filed a grade appeal against me, I panicked. The chair, who was the adjudicator, sensed my

> feelings and assured me before the meeting that the whole process would be fair and that both viewpoints would be taken into account. She assuaged my worries by saying that, essentially, the meeting would be a constructive discussion about how to resolve the issue. The process went very smoothly—in fact, my relationship with the student was strengthened, and it continues to be a good one as she occasionally asks me for opinions and advice. Another time, I remember having issues teaching an online class in a particular format. I discussed this at a department meeting, and my colleagues said, "You are the one who teaches the course, and consequently, you should do what you think will work." In addition, I was complimented for my various achievements as an assistant professor, and I was guided by the other faculty members in how to be successful in regards to the five criteria of performance assessment: teaching; research; professional development; contributions to student growth and development; and service to the department, university, and professional community. These incidents have changed me. I no longer feel lonely and isolated or experience the mental distress of the past. I enjoy going to work and interacting with my students and colleagues. I feel a strong sense of belonging to the organization. Further, my feelings of competence and self-worth have increased. Perhaps the source of this change can be best described by citing Rhoades and Eisenberger (2002), who find that the perception of organizational support which emerges when one feels approval and care from fellow organizational members can fulfill socio-emotional needs, reduce work-related stress, create a strong sense of belonging to the organization, and enhance feelings of competence and worth. These developments can, in turn, promote positive affect towards work, further improving job satisfaction and creating a better office atmosphere. (p. 83)

The support she received highlighted the crucial role of having a network in improving the professional experiences of international professors. This network not only helped clarify the reasons behind various challenges—as in Lee's (2009) case—but also provided valuable advice and support to strengthen their problem-solving abilities.

For Oommen, as a self-translator, this support helped her to transform her professional communication competency by creating new networks in the host environment because

> Perceptions of social support can reduce perceptions of power hierarchies in intercultural interactions and can consequently reduce intercultural communication apprehension. This can promote a tendency to collaborate; in other words, the willingness to integrate one's

> concerns with that of the other party in resolving conflicts arises when one views the other as an equal. In addition, the inclination to collaborate with the other party can lead to solutions that may be satisfying for both parties, which can create positive affect and facilitate the integration of immigrants or sojourners into the host culture (Oommen, 2014). This was evident in my case. (p. 84)

Reflecting on her experiences and lessons from the past, she recommends that migrant academics begin networking early in their journey. This advice emphasizes the importance of initiating the inevitable transformative process of self-translation early on to mitigate time, challenges, and struggles in achieving academic integration:

> Hence, my advice to individuals who find themselves in the same situation as me would be to be proactive in separating the chaff from the wheat. There will no doubt be unsettling incidents of the nature that I described. However, we do need to build human connections, and the problems we experience should not be a deterrent. (p. 85)

Brooks (2016) has the same recommendations for migrant academics:

> For new foreign-born faculty, I highly recommend seeking out mentors and support networks early on in your career (both within and outside of your institution) who can help you to learn and navigate the unique culture of your institution. These peers can also assist you with the important task of gauging your perceptions of campus climate, student and peer interactions, and institutional politics. It is important to adopt and maintain a long-term view when faced with challenges and to choose your battles carefully. (P. 184)

Brooks did not have an official mentor all through her journey, but she adopted unofficial mentors. As a case in point, her colleagues facilitated publication opportunities:

> Many faculty of color experience the pull between conducting research that naturally fit their personal interests, and fulfilling standards required for tenure that do not necessarily reflect their primary interests. I have experienced this challenge personally as a scholar, struggling with feelings of isolation, and occasionally adjusting my research focus away from my primary interests to collaborate on projects with colleagues that resulted in publications in more mainstream journals. Additional barriers associated with scholarship include a lack of mentoring and familiarity with the publication process, exclusion from networks of well-published academic peers, fewer opportunities for research collaboration, and cultural differences in writing style (Skachkova, 2007). Torres (2002) highlighted

> writing style differences, explaining "the 'American way' of writing grant proposals requires a language that is 'direct, very concise and formal' . . . this American way contrasts with the kind of rhetorical type of discourse that is very common in Latin America." (p. 80)

With the support of her colleagues, Brooks nonetheless successfully participated in collaborative research projects and navigated the challenges associated with differing research-proposal writing styles. Beyond gaining visibility in her research, Brooks' development of professional communication skills demonstrates the transformation and translation of her academic sustainability, essential for securing better opportunities to establish herself within the American academic system.

Believing in the importance of mentorship and support networks for achieving academic integration, Brooks has also offered advice to academic host institutions:

> The establishment of mentoring programs for junior and mid-career foreign-born faculty to provide direct professional guidance and to share resources and helpful information about the promotion and tenure process can also be useful (Han, 2012). Mentors can assist with identifying systemic knowledge gaps and provide direct feedback to faculty regarding how to adjust their expectations that might not fit within the American context (Hutchinson, 2005). (p. 185)

In addition to showing diverse facets of mentorship experience, Mfum-Mensah's (2016) unofficial mentors offered him support and guidance about possible options to solve issues:

> I recall my astonishment when I received my first peer teaching evaluation. The evaluation included small comments on my teaching, and a tall list of comments about how I needed to speak to make students understand my accent (my accent is not so distinct by any stretch). When I read the comments, I discussed the memo with a senior colleague from another department (also a minority), who was stunned and livid about the comments and encouraged me to respond to those unwholesome comments—which I did. (p. 148)

While developing the network of support, Mfum-Mensah found that:

> . . .assertiveness is needed to carve a space and survive in the professoriate. Some are often tempted to entertain the mentality that people have to succumb to the dictates of their veteran colleagues in the department to succeed. My advice for individuals who entertain this ideology is that they should exercise caution and understand that this does not apply in

> every situation in the academic space—certainly not in racially homogeneous spaces. Unassertive African-born professors who give in to the dictates of veteran colleagues in their department who pretend to mentor them sometimes face the danger of compromising their scholarship, teaching, and sense of identity. I know of a promising African-born untenured professor who gave in to his department chair's requests to coteach with him because students complained that he spoke with an accent. The suggestion initially seemed a laudable one; however, as the complaints continued, the department chair did little to save the situation, and the individual was finally relieved of his position. My point here is that the untenured African-born professor must constantly remind his or her departmental colleagues and students regarding what he or she brings to the department and work to resolve petty challenges that have tangible solutions. (p. 152)

Although Mfum-Mensah directed his advice to African-born instructors, it can also be useful to all minority academics. Mfum-Mensah's reflection underscores the nuanced power dynamics imbedded in unofficial mentorship. His narrative highlights the potential risks when mentees (i.e., migrant academics) adopt an overly deferential stance toward veteran colleagues who, under the guise of mentorship, may fail to act in their mentees' best interests. The anecdote of the untenured professor, who succumbed to the department chair's suggestion to co-teach due to student complaints about his accent, illustrates how such power imbalances can lead to compromised professional identity, scholarship, and teaching effectiveness. Mfum-Mensah cautions against uncritical compliance and advocates instead for assertiveness as a means to protect one's academic contributions and identity. In this sense, assertiveness may be understood not only as a professional stance but also as a form of resistance that emerges as a byproduct of the self-translational process, particularly in contexts marked by asymmetrical power relations. From a translation perspective, migrant academics navigate professional relationships in a manner akin to how translators engage in many cases with intertexts to align a translation with the target culture. Just as translators critically incorporate intertexts to meet the norms of the host language while preserving the source text's essence, migrant academics must discern which mentorship and professional advice will genuinely support their integration without compromising their identities. This dynamic finds resonance in historical accounts of translation under conditions of domination, such as Rafael's (1987) analysis of Tagalog responses to Spanish colonial discourse, where translation operates not only as submission but also as a site of negotiation and partial resistance (pp. 338-339). To do so,

Mfum-Mensah's recommendation involves an imbedded invitation for migrant academics to negotiate the values underlying mentors' guidance and encourages migrant academics to critically evaluate such advice against their own principles to make informed decisions about available options—not only whether or not to acculturate to the host academic system, but also other possibilities such as incorporating only the necessary elements required for comprehension and acceptance while safeguarding key aspects of their original identity. While recognizing the value of networking and the necessity of negotiation and self-transformation, Mfum-Mensah advocates for a balanced approach, ensuring that their work resonates with the host culture while retaining its distinctiveness. This aligns with Venuti's (1998, p. 5) argument about inevitable domestication in any translation process and reflects Steiner's (1998, p. 316) recognition of the different types of appropriation ranging from "complete domestication" to "permanent strangeness." Therefore, migrant academics, as self-translators, may choose to uncritically follow the guidance of mentors that, perhaps unintentionally, reproduce stereotypes of the migrant academic, to critically assess and selectively adapt this guidance in ways that empower their professional identity, or to completely redefine their position within the academic host system to challenge and transform existing norms. Therefore, the networks developed through these processes serve as indications of the transformation of professional communication competence.

Nayenga's (2016) network of professors at the University of Michigan provided valuable guidance about his field of study and certification, based on their understanding of what enhances future academic employability. Acting on their recommendations, he shifted his initial plan of pursuing an MA in European history to instead undertake a PhD in African history. During the access stage, Nayenga also conducted one-on-one visits with various colleagues in the department, which, "aside from building connections with [his] colleagues," offered him "general information about how everyone taught their courses" (p. 135). He also met with the chairperson, who provided general tips on tenure and promotion. In addition, Nayenga received support from two American students who visited his office and offered advice that helped him to "understand some of the 'campus culture.'" He reflects:

> The importance of these students' advice was critical, particularly because being one of the two first African professors to be appointed at SCSU in 1977, I did not have the luxury of seeking advice from other African-born colleagues. Equipped with this advice, I made an

> early conscious decision that while I would serve on committees to which I was selected, I would avoid seeking sensitive positions in the department or at the university at large. Looking back, this served me very well because it helped me avoid the potential misfortune of crossing paths with some of the "troublemaking" administrators or faculty. (pp. 135-136)

Nayenga elaborates more about the network of unofficial mentors he developed all through his academic journey. In addition to the unwavering support that he received from his family and particularly his wife, Nayenga says:

> My support system was further strengthened by the friends I have made in the United States. Even when I left the United States, I made it a point to keep in touch with them whenever the unstable political situation in Amin's Uganda (1971–1979) permitted me to do so. These friends were critical to alerting me to advertised jobs in the United States and assisted me with either straightening out my immigration papers or getting me funds I used to initially settle down in the United States. (pp. 141-142)

He adds:

> Aside from being in touch with close friends, I have always networked with many people with the objective of sharing information and resources, educating and increasing each other's awareness, and establishing emotional, moral, and social support. Through networking, I have learned a lot about the challenges other scholars in the same field faced and what they did to alleviate these problems. For example, I initially only sent my papers for publication consideration to the so-called prestigious journals until some of my colleagues cautioned me that publishing and job hunting may not necessarily depend on "what you know" but, rather, on "whom you know." Networking also enabled me to connect with two organizations that enabled my family to minimize our isolation from other Africans, in general, and Ugandans, in particular. (p. 142)

Nayenga's experience illustrates how building networks serves as a crucial strategy for migrant academics to navigate and adapt to the host academic system. His ability to leverage both official and unofficial mentors, alongside his proactive efforts to establish connections with colleagues, students, and external networks, demonstrates how such relationships contribute to professional development and emotional support. Through these networks, Nayenga made informed decisions and adapted effectively to a system that he did not know about through networking and building

alliance inside and outside the academic society. Throughout this process, Nayenga gradually transformed his academic sustainability to help smooth integration within the academic society. This process underscores networking as an essential component of achieving academic integration and professional success in a new academic environment.

Ndemanu (2016) highlights that observing experienced teacher educators who welcomed him and other associate instructors into their classrooms helped him quickly adapt to new pedagogic approaches and understand classroom expectations (p. 168). Such as Mfum-Mensah, Ndemanu acknowledges the power differentials within academic networks, noting that experienced instructors invited him and others to observe "not because they thought [they] could not teach effectively but because they wanted [them] to be successful instructors of touchy issues" (p. 168). While Ndemanu does not specify whether these experienced instructors were older generations of migrant academics—whose shared migration experiences might mitigate power sensitivities—his reflection reveals his awareness of these dynamics; furthermore, as a self-translator, he demonstrates discernment in deciding when to engage in networking (akin to including an intertext in interlingual translation) and when to refrain. For example, he recognizes and appreciates the support from colleagues who invited him to observe advising sessions during his first year, though he ultimately chose not to participate:

> It is worth recognizing the fact that colleagues in my department have been very supportive to me and other newly hired colleagues. In my first year of advising, some colleagues would come to my office and invite me to sit in their advising sessions to learn the process. Although I never had to sit in anyone's advising session, I was very grateful to colleagues for their willingness to support me in the advising immersion. (p. 186)

This example underscores the balance migrant academics navigate in leveraging supportive networks while maintaining their autonomy.

Enriquez-Gibson (2018) asked for the help of her unofficial mentors to understand her difficulties with having a meaningful communication with students in the classroom:

> The pedagogy that I value is a practice of reflection and inquiry. When I share teaching sessions with colleagues, I find myself in puzzlement and perhaps in shock to witness the exercise of control, usually by assuming a domineering stance. I have realized with resistance that I have to become the kind of educator I did not want to become. (p.132)

Enriquez-Gibson's (2018) resistance to uncritically accept advice from (unofficial) mentors highlights the power dynamics that Mfum-Mensah (2016) and Ndemanu (2016) caution migrant academics to consider during networking (which is part of the self-translation process). Enriquez-Gibson resists fully adopting the teaching approaches suggested by her colleagues to address classroom communication issues, finding herself in a paradoxical situation. Her professional academic identity, shaped by training and education in the Philippines—an education system she perceives as white and grounded in colonial premises—reflects curious and critical aspects that are not fully accepted in the UK context. Her decision to selectively engage with British teaching approaches, resisting full acculturation, underscores the range of options available to migrant academics during negotiations in the self-translation process in order to find space within the host system.

In response to the previously described problem of the diverse backgrounds of students in the mathematics class, Hosein (2018) resorted to her network in order to seek recommendations to respond to challenges resulting from differences in students' backgrounds:

> In this situation, I was concerned about teaching 'properly', that is, providing the content to the student. After several discussions with one of the senior mathematics teacher [sic] and an academic developer, I began to have a conceptual shift on how I approach teaching. They had both provided similar advice, one advising me that 'coverage was almost always the downfall of a new lecturer' [sic] and the other rhetorically asking me 'What is more important–that the students learn what you were teaching well or that you covered the topics and the students don't understand anything you taught?' (see also Clynes 2009, who had similar issues). I had failed to consider the backgrounds of my students, their diverse lives and how I could support them in developing their confidence in mathematics. (p. 117)

She also adds:

> As I became assimilated into the teaching culture of LHU, my feelings of pedagogical relatedness had grown, due to my mentors (see Thomas and Malau-Aduli, 2013) as well as the PGCAP programme. This had given me feelings of competence in teaching diverse classrooms and the recognition that I had autonomy in deciding how I chose to teach; I did not have to adopt a teacher-focused approach. (p. 118)

Hosein embraced her mentors' advice to adapt her teaching approach in alignment with the norms of the academic host culture. The changes she implemented as a result of this guidance she received

contributed significantly to the transformation of her professional communication competence, ultimately enhancing her ability to effectively sustain her academic responsibilities. At the same time, developing networks and building relationships with colleagues represent another dimension of transforming her academic sustainability, which is developing her communication competence. While Kum (2018) gained valuable insights about the UK academic system through his assigned mentor, his description of the experience with his official mentors illustrates the complex dynamics of mentorship and surveillance he experienced when transitioning into the British academic system:

> I was programmed into review meetings with line managers where CPD programmes, research and pastoral care of students were discussed. I was allocated a mentor, and targets were set which needed to be reviewed regularly during 'keeping in touch' meetings with line managers…. I felt that my professional autonomy was being challenged, and I was, rather, being crafted into being a dependent tutor, who was constantly watched, not only by mentors and line managers, but also by my students. (p. 28)

Kum perceived the process as one of monitoring and control. The difference lies in the purpose and perception of the relationship: mentorship typically implies a supportive dynamic aimed at fostering growth and adaptation, while surveillance suggests a hierarchical relationship where the individual's actions are scrutinized, potentially limiting their sense of independence and agency. This dynamic contributed to Kum's struggle with professional autonomy and heightened his awareness of the cultural and institutional norms of the host environment. As part of his self-translation process, Kum had to navigate not only the acquisition of knowledge about the host academic system but also the challenging power relations inherent in this form of mentorship, ultimately shaping his adaptation and professional identity in a way that reflects both negotiation and transformation.

Kum explains the reason for the distance between him and his official mentors:

> One other tool that is often utilized to 'fit in' when in a new setting is the availability of mentors. The assumption here is that your mentor is more experienced than you are. That assumption needs to be challenged, because the mentor might not have worked in different cultural settings and, as a result, may not understand your difficulties. Experience is also relative, as the experience of the 'new' academic professional in their home country might not be recognized. (p. 39)

It seems that what was missing from Kum's mentor's profile was the experience of "academic migration." From Kum's reflection, we can infer that local mentors primarily provide guidance on what constitutes a good instructor from the perspective of the host academic system—guidance that often implies full acculturation.

To create wider spaces for self-translation that fosters better growth opportunities in addition to gaining familiarity with the host academic culture, Kum (2018) recommends that migrant academics build allies with unofficial mentors:

> I also found it useful for the mentee to interrogate the diversity among colleagues in the department and wider university and build a relationship with somebody with similar circumstances – someone who could become a critical friend or an unofficial mentor, who might come from a similar background or who is an international academic who might have experienced similar transitional challenges. (pp. 39-40)

Sharing the experience of relocating to a new academic environment makes unofficial mentors particularly valuable for migrant academics. They not only help newcomers familiarize themselves with the host academic system but also provide guidance in navigating the complex negotiations between the migrant academics' sense of self and the norms of the host culture. With their unique insights and empathy derived from shared experiences of academic migration, older generations of migrant academics can offer practical strategies and innovative approaches for addressing institutional challenges and academic differences. This tailored support plays a pivotal role in shaping the transformative process through which migrant academics develop and refine their professional identities, where better chances for balancing their original academic values with the expectations of the host culture emerge, ultimately fostering meaningful integration and professional sustainability.

Through her network with the pro-vice chancellor for internationalization, Welikala (2018) gained her first significant opportunity to work within a British higher education institution, marking the start of her academic journey:

> I got to know the pro-vice chancellor for internationalization and she invited me to design and deliver sessions on internationalization of curricula and pedagogy across different departments in the university. The process of designing and delivering those sessions was a huge challenge. Nevertheless, they provided me with a wealth of experience. Later, I got my first full- time HE post in the UK at the same institution. (pp. 66-67)

Despite encountering somewhat unpleasant situations that may have reflected power dynamics, Welikala (2018) highlights that her network of friends has also facilitated opportunities for conducting research:

> Rather than conceptualizing me as a colour or a particular ethnicity, most colleagues normally identify me as another colleague. Irrespective of certain experiences, I have made good friends in all universities I have worked in so far and engage in collaborative work with them. (pp. 68-69)

Gowayed's (2021) network helped him to take the first step in the American academic system. He met with a university professor from Drexel University in Philadelphia, USA who was spending a sabbatical year in Egypt assisting an engineering firm with a complex design project:

> I seriously evaluated the possibility of joining a Ph.D. program in the United States, Canada, or Europe. I submitted many applications and was accepted into a few programs but without any financial assistance offer. I knew perfectly well that it was impossible for me to afford the cost of getting a Ph.D. in the United States. I was trying to figure out what to do and, one day, shared my concerns with my office neighbor. He was very kind, talked to me about various options, and mentored me on the next steps of my college applications. Shortly after that, I was assigned to help him with the complex project and he became more familiar with my work and engineering skills. One day he arrived at the office and told me that he was going back to the United States and asked whether I'd be interested in submitting my application to Drexel University. I said yes and immediately sent an application to Drexel adorned with a letter of support from him. Sure enough, I got accepted into their Materials Engineering program with full financial support! I was so happy and excited, and could not believe my good luck. (p. 112)

Gowayed (2021) illustrates the significance of networks of support and allies in his academic journey; therefore, he decided to relocate to maintain this primary source of guidance. Reflecting on his decision, he states: "A year into the program, my advisor moved from Drexel University to North Carolina State University. He made me an offer to join him in Raleigh, North Carolina, and without hesitation I, and my family, happily followed" (p. 113).

Gowayed's networking efforts were instrumental in securing his first position. He reached out to the Department Chair of Textile Engineering at Auburn University in Alabama, who was visiting

the Dean of his college at North Carolina State University, after learning that they were recruiting new faculty members:

> After his seminar I had the opportunity to talk with him for half an hour or so. At the end of our conversation, he suggested that I may like to apply for a position, which I did. A few weeks later, he invited me for an interview. During the interview, I presented my new field of expertise, shared with the faculty my new ideas, and answered their questions. In late May of 1992, I was offered a tenure-track assistant professor position at Auburn University. (p. 114)

While Gowayed (2021) did not have an official mentor, he had the support of his department chair:

> Professionally I fared well. The first day I arrived at work my department chair welcomed me to Auburn and gave me my office key. He was a kind and welcoming person full of compassion and eager to share his experience with young faculty. In those days start-up packages were small to non-existent and depart mental mentors to assist the tenure process or faculty development was unknown even as it clearly contributes to faculty satisfaction and morale (Rice & Austin, 1988). It took me a while to understand the hierarchy of academia; the dynamics of the relationships between faculty members inside a department and those with college and university administrators. My department chair did his best to strengthen the new faculty, support their efforts and provide them with all they needed to succeed. I was very lucky to have his support and continuous encouragement. (p. 114)

As a junior migrant academic, Gowayed (2021), with the absence of official mentors to guide him through the tenure process, enhanced his communication competency through networking and building alliances to navigate challenges.

Schoorman (2021), who considered moving from Sri Lanka to the US to be a "success story," explains:

> But such success came through immense support networks: mentors who were globally minded and able to weave my experiences and knowledge into academic pathways and research topics that were personally meaningful and academically viable; counselors who were able to provide the psychological support and to whom we did not have to "explain" our trauma; fellow international students who reminded us that were not alone and we had more than our good cooking to offer the academy. (p. 81)

She adds:

> My professional persistence was fueled by the fact that I was not isolated. I had a senior mentor, himself an immigrant from Cuba as a child, who served as an ally, friend, and confidante with an unambiguous investment in my academic success. I had a cadre of diverse like-minded colleagues with whom we met regularly both professionally and socially, even forming a writing group called the "Insider-Outsiders." I was fortunate to be able to teach a wide range of meaningful graduate and undergraduate courses that intersected with my interests, knowledge base, and emerging research agenda. (p. 85)

Mentors helped Schoorman to weave her personal experiences into academic opportunities and guided her to pursue research paths that were both meaningful to herself and viable in the academic host culture. Counselors provided emotional and psychological support, helping her process trauma without the need for explaining concerns and hesitation. Fellow international students offered solidarity, reminded her she was not alone and highlighted her value beyond the stereotypes of being not enough. These interactions were pivotal in Schoorman's self-transformation as her mentors helped her be resilient, build confidence, and construct a multi-dimensional professional identity. On another level, Schoorman also transformed her academic sustainability by enhancing her communication skills through negotiating her own values and worldviews, as well as those of both official and unofficial mentors, while discussing academic, professional, and cultural matters.

Vásquez-Colina (2021) did not have an official mentor; therefore, she established a network of "virtual partners" to navigate the unfamiliar American academic culture. She recalls:

> In terms of the significant individuals who became sources of support, energy, and optimism, many of them were virtual partners in my journey. We developed a strong connection by sharing events. Others sent snail mail with words of encouragement and optimism that lifted my spirit during cold blue days. They were my parents, childhood friends, and professors who understood what it meant to be an international student and an immigrant scholar. (p. 47)

Vásquez-Colina's (2021) reliance on virtual partners echoes the efforts of her colleagues to seek mentorship that aligns with their personal and academic needs. The network that Vásquez-Colina (2021) created offered her guidance through her negotiations with the norms of the academic host by explaining these norms, for instance preferred teaching approaches, available resources inside

and outside campus and possible options to solve issues or go around them or possible consequences of certain decisions.

Vásquez-Colina's (2021) reliance on virtual partners reflects the efforts of her colleagues to seek a mentorship that aligns with their personal and academic needs. The network she established provided her with valuable guidance during her negotiations with the norms of the host academic system. Her virtual partners may have offered insights into preferred teaching approaches, available resources both on and off campus, potential strategies for addressing challenges, and the possible consequences of specific decisions. Therefore, Vásquez-Colina, as a self-translator, gained the opportunity to make informed decisions that facilitated her integration into the academic host society in a way that contributed to her professional growth.

In the above analysis, Lee (2009), Oommen (2015), Brooks (2016), Mfum-Mensah (2016), Nayenga (2016), Ndemanu (2016), Enriquez-Gibson (2018), Hosein (2018), Kum (2018), Welikala (2018), Gowayed (2021), Schoorman (2021) and Vásquez-Colina (2021) described part of their self-translation process to access the academic cultures they targeted. Networking with official and unofficial mentors was a strategy for navigating the unfamiliar academic culture where migrant academics sought to integrate but faced communication challenges, such as feeling unrecognized or disrespected, both inside and outside the classroom. In this sense, networking functions as a site of self-translation in which communication competence is continuously recalibrated in relation to the norms and expectations of the host academic culture. In the analysis above, migrant academics described diverse experiences with networking. Some gained support and build alliances, while others felt surveyed and controlled due to power asymmetries between academic cultures. However, in both cases, migrant academics improved their communication skills through and within this self-translational engagement. Networking itself is an exercise in communication, where migrant academics refine their skills during their communication with mentors. Additionally, through networking, they receive guidance and suggestions to overcome communication challenges with students, colleagues, administrators, editors, publishers, and donors. In both cases, migrant academics engage in diverse forms of negotiations with mentors, which can be understood as translational negotiations through which meanings, expectations, and professional practices are interpreted, adjusted, and rearticulated. According to the analysis, migrant academics negotiated their values and beliefs of education while reconciling their prior

educational frameworks with the expectations of the host culture, adjusting teaching methods to align with institutional norms, reassessing their approaches to inclusivity and student engagement, and navigating power dynamics in the feedback from mentors and peers, as seen in cases such as Lee (2009), Hosein (2018), and Enriquez-Gibson (2018). While cultivating networking skills involves engaging with the surrounding academic community, resilience is another key strategy that migrant academics developed through inward reflection, progressively strengthening their academic sustainability, thereby illustrating how self-translation operates both externally (through interaction) and internally (through reflexive transformation).

6.1.2.2.2.2 Resilience

According to Kim (2019) Forbes-Mewett (2020) and Mostafa and Lim (2020), who studied international students' behavior in Western academic institutions, resilience is defined as the capacity to withstand and recover from the challenges and stressors encountered in the educational setting through various strategies. This resilience not only supports international students' and young migrant academics' abilities to cope with academic pressures but also enhances their overall mental health and academic success, thereby helping them maintain academic performance despite adversities, including—but not limited to—power differentials in academic communities. Navigating power differentials, as discussed by Murray-Johnson (2015) and Curtis-Boles et al., (2020), involves introspective understanding and managing asymmetries of power in academic and social interactions. This internal process includes recognizing and responding to the institutional and interpersonal hierarchies that impact students' educational experiences and outcomes. While resilience enables students to manage the emotional and psychological effects of power differentials, effectively navigating these hierarchies reduces stress and further strengthens resilience.

One resilience strategy in this context is reinterpreting experiences, beliefs, and identities to create new meanings that empower and sustain individuals within the complex environments of power differentials inherent in academic communication. Redefining concepts enables shifts in perspective and helps managing cognitive dissonance or self-doubt when previous frameworks and cultural expectations collide with new contexts. Therefore, the evidence gathered on migrant academics' resilience and ability to navigate power differentials during their doctoral studies and

early career suggests an adaptive redefinition of key concepts, such as “home,” “roots,” “success,” “new,” “role,” “boundaries of cultural identity,” and the “value of voice.”

Redefinition as a resilience strategy involves the deliberate re-interpretation or re-conceptualization of a challenge to create new pathways of understanding and action. This strategy allows for a transform in perception, which, in turn, shifts the methods and strategies of addressing challenges. An example from translation studies where redefining could be used as a strategy to create better reality for the Other in a heterogeneous society is Wolf’s (2002) proposition of redefining the basis of translation as a practice. Wolf (2002, p. 184) proposes a redefinition of the relationship between the self and the Other in textual cultural translation by shifting the basis of the translation practice into a multicentered understanding of cultures (see the literature review for more details). This redefinition is particularly relevant here because it moves away from a unidirectional model in which the self adapts to a dominant center and instead conceptualizes translation as a negotiation across multiple cultural centers, thereby allowing migrant academics to reinterpret communicative breakdowns not as individual deficiencies but as outcomes of interacting, and sometimes competing, cultural frameworks, a shift that marks the transition from transfer-oriented self-translation to transformation-oriented self-translation. Redefining concepts helps Gowayed (2021), Vásquez-Colina (2021), Schoorman (2021), Kum (2018), Welikala (2018), Huq (2016) and Oommen (2015) manage the self-doubt that arises during moments of confusion, which often stem from communication challenges those migrant academics face. These communication difficulties arise because relying on their transferred academic frameworks can lead to interactions with students, colleagues, and administrators that fail to respect participants’ identity or expertise, rendering the communication unmeaningful, as analyzed above.

Gowayed (2021) and Vásquez-Colina (2021) grappled with the deep question of “where is home?” This questioning constitutes a critical moment in the development of resilience, as it prompts migrant academics to confront and reinterpret feelings of displacement in ways that sustain their academic engagement. In the access stage, the cultural and professional uncertainties, difficulties and failures reminded them that they were not home but away in the US.

Gowayed (2021) notes:

> Being at home or not at home is an important parameter that can affect our psychological and physical health…Unfamiliar customs, unexpected behaviors and reactions as well as language barriers and different cultural backgrounds of the people in the new place promote insecurity and discomfort. Heightened alertness for fear of making mistakes that might cause misunderstandings and unwanted responses make daily life rather difficult for new immigrants and exalt the longing for home even more. (p.109)

Similarly, Vásquez-Colina (2021) reflects:

> I saw myself trying to overcome my shyness and language insecurities to make some acquaintances and to look for activities that would fill my lonely spaces. Homesickness made those gloomy freezing days in the Midwest much colder. . . . I was able to travel back home almost once a year, I could not help but compare my experiences and privilege in my two worlds. (p. 41, 43)

For both of these academics in the US, "home" was not only a feeling of homesickness for family, friends and places in Egypt and Peru, but also associated with an implied comparison of the effectiveness of their communicative competency in their home countries, as is evident in the above quotes where both connected being outside home to their internal fears and concerns about their abilities to create meaningful communication.

In his personal narrative, Gowayed (2021) draws a parallel line between the events of his academic journey and developing his resilience by redefining "home" for himself:

> Reflecting back on my career and my life in the United States, it is interesting to see how my definition of home continued to change and which factors had an impact. When I first arrived from Egypt, Cairo was the undebatable home. I felt homesick, missed my family and friends, and utilized every opportunity to visit it. The connection was so strong that I basically "lived" there, even though not physically. As my professional skills grew stronger, the job became more satisfying, and the comfortable work environment developed into the center of nurturing. Naturally, the focus of energy shifted and a certain estrangement with Cairo took place. Auburn, AL, now served as home. The connection to Auburn, however, lasted only as long as the work environment was fully functioning. In its absence, New York City became a true option as home…To come back to my original

> question – can home be rediscovered? Yes, it definitively can. The factors and reasons to perceive what constitutes home vary from person to person, but it sure is possible. (p. 119)

In the same context, Vásquez-Colina (2021) has redefined "roots as the need to use the Spanish language, and to find individuals that not only knew about my country and culture but would also relate to my language, my culture, and my perspective" (p. 44). Vásquez-Colina (2021) believes that this new understanding of "roots" in the US helped her to feel "at home" (pp. 43-45) in the US by spending time in the library as she used to do in Peru, by serving as a Spanish interpreter in social work projects, by contacting a few Spanish-speaking consulates to ask for cultural materials, and by creating memories with families of Fulbright scholars who spoke Spanish and enjoy Mexican food.

It is insightful that Gowayed was aware that his strategic choice to redefine "home" was designed to build a plural feeling of belonging when he was rhetorically asking the question: "Who says home can be just one place?" (p. 118). He concludes that "'Home is where the heart is' as Verlyn Klinkenborg says" (p. 109). Home for Gowayed is where "there is a perception of belonging and tranquility, a feeling of being part of a greater environment that provides security and protection, and an understanding of the topography of land and people around us which makes a person feel at ease" (p. 109).

It took Gowayed (2021, p. 110) about thirty years of a transformative process to "call New York City home over Cairo" when he said "I was changing, and simultaneously my "home city" was changing" (pp. 117-118).

Reflecting on developing the skill of resilience, Vásquez-Colina (2021) states:

> As I continue to identify the interconnected personal traits that helped me navigate my journey, I discuss perseverance and resilience. I define perseverance as my persistence in applying for a scholarship when various doors seemed to be closed. Countless are the times that school applications and a curriculum vitae were sent to different US American universities asking for admission to a program, and for a graduate assistantship. I was finally admitted to the University of Louisville where I completed my graduate school. I define resilience as my ability to adapt and recover from challenging and extenuating situations when living alone with no family around to support [me]. I redefined resilience as my family optimism, which helped me on countless occasions when I felt alone and helpless. (p. 46)

Resilience played a transformative role in enhancing Vásquez-Colina's communication abilities by enabling her to adapt to and recover from challenging situations. In addition to navigating the hardship of being away from her family, resilience helped Vásquez-Colina to engage effectively in new academic and social environments. Vásquez-Colina managed the complexities of applying to and communicating with various US universities because she showed perseverance while working on her communicative abilities during her doctoral studies. She created learning opportunities outside of formal education, built a support network, shadowed professors and volunteered (Vásquez-Colina, 2021, PP. 41-42), as will be discussed in detail below in the Adaptability section. Resilience, according to Vásquez-Colina (2021), helped her to be "a tenured associate professor" (p. 47) in the US and "live the American educational dream" (p. 46).

Building on Gowayed and Vásquez-Colina's journey of redefining "home" as a means to develop resilience and communicative competency, Schoorman's narrative offers a parallel to that experience in her redefinition of "success." Initially, Schoorman utilized the emotional, intellectual, and psychological support she received from her family and fellow international students to "push through graduate school." Her definition of "success" was driven by the need for academic survival that is determined by how much she aligns her ideas, research or behavior with the expectations of the host (Schoorman, 2021, p. 80).

Like Gowayed and Vásquez-Colina, Schoorman faced numerous personal and professional challenges as she navigated her academic journey from Sri Lanka to the United States. She struggled with homesickness, self-doubt, and the pressures of adapting to an unfamiliar academic and cultural environment, which forced her to find other avenues of growth. Schoorman's critical shift occurred when, through conversations with globally minded mentors and courses on cross-cultural communication and multicultural education, she began to question the conventional definition of "success" as assimilation into dominant, often colonizing, institutional norms (Schoorman, 2021, pp. 79-80). This moment marked a turning point in her academic career, as her knowledge of *critical multiculturalism in education*, a key focus in her PhD studies, provided insights to challenge these power dynamics. Critical multiculturalism, which views education as a political act capable of either perpetuating oppression or fostering liberation, enabled Schoorman to redefine success not as conforming to dominant standards but as actively reshaping these norms toward social justice. This shift enabled Schoorman to engage in communication that is authentic

to her experiences and values, making it meaningful in the sense that she is creating space in which to cultivate her vision of multicultural education and make a contribution through it. With this contribution, she applies her previous experience and educational background, which, in turn, demonstrates her academic proficiency. Success, for Schoorman, transcended the conventional expectations of assimilation into the dominant cultural and institutional norms and made it possible for her to maintain her cultural identity while simultaneously contributing to the decolonization of the academic spaces she inhabited.

Kum's (2018) narrative provides another example of redefining concepts as a resilience strategy in navigating cultural and professional challenges. Upon moving from Cameroon to Europe, Kum experienced significant cultural "shock" and professional difficulties, particularly in how his identity was reshaped in this new context. Initially, the term "new" reflected a sense of being different, inexperienced, and subject to scrutiny in both academic and social settings. He says, "In the "new social, cultural and professional environments. . . . I felt that my professional autonomy was being challenged, and I was, rather, being crafted into being a dependent tutor, who was constantly watched, not only by mentors and line managers, but also by my students" (Kum, 2018, p. 28). This intense scrutiny challenged his professional identity and created feelings of self-doubt and vulnerability, as he struggled with the complexities of his new academic role. As Kum (2018) mentions, "even the mobile expert becomes a novice, a learner caught betwixt and between two cultures... which places the new arrival in a position of self-doubt that poses as a main challenge in the new environment." (p. 32).

Utilizing the resilience that he developed in Camerron, Kum redefined "new" to reflect his evolving "new identities" in a liminal space—being both a novice and an expert. Rather than seeing his "new" status solely as a marker of inexperience, Kum embraced the opportunity to learn in the host environment and adapt the past experience in a way that acknowledged that his previous expertise was still valuable. Kum (2018, p. 40) states, "I have been able to draw from teaching strategies that I built up in Cameroon, integrate that in my teaching in Scotland and in England, and shared this with colleagues." This demonstrates that, despite the challenges of transitioning to a new educational system, Kum recognized that his prior teaching experience could be successfully adapted and applied in his new context, contributing to his professional identity in the new academic environment. This reframing of "new" allowed him to maintain agency and to actively

contribute to the academic community through his teaching experience, while simultaneously recognizing that he had much to learn in his new professional context.

By redefining "new," Kum transitioned from a place of self-doubt to one of self-empowerment, ultimately integrating his previous experiences from Cameroon with his new learning in Europe:

> This self-narrative also shows how I have mediated the multiple identities emerging during transition from teaching in one cultural context to another, and how deconstructing the label of being 'new' is a process of self-empowerment and reconstruction of oneself as a flexible and reflexive human being. (Kum, 2018, p. 40)

This transformation qualifies Kum to employ the teaching experience that he developed in Cameroon in a way that enhances his academic proficiency in the British academic host society. Finding a way to make a contribution while using his experience from Cameroon represents Kum's attempt to create a meaningful communication in the British academic environment where he has found the space to employ his previous teaching experience and reshape it to serve academic goals in the new environment.

This transformation enabled Kum to apply the teaching experience he developed in Cameroon in a way that enhanced his academic proficiency within the British academic context. His contribution reflects an effort to establish meaningful communication in this new environment, where he could adapt and reshape his previous teaching methods to meet the academic goals of his host institution.

Welikala (2018) provides an insightful example of how the redefinition of one's "role" can serve as a resilience strategy to navigate the challenges and complexities of transitioning from one cultural and academic context to another. Initially, her experience as an international student exploring epistemic dilemmas in international higher education led to significant personal and professional transformation.

Welikala acknowledges the challenges that arose with her first full-time position in higher education in the UK, as she shifted roles. She recalls, "the role shifts from being an academic in Sri Lanka, a student at IoE, and to a researcher seemed challenging" (Welikala, 2018, p. 67). One of the most profound shifts was the redefinition of her role as a colleague. Previously, she viewed

the professors at her institution as "gurus." However, now as a colleague, she not only had to adjust her "sociocultural imagination" but also reimagine this relationship beyond the socio-cultural images that asymmetrically distribute power along lines such as "West vs. East," "us vs. them," or "Black vs. White" (Welikala, 2018, p. 65). This change resulted in what she terms a "role shock," leading to feelings of insecurity and disempowerment (Welikala, 2018, pp. 66-67). Welikala who developed the skill of being "pedagogically imaginative" in her PhD research on "different cultural scripts for learning within international HE contexts," along with the insights gained from her supervisor's openness toward diverse cultures and experiences, helped dissolve her previously rigid culture-based perception of roles. Through a process of reflection, Welikala realized that this sense of insecurity was self-constructed. The reality, she discovered, was less isolating: "there was always someone to talk to and share my views over a cup of tea, someone to ask how I was getting on" (Welikala, 2018, p. 67). Deeply embedded in Welikala's reshaped sociocultural imagination is a departure from her earlier essentialist perception of the local academic host. Based on this shift, she was able to find a space where she could assert her academic identity in a new context, while still drawing on her past experiences. This redefinition was crucial in helping her to adapt to her new role, which ultimately has contributed to her professional growth and academic sustainability in the British academic system. Welikala is aware that the deep shifts in her perception that accompanied the academic role shift was a transformation process, i.e. a self-translation that reshapes her academic identity (Welikala, 2018, p. 65).

In his narrative, Huq (2016) describes how his migration experience redefined the boundaries of his cultural identity, particularly regarding his understanding and expression of his faith and nationality. Before moving to the United States, Huq's identity as a Muslim on the one hand and a Bangladeshi on the other hand had not been distinguished from each other or questioned in his home country, where everyone shared a common understanding of cultural and religious practices. Reflecting on his experiences, he notes, "Back in my home country, you never encounter questions like, 'So why do you pray five times a day?' Everybody knows why they pray" (p. 65). His encounter with American culture introduced him to questions about his beliefs and heritage that he had never needed to articulate before, such as inquiries into his religion and even misunderstandings about Bangladesh's existence as an independent nation.

This transition compelled Huq to take ownership of his identity in ways he hadn't previously considered. He explains that coming to North America "forced [him] to learn more about [his] culture and religion" (p. 65) and engage in conversations where he could confidently share his worldviews and heritage. The frequent need to explain and defend his background led to a heightened identification with his cultural roots, instigating a transformative process in which he internalized the perspective of the American "Other," who might not be familiar with his culture or faith.

Moreover, as Huq navigated these new cultural dialogues, he observed a shift in how he prioritized his identities. In conversations with Americans, he found that his identity as a Muslim often took precedence over his Bangladeshi heritage: "One of the identities (for me at least) prevailed [over] the other one—[which is] being a Muslim, as opposed to being a Bangladeshi" (p. 66). The redefinition of his identity thus became a resilience strategy that allowed him to retain his cultural integrity while also adapting to his new academic environment.

Oommen (2015) recounts formative experiences as a graduate student that shaped her early academic identity and sense of self-worth. She describes an incident where, as one of two graduate program orientation leaders, her initial enthusiasm was quickly undermined by a blunt directive from her peer to "Just do as I say" (p. 82). The dismissive nature of this interaction, which she did not challenge directly, made Oommen feel devalued and disempowered and remained with her for years to come. From Oommen's point of view, this incident unconsciously reinforced her internalized "perception of white racial superiority and [her] inferiority as a citizen of a former colony" (p. 82). She reflects that her responses—or deliberate lack of responses—were an effort to avoid vulnerability to "prejudice and discrimination," similar to what her ancestors endured under colonial rule. Oommen (2015, p. 82) felt that her "opinions that came from [her] brown body, and consequently [her] brown mind, never seemed appreciated." During this period, Oommen limited the ways in which she asserted her authority in the classroom as an instructor, fearing that any self-assertion might lead to conflict. That reluctance to engage and assert herself, she explains, stemmed from her "lack of connection with the new environment" and a resulting "sense of isolation and loneliness," which, in turn, caused her significant "mental distress" (p. 82). The cumulative effects of these experiences contributed to a diminished sense of self-worth and

an ingrained hesitation to voice her opinions or assert her authority in a predominantly white academic environment.

In her first academic position as an assistant professor at a Midwestern university, Oommen redefined the self-worth value associated with her voice within the academic setting. No longer a graduate student whose identity and perceived competence were, in her words, "defined to a great extent by [her] racial category" (p. 82), she initially remained quiet in departmental meetings out of habit, fearful of causing displeasure by sharing her thoughts. This habit, which she describes as "just being my old self," reveals a longstanding hesitation rooted in her past experiences of feeling undervalued as a graduate student (p. 82). However, her department encouraged her participation, inviting her to share her opinions and integrate fully as a "valued member of the organization" (p. 82). Through this "new academic culture of the meetings," Oommen began to redefine her voice not as an attribute to suppress but as a meaningful tool of contribution valued by her academic community. By redefining the value of her voice within this new, inclusive setting, Oommen was able to reconstruct her sense of self-worth, transitioning from a previously ingrained perception of inferiority to a sense of empowerment and ability to offer a valued contribution.

This transformation reflects a shift in how she perceives her self-worth and the importance of her voice, which creates space for Oommen to incorporate her previous experience where possible to overcome academic challenges. This redefinition of the value of her voice enables Oommen to engage in meaningful communication with her colleagues, which fosters a deeper sense of belonging and integration within her department.

In the above cases, Gowayed (2021), Vásquez-Colina (2021), Schoorman (2021), Kum (2018), Welikala (2018), Huq (2016) and Oommen (2015) reinterpreted concepts such as "home," "roots," "success," "new," "role," "boundaries of cultural identity" and "value of voice." This process of redefinition allowed them to reshape their identities and roles, making them better equipped to navigate communication barriers, cultural differences, and institutional expectations. Redefinition is a part of the micro-translation that takes place in the access stage through which migrant academics transform self-doubt into self-confidence, which enhances their academic proficiency and contributes to their sustainability in their host academic institutions. The redefinition process is one of the internal processes that migrant academics go through to encounter the psychological

and professional challenges they faced in new academic environments in the UK, the US and Canada.

While redefining concepts helps migrant academics reframe their identities and roles to overcome internal challenges, another equally essential process relates to their capacity to adapt and respond creatively to challenges in real-time.

6.1.2.2.2.3 Adaptability

In the context of the access stage, international graduate students (later, migrant academics) describe experiences, incidents and decisions that necessitated adjustments that would make it easier to carry on in unfamiliar academic situations. These adjustments required harnessing flexibility to embrace and manage new challenges effectively by developing academic and professional competencies (Mahmood and Burke, 2018). Adaptability refers to the ability of migrant academics to adjust their approaches, behaviors, and expectations to effectively engage with the new and often complex academic environments they joined when they crossed borders to the UK, the US and Canada as international graduate students. In this sense, adaptability is a strategy and an indicator of translating academic sustainability. Diverse types of challenges in the academic setting necessitate diverse adaptability skills: either to address challenges head-on, making direct modifications in order to resolve the issue, or, when direct solutions are unattainable, to implement indirect solutions that mitigate the impact of challenges. Developing these two skills of adaptation allows for self-transformation because migrant academics hone their problem-solving skills, which, in turn, helps them to make necessary adaptations to the methods and strategies of addressing professional challenges in academic settings. In this section, migrant academics' adaptability will be analyzed as a skill that can be divided into two main types: challenge-focused adaptation and solution-oriented adaptation.

Challenge-focused adaptation

Migrant academics, as self-translators, continually develop their skills to address challenges associated with navigating the unfamiliar host academic system, including limited understanding of its norms, expectations, and communication styles, driven by their ambition to find a place within it. This mirrors the skills that translators in interlingual cultural translation develop to

domesticate a text within an unfamiliar target language and culture. Venuti (1998) argues that "translations, in other words, inevitably perform a work of domestication" (p. 5) because any translation inherently involves interpreting and altering the foreign text to make it familiar and comprehensible within the targeted language and culture so that it can carve out a space for itself in the target system. This process requires translators to develop an understanding of the target cultural environment in order to be able to infuse the translation with elements unique to the target language, shaping it in a "distinctively domestic style" that aligns with the cultural values and norms of the audience. In interlingual cultural translation, translators demonstrate their proficiency in navigating the unfamiliar norms and expectations of the host environment through strategic choices. These strategies may include explicating cultural references, replacing culturally specific elements with equivalents familiar to the target audience, omitting parts that cannot be seamlessly adapted to the host environment's norms, or, conversely, exoticizing certain aspects of the text and providing notes and explanations.

It should be taken into consideration that adaptability is an ongoing process for migrant academics, as they continuously adjust to and address challenges at multiple levels within the academic environment. This adaptability is part of their self-translational process, where they reinterpret and reshape their academic identity to align with new cultural and institutional norms. As this process unfolds over time, migrant academics may encounter additional challenges that demand further adaptation, including rethinking their teaching philosophy and navigating professional hierarchies and cultural expectations. This progression highlights how adaptability evolves over time, requiring sustained academic proficiency. The following examples illustrate a range of adaptability skills that migrant academics develop to address challenges during the access stage within their self-translation journey.

In analyzing the data, it is worth reminding that I prioritize the flow of ideas and focus on presenting cases where migrant academics develop and implement similar adaptability skills, rather than adhering strictly to the chronological order of the years of publication. This approach allows for a more cohesive and thematic exploration of adaptability across different personal narratives.

To navigate an unfamiliar academic environment, Kum (2018), Yeh (2018), Brooks (2016) and Huq and Aryal (2016) compare their home academic culture with the host academic culture. This act of comparison functions as an initial adaptability strategy within the self-translation process, as it enables migrant academics to identify differences, anticipate challenges, and begin recalibrating their academic practices in relation to the host environment. While we analyze migrant academics' use of comparison as an adaptability strategy within the self-translation process, it is important to contextualize this practice within translation studies. In translation theory, comparison has long been associated with equivalence-based approaches (Malmkjær, 2005, p. 32), and with models of cultural translation that juxtapose similarity and difference (Tymoczko, 2007, p. 214). However, such approaches may also reproduce a dichotomy between self and Other and rely on structuralist assumptions of stable cultural origins and homogeneity (Tymoczko, 2003, p. 194). Despite these limitations, comparison remains a productive preliminary operation, as it familiarizes the (self-)translator with linguistic, cultural, and social differences, thereby informing subsequent translational decisions.

In his book *Takhlis al-Ibriz fi Talkhis Bariz*, Rifaa' Rafi' al-Tahtawi (1801–1873) compares the "dominant French" to what he calls the "incomparable Arabic." In *Suspect Kinships*, Shaden Tageldin (2011) describes this work as "a translational revelation of the complex psychodynamics of East-West cultural encounter in an era of European colonial expansion" (p. 115). Tageldin's (2011) analysis shows that comparison, while embedded in unequal power relations, can also become a site of reinterpretation and strategic repositioning. For al-Tahtawi, translation from French to Arabic could signify dominance, and from Arabic to French, subordination (Tageldin, 2011, p. 141). However, he reframes this imbalance by subsuming both languages within a universal framework that renders them "equal," positioning Arabic as a benchmark. In this sense, comparison operates not only as a descriptive act but as an adaptive and transformative one, enabling the (self-)translator to renegotiate asymmetrical relations.

This example clarifies how comparison, when mobilized critically, contributes to adaptability: it initiates awareness of difference while opening the possibility of reconfiguring one's position within unequal structures. Implied in Tageldin's analysis (2011, p. 122) is the idea that comparing the self to the Other becomes a primary step toward knowing the self through the Other—a concept closely tied to processes of identity negotiation and transformation.

Comparing cultures is also one of the multiple translation skills that migrant academics, as self-translators, frequently employ during the initial stages of the self-translation process to familiarize themselves with the target culture. This is often followed by strategies aimed at negotiating these differences and similarities, such as enrolling in courses focused on teaching methods, research practices, and classroom management; obtaining professional development certificates; and taking opportunities to work as teaching assistants as will be discussed below.

The analysis of challenge-focused adaptability is organized around three analytically distinct yet interrelated dimensions—comparative positioning, formal learning, and experiential enactment—through which migrant academics respond to the demands of the host academic environment. These dimensions do not represent different modalities of socially grounded self-translation that operate across contexts and experiences. The first dimension, comparative sense-making and adaptive positioning, captures how migrant academics interpret academic difference and use this understanding to orient their decisions and sustain their practices. The second dimension, formal learning as an adaptive strategy, highlights how structured engagement with institutional, pedagogical, and disciplinary knowledge enables them to recalibrate their competencies in line with the expectations of the host system. The third dimension, experiential learning as adaptive practice, foregrounds how adaptability is enacted through situated engagement, where knowledge is translated into practice and contributes to the ongoing reconfiguration of professional competence. These dimensions illustrate how adaptability functions as an ongoing and multidimensional process that supports academic sustainability and contributes to the gradual formation of a translated sense of belonging.

Comparative Sense-Making and Adaptive Positioning

This analytical dimension foregrounds how migrant academics make sense of academic difference and translate this understanding into adaptive decisions that sustain their academic practices and orient their engagement with the host academic environment, thereby contributing to the gradual formation of a translated sense of belonging.

For migrant academics, comparing their own home academic culture with the host academic culture can be one of the primary aspects of the learning process about the host academic system,

as it helps them to identify key cultural differences that might lead to professional challenges. By contrasting these two academic systems, migrant academics engage in critical thinking that reveals the underlying values, norms, and structures unique to each environment (Deardorff, 2009, p. 205). This analytical process helps them recognize which experiences from their home culture could be transferable to the host context and which require adaptation or modification, fostering a nuanced understanding of both. This method of comparative analysis is a form of experiential learning (Kolb, 1984), where knowledge of the familiar is applied to the unfamiliar in a way that facilitates judgment, adaptability, and decision-making in the new (academic) setting. However, while such comparison can create the conditions for adaptability, it does not necessarily lead to it. Rather, it equips migrant academics with the interpretive awareness required to decide whether, how, and to what extent adaptation is appropriate. Through this reflective comparison, migrant academics, in this research, usually refine their approaches, thereby enhancing their professional competence and potentially contributing to a more inclusive academic environment.

In his personal narrative, Kum (2018) draws a nuanced comparison between the academic culture in Cameroon and that of the United Kingdom, highlighting key differences in classroom dynamics, management structures, teaching qualifications, and pedagogical practices.

One stark contrast lies in the classroom environment. In Cameroon, Kum describes the challenge of managing large class sizes, often exceeding 1,000 students, which he attributes to limited resources and an insufficient number of faculty due to widespread emigration of professionals. Despite these numbers, student attentiveness within the classroom was notably high, with students largely adhering to a teacher-centered approach where “the teacher talks, and the learners listen.” In contrast, in the UK, Kum observed smaller class sizes, where interactive, student-centered learning was the norm. He recounts the initial discomfort he experienced watching students enter lectures with laptops and iPads, using them to fact-check his teachings in real-time, which he interpreted as a challenge to his authority and expertise (Kum, 2018, p. 29).

Additionally, the centralized, hierarchical management structure in Cameroonian universities contrasts sharply with the more collaborative and decentralized system in the UK. In Cameroon, top-down management and vertical relationships with authority figures are common. Kum highlights that his role as a lecturer was not subjected to constant review or assessment by peers

or managers, a structure that gave him considerable autonomy but also little support for continuous professional development (CPD) (Kum, 2018, pp. 30-31). However, in the UK, he was regularly evaluated through peer reviews and CPD meetings, which required him to justify and refine his teaching practices. This change initially left him feeling "watched" and lacking the autonomy he had previously enjoyed, but it eventually led him to appreciate the system's transparent and collaborative nature, which allowed him to integrate into a shared community of practice (Kum, 2018, p. 28).

The qualifications required for teaching also differ significantly. Kum points out that in Cameroon, no formal teaching qualifications beyond a degree are required to teach at the university level, which he felt permitted greater freedom in how he conducted his classes. He relied on personal observations of senior colleagues whom he considered exemplary to form his ideas of "good practice," which involved a content-centered, lecture-based style of teaching (Kum, 2018, p. 31). By contrast, his UK experience required him to adapt by engaging in formal qualifications and CPD, requiring him to complete a Postgraduate Certificate in Education (PGCE) to meet the country's standards. This formal training reshaped his teaching philosophy to become more interactive and student-centered. As will be discussed later in the survival stage, this has helped Kum to survive in the host academic system by aligning his practices with the British approach that emphasizes the active role of students in the learning process.

Building on Kum's reflections on the contrasts between academic cultures in Cameroon and in his host country, Achankeng (2016, p. 156) provides further insights into the adjustments required of migrant academics. In Cameroon, professors are "paid by their qualifications rather than by what they actually did because they were part of the civil service of the country," with compensation directly tied to their qualifications, which reflects the Cameroonian government's emphasis on credentials rather than specific teaching outputs. Upon moving to the US, however, Achankeng encountered an entirely different system. He noted that as an adjunct faculty member, he was "not paid by virtue of [his] qualifications and experience; rather, [he] was paid by what the adjunct teaching position offered and the time [his] services were needed." For him, this experience underscored the ad hoc nature of academic employment in the US, where compensation is based more on performed duties and immediate needs than on professional qualifications or accumulated experience.

Achankeng also observed distinct shifts in student-professor dynamics. While in Cameroon, students generally "treat professors with deference," reflecting a cultural expectation of respect toward educators, his American students often approached education with a consumer mindset that commodifies education and emphasizes the rights of the "customer." They frequently expressed expectations of high grades, sometimes addressing him by his first name, an informality he described as "disturbing" due to its stark contrast with the formal respect he has been accustomed to in Cameroon.

Expanding on Kum's experience with classroom control, where teaching relies heavily on clear authority and discipline, Achankeng faced the challenge of adapting to the more student-centered American approach. In North America, professors are encouraged to cultivate an inclusive learning environment, prioritizing student engagement over traditional hierarchies. This shift required Achankeng to reassess his teaching style, moving from the more authoritative stance he was accustomed to in Cameroon to an approach that empowers students as active participants in their learning journeys. Moreover, Achankeng makes a thought-provoking comparison related to the sociocultural perception of personal space and social zones in Cameroon and the US:

> Issues of space and social zones can be problematic to foreign-born professors, especially those who come from home countries where spaces and zones are not a major socio-cultural consideration. American students feel they are being invaded when strangers and people they are not emotionally close to get too close to them physically. Professors and public speakers in America are expected to use a distance of 12 to 18 feet from their audience (Zastrow & Kirst-Ashman, 2010, p. 482) and not [come] too close during personal conversations. For foreign-born professors who are unaware of this sociocultural expectation, issues of personal space, personal and social zones have caused problems. (p.162)

Huq (2016) and Aryal (2016) explore how their naturally loud voices, influenced by their home cultures, were often misinterpreted in their American academic settings. Through this comparative reflection on Bangladeshi and American academic cultures, Huq (2016) explains that:

> He realized that he was born and raised in one the of the densest cities in the world, where one must be loud to be heard over the noise of honking cars, yelling rickshaw pullers, day traders, and so on. For him, the issue of being loud is not to be taken personally, but a cultural practice that derives in part from a long history of illiteracy and political unrest.

> People, especially politicians, think that if they are not loud they will not be taken seriously, and protests must be done with violent confrontation and loud speech; this then tends to bleed over into everyday interactions. Another factor is that most classes have 100 or more students, and the teacher needs to deliver his lecture without any microphone. So how can you be a good teacher or leader without being loud? (p. 68).

However, upon moving to the U.S., he observed that his American colleagues and students found this loudness abrasive, which led him to reflect on and adapt his behavior in response to cultural norms around volume and politeness.

Similarly, Aryal (2016), from Nepal, found that his loud tone in the classroom was not well received. Aryal explained that

> In his culture, being soft-spoken in class instruction is usually regarded as lazy or informal. In fact, teachers are expected to have loud and commanding voices; those who do not are suspected of being unable to control students and keep them attentive in lecture. However, during regular conversations outside the classroom, being loud generally is not received positively. Thus, [Huq's] adjustment was similar but different from [Aryal's]. (p. 68)

Aryal had been used to a classroom environment back home where speaking assertively signaled authority and knowledge. However, in the US, he observed that students might perceive this as confrontational or unprofessional. This difference between the Nepali and American academic cultures made it necessary to adapt his tone to foster a more comfortable learning environment. This adjustment reflects an ongoing negotiation between retaining elements of one's home culture and adapting to the host culture's expectations.

Both Aryal and Huq adapted their vocal presence in response to cultural expectations—but did so in somewhat different ways. Aryal, coming from a culture where a loud, commanding voice signifies authority in the classroom but is discouraged in informal settings, had to adjust his vocal style to the context. In contrast, Huq faced a more consistent expectation to lower his voice overall, as loudness was associated with aggression in his host environment. Thus, Aryal's adaptation was context-specific, while Huq's required a broader, more constant adjustment to align with the host culture's norms.

In her personal narrative, Yeh (2018) goes deeper in the comparison between her home Taiwanese academic culture and the host British academic culture to understand the reasons that her home-

developed academic sustainability does not help her to have meaningful communication with her students and colleagues. She contrasts Confucianism, which emphasizes collectivism and harmony, with the Western cultural focus on individualism and self-expression. Yeh says:

> The educational systems I had grown up with are influenced by the core principles of Confucianism. In a Confucian society, maintenance of interpersonal harmony and high respect for relational social hierarchy (Zhang et al. 2005) are a norm. Individuals' identities are heavily influenced by and through the group, such that some have stronger individual identity due to receiving stronger support and respect from the group to which they belong (Lane 2002). The social status of 'teachers' (referred to as 師 / Shi) is relatively high in comparison with other occupations (Fwu and Wang 2002)…. Under such influence, the occupational prestige and respect that Taiwanese societies give to a university professor (or lecturer) is higher than for other prestigious professions (e.g. government minister, judge and doctor) in comparison with their international counterparts (Fwu and Wang 2002). (p. 78)

On the other hand, Yeh believes that

> In Western society, individuals are normally expected to be responsible for themselves and for the consequences of their own actions (Varnum et al. 2010). Individualists value their own individual opinions, identity, self-esteem and self-resilience throughout educational practices. This principle applies to every individual in educational settings, including students and lecturers. Traditionally, respecting students' voices in the education system in England is also largely due to its underpinning humanism, in which individualism and morality are key principles (Pepin 1998). Habitually, English education emphasizes child/ student-centred and individualistic approaches. The 'progressive' or 'child-centred' teaching and learning tradition is strongly evident along with the pedagogical practice of grouping children for learning (e.g. setting, streaming and mixed-ability) (Halpin et al. 2000). (p.79)

Coming from Taiwan, Yeh was accustomed to a culture where respect for hierarchy and relational harmony, rooted in Confucian values, was emphasized in education. This expectation shapes the teacher-student relationship profoundly, with students showing deference and expressing gratitude in formal and personal ways (p. 77). However, upon moving to the UK, Yeh observed that her

students approached the teacher-student dynamic differently, with a greater emphasis on individual agency and self-expression, which are integral to Western individualism. This shift required her to adapt her expectations, as students often addressed her casually and communicated directly without the formalities she was accustomed to, which initially felt disrespectful.

Brooks (2016) explored a similar theme from her Jamaican and American experiences. She compared the Confucian and individualistic values in order to understand the underlying deep reasons for not having a meaningful communication with her students and colleagues. This comparative move can be understood more precisely as a moment of distanciation in the Ricœurian sense (1986/1991, p. 75), where the migrant academic is detached from the immediacy of her own academic formation—that is, from the unexamined assumptions, habitual practices, and internalized norms that previously structured her teaching, authority, and communication. This detachment is not a deficit to be overcome but the very condition under which reconfiguration becomes possible within the self-translation process. She believes that

> Cultural differences in expectations of classroom interactions between faculty and students due to socialization can sometimes result in difficult encounters (Collins, 2008). In countries outside of the United States, teachers may be treated with a greater amount of respect and deference than in the United States (Manrique & Manrique, 1999; Thomas & Johnson, 2004). Han (2012) suggests that in Confucian-heritage collectivistic societies, such as China, Korea, and Japan, where education is prized and viewed as an important means of honoring one's family lineage, teachers and professors are held in high regard. To this list of countries—mostly group-oriented Asian civilizations (including India and Southeast Asia)—many other collectivistic societies are represented, including the Middle East; the African continent; Central, South, and Latin America; and the Caribbean. All these cultures practice obedience to authority, group harmony, and loyalty to teachers, and deference inside and outside of the classroom is expected. This contrasts with individualistic societies such as the United States, where free speech, rugged individualism, individual drive, and merit are valued. American students are socialized to think independently, "initiate communication and interrupt the professor, challenge and criticize authority figures and seek equal status with their professors through casual relationships including calling their professors by their first name" (Han, 2012, p. 27). (p. 180)

Through her comparison of the Jamaican and American education systems, Brooks recognized profound differences in the social values that shape communication, roles, and expectations between instructors and students. In Jamaica, a structured, respect-centered approach emphasizes diligence and deference to authority, with students expected to work hard and respect teachers. This sharply contrasts with the individualistic approach in the US, where students might challenge instructors, prioritize personal expression, and sometimes adopt a consumer mindset—seeing education as a service they have paid for, which entitles them to more casual engagement and even demands for grade adjustments. In this sense, comparison operates as a translational moment of dispossession, where prior certainties about authority, communication, and pedagogical legitimacy are suspended. This suspension does not guarantee understanding; rather, it creates the condition under which migrant academics must act translationally—reassessing and reconfiguring their communicative practices to sustain intelligibility and professional competence within the host academic environment. This understanding of comparison as productive detachment draws explicitly on Ricœur's conceptualization of distanciation as the condition of interpretation and reconfiguration (Ricœur, 1986/1991).

The comparison that Achankeng (2016), Aryal (2016) Brooks (2016), Huq (2016), Kum (2018), and Yeh (2018) conducted between the academic cultures of their home countries and their host cultures concerning management approaches, payment considerations, teaching requirements, good teaching practices, and underlying social philosophies helped them to understand some of the cultural differences that hinders establishing meaningful relations in the workplace (Vola and Mikkola's term, 2020, p. 8). When such relationships are in place, participants in the communication process feel respected and well-heard, and part of that, as discussed above, is recognizing one's professional competencies (as reflected in pay, teaching readiness, and different but still viable communication style). To navigate these differences, migrant academics adapted their expectations from students, as well as their own communication style, and later their teaching methods, to foster meaningful learning environments and here are some examples.

Despite reservations about the ways that American students show respect to their teachers, Achankeng (2016) adapted his communication with students and made an effort to integrate active learning into his teaching practices where students are active in the process:

> From my teaching in the United States, I have come to learn that when students are empowered with their learning and when they take ownership of their own learning, they are much better off in the knowledge gained, in their self-esteem, and in the broader social scheme of things than when they are lectured to and expected to memorize the teaching/learning content. (p. 159)

Aryal's (2016, p. 68) "adjustment was similar but different from" Huq's (2016, p. 68) in responding to the challenge created by having a loud voice. Brooks (2016, 181) has "made adjustments to become more flexible, offer extra-credit opportunities, and have reduced the quantity of required work while maintaining lofty benchmarks for excellence." Similarly, Yeh (2018, p. 80) says: "as I reflected on my previous experiences in relation to teacher-student relationship, I realized that I have experienced a period of professional identity shift." Kum (2018, p. 40), based on personal experience, believes that "international academics have to move beyond roles and methods inherited in their previous professional settings to exploring new knowledge, approaches, cultures and expectations in their new settings."

While this comparison reveals the cultural differences between home and host cultures that most often hinder communication, and therefore academic integration, it also reveals the power relations between migrant academics and the academic host: Kum (2018, p. 28) felt "watched;" Achankeng (2016, p.156) felt frustrated and underestimated because of students' customer-centered mindset; Yeh (2018, p. 76) and Brooks (2016, 181) felt disrespected because of the way students addressed them by their first name and without recognizing their PhD title; and Aryal (2016) and Huq (2016) felt discomforted and frustrated because "their loudness was taken to be offensive or rude by Americans, both inside and out of the classroom" (p. 68). These incidents of power differentials further prove that translation by mere transfer to the home-developed academic sustainability interrupts migrant academics' attempts to access the host system. This resonates with al-Tahtawi's previously noted experience of power asymmetry in translating between French and Arabic.

Formal Learning as Adaptive Strategy

Migrant academics proceed in negotiating the similarities and the differences that they learned about in the comparison they conducted between their home and host academic cultures and refine their adaptability skills so as to develop their academic proficiency and gradually transform their

academic sustainability. Pursuing formal learning opportunities in administration, pedagogy, and public policy serves as a second adaptability strategy for navigating the unfamiliar academic host culture. In addition to developing adaptability through "informal learning," which Vásquez-Colina (2021) describes as her experience as a graduate student at the University of Louisville in the US, she also engaged in "formal learning" that, as she states, "immersed [her] and [helped her] discover the American education system" (p. 41). While informal learning through direct engagement with professors and peers in graduate seminars provides international students with valuable insights into the academic host culture, it may not fully equip them for the professional demands of careers in higher education (Kandlbinder and Peseta, 2009, p. 20). Informal learning, characterized by observation and experiential understanding, offers a useful sense of classroom dynamics, academic expectations, and communication styles. However, it lacks the structured framework and in-depth focus on methodologies and institutional standards that formal learning provides. Programs such as teaching credentials or certificates in higher education pedagogy equip future professors with essential skills, such as course design, favored teaching approaches, and departmental expectations, while also offering professional recognition, such as fellowships or credentials valued in the host academic culture.

The requirements and approaches to teaching qualifications in higher education vary across the United Kingdom, the United States, and Canada. In the UK, the Postgraduate Certificate in Higher Education (PGCHE) or Postgraduate Certificate in Academic Practice (PGCAP) is a formal qualification aligned with the UK Professional Standards Framework (UKPSF), often leading to obtaining Fellowships from the Higher Education Academy (HEA) (Kandlbinder and Peseta, 2009, p. 20). These certificates demonstrate the trainees' readiness and commitment to upholding standardized principles of teaching. The situation in the US and Canada reflects a growing recognition of the need for pedagogical development among graduate students and early-career academics. Professional development in these countries is valued and pursued through diverse avenues. Migrant academics may engage in various courses and programs that focus on the academic system's perspectives on areas such as pedagogy, course design, active learning strategies, and student engagement, or they may enroll in workshops and training provided by specialized centers. Centers for Teaching and Learning (CTLs) are common in American universities (Wright, 2023, p. 2). Similarly, Canadian universities often provide training programs

through Centers for Teaching and Learning (CTLs), offering certificates such as the Certificate in University Teaching and Learning (CUTL). Over the past two decades, there has been a growing emphasis on creating opportunities for graduate students to develop pedagogical skills. As a result, a CUTL is considered to be an asset for academic employment (Austin, 2002; Boyer, 1991; Kreber, 1999; Rhodes, 2001; Schuster, 1993). Administrators, faculty, and graduate students across Canadian universities have been showing heightened interest in the advancement of teaching skills. Notably, these skills, often regarded as academic in nature, also contribute to broader professional competencies, including knowledge translation and effective communication, which are valuable beyond the experience inside the classroom (Kenny et al., 2014; Rose, 2012). Unlike the UK's PGCHE, these programs in the US and Canada are less formalized and emphasize individualized teaching philosophies and contributions to student learning environments.

Saenkhum (2016), Hossein (2018), Gibson (2018), Kum (2018), Yeh (2018) and Vásquez-Colina (2021) showed additional adaptability during their doctoral studies and early career life in their self-translation of their academic sustainability as they pursued formal education to enhance essential skills (such as course design, favored teaching approaches, and navigating departmental requirements) in order to carve out space for themselves in the host academic institutions.

During the access stage as international PhD students, Saenkhum (2016) and Vásquez-Colina (2021) actively pursued opportunities to learn about the American higher education system. Saenkhum's (2016) narrative highlights her adaptability to American academic culture through active engagement in scholarly training and professional development. Her specialization in TESOL (Teaching English to Speakers of Other Languages) closely familiarized her with the American academic culture's course design and teaching approaches. This field emphasizes student-centered pedagogy, active learning, and culturally responsive teaching strategies, therefore equipping her with tools to effectively navigate the expectations of the host academic system. Additionally, by presenting at conferences and assuming a leadership role in the Symposium on Second Language Writing, she aligned herself with the host culture's emphasis on networking, collaboration, and professional visibility. Saenkhum (2016) says that "through scholarly training and professional development opportunities, [she] learned to construct [her] identity as a second-language educator" (pp. 214-215), which highlights the transformative impact of adaptability to help navigate a new academic system.

Vásquez-Colina (2021), targeting American universities "as an international student,. . . had to be creative to find social spaces to learn the American culture and language" (p. 40). Vásquez-Colina recalls:

> As an international student, my experience navigating the American higher education system to become a professor started during my doctoral program. I took all required courses and all electives that I could add. I shadowed fellow classmates working in corporate America to gain practical experience. In parallel, I also shadowed certain professors to gain teaching experience. While visiting my parents back in Peru, I would also contact one or two professors to pick their brains and tap into their expertise. To gain research experience in my graduate school, I converted several of my course assignments into research proposals and I was able to present in peer review conferences while being funded by the graduate student association of my university. I got involved in grant-writing projects including data entry and data analysis. Because of my Spanish language skills and language interpretation background, I sometimes served as an interpreter when eminent visitors came to the University of Louisville. (p. 40)

Vásquez-Colina adds:

> My learning increasingly continued during the graduate program. I sought additional opportunities to continue expanding knowledge, and getting a taste of what it would take to become a professor. I took advantage of all elective courses to spice up my learning as narrated in my personal journal (2003). One of the last doctoral seminars I took at the University of Louisville related to becoming a professor. One of my professors obtained a federal grant and created the "Future Professors Program." I was encouraged to apply to the university-wide program. Later, I was admitted to the program. My classmates and I were presented with a buffet of professoriate tasting experiences where we met guest speakers from different colleges ranging from the College of Engineering to the College of Education. They presented on their different successes and challenges in research, teaching, and service. (p. 42)

Vásquez-Colina's (2021) account reflects her proactive and multifaceted approach to learning and professional development to navigate the new American academic system. By engaging in both formal and informal learning, she strategically leveraged available resources to enhance her preparedness for a career in academia in the US. Vásquez-Colina demonstrated adaptability by

maximizing academic opportunities, hands-on experience through shadowing, research skills development, leveraging linguistic and cultural expertise, and participating in specialized training. Moving to the British academic context, Enriquez-Gibson (2018) says:

> In short, despite my UK (white) qualifications, I remain an institutionally marginalized other. My academic experience is denied any authority vis-à -vis the cultural literacy that is required to teach in HE institutions. Furthermore, my academic knowledge is, as I have realized, not as important as my demonstrable ability to teach through a successful application for a Higher Education Academy (HEA) fellowship. To this end, I worked to become an HEA senior fellow, mapping and aligning my academic experience to four main descriptors in three dimensions of expertise, namely, areas of activity, core knowledge and professional values. It is a required recognition of one's professional development. It is a certification of one's ability to teach. (p. 133)

Enriquez-Gibson's narrative highlights her adaptability as she navigated institutional barriers in American higher education by aligning her qualifications with the host culture's expectations. Despite holding recognized UK credentials, she faced marginalization due to a perceived lack of cultural literacy. In response, Enriquez-Gibson pursued formal professional development through the Higher Education Academy (HEA), becoming a Senior Fellow. This process required her to map her academic experience to specific professional standards in areas of activity, core knowledge, and professional values. By achieving HEA recognition, Enriquez-Gibson demonstrated evidence of transformed academic proficiencies that, in turn, enabled her to work and communicate meaningfully in Liverpool Hope University.

Hosein (2018) describes her struggles with the feeling of "pedagogical disconnectedness" when she moved to Liverpool Hope University (LHU) in the UK:

> When I arrived at LHU, I was pedagogically unprepared for the differences in the students' level of mathematical knowledge. At UG [the University of Guyana-West Indies] and UWI [the University of West Indies], my classroom was made up the 'mathematical majority'; most of my students understood basic mathematical concepts. They were also intrinsically motivated to learn mathematics, which meant they required less support and could follow and engage in the mathematical principles and concepts via worked examples on the whiteboard. At LHU, my classroom was made up of the 'mathematical minority', that is, most of my students were uncomfortable with basic mathematical principles. (p. 117)

Hosein (2018) reflects:

> I started at LHU as a postdoctoral teaching fellow and eventually became a lecturer after one year in the post. My initial pedagogical beliefs and approaches were most likely first formed during my exposure as a student at UG, and then as a teacher there. Therefore, my initial feelings of pedagogical relatedness will be using this period as a reference point…. Both UG and UWI are products of the British colonial system, with their degree awarding powers coinciding with the period that their host countries received independence from the UK. (p. 112)

For Hosein, transporting her preexisting pedagogical experience did not sufficiently help her to pedagogically integrate in the host university. The self-translation by transfer did not guarantee successful communication with the host society, which is essential to translation success. This recalls Steiner's (1998) perception of "coherence" with the host environment (for example, target language, target culture or host society, as in this research) that concerns translators in the initial hermeneutic motion of the translated (text or feeling) and that plays a pivotal role in welcoming the translation—and in encouraging its survival in later stages. For Steiner (1998), coherence is associated with providing intelligible translation to the reader, audience, or students, which is necessary for a translation to find space in their culture. Hosein's translated-by-transfer academic sustainability, developed in the universities in West Indies, did not sufficiently help her to establish meaningful communication because, as a professor of mathematics, she did not develop the professional competency to deal with a class of diverse mathematical literacy levels. As a migrant academic translating herself, she found that establishing coherence with the Constructive Alignment Theory (CAT), where "the curriculum is driven by learning outcomes and is designed for students to achieve the minimum level of higher order thinking skills at the end of a module" (p. 114), is necessary to feel pedagogically connected and professionally competent, and thus able to establish meaningful communication with her students. She recalls:

> After a year at LHU, having completed the PGCAP and growing more pedagogically competent with the LHU environment and CAT approach, I was asked to help develop the mathematical pathway in education. My pedagogical beliefs and practice had by now changed; I began to develop stronger feelings of pedagogical relatedness with the CAT system as I was indoctrinated into it, as pedagogically, it allowed the lecturer to consider

> the holistic learning of the students and provide them with a clear sense of what was expected from them. (p. 115)

However, Hosein's adaptability extended beyond pedagogical alignment. Her reflection on the political dynamics of course design highlights a pragmatic approach to navigating institutional processes. She emphasized the importance of understanding and effectively completing validation forms to secure approval, which demonstrates her acute awareness of the bureaucratic elements involved in academic course design that were, at the same time, an essential step for her self-translation to gain acceptance:

> It has been a useful exercise in understanding how the aims and objectives need to be aligned with the pedagogy. Also, what has been useful in moving my career forward, I think, is understanding how to play the 'political' game in course designing. (PGCAP Assignment: Critical Reflection on Course Design, July 2011). (p. 115)

In her self-translation of academic sustainability, Hosein (2018) replaced her home academic cultural framework (home-developed academic sustainability) with the host academic cultural framework (the academic sustainability she developed in the UK). This self-translation practice mirrors the strategy of domestication, as practised in interlingual translation, where the translator replaces cultural references deemed incoherent with the target culture's:

> I also found myself criticizing the systems of UWI and UG and thinking of them as 'backwards' in terms of pedagogy. I was thus becoming pedagogically assimilated into the HE system in the UK (Berry 1997); I was discarding the old and accepting the new and learning to play by the rules of the system and, through this, increasing my feelings of pedagogical relatedness. My assimilation or acceptance of the CAT pedagogical approach could be because I was from a former British colony, in which the British education is sometimes held as being advanced or the 'gold' standard (see Walker 2014). I may have felt that the pedagogical models I knew before in the postcolonial countries of Trinidad and Tobago and Guyana were not advanced, and the one I was exposed to in LHU was the 'correct' or best pedagogical model, and therefore I was more disposed to achieving pedagogical relatedness with the British model. However, the more likely scenario was that, as pedagogical and quality assurance practices such as the CAT approach have been growing in prominence across the globe (see Biggs 2014), I would have engaged with these pedagogical theory and practices eventually, regardless of country or institution. For

example, UWI now runs a Postgraduate Certificate (PGCERT) in Teaching and Learning and has a quality assurance process. (pp.115-116)

By critically engaging with both pedagogical frameworks and institutional dynamics, Hosein effectively adapted her professional pedagogical competencies during this stage of the micro self-translation process. This adaptation facilitated meaningful communication with students and the host society, ultimately leading to her integration into the academic community.

Kum's (2018) narrative resonates with Hosein's (2018) experiences of adapting to a new academic culture, as both academics grapple with the limitations of transferring their home-developed pedagogical frameworks to their British academic environments. Kum's reflection highlights the inadequacy of his Cameroonian teaching qualifications in the UK and the necessity to complete a Postgraduate Certificate in Education (PGCE), which marked the beginning of his transformation into an instructor well equipped for the British milieu:

> When I arrived in England, the General Teaching Council for England did not recognize my teaching qualification from Cameroon. The Postgraduate Certificate in Education (PGCE) is the only qualification recognized to qualify as a secondary school teacher. I had to undertake a PGCE programme at the University of Northampton, which qualified me to teach in England. After completion of the PGCE programme, I taught in England for three years. Although this was at secondary school level, it helped me to understand the contextual differences within the same profession. My Cameroonian teaching qualifications were redundant, and consequently my beliefs and teaching philosophy were called into question. It reminded me that teaching is culturally informed and differs with contexts. The self-doubt created by my encounter in school teaching made me review my beliefs about teaching in HE. Realizing that there were so many differences and limitations faced by foreign-trained teachers, I felt the need to pursue further studies that led me to undertake a PhD in the sociology of education at the University of Northampton. (p.28)

Kum's adaptability illustrates a process of gradual self-transformation as he adjusted to the cultural and professional expectations of the UK academic environment. Completing the PGCE program and gaining secondary-school teaching experience allowed him to explore and understand the contextual academic differences within the teaching profession. The encounter led him to critically reassess his professional competencies. This experience challenged his existing teaching

philosophy and practice and prompted a deeper reflection on the culturally informed nature of pedagogy, which made it necessary to transform, not only to transfer, his academic sustainability. In Kum's transformative self-translation, adaptability became central to aligning his teaching practices with the expectations of his new environment.

Similarly, Yeh (2018), who realized that the differences between the Confucian collectivist and the Western individualistic cultures in Taiwan and the UK were posing a challenge to meaningful communication with the academic host society, "start[ed] a reflective journey. It originated from a piece of small-scale research on how to improve [her] teaching to facilitate [her] students' learning in the first year of [her] academic life as an international academic" (p.76). Earning the PGCE was one of the adaptive practices employed by Yeh, as well as by Enriquez-Gibson, Hosein, and Kum, to navigate the unfamiliar British academic environment. It is also an indicator of the self-translation of academic sustainability.

Experiential Learning as Adaptive Practice

After comparing home and host academic cultures, as well as engaging in both informal and formal learning about the host academic and professional culture, the third strategy migrant academics develop to gain knowledge and adapt to the unfamiliar academic host culture is learning-by-doing, where they cultivate adaptability through their experiences as graduate students or short-term contract professionals. The experience of working as professional service providers, teaching assistants, research assistants, or "shadow" instructors within the host societies of British, American, and Canadian universities offered Vásquez-Colina (2021), Brooks (2016), Welikala (2018), Saenkhum (2016), and Oomen (2015) valuable opportunities to gain insights into their academic host cultures and to navigate their way into new academic communities. In *Experiential Learning: Experience as the Source of Learning and Development* (1984), Kolb investigates the power of learning by doing. He outlines a model where learning is grounded in experience and involves a continuous four-stage cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation. This cycle emphasizes that true learning happens by engaging with real-world experiences, reflecting on them, forming concepts, testing these concepts in practice, and adjusting choices and practices accordingly. Kolb's model also includes individual learning styles that shape how learners move through these stages in a way that provides a framework that supports adaptive, experience-based, transformative development across various

learning contexts. Kolb's theory underscores that adaptability is a crucial outcome of experiential learning. The process equips individuals with the skills to modify their thoughts and actions in response to new knowledge in new situations, thereby enhancing their capacity to effectively navigate complex and novel situations.

In the initial stage of her attempt to access the American higher education system, Brooks (2016) offered psychological services to staff and students:

> [She] worked as a staff psychologist at a college counseling center. [She] created a course to support struggling, mostly minority students at another institution as an adjunct professor. [She] became increasingly enamored with being in the classroom and eventually obtained a tenure-track faculty position. (p. 178)

While working as a staff psychologist and designing a course to support struggling minority students, Brooks had the opportunity to adapt to the host system on different levels. On the first level, she learned extensively from her consultants (staff and students) about the norms and dynamics of the American higher-education system, gaining insights into institutional processes and student needs. Second, Brooks honed her skills in addressing these challenges by offering consultancy for improvement and devising interventions that bridged gaps in student support. Third, through her work, she developed communication skills that enabled meaningful interactions with the host community by fostering a deeper understanding of its academic culture.

Brooks describes her initial academic experience:

> Interestingly, I still carried the formal, hierarchical student-teacher relationship schema in my mind when I pictured a classroom setting (cf. Hutchison, Quach and Wiggan, 2006). Consistent with my Jamaican heritage, I challenged my students to express themselves well and evaluated student knowledge and performance in the same way I was assessed in my formative years in Jamaica. I rarely gave multiple-choice exams, preferring instead to use case studies, essay questions, digitally recorded counseling sessions with clients and integrated theoretical, analysis, and practice papers to evaluate their knowledge and counseling competence. I still believe that having students provide in-depth, critically thought-out answers to essay or short-answer questions and case studies is the best way to

> assess their knowledge and ability to apply what has been learned. I do, however, see the benefit of using multiple-choice questions as part of an overall assessment process. (p. 178)

In her teaching, Brooks demonstrated tangible instances of adapting her pedagogical approaches, which reveal negotiations with the host system. For example, her Jamaican academic heritage shaped her initial teaching framework, emphasizing a formal, hierarchical student–teacher relationship and rigorous, essay-based assessments. She implemented methods such as case studies, essay questions, and digitally recorded counseling sessions, challenging her students to engage critically with the material. This approach reflected her formative academic experiences and introduced a distinct rigor into her classroom.

However, as she navigated the academic culture in the US, Brooks encountered the expectation of standardized multiple-choice assessments as part of institutional norms. While initially resistant, she recognized their utility in complementing her preferred methods. Her decision to integrate these assessments into her course design exemplifies a realization that adjustments were necessary to meet institutional expectations while upholding her pedagogical values.

These actions illustrate how Brooks's work was not merely about applying her expertise but also about learning about and responding to the academic and cultural context of the host system. Through such practical decisions—adopting new methods, revising her strategies, and addressing institutional norms—Brooks engaged in what can be identified as negotiation. This process involved recalibrating her professional practices in response to the systemic realities of the host academic environment; it demonstrated the fluid and dynamic nature of professional identity formation in an international academic setting.

Similarly, Welikala (2018), in the UK, offered curriculum development and pedagogical consultation before being hired as an academic:

> By the time I successfully completed my doctoral studies on international student experience in the British HE at the Institute of Education (IoE), London, the process of internationalization of curricula and pedagogy was one of the major focuses of universities across contexts. So was the situation at IoE, which was a postgraduate institution with a large number of international students. Within this context, my research findings on international student experience gained currency. I was thus offered the first ever

> fellowship of the Centre for Higher Education Studies (CHES) at the institute. I got to know the pro-vice chancellor for internationalization and she invited me to design and deliver sessions on internationalization of curricula and pedagogy across different departments in the university. The process of designing and delivering those sessions was a huge challenge. Nevertheless, they provided me with a wealth of experience. Later, I got my first full-time HE post in the UK at the same institution. (pp. 66-67)

While working on designing and delivering sessions on the internationalization of curricula and pedagogy at her institution, Welikala encountered opportunities to adapt to and engage with the host academic system. The actual process of designing and delivering sessions required Welikala to align her expertise with the expectations of various departments across the university. This necessitated translating her knowledge into practical frameworks that could resonate with the diverse academic disciplines she addressed. The challenge of tailoring her sessions to meet the needs of these departments reflects a form of negotiation—both with her own professional identity and with the institutional culture of the host system. The difficulty she faced in meeting departmental expectations and delivering effective sessions combined with Welikala's description of her sense of relief—regarding the whole experience as a wealth of learning—signifies successful negotiations between her own pedagogical values and the institutional requirements she was expected to fulfill. The nature of these negotiations likely included several dimensions. First, there would have been *pedagogical negotiation*, where Welikala had to reconcile her personal teaching methodologies with the institutional norms and expectations for curriculum design. This may have required rethinking how her frameworks for internationalization could align with specific departmental objectives or address discipline-specific needs. Doing her doctoral studies did not lead her to fully embrace the western way of perceiving the world, but to develop a unique perspective of the internationalization of education based on cultural openness and belief in the value of "cultural scripts for learning within international HE contexts" that led her to be "pedagogically imaginative" (p. 65). Second, *interpersonal negotiation* likely took place, as she worked to build trust and establish rapport with faculty members, some of whom might have been skeptical about the value or relevance of her sessions or challenged her approach. Third, it is most likely that there have been *institutional negotiation*, involving adherence to broader organizational policies or strategic goals, such as promoting inclusivity and global engagement. Embedded in all these facets of negotiation is *cultural negotiation*, where she had to interpret and mediate between

her own academic culture and that of the UK institution in a way that ensures her work was culturally aligned with the values of the host system. This iterative process of alignment—where she responded to feedback and refined her sessions to ensure relevance and effectiveness—constitutes a concrete realization of negotiation.

Through these efforts, Welikala gained valuable familiarity with the academic host culture and rich professional experience, which subsequently opened the door to her first full-time higher education post in the UK. The negotiation she engaged in while designing and delivering these sessions was pivotal in shaping her professional identity within the host system. It highlights how such adjustments (part of the self-translation process of her academic sustainability) are not merely about meeting expectations but about establishing oneself as a competent and valued academic professional in an unfamiliar environment. The learning-by-doing experience through which Vásquez-Colina (2021), Saenkhum (2016), and Oomen (2015) developed their adaptability—a key strategy and indicator of academic sustainability—was their work as teaching assistants in American universities.

Several researchers have argued for the improvement of the institutional frameworks of designing and offering opportunities of actual academic work, including teaching and research assistantships, to maximize gains by the different groups of stakeholders (the department, academic staff, graduate students and undergraduates) especially for graduate students who aspire to remain in the Academia (for example, Austin, 2002; Marinkovich et al., 1998; Park, 2004). Nevertheless, studies agree that, even before improvements are made, these opportunities often serve as the first career step for future academics (Park, 2004; Preto and Altmaier, 1994). In addition to funding postgraduate students, teaching and research assistantships provide an actual apprenticeship model for tomorrow's professors (Lambert and Tice, 1993).

Graduate teaching assistants have, or can develop, a broad range of relevant professional competencies. These include the ability to cope with stress, to set realistic goals and priorities, and to understand what to reasonably expect from undergraduate students and how to conduct productive class discussion, how to foster autonomous skill development, and how to measure and evaluate student progress (Allen and Reuter, 1990). Simpson and Smith (1993, pp. 136-137) identify 26 competencies that are important for graduate teaching assistants. The 26 competencies

for graduate teaching assistants encompass six core areas: mastery of subject matter and relevance; designing learner-centered materials and fostering collaboration; managing classrooms and administrative duties; engaging communication and technology use; developing valid assessments and constructive feedback; and respecting diversity while encouraging participation. Formo (1995) highlights the importance of graduate students leveraging teaching assistantships to develop effective strategies for academic job searches, while Hinkle (2001) underscores the need to cultivate approaches for building a strong professional reputation. Together, these skills prepare teaching assistants to thrive—or at least, survive—in both instructional and relational aspects of undergraduate education. To develop these skills and professional competencies, teaching assistants engage in a selection, preparation, training, supervision, and mentoring process that involves negotiations of professional expectations and responsibilities, which ultimately lead to the formation of young academics' professional and academic identities (Park, 2004, p.349).

Investigating the development of such professional competencies as strategies (and indicators) of self-translation among international graduate students (later, migrant academics) during their teaching assistantship experiences invites an exploration of the negotiations and specific dynamics that arise between two academic cultures when the teaching assistant is an international instructor and the students are locals who contribute in the process of shaping the professional identity in teaching settings within the UK, the US, or Canada.

These international teaching assistants typically are assigned positions that require them to teach introductory courses, grade papers, serve as laboratory assistants, and lead reviews or discussion sessions (Plakans, 1997). While doing these tasks, international teaching assistants formulate their professional identities based on negotiations of power dynamics, cultural expectations, and professional responsibilities of both local and international practice (Simon-Maeda, 2004; Song and Del Castillo, 2015, Wang and Matero, 2018). Without these negotiations and the access they provide to the academic culture within host institutions, learning needs and teaching effectiveness cannot be fully realized (Shaw and Bailey, 1990). Wang and Matero (2018) further explore the process and outcomes of the negotiations that international teaching assistants undergo, highlighting the plural identities they begin to develop at this stage as a result of navigating between home and host academic cultures, reflecting a poststructuralist perspective.

As an individual who dreamed of working as a professor in America (Vásquez-Colina, 2021, p. 46 and 47), Vásquez-Colina (2021) strongly believed in the power of learning-by-doing in transforming her professional competencies in a way that helps to sustain her academic responsibilities. Therefore, she engaged in a multiple-faceted experience to maximize her exposure to the American academic and professional setting.

Vásquez-Colina (2021) "shadowed fellow classmates working in corporate America to gain practical experience. In parallel, [she] also shadowed certain professors to gain teaching experience" (p.40). Vásquez-Colina refers to observing and learning from peers employed in various private-sector industries in the United States, such as finance, technology, and healthcare. This experience exposed her to professional practices, communication styles, and work environments outside academia, helping her develop skills such as teamwork, leadership, and practical problem-solving. By shadowing professors, the insights she gained informed later decisions to adjust her teaching and professional interactions so as to make sense to American students, colleagues, supervisors and administrators. This demonstrates her proactive approach to understanding and navigating diverse professional dynamics in the US. Converting her course assignments into research proposals and presenting them at peer-reviewed conferences highlights developing her resourcefulness and her ability to align her academic work with the research expectations of the host system. Similarly, her involvement in grant-writing projects, including data entry and analysis, signifies the development of technical and analytical skills that are indispensable for her professional competencies as a scholar. Moreover, she volunteered as an interpreter at a dental clinic to sharpen her communication skills.

She translated brochures for a state park and led Spanish conversation classes at a library. By doing so, Vásquez-Colina showed adaptability to the American culture that values voluntary work and prioritize community engagement. At the same time, through this experience she learned about the American system. These activities not only enhanced her visibility but also expanded her interpretive horizon in a way that enabled her to move from a singular, home-bound frame of reference toward a dual and comparative understanding of both home and host contexts. This widening of perspective exemplifies what is here conceptualized as translation in the sense of intercultural communication: a process that does not merely facilitate participation but reconfigures how the self perceives, interprets, and positions itself across cultural environments.

These activities enhanced her visibility within her host community and facilitated opportunities for personal and professional connections that are critical in an academic environment.[enhanced her visibility] Additionally, Vásquez-Colina's participation in professional service roles, such as volunteering at conferences as a facilitator or student representative, reflects her understanding of the importance of such experiences in building a robust professional portfolio. These roles align with what is often required and valued in professional assessment reports in academia, such as contributions to professional organizations, leadership in academic events, and engagement in service activities (Vásquez-Colina, 2021, p. 40).

Because "[her] status of graduate research assistant did not provided [sic] [her] with the opportunity to teach, thus [she] begged a few of [her] professors to include [her] in their courses as an informal teaching assistant" (p. 42). Then, Vásquez-Colina got a chance to work as a teaching assistant:

> As a language teaching assistant, I was in charge of designing conversations in Spanish and French, and of organizing cultural activities to help students enhance their language skills. These tasks would help me feel closer to my culture and language as I was able to take courses as well. (p. 39)

To design language conversations in Spanish and French and organize cultural activities to enhance students' language skills, Vásquez-Colina, who benefited from her previous shadowing and informal teaching assistantship, fostered student engagement through interactive language activities. She negotiated the inherent pedagogical aspect of learning Spanish that is rooted in her home academic culture and the pedagogical culture in the American universities.

While she drew from her cultural and linguistic expertise as she was facilitating learning Spanish, Vásquez-Colina was navigating the host culture's emphasis on active, student-centered learning while integrating her own cultural perspectives, thereby creating a meaningful connection between the two academic systems.

In recognition of her successful adaptability to the academic system at the University of Louisville, she was awarded a distinguished fellowship:

> I also experienced academic accomplishments. I was awarded the John Dewey Fellowship. This fellowship was given to honor outstanding doctoral students employed as Graduate Assistants, who were preparing for careers as college or university professors. As the

> College of Education Dean wrote in a letter that I still treasure as evidence of my journey (personal communications, 2002):
>
> Congratulations for being selected for this prestigious honor. As a Dewey Fellow, you will receive a fellowship … I want to commend you for many achievements and encourage you to maintain your strong commitment to excellence and to reaching your academic and professional goals. When given the chance to excel, one experiences great pleasures in preparing and a confidence boost. I was given one: the trust to facilitate knowledge for others as recounted below. (p. 42)

The above discussion of Vásquez-Colina's engagement with the academic host culture underscores her determined efforts to gain knowledge through learning-by-doing and to navigate the unfamiliarity of the academic host culture. Vásquez-Colina's narrative showcases her strategic adaptability, evidenced by her proactive engagement in a variety of opportunities that contributed to her professional growth and integration into the American academic and social landscapes. However, despite all this effort in adapting to the host American system in the access stage, "little did [she] know that [her] accent and look would sometimes be the assessment criteria of [her] perceived performance" (p. 45). Vásquez-Colina's adaptability efforts to address the issue of accent will be discussed in the section about solution-oriented adaptability below.

Like Vásquez-Colina, Saenkhum (2016) highly valued her teaching assistantship experience, expressing gratitude for "the valuable learning opportunities it offered [her]" (p. 215). One of the "lessons" she learned was "how [she] made up for [her] lack of nativeness in [her] teaching as a graduate teaching assistant" (p.220). This "making up" emerges in her account as a process of adjusting her teaching practices in response to classroom demands, including becoming more deliberate in how she communicated instructions, clarified expectations, and structured her lessons in ways that supported student understanding. Through these adjustments, her teaching reflects a shift in interactional style aimed at maintaining clarity, intelligibility, and a sense of authority despite her perceived lack of nativeness. Saenkhum's "lack of nativeness" in the American academic system highlights the challenge of limited familiarity with the host academic environment, a recurring obstacle for self-translators trying to access new universities. This lack of familiarity necessitates adaptation as a crucial step for navigating and establishing a place within the host system. Accordingly, adaptation takes place through iterative, practice-based

adjustments—observing student responses, recalibrating instructional methods, and aligning pedagogical expectations with those of the host institution—which together constitute a form of self-translation at the level of professional competence.

Being a teaching assistant, Saenkhum describes how she adapted to the American pedagogical culture:

> I also learned, while working as a teaching assistant, that in order to make up for my lack of nativeness, I had to strive for teaching methods and strategies that facilitated students' learning. I became aware that American students are taught differently from what I experienced back in Thailand, and I needed to adapt to the new teaching environment. This awareness encouraged me to over-prepare for my classes. I always made sure that I was prepared to help my students to develop their critical and analytical skills. I could tell that students came to realize that the quality of teaching has nothing to do with where I am from and how I speak English. The ways I teach mattered more than my accent. (pp. 220-221)

Saenkhum's unfamiliarity with the American academic culture motivated her to adapt by over-preparing for classes and refining her teaching methods to align with the needs of American students, which differed significantly from her experiences in Thailand. Her emphasis on fostering students' critical and analytical skills demonstrates a deliberate effort to transcend linguistic or cultural differences. Saenkhum's adaptations of her teaching approaches did not resolve her accent challenge during her work as a teaching assistant, as will be discussed later.

Similar to Saenkhum (2016), Oommen (2015) highlights the challenges of navigating unfamiliar academic and cultural environments while working as a teaching assistant. Oommen's peer's dismissive reaction to her professional competency as a teaching assistant for a public speaking course prompted her to reflect on the relationship between her "brown body and mind" and how her professional competency was perceived within the American academic society. She writes, "I feared I lacked authenticity as a teacher as my friend's laugh still echoed in my ears. I worried that my brown body and foreign accent made me less credible to my students, which added to my feelings of anxiety and incompetence" (p. 81). Oommen's description of her experience as a teaching assistant reveals the deeper struggles faced by individuals from postcolonial backgrounds as they adapt to teaching roles in the host academic culture:

> This particularly applies to graduate students, who may also work as graduate assistants and aspire to be faculty members. As they need to immerse themselves in the host culture and interact extensively with the host environment it is important that such barriers, which potentially prevent the development of positive intercultural relationships, be identified (p.85).

In addition to adapting by aligning teaching methods to the expectations of the host system, she critically evaluates her mental schemas and cultural memories to foster a sense of connection with the host environment.

Another aspect of learning-by-doing in the early academic career life involves acquiring skills in incorporating and utilizing technology to support class delivery, facilitate lectures, and employ online collaborative learning spaces. This technological integration is deeply embedded in the teaching and learning practices of the British, American and Canadian academic systems and reflects its emphasis on interactive and student-centered learning. By adapting to these tools and methods, international instructors align their practices with the host system's preference for fostering engagement and active participation, thereby enhancing their ability to deliver meaningful and effective learning experiences. While Achankeng (2016), Ndemanu (2016) and Kum (2018) faced challenges as they came from teaching environments that were less reliant on technology, Hosein (2018), despite needing to adapt her approach to integrating and utilizing technology, had already developed a foundational familiarity with its use, which eased her transition into the academic host system.

Coming from Cameroon, Achankeng (2016), Ndemanu (2016), and Kum (2018) encountered significant challenges adapting to the integration of technology in teaching and learning within the academic host systems of the US and UK. Their narratives highlight how limited exposure to instructional technology in their home academic environments required them to adapt and acquire new skills to align with the host systems' technologically advanced pedagogical practices.

Kum (2018) acknowledges the disparity, stating, “there is less incorporation of technology in teaching and learning” in Cameroon (p. 26). This lack of prior exposure meant that transitioning to technology-reliant teaching environments demanded significant adaptation. For Kum, learning

to integrate technology into teaching was not only a technical skill but also an adaptation to the cultural expectations of interactive and technology-supported education in the UK.

Similarly, Ndemanu (2016) reflects on his initial unfamiliarity with instructional technology and recounts how his first undergraduate teaching experience in the US required him to learn to use tools such as projectors, smart Boards, and sound systems:

> Instructional technology is one aspect of didactic resources that defines the extent to which the government cares about the education of its citizenry. It is something that I was not very familiar with until I started teaching a course as an associate instructor (during my doctoral studies). The course coordinator accompanied me to one of the rooms in which I was sup posed to teach my first undergraduate class and showed me how to access the university's instructional website and its related tools. These included various classroom technology tools such as the projector, SMART Board, and the sound system. Although I had a home computer in Cameroon, none of the schools in which I taught had classrooms equipped with technological devices. Again, it took me no time to become familiar and proficient in integrating instructional technology in my pedagogy. Thanks to additional computer workshops offered in my doctoral program, I became very proficient in using instructional technology both in class and online. Although I initially attributed my limited technological skills to the shortcomings of my education in Cameroon, I realized that many of my colleagues born before 1970 in the United States were equally unfamiliar with the instructional technology. (p. 169)

In addition to adapting to the unfamiliar technological aspects of the American academic culture through hands-on training, Ndemanu highlights his adaptive mindset by noting that, while he initially attributed his limited technological skills to systemic shortcomings in Cameroon, he later observed that many older American colleagues also struggled with similar challenges. This realization helped him reframe his adaptation as a common professional growth process rather than a limitation of his background, which prevents internalizing a sense of ignorance and enhances self-confidence while formulating his academic identity during negotiations over status and respect in communication with students or colleagues.

In contrast, Achankeng (2016) describes his initial exposure to the advanced technological tools in his host institution as "overwhelming" (p. 156). The sense of isolation in his department further

compounded the challenge, as he had to navigate this new technological landscape largely on his own. Despite this, his narrative suggests a process of gradual acclimatization, indicating his adaptability to the host academic environment.

Hosein's (2018) engagement with technology as part of her teaching practice reflects her adaptability and serves as a significant indicator of her academic sustainability within different higher education contexts. In her earlier teaching experiences in Trinidad and Tobago (West Indies- Caribbean country) technology use was limited to basic software tools, personal websites, and nascent attempts at blended learning.

Hosein's narrative demonstrates a gradual literacy in technology that significantly facilitated her transition into the US academic system, particularly regarding the integration of technology in teaching and learning. Her early experiences at the University of Guyana and the University of the West Indies reveal an organic progression of technological skills. Initially, her use of technology was confined to basic tools, such as Microsoft Office, and she explored learning through educational websites. By 1998, she had set up her own website, which she later used to share resources and students' grades. Reflecting on this period, she notes her fascination with the internet and her early efforts to incorporate it into her pedagogy: "In 2001, for a summer module, I explored the internet for teaching; this was my first foray into blended learning" (p. 118). These efforts laid the groundwork for her later adaptability.

When Hosein moved to Liverpool Hope University, she encountered a more developed system where VLEs like Moodle were integral to teaching practices. Her familiarity with blended learning eased this transition and allowed her to adapt her prior skills to align with the advanced technological expectations of the host academic environment. She enthusiastically explored Moodle's tools, including Web 2.0 technologies such as Twitter and discussion forums:

> Therefore, I was open to integrating my old pedagogies with the new pedagogies with regards to technology. Although I wanted to adopt technologies such as clickers at LHU, this desire was tempered by the limited space in the curriculum. Therefore, my technology enthusiasm was dampened in an attempt to conform to the expectations or norms of the pedagogical approaches of the institution. (p. 120)

Transitioning to the US required further technological familiarity and adaptation. While her earlier experiences had prepared her to work within technologically advanced systems, the US context likely demanded even more integration of technology to meet expectations for interactive and student-centered learning. Hosein's progressive engagement with technology across her career exemplifies how learning-by-doing prepared her to adapt effectively in a way that enhanced her academic sustainability and her ability to communicate and connect with students and administrators in the host system.

These narratives collectively illustrate that adapting to technological practices in the host academic system was a critical aspect of professional growth of migrant academics. By engaging with new tools and methodologies, they aligned their teaching practices with the host system's emphasis on technology-enhanced learning. This process of learning and incorporating technology not only improved their academic proficiency but also signaled a broader transformation in their academic sustainability. By doing so, they enhanced their ability to communicate effectively with students and administrators in technology-reliant academic cultures. Achankeng (2016), Ndemanu (2016), Hosein (2018) and Kum (2018) considered this adaptation a step towards their academic integration in the academic host societies.

In the above discission, migrant academics developed their communication competency to be able to overcome communication challenges that resulted from their limited familiarity with the academic host culture through comparing home and host academic cultures, engaging in professional training on the academic culture such as the Postgraduate Certificate in Education (PGCE) and learning about the academic culture by doing teaching and research and offering services to the academic community. Developing these skills indicates the transformation of the academic sustainability of migrant academics. This evidence supports the first implication—that migrant academics modify (translate from presumed into pragmatic) their academic sustainability to communicate with the academic culture in the host country.

Furthermore, migrant academics sometimes face challenges that exceed their capacity to fully resolve. Therefore, they may opt for pragmatic responses, as will be discussed below.

Solution-Oriented Adaptability

Migrant academics face challenges not only in becoming familiar with the academic culture but also in navigating obstacles that are beyond their ability to resolve directly. For instance, challenges associated with migrant academics' names (such as mispronunciation) and communicating in accented English often create complexities in communication in the initial stage of academic integration that cannot be addressed with straightforward solutions.

Being addressed by one's own name might appear to be a fundamental right, intrinsically tied to personal dignity and identity. International conventions and human rights frameworks, such as Article 16 of the Universal Declaration of Human Rights, underscore the value of honoring and recognizing individual identities; thus, using a person's correct name becomes a vital expression of respect, inclusion, and cultural acknowledgment. However, migrant academics often describe challenges related to their names, particularly during their initial days at the host institution, as they work to integrate into academic settings. These challenges range from securing equal opportunities, such as being called for interviews, to navigating issues on campus, including mispronunciation, misspelling, or the avoidance of calling their names in conversations. Previous studies have highlighted the disadvantages associated with ethnic names in the job market, as reflected in lower call-back rates for interviews (Bertrand and Mullainathan, 2004; Booth et al., 2012; Oreopoulos, 2011) to the extent that some migrant academics, as well as other newcomers in the market, engage in what is called *resume whitening* —the practice of modifying identifiable markers such as names, linguistic cues, or affiliations on application materials in order to reduce the likelihood of discrimination and increase perceived fit with dominant norms (for example, Kang et al., 2016).

Because the challenges faced by migrant academics are less explored compared to the challenges associated with the names of international students in the West (for example, Chen, 2016; Schmitt, 2019; Pilcher et al., 2024), valuable insights can be derived from research about the latter, especially as both types of challenges are framed within the broader context of equality and inclusivity issues in academic institutions, particularly concerning migrating minorities on campus (Huo, 2020; Kubota, 2021).

For example. in a study examining the practice of international Chinese students anglicizing their names as an adaptive strategy to address stressors such as mispronunciation or difficulty in remembering names in the classroom, Ruzicka (2018, p. 42) highlights that this adaptation can introduce new challenges. The challenges that may also extend to international students in later stages of their academic journeys as migrant academics include difficulty avoiding the attention of instructors and colleagues due to the perceived mismatch between their physical appearance and their anglicized names, often leading to a cascade of questions about their original names and places of birth such as, *but, where are you originally from?* (that will be addressed in the discussion below), which reminds the migrants on campus of their foreignness. Additionally, internationals (both students and academics) occasionally fail to respond to their anglicized names due to an unconscious connection to their birthnames. This is due to the fact that personal names indicate identity, as they involve socio-cultural dimensions such as ethnicity, nationality, language, and religion (Pilcher, 2016). Therefore, anglicizing the name would not facilitate real integration of migrant academics in the academic community; on the contrary, it further proves the intricate connection between peoples' birthnames and identities, which might mean that changing a name would not be a viable option. These considerations may explain why Mfum-Mensah (2016) and Zhu (2015), in this research, chose not to adopt English names, viewing their original names and the traditions associated with their names as integral aspects of their identity. Therefore, from a translation lens, personal names (birthnames) in the migrant academics' profiles usually resist translation.

Migrant academics often develop their English language skills in their home countries (discussed above in the home-developed academic sustainability skills), where their pronunciation is influenced by the phonological patterns of their native languages. This influence is almost inevitable due to the way the brain processes and stores phonological representations. According to Flege (1981), foreign accents are not caused by a reduced ability to learn as one ages but by the stable phonological representations that individuals form for native-language sounds, where learners often perceive sounds in the target language as similar to those in their native language rather than fully adopting language-specific acoustic models. This perspective is supported by Kartushina and Frauenfelder (2014), who found that individual-specific phonetic properties in one's native language significantly and inevitably affect second-language pronunciation. This

influence creates a natural limitation in achieving native-like pronunciation. Furthermore, the lack of sustained immersion in English-speaking environments reduces opportunities to internalize the subtleties of native pronunciation and intonation (for example, Piske et al., 2001). Given these factors, having an accent is a natural and expected outcome. Those who seek a native-like accent would require significant time and deep immersion in English-speaking communities to overcome the gap created by these foundational influences. Therefore, in the access stage of academic integration, accent seems to be resistant to change during the self-translation process.

To address these challenges, solution-oriented adaptability reflects the capacity of migrant academics to devise creative and pragmatic strategies (such as coping strategies) when direct resolutions are unavailable. By mitigating the impact of such challenges, these strategies enable migrant academics to sustain their professional responsibilities while fostering growth and accessing the host academic environment. From a translation perspective, personal names and accents resist direct domesticating translational solutions (such as redefining concepts and networking, as discussed above) and continue to impact academic integration, as migrant academics face communication challenges within the academic community. As self-translators, migrant academics find that these aspects of their academic profiles push them toward foreignizing translational strategies. This raises a more precise question: how can migrant academics navigate the unavoidable visibility of foreign names and accents while still advancing intelligibility and professional recognition during the initial stage of academic integration? To resolve the paradox between the goal and the practice of self-translation at this stage, we must first acknowledge that foreign names and accents are nearly unavoidable and not a real choice for the translator. Second, migrant academics, as self-translators, choose to devise creative and pragmatic strategies (such as coping strategies) to mitigate the impact of foreign names and accents on their professional lives. Therefore, migrant academics strive to carve out space for themselves within academic institutions, even while employing strategies of foreignization. Venuti (1995) pays attention to the contradictory and contingent nature of the concept of foreignization. He highlights the contradictory and contingent nature of foreignization by acknowledging that, while it seeks to preserve the foreignness of a source text, it inevitably involves a degree of domestication (p. 19). This is because translating a text for a receiving culture requires aligning it, at least partially, with the dominant values and norms of that culture to ensure accessibility. Foreignization becomes

visible when the translator's choice departs from dominant cultural values, yet it remains influenced by them, making it a culturally and historically variable concept. This contradictory and contingent nature of foreignization requires translators to adopt a pragmatic approach in their work. Implementing this on the micro-translation process of accessing academic institutions, migrant academics usually self-translate their academic sustainability into a pragmatic form to effectively navigate the host academic culture. One of the foreignizing strategies that translators resort to, in interlingual translation, is borrowing words or phrases from the source culture that resist translation into the target culture and adding notes to explain the textual elements that usually cause incomprehensibility. These notes contextualize the translation-resistant text(s) in a way that increases understanding and comprehensibility. The Ghanaian-American philosopher and cultural theorist Kwame Anthony Appiah introduced the concept of *thick translation* in his 1993 essay of the same title (Appiah, 1993) to address the misrepresentation of cultural identities that often accompanies the foreignizing of texts or parts of texts during cross-cultural translation. Without the additional contextual notes—whether in footnotes, introductions, or annotations—the translation of the original text (in this context, personal names and accents) remains partial and fragmented in a way that misrepresents the source. For migrant academics, neglecting to address the effects of original names that sound "alien" and accents that sound "weird" to students and colleagues with the help of coping strategies risks misrepresenting their own communication competence, thereby perpetuating stereotypes of the academic other. By employing *thick translation*, translators reintroduce the rich cultural and linguistic context of the source material, fostering opportunities for deeper understanding and creating a foundation for greater respect for cultural differences. The following discussion shows that migrant academics use coping strategies to respond to the impact of the challenges associated with their names and their accent in a way that shows other dimensions of their academic proficiency, which, in turn, contributes to the transformation of their academic sustainability.

Negotiating Name-Based Challenges

Mfum-Mensah (2016) and Zhu (2015) reflect on their experiences with colleagues and students regarding challenges associated with their names.

Mfum-Mensah (2016) recalls:

> As a ritual for introducing myself at the beginning of each course, I wrote my name, Mfum-Mensah, on the board and invited students to pronounce my name—which they attempted with difficulty. Afterward, I mentioned that "I am an 'alien' from a distant planet called Ghana." The students wondered why I categorize myself an "alien." I am "Black" and "African" from the inside out. I have a surname that my students struggle to pronounce without muttering and twisting their tongue until I show them to swallow the m in front of my name. (p. 145)

In the communication that Mfum-Mensah had with his students in the US and Canada, his name was frequently mispronounced, and at times, students avoided addressing him by the name due to the difficulty of pronouncing it. As a result, he often felt unrecognized, insufficiently respected, and at times excluded from communication. For Mfum-Mensah, in-class communication became less meaningful and left him feeling misrepresented due to the challenges associated with his name. Mfum-Mensah used humor to address the challenges associated with his name. This approach involves acknowledging the challenge in a lighthearted or self-aware manner to diffuse tension, foster engagement, and humanize the experience for both himself and his students. By humorously labeling himself as an "alien" and guiding students on how to pronounce his name, Mfum-Mensah reframed the situation to encourage understanding and reduce discomfort while asserting his identity. This strategy not only facilitated communication but also served as a subtle way of educating his students about cultural diversity and fostering inclusivity. From a translation perspective, this practice can be understood as a form of "thick translation" (Appiah, 1993), whereby elements that resist direct translation—in this case, a culturally embedded name—are supplemented with contextualization and explanation to render them intelligible within the host environment. Mfum-Mensah's use of humor and explicit pronunciation guidance functions as an interpretive layer that accompanies the "untranslated" name, enabling students to access its meaning and significance without erasing its foreignness. In this sense, his strategy does not domesticate the name but rather mediates its reception, preserving its identity while enhancing its communicative intelligibility.

Zhu (2015) describes the challenge of cultural misalignment when it comes to conventions governing names in different occasions in her academic life. From Zhu's perspective, in British

academic culture, names and titles are used differently compared to Chinese conventions, which reflects distinct approaches to hierarchy and formality. In the UK academic setting, professors are commonly addressed by their first names as part of the casual academic culture in classrooms and offices. However, in publications, professors or authors are typically referred to by their last names, reflecting the formal conventions that govern academic writing. Formal British contexts, however, emphasize the use of academic titles such as "Doctor" or "Professor," with "Professor" reserved for the highest academic rank, unlike in the US, where professor is used more broadly to signify a person who teaches at a university. In contrast, Chinese conventions prioritize the surname-first order and often combine surnames with professional roles (e.g., "Teacher Zhang") to signal respect and hierarchical relationships. Additionally, British practices value gender-neutral titles that acknowledge professional standing, while Chinese conventions around naming and addressing are closely tied to cultural norms of status, role, and social hierarchy. These differences highlight the contrasting norms and expectations governing academic communication in the two cultures.

The first challenge that Zhu faced is related to the different ordering and use of names in both academic cultures:

> The first decision I needed to make when I arrived in the UK 17 years ago was whether to switch the order of my name to follow the European convention. In Chinese, 祝 (Zhu) is my surname and 华 (Hua) is my given name. I decided against it in academic circles for a practical reason. I did not feel comfortable being called Hua by my colleagues. As I will explain in the next section, address terms or vocatives in Chinese culture are complex, similar to some other languages and culture, such as Korean, Japanese or Arabic. If you have only one character/syllable for your given name (somehow it seems to be less problematic for two-character/syllable given names in Chinese), the chances are that very few people have ever addressed you by it, because it sounds too intimate. In my case, only my parents, my older sister and occasionally my husband would call me Hua. It just feels wrong to be called Hua by others. In China, people normally use their full names amongst equals, and surname plus an address term such as auntie, teacher or director, with others. So I decided to stick to the Chinese name order, putting my surname first in my signature line. (p.150)

In the process of reformulating her academic identity in the UK, Zhu found that being addressed as Hua in her capacity as a professor resisted translation. Such a translation could create discomfort and fail to establish the type of communication necessary for integration into the academic society. From a translation perspective, Zhu transferred the Chinese surname-first tradition to her new academic setting. However, she coupled this with a strategy of apologies and explanations to contextualize her choice, along with humor—a "thick translation" strategy that facilitates self-transformation.

Zhu's (2015) use of humor paired with explanations of cultural differences between the UK and China can be better understood by consulting research on humor in the workplace that analyses how humor helps migrant academics address issues beyond their control. In a systematic review exploring humor in employee-to-employee workplace communication, Taylor et al. (2022) identified four key functions of humor: "(1) initiation into organizational humor, (2) joining a 'tribe'—in-groups and out-groups, (3) exerting influence—humor as power, and (4) using the safety valve—humor to relieve tension" (p.106). According to Taylor et al. (2022), humor eases transition, builds rapport, mitigates tension, helps navigate organizational dynamics, and creates a safe space for dialogue in the workplace by reducing prejudice among individuals engaged in communication. This increases the likelihood of meaningful interactions. In the same context, Habib (2008) highlights how humor creates opportunities for cultural learning, where disagreements are reframed as chances to understand other cultures or subcultures in the workplace. These findings illuminate how pairing humor with explanations of her "Chinese way" of ordering her name, as Zhu (2015, p. 150) demonstrates, diffuses potential misunderstandings or frustrations arising from the unfamiliar Chinese name order. This approach fosters positive engagement by making cultural differences more approachable and endearing, thereby creating an atmosphere of goodwill and acceptance. Furthermore, humor facilitates cultural understanding, framing differences as nuanced aspects of identity rather than as sources of conflict.

The combination of humor and explanation in Zhu's self-translation reflects her strategy for mitigating and explaining foreignness while maintaining the Chinese surname-first order. On a deeper level, the use of humor requires emotional intelligence, as it necessitates careful consideration of the audience's cultural context to ensure the humor is received positively and achieves its intended function. By employing humor to adapt her interactions without

compromising her cultural authenticity, Zhu sharpens her communication competence, which, in turn, enhances her professional competency. This process signifies the self-transformation of Zhu's academic sustainability into a more pragmatic form.

Zhu (2015) mentions that she needed thicker translation when communication took place with editors and publishers:

> But there is an exception. I remember that one copy editor came back to me with a long email citing a couple of technical paragraphs from an official publication manual. Subsequently, we went into the debate about English vs. Chinese, West vs. East and conventions vs. creativity. Ironically, the paper that triggered the debate with the copy editor was my first publication on interculturality (Zhu, 2010)! (p. 150)

Zhu's feeling ironic about her debate with the editor highlights the paradox between the host system's stated commitment to encouraging diversity and promoting social and cultural acceptance, and its rigid adherence to standardized conventions in practice.

Later in her academic career, during an international conference that Zhu (2015, p. 152) organized about Chinese language and discourse, dealing with participants' names was a challenge due to the diverse practices of Romanizing Chinese names. Systems such as Pinyin, Wade-Giles, and Jyutping reflected regional and cultural differences. These variations made it difficult to align names with Western conventions. Moreover, distinguishing between surnames and given names added complexity, especially for single-character names. Furthermore, some participants used English names or hybrid practices, further complicating the preparation of the conference program. Zhu, in cooperation with the conference administrator Jess, respected participants' naming preferences while ensuring clarity. They preserved the submitted name order and included English names if provided. To avoid confusion, surnames were capitalized in the program. Zhu's recalls:

> I was pleased that we could find a way of accommodating participants' choices of being who they want to be both literally (the order of their names, spelling or the use of an English given name) and metaphorically (regional and ethnic identities carried through or oriented to in their names) while at the same time following academic conventions. (p. 152)

Capitalizing the surnames of the participants in the conference program, Zhu implemented Bhabha's (1994) notion of the third space, mediating between the participants' home academic

cultures and the host academic culture of the conference. Applying the same strategy of creating hybrid translation, Zhu mentions:

> Another challenge I have is how to address my Chinese colleagues, either in the UK or in China. It is not a problem when I write or speak to them in Chinese, because we usually follow the Chinese way of addressing each other. But it becomes an issue when we write to each other in English. Many Chinese colleagues abroad find it easier to write emails in English because the keyboard input for English is quicker than for Chinese. But following the English way and calling someone by their first name sounds too intimate, while a formal title plus surname sounds too cold. So instead of starting with Dear Professor Wang, I use Dear Wang Laoshi, borrowing the Chinese term for teacher. This kind of hybrid greeting may sound unusual, but it seems to be an appropriate choice in acknowledging the shared cultural and linguistic code while paying respect to status and distance between the addressor and addressee. (p. 155)

In both cases, Zhu does not fully conform to the Western conventions of name ordering and greeting that diminish the cultural distinctiveness of the participants' naming practices. Instead, Zhu and Jess create a hybrid discourse that accommodates the diverse naming systems while maintaining the clarity required for the conference setting, as well as the different greeting practices that balance cultural respect and contextual appropriateness. Capitalizing surnames and incorporating hybrid greetings highlight and preserve the heterogeneity of the participants' identities and shakes and challenges the notion of uniformity typically adopted in institutionalized settings. Invoking Spivak's notion of hearing subaltern voices in a postcolonial world offers deeper insights into institutionalized academic discourse. Spivak's (1988) critique of institutionalized academic discourse challenges the dominance of Western frameworks in addressing cultural representation. Instead of enforcing a universal system, Zhu fosters an environment that embraces diversity, enabling participants to visibly reflect their regional and ethnic identities through their names. Similarly, Zhu's use of hybrid greetings fosters an environment that respects cultural diversity, allowing participants to maintain elements of their linguistic and cultural identities in professional interactions. This practice reflects a more equitable and inclusive approach to cultural translation and communication, one that acknowledges and values diversity while bridging cultural differences without imposing standardized norms.

Doing so, Zhu added another dimension to her professional competency. She further refined her communication skills through meaningful interactions with the conference administrators, which reinforced her role as an advocate for inclusivity and equity in academic spaces. In doing so, she sharpened her professional identity and enhanced her academic sustainability in a global context.

In addition to names and their associated conventions, English accents present another challenge that resists translation by transfer upon crossing borders. While immersion in the culture and English-speaking community may gradually improve their accent, it is crucial for migrant academics to tackle this challenge for two key reasons during the access stage. The first is the discomfort that arises from mistaken perceptions of their language communication competency. The second is the impact of students' course evaluations, which play a significant role in tenure and promotion decisions for professors.

In the above discussion, accent demonstrated that the translation by transfer applied to migrant academics' home-developed academic sustainability was insufficient to ensure academic integration during the access stage. In this section, evidence will be examined to explore potential transformative aspects of the self-translation process of academic sustainability related to accent.

Addressing Accent-Based Challenges

Vásquez-Colina (2021), Schoorman (2021), Kum (2018), Welikala (2018), Yeh (2018), Achankeng (2016), Aryal (2016), Brooks (2016), Huq (2016), Mfum-Mensah (2016), Nayenga (2016), Ndemanu (2016), Saenkhum (2016), Zhu (2015), Oommen (2015), and Lee (2009) employed various strategies to address the impacts of their accents or other language challenges and insecurities. The following analysis progresses from single thick-translation cases to multiple thick-translation cases. This progression highlights how some migrant academics employ a focused translation strategy to navigate language-related challenges—such as accent or linguistic insecurity—while others adopt a combination of approaches to address the layered complexities of linguistic integration.

Kum (2018) and Schoorman (2021) faced accent challenges in the initial stage of their academic professional journeys in the British and American universities. Kum says:

> It was a huge challenge for a foreign tutor struggling with the English language, especially its accent, and at the same time being expected to teach students who are native speakers in a discipline outside their specialization and to teach a lesson planned by another lecturer. (p. 30)

In a similar context, Schoorman mentions:

> Like many others (see Kim, Twombly, & Wolf-Wendel, 2012; Skachkova, 2007) my teaching evaluations often conflated my accent with perceptions of my fluency in complaints (ironically, many with errors in spelling or grammar) about needing "a teacher who spoke English." (p.82)

Kum (2018) and Schoorman (2021) addressed the impact of their accents by concentrating on mastering and effectively utilizing the specialized terminology within their areas of expertise. To achieve this, Kum (2018) states,

> I observed colleagues from the other disciplines. I attended seminars and conferences to listen to experts from different disciplines, and spent time reading publications in the other disciplines. I developed a much more collaborative approach by discussing the resources and terms to be taught with the discipline experts before delivering the lectures. (p. 30)

Similarly, Schoorman (2021) remarks:

> To counter, I committed to the highest level of professional practice that demonstrated a sophistication with the English language with a dedicated honing of my craft as a teacher, consciously adapting my accent and my word choice to the US context. (p. 82)

Kum (2018) and Schoorman (2021) mitigated the impact of their accents by concentrating on mastering and effectively using the specialized terminology of their respective fields. By developing a strong command of the professional language associated with their areas of expertise, they shifted the focus from their accents to their technical and intellectual contributions. This strategy allowed them to establish credibility and demonstrate competence in their disciplines while ensuring that their expertise was prioritized over any perceived linguistic differences.

Through this approach, Kum and Schoorman not only navigated linguistic challenges but also enhanced their professional identities. By emphasizing domain-specific vocabulary, they framed themselves as knowledgeable and authoritative figures within their fields, thus reducing the potential for bias or misjudgment based on their accents. This strategy exemplifies how migrant

academics can adapt their communication styles to align with the expectations of their academic communities while maintaining their unique linguistic and cultural identities. From a translational perspective, this constitutes a focused form of thick translation in which intelligibility is not achieved by neutralizing accent, but by enriching the communicative context through precise disciplinary language. Kum and Schoorman thicken their professional discourse, which allowed their expertise to carry meaning across contexts. This focused strategy contributes directly to the self-translation of their adaptability into professional competence, as their authority becomes grounded in the successful transmission of specialized knowledge despite linguistic difference.

During the first week of his graduate studies in the US, Aryal (2016) encountered language challenges. He recalls:

> [O]ne of my peers in a class (actually I didn't know him personally, because it was just my first week) . . . said, "Howdy." And I said "What?" and he said, "How're you doing?" So there are two things: one, English slang, and second, culture . . . First of all, I didn't know what "howdy" meant. And even if I had known that it means "how're you doing?" even then, because I didn't know him personally . . . and that was maybe the first time I saw him. . . . And he said howdy just to say hello or hi, but in our culture, if you don't know people personally, then they don't even say hello. (p. 67)

This narrative contextualizes the language challenge Aryal faced within the cultural differences between English variants: the British English he learned in Nepal and the American English that defines his academic host environment. Duwadi (2010) explains that English education in Nepal began in the 1850s, influenced by British presence and Nepal's initial contact with the English language through the East India Company. This historical context suggests that the differences between British and American English accents would naturally pose a challenge for Aryal in adapting to the American academic setting. However, the reality for a migrant academic such as Aryal is even more complex, as the presence of various regional dialects within American English amplifies the challenge, which makes the process of linguistic adaptation even more demanding:

> Learning American English, in all its variants, is one of the biggest challenges faced by immigrant professors. Many immigrants are taught British English (Hutchison, Butler, & Fuller, 2005). Not only is American English different from the English these immigrants learned, American English is often regionally marked by dialect and marked by slang that

> often changes by the generation. It can be marked by various professional jargons and can reveal a person's class, race, or ethnicity. As with many languages, its tone, inflection, and volume can carry meanings that often escape nonnative speakers. Such variations can cause untold difficulties as nonnative speakers attempt to use it to navigate social and professional terrains. (p. 67)

To address this issue, Aryal relied on social and cultural immersion, which facilitated gradual language improvement. By engaging with the local community and participating in everyday interactions, he became more familiar with the nuances of American English, including its vocabulary, pronunciation, and idiomatic expressions. Immersion also provided Aryal with opportunities to observe and practice cultural norms tied to language use, such as conversational styles and informal communication in academic and social settings. Reflecting on his experience, Aryal notes, "although familiarity quickly taught him how to navigate that new terrain, he still vividly remembers that first friendly clash" (p. 67).

Brooks (2016) remarks the challenges she faced because of the English accent she had. She realized that "student reactions to having a faculty member with a distinct accent vary from being negative and rejecting to curious and appreciative" (p. 180). This variation in perception suggests that attitudes toward a professor's accent are often shaped by ignorance or a lack of understanding about cultural differences. Such reactions highlight the role of preconceived notions in shaping students' interpretations of accents and emphasize the need for greater cultural awareness. This observation inspired Brooks to turn this into an opportunity to learn about others. Therefore, Brooks continues "I often point out that everyone has an "accent" that reflects the region they were raised in, something that students find illuminating and amusing" (p. 180). In *The Myth of Non-Accent*, Lippi-Green (2012) challenges the notion that there is such a thing as a "neutral" or "non-accented" way of speaking, emphasizing that all accents carry social and cultural significance. Accents are not merely linguistic phenomena but social constructs shaped by perception and comparison. They serve as markers of identity and often become sites for bias and discrimination, reflecting societal attitudes toward cultural differences. By reframing the discussion with students about accents, she challenges the myth of non-accent in a way that illustrates that all speakers have accents tied to their backgrounds. This approach not only fosters cultural understanding but also invites students to reconsider their assumptions in a way that turns what could be a divisive issue

into an opportunity for greater awareness and mutual respect. From a translational perspective, Brooks's strategy constitutes a focused form of thick translation that operates by reconfiguring the interpretive framework through which her speech is received. She renders the concept of accent itself intelligible by situating it within a broader sociolinguistic context. In doing so, she shifts the burden of translation from the speaker to the audience, enabling her self-translation of adaptability to emerge through the transformation of students' perceptions, which in turn sustains her communicative legitimacy and professional authority.

Oommen (2015), in the incident described above when her White American friend reacted sarcastically to her teaching a public-speaking course due to her accent, making her feel incompetent and reinforcing her sense of foreignness and disconnection, had a different response. She says, "in the new environment, I just let things slide by" (p. 82). Oommen's choice can be understood as a strategic response to mitigate the impact of her accent, particularly in the context of cultural adaptation. As she explains, "the tendency to avoid conflict can emanate from fear of consequences to self—for example, the fear that one may become a victim of prejudice or discrimination if one engages in conflict. I found this to be true in my case" (Oommen, 2015, p. 81). By avoiding confrontation, she reduces the risk of further prejudice or negative attention, which allowed her to focus on her professional responsibilities and personal growth in a challenging environment. This decision not only helped her navigate immediate challenges but also contributed to the development of resilience, a skill discussed above, which enabled her to persevere and thrive despite the obstacles she faced, including her accent.

Similarly, Welikala (2018) and Achankeng (2016) acknowledged the challenges associated with their accent but did not provide details about any specific strategies to mitigate its effects. Welikala (2018) reflects,

> as soon as I moved to a different university from the IoE, I began to feel that my colour, nationality, gender as well as my accent mattered: even though I considered myself to be yet another academic in HE in the UK, for some of my colleagues I was a woman academic with a different ethnicity and a nationality" (p. 68).

Achankeng (2016) says:

> Immigrants in general, in my host country's culture, are also perceived as people who cannot speak proper English or who speak with "a thick accent." From this standpoint, my students probably must feel insulted that I correct their language after I grade their papers. (p. 157)

Given that neither Welikala nor Achankeng mentions employing specific strategies to address the challenge of their accents, it is reasonable to infer that, like Oommen, they might have chosen to let things slide as a way to cope. Welikala's narrative highlights the chaotic and self-reflexive nature of her access stage, as she recalls, "gradually, I began to problematize my perceptions and epistemic beliefs, which led to a kind of epistemic chaos. I started writing about such chaotic emotions" (p. 65). This focus on grappling with her perceptions and emotions suggests that her attention may have been directed toward broader epistemic challenges rather than actively addressing the specific issue of her accent.

According to Achankeng's narrative, in the initial stage of his academic journey, his primary focus was on navigating the expectations of power, authority, and relationships in the classroom. As he explains:

> In this chapter, I use my personal experience to help illustrate the lives of foreign-born professors as they grapple with the problems of teaching in a transcultural context, where not only language and accents, but issues of power, authority, and relationships, as well, pose as challenges in instructional spaces and other spaces. Coming from a country where the professor was the center of practice to a host country where culturally the professor is increasingly called on to serve as a guide, I also explore in this chapter the tensions that arise in the mind. (p.155)

Welikala's introspective focus and Achankeng's preoccupation with navigating cross-cultural teaching dynamics reinforce the likelihood that letting things slide, as Oommen did, was their minimal response to managing the impact of their accent during this period.

While the migrant professors mentioned above recognized the challenge of accent in their students' responses, Zhu (2015) noted that her accent often triggered recurring questions about her cultural identity and ethnicity, both inside and outside the campus. Zhu (2015), during their self-translation process, developed "discourse strategies" (p. 157) to address the impact of her accent, which was reflected in several questions, such as, Where are *really* you from? or, Do you teach Chinese?

Answering these questions became increasingly unpleasant for her. Regarding the first question, she explains:

> If I say that I am from London, I know that the next question will be, 'Where are you *really* from?' I have to look apologetic and confess that I originally came from China. If I take the shortcut and tell people that I am from China, the next comment I am likely to hear is a compliment, 'But your English is so good!' For a long time, I thought that this was just me, an applied linguist, over-sensitive to language issues in everyday life, until I started working on interculturality, a line of research which seeks to understand how (cultural) identities are negotiated through interactions. I began to make connections between my observations of these instances of everyday interaction and my own work on interculturality. (p. 148)

She continues:

> I myself have experienced many instances of NETs [nationality and ethnicity talk] living and working in the UK. I have been quizzed with questions such as: 'Where are your people from?' by the taxi driver; 'When are you going back?' by the neighbour who has lived next door for a number of years; or 'Do you teach Chinese?' by parents in the school playground when they find out I work in a university. (p. 156)

These recurring questions Zhu faces reflect the cultural stereotypes held by the host culture about the academic Other, with her accent acting as a trigger for these assumptions. Questions such as "Where are you *really* from?" highlight how her accent positions her as different, implying that she does not linguistically or culturally belong in the UK. The comment "But your English is so good!" further illustrates a broader assumption that her professional identity is tied to her ethnicity, rather than her expertise as a university professor. This demonstrates how accents can serve as audible cues that prompt curiosity or bias, which often reinforces stereotypes rather than fostering meaningful communication. Furthermore, inquiries such as "Do you teach Chinese?" confine her professional identity to her ethnicity and reproduces the expectation that her expertise is inherently tied to her cultural background. These assumptions perpetuate a sense of exclusion and reflect a view of migrant academics as transient or not fully integrated.

From a translation perspective, these questions and comments reveal how the host culture projects its own expectations onto the translator and encourages reinforcing stereotypes rather than

engaging with the complexity of the translated identity. By aligning with these preconceived notions, the translation process risks reproducing the host culture's limited and often biased perceptions of the academic Other. This reflects the practice of "translation as rewriting," as described by Conway (2012, p. 267). Zhu (2015), as a self-translator, showed various responses to these questions and stereotypes ranging from "resisting [to] conforming to the cultural identities other people have chosen for me or oriented towards in conversation" (p. 157).

Zhu thus developed four main strategies to mitigate the effect of her accent in interactions: deflective responses, mirroring and subtle critique, rapport-building, and humor. Deflective responses redirect the focus of the conversation away from intrusive or stereotypical assumptions without engaging directly with them, while maintaining the speaker's authority in the interaction (Mussweiler et al., 2000). Zhu demonstrates this strategy when she responds by saying: "Well, I have lived here for a while, and I do not have any plans to go anywhere yet" (p. 157), which avoids confrontation by gently steering the narrative away from the assumption embedded in the question. Mirroring and subtle critique involve reflecting the implicit bias in comments and encouraging the speaker to reconsider their perceptions. Zhu employs this strategy in her response to compliments about her English: "Thank you (for saying my English is good). Your English is good too" (p. 157). This mirrors the original comment while subtly critiquing the notion that her English proficiency should be surprising, which exposes the stereotype in a non-confrontational manner and invites the speaker to reflect on their assumptions about linguistic and cultural identity.

Zhu also employs rapport-building strategies by drawing on her Chinese roots to foster connections during interactions. She says, "On other occasions, I find myself drawing on my connections with Chinese culture and use NET as a rapport-building strategy. These experiences of NET have helped me to see the importance of in situ negotiation during interactions" (p. 157). This approach not only builds positive relationships but also highlights her unique potential and professional competency and turns her cultural identity reflected in her accent into a valuable asset that strengthens her role as an academic and intercultural communicator.

Finally, Zhu incorporates humor as a strategy to disarm awkward or intrusive questions. Recalling a symposium she organized, Zhu shared her advice for handling the question, "Where are you REALLY from?" and suggested responding with humor: "I am from Mars!" (p. 158). This

lighthearted response defuses tension, challenges stereotypes, and redirects the conversation toward mutual understanding in an impactful yet non-confrontational manner.

These strategies collectively demonstrate Zhu's ability to navigate the complexities of intercultural communication with adaptability and finesse, balancing authority, critique, and cultural sensitivity to engage effectively with diverse audiences.

If we interpret Zhu's self-translation strategies through the lens of the six modes of cultural translation summarized and discussed by Conway (2012, p. 266), which I previously applied to analyze the academic society's recurring questions that come up in academic contexts, Zhu's developed discourse strategies align with the mode of "translation as transposition" where she, as discussed, challenges the stereotypes and the hegemonic discourse about the identity of displaced people in western society who claim to present real, objective, and timeless accounts of the (academic) Other.

Vásquez-Colina (2021) and Mfum-Mensah (2016), like Zhu (2015), employed humor as a strategy to navigate the challenges associated with their accent. In addition to immersing herself in the English-speaking community to improve her language skills—such as calling local radio stations, contacting local stores to inquire about products, and befriending a retired nun who acted as a tutor—Vásquez-Colina (2021) relied on her sense of humor in social interactions to help her "overcome shyness and language insecurities" (p. 41). Although language issues may have caused embarrassing and uncomfortable situations because of misunderstandings, "[her] sense of humor helped by adding color to the many situations in which [she] got immersed. It allowed [her] to ask questions of classmates and friends. It helped [her] connect with them" (pp. 41-42). Mfum-Mensah (2016) devotes significant attention in his narrative to describing the impact of his accent on his journey into universities in the US and Canada. He observes that the attitude of the academic host toward migrant academics often positions them within a specific social status. Even though he asserts that "[his] accent is not so distinct by any stretch" (p. 148), he notes that

> Students who realize that commenting on a professor's accent is politically incorrect hide behind comments such as "the professor does not explain things well" or "the professor's questions are not clear" to express their disdain for the professor's accent. The intended meaning behind these comments is that because the professor speaks with a different accent, she or he is incoherent, inarticulate, incomprehensible, and incapable. (p. 148)

To confront students' implied complaints about his accent, Mfum-Mensah explains,

> I began to make it a routine practice to help students understand the benefits of learning from an African or other foreign-born professors who speak differently. As part of the conversation, students learned that I pronounce the letter t audibly and that they did not offend me by calling my attention to repeat a word or phrase if they did not comprehend what I said. This strategy has been an effective way for us to engage in issues on language, power, and status. I promise students, in a more humorous way, that by the end of the semester, they would come to clearly understand my ways and idiosyncrasies of communicating. Interestingly, a lot of students who take my course for the first time take more of my courses afterward. These students are my "missionaries" who use the "dormitory lore" as a medium to spread the news about the benefits of my classes. (p. 149)

As part of his strategies, Mfum-Mensah takes a teaching moment to incorporate conversations about the benefits of learning from professors who speak with accents different from their own in a way that emphasizes the value of exposure to diverse forms of English. In addition to enhancing students' readiness to engage effectively in conversations with speakers who have different accents—an increasingly common reality in today's globalized world—Gill (1994) notes that students are more likely to recall information communicated by accented instructors because they may expend more cognitive resources to process the information initially. As a result, students' overall performance in courses taught by foreign-born professors tends to improve. By encouraging students to see the advantages of being open minded about accents such as his, Mfum-Mensah not only challenges linguistic biases but also broadens their understanding of global perspectives and communication styles. Humour plays a central role in mitigating the effect of accent during their attempts to integrate. In addition to defusing potential tension or discomfort associated with linguistic differences and creating a more relaxed and inclusive environment, it reframes the issue as an opportunity for students' growth and mutual understanding. This approach shifts the focus from his accent as a barrier to a shared journey of adaptation and learning. By using humor, Mfum-Mensah maintains authority in the classroom while fostering an engaging atmosphere for students. This dual focus on humor and the benefits of embracing linguistic diversity transforms what might have been a challenge into a valuable teaching and learning experience.

Furthermore, Mfum-Mensah thought that creating a written record of important interactions or plans and sharing it with relevant parties to support in-person communication would help mitigate the impact of accent-related challenges. He reflects,

> Along the same lines, 5 years ago, one of my advisees came to me to discuss her plan to study abroad in England. Because our program is a highly structured one, I advised her to plan strategically to ensure that when she returned from studying abroad, she could graduate with her matriculated group. Two days later, I received an e-mail from my chair indicating that my advisee's mother had called, complained, and requested the institution to assign a new advisor to her daughter because I "do not communicate clearly." I had a follow-up discussion with my chair and realized that the advisee had complained about my accent. Basically, the advisee doubted my capability to provide good advising because of the way I sounded. Fortunately, after I met with the advisee, I had followed up with two e-mails. After my conversation with the department chair, I e-mailed the advisee and copied my chair. To cut this long story short, the advisee did not follow the plan we worked out and left for England. I was maintained as her advisor. She came back 5 months later and realized how she had messed up her course-sequencing plan (p. 149).

Mfum-Mensah's follow-up emails summarizing the advising session provided clarity and served as evidence to counter any misunderstandings or assumptions. Proactive communication ensured transparency by keeping relevant parties informed, such as copying the department chair in emails to address potential concerns. Together, these strategies—documentation and proactive communication—help maintain credibility, professionalism, and authority, effectively addressing bias or doubts tied to accent.

Mfum-Mensah's narrative highlights the contrasting ways his accent was received by his colleagues. On one hand, a senior colleague, also a minority, reacted empathetically to his experience, reflecting an understanding of the challenges migrant academics face during the access stage. This colleague, who was "stunned and livid" upon hearing the comments in Mfum-Mensah's peer teaching evaluation, encouraged him to respond, supporting his decision to confront the bias (p. 148), especially given that Mfum-Mensah believes that his accent was not particularly strong or noticeably different (Mfum-Mensah, 2016, p. 148). On the other hand, some of his colleagues exhibited a paradoxical perception of his accent. While they had supported his hiring, knowing how he spoke, they later became "enablers of students' complaints of [migrant academics']

accents" (p. 148). This contradictory behavior underscores how accents can become a focal point of bias, even from those who initially advocate for migrant academics.

Mfum-Mensah chose to challenge these comments and reject their underlying bias. He noted, "I discussed the memo with a senior colleague from another department... and [they] encouraged me to respond to those unwholesome comments—which I did" (p. 148). He countered the actions of the enablers, who targeted students with their complaints, by working directly with students to address and reshape their perceptions. Mfum-Mensah employed humor to create a more approachable and inclusive atmosphere, used proactive communication to ensure transparency, and followed up with emails to clarify expectations and reinforce his teaching plans. Furthermore, he engaged students in a learning experience about linguistic diversity, demonstrating the value of understanding different accents and broadening their perspectives on global communication. By doing so, Mfum-Mensah transformed a challenge rooted in bias into an opportunity to educate his students and foster inclusivity in his academic environment. From a translational perspective, this case moves beyond a single focused strategy and illustrates a layered form of thick translation in which multiple mediating practices operate simultaneously. Alongside pedagogical explanation and humor, Mfum-Mensah supplements in-class interaction with explicit metacommunication and written documentation, thereby reinforcing intelligibility across both immediate and institutional contexts. This accumulation of strategies enables his self-translation of adaptability to extend from momentary classroom exchanges to more durable forms of professional authority, as meaning is stabilized not only through speech but through its reiteration, clarification, and institutional trace.

Like Mfum-Mensah (2016) and Brooks (2016), Huq's (2016) experience reflects how students often project their discomfort with unfamiliarity onto foreign-born professors, as evidenced by comments such as "He cannot speak English" and "I don't understand what he says" (p. 70). Such remarks suggest that students equate linguistic differences, such as accents or idiomatic expressions, with a lack of competence.

Students learning from foreign-born professors often conflate accent with intelligibility and communication competency and tend to view accents as barriers to understanding rather than focusing on the actual content of the speech. This bias often stems from assumptions about the speaker's abilities based on their accent rather than their language proficiency.

In a study conducted by Acker (2012), 166 professors from a public college in New York City participated in research examining the effects of ethnicity and accent on students' evaluations of teaching effectiveness. The results revealed that professors with foreign-accented speech received lower evaluations than those without accents, while the race and the teaching style of the professors did not significantly affect evaluations. Wang and Mantero (2018) agree with Acker (2012) that biases against foreign accents significantly influence students' evaluations of teaching effectiveness. They argue that accent often becomes an easy target for student complaints. These studies highlight the cross-cultural challenges faced by foreign-accented professors, particularly in diverse classrooms where accents often serve as a trigger for bias and exclusion. The academic host may judge professors' competency based on their accents rather than their actual teaching abilities, which positions foreign-born professors as outsiders due to perceived linguistic otherness.

The narrative also reveals a deeper layer of complexity: students' reactions to accents are not limited to foreign varieties. Even regional American dialects, as noted by Huq's colleagues, can elicit similar complaints, which indicates that students' discomfort stems from unfamiliarity rather than solely from foreignness. While experienced professors tend to normalize and contextualize such challenges as part of the broader learning process—one that gradually transforms both students and instructors—Huq's situation adds nuance. When his course coordinator and colleagues advised him to "just ignore it" (p. 70), he instead chose to treat the moment as an opportunity for mutual growth. He reframed the experience as a chance to learn about others by adapting to a new "idiom," emphasizing that communication barriers are often reciprocal and rooted in mutual inexperience.

Nayenga (2016) reflects on the challenges associated with accent in the classroom, stating:

> In my early years, I also felt this same challenge [nervousness before going to classes] caused in part by my anxiety to teach students from a different cultural background than mine. The issue was not that I did not have a mastery of the subject matter in my field, but rather, I was initially disheartened to read some students' evaluations making remarks such as "I do not understand his accent," "he speaks too fast," or "the materials he teaches have no relationship to what I am used to." Over the years, I gained self-confidence and devised solutions to address some of the issues that repeatedly appeared in my evaluations. (p. 136)

To encounter the impact of accent in the classroom, Nayenga "drafted a textbook that [he] used in the teaching of [his] courses. This somewhat lessened the issue of "I do not understand his accent" because students had something they could refer to" (p. 136). This recalls Mfum-Mensah's (2016) strategy of using follow-up emails to clarify course plans and maintain transparency with students. Similarly, creating supplementary materials, such as a textbook or reference guide, as Nayenga (2016) did, provides students with additional resources to support in-person communication and to lessen the challenges associated with understanding accented speech. This strategy demonstrates how proactive and resourceful approaches can effectively mitigate the effects of accents in academic settings.

Nayenga (2016) aligns with Mfum-Mensah (2016), Brooks (2016), and Huq (2016) in transforming the challenge of accents into an opportunity for fostering cultural understanding and learning about others. He writes:

> To deal with the issue of having a "non-American accent," I devoted a segment at the beginning of each semester in which I discussed with students, what I call "misconceptions about Africa." We also discussed issues relating to different accents in the United States. Students learned that even in Britain, where English originates from, there are various accents. I also gave them examples of prominent Americans who came to the country as recent immigrants and have retained their accents. The example that students found interesting is when I told them that my children who were raised in "Central Minnesota" speak English with a "White accent," as opposed to an "African American accent." From this discussion students learned that accents ought to be respected because they are the embodiment of one's heritage and that the issue is not that one's accent is different but, rather, that one should listen and try to understand what the other party is communicating. (p. 136)

Nayenga's strategy demonstrates a proactive approach to addressing biases associated with accents by engaging students in a dialogue about linguistic and cultural diversity. By framing accents as a reflection of one's heritage and providing examples of diverse accents, both within the US and internationally, he challenges misconceptions and encourages students to value accents as a vital part of identity. Additionally, Nayenga's discussion promotes the idea that effective communication lies in the willingness to listen and understand, rather than dismissing differences

as barriers. This educational approach transforms a potential challenge into a teaching moment that encourages inclusivity and respect within the classroom.

In addressing accent-related challenges, Nayenga has also adjusted his assessment methods to mitigate biases and enhance student learning. He writes:

> Although tests were part of course requirements, I downplayed the significance of examinations and instead emphasized learning for its own sake. Initially, I only gave writing-based examinations because I felt this was probably the best way for students to learn. This was both time-consuming and frustrating. Some of the students were puzzled as to why an instructor with a "foreign accent" could detect English grammatical mistakes in their papers. Others could not understand why grammar should be taken into account when one is grading a history essay or paper. To address these challenges, I changed my grading systems from essay writing to piecemeal testing, consisting of true-and-false questions, multiple-choice questions, matching, identifications, short answers, long essay, and papers for higher level classes. To my surprise, many students preferred this grading approach since, as some of them noted in their evaluations, "this gave them the opportunity to learn and digest the material." (p. 137)

Adapting assessment approaches as a strategy served multiple purposes. First, it countered students' biases about his accent, particularly skepticism regarding his ability to grade English grammar accurately. By diversifying assessment types, Nayenga shifted the focus from linguistic judgments to students' comprehension and engagement with the course material. Second, the revised assessment approach fostered a more inclusive and supportive learning environment. As noted in student evaluations, this approach enabled them to "learn and digest the material," which emphasized the process of learning over rigid performance metrics. From a translational perspective, Nayenga's approach constitutes a focused yet layered form of thick translation that extends beyond momentary interaction into the pedagogical structuring of the classroom. Nayenga embeds translation within curricular design and assessment practices. By explicitly teaching about accents and reconfiguring evaluation methods, he thickens both the content and the conditions through which meaning is produced and assessed. This enables his self-translation of adaptability to take shape as durable professional competence, as intelligibility is supported not only through communication but through the institutional organization of learning itself.

Yeh (2018) describes the challenges she faced as an international academic teaching in a second language, particularly regarding her accent and language use:

> There was another issue which concerned me about what it means to be a good lecturer. I sometimes question my language, given that English is not my first language. Many international academics teaching in second languages experience language issues (Alberts 2008; Collins 2008; Luxon and Peelo 2009; Jiang et al. 2010; Green and Myatt 2011). It is normal for international academics to experience certain levels of anxiety while teaching in their additional language. I am no exception. Regardless of how competent I was in my oral presentation skills, I was sometimes dissatisfied with the vocabulary I used to explain concepts while teaching. Sometimes, I was disappointed that my students complained about my accent, suggesting they did not fully understand what I said. (p. 82)

From Yeh's (2018, p. 82) point of view, language-related issues, such as a foreign lecturer's accent, are not typically the root cause of negative impacts on students' learning. Instead, it is the students' attitudes toward the lecturer's accent and ethnicity that significantly affect their classroom experiences. Therefore, in addition to improving her English language skills and accent through immersion in the language community as she says, "I understand that the language issue subsides with time and experience of teaching in the additional language" (p. 82), she adopted two more strategies.

Yeh fosters informal and positive interactions with students as a way to reduce biases related to accent and foreignness. She explains that attitudes and biases "may fade" by "increasing informal and pleasant contact between foreign lecturers and students, some level of interpersonal communication, and an understanding of equality from both ends" (p. 83). Yeh recognizes that this process involves going beyond academic expertise, such as language competence or subject knowledge, and instead focusing on building personal connections. She reflects, "I should not merely work on developing my academic expertise…but also value opportunities to have informal interactions and conversations with my students and to gain more understanding of them" (p. 83). By building rapport and fostering positive informal experiences, students are more likely to see the lecturer's accent as a natural aspect of linguistic diversity rather than a hindrance. This strategy shifts students' focus from the perceived "foreignness" of the lecturer to their shared goal of learning, thereby creating a more inclusive and productive classroom environment.

Furthermore, Yeh reframes her foreignness and accent as a strength rather than a weakness in her teaching role. She suggests that teaching in an additional language can serve as a powerful resource for enriching the learning experience and teaching students about other cultures. She explains, "Teaching using an additional language should not be a weakness in my role, but a symbol of my strengths and foreignness, which can be a teaching resource that may facilitate teaching and learning experiences" (p. 83). By embracing her linguistic and cultural differences, Yeh uses her foreignness as an asset to promote diversity and global perspectives in the classroom. This approach helps shift the focus from what the academic host may consider as a deficit often associated with accents and foreignness to an appreciation of the added value that diverse linguistic and cultural backgrounds can contribute to education. From a translational perspective, Yeh's approach constitutes a focused form of thick translation that unfolds through the reconfiguration of relational dynamics in the classroom. Alongside cases where intelligibility is reinforced through disciplinary discourse (Kum, 2018; Schoorman, 2021), immersion in communicative norms (Aryal, 2016), or interpretive reframing (Brooks, 2016), Yeh thickens the conditions of interaction themselves by cultivating familiarity, trust, and mutual recognition. In doing so, her self-translation of adaptability operates through repositioning her foreignness and accent as pedagogical resources, which sustains her professional competence by anchoring intelligibility not only in language use but in the quality of the relational space she actively constructs.

Along the same lines, Ndemanu (2016) describes the challenges he faced with his students and colleagues because of what they perceive as a "thick accent" (p. 171). From Ndemanu's perspective, the challenges he faced with students were largely tied to their limited exposure to "world Englishes" and diverse linguistic backgrounds. He observed that many students struggled to engage fully with his teaching because they were unaccustomed to accents and English varieties different from their own. As Ndemanu explains, "Most of the students that I have taught so far had had little or no prior exposure to people who speak English differently from them—and the fact that I am fluent in five languages does not help" (p. 167). This lack of familiarity often influenced students' evaluations, where critiques of his accent and teaching methods overshadowed recognition of his linguistic and academic expertise. On another level, Ndemanu also faced challenges related to his accent among colleagues, which were often framed within implicit assumptions about linguistic norms. He recounts an incident where a colleague corrected his

pronunciation of "herbs," claiming the /h/ was silent. Although he later confirmed that both his British English pronunciation and the American version were correct, he found the assumption of different accent indicates language deficit troubling, as it reflected what he describes as “the hegemonic assumption that the British variety was still wrong and worth disallowing” (p. 174). Such moments illustrate how linguistic hegemony can undermine an international academic’s confidence, especially when prior knowledge is discounted or dismissed.

Ndemanu outlines three key strategies for addressing accent-related challenges in academic environments, emphasizing education, professional excellence, and relationship-building as transformative tools. The first strategy involves reframing accent-related critiques as teaching moments by educating others about one’s linguistic and cultural background. He suggests that foreign-born lecturers “seize the opportunity to educate people about your home country’s educational system and your own academic background” (p. 174). This approach fosters cross-cultural understanding and helps dismantle biases by promoting an appreciation of global diversity. The second strategy focuses on mastering one’s professional role to shift perceptions and build credibility. Ndemanu explains, “When you prove to colleagues and students that you are masterful at what you do, your presumed weaknesses could very soon be viewed as strengths; your despised accent could become the cherished accent” (p. 175). Finally, the third strategy emphasizes the importance of building trust and rapport within the academic community. Ndemanu argues that personal and professional connections are critical for overcoming biases, noting, “When you succeed in gaining the love and trust of your community, their deficit thinking about you would dissipate” (p. 175). Together, these strategies highlight the value of proactive engagement, professional expertise, and strong relationships in navigating linguistic challenges in academia.

Saenkhum (2016) describes the language challenges she faced at two levels: as a graduate student in the field of Teaching English as a second Language and as an educator teaching it in American universities. As a graduate student, Saenkhum faced significant challenges in classroom discussions, noting, “I could not participate in any class discussions because I had to form sentences in my head before expressing my ideas, which took a lot of time” (p. 214). She links this difficulty to Krashen’s Monitor Hypothesis, which emphasizes how an excessive focus on accuracy can hinder fluency and interaction. Her struggles also extended to reading and

comprehending academic materials, requiring her to revisit texts multiple times in order to fully grasp concepts, which contributed to self-doubt about her English abilities.

As an educator, Saenkhum faced the challenge of student perceptions tied to her nonnative-speaker status. She describes how students were surprised to be taught by a non-native English speaker and often questioned her ability to teach them effectively due to her accent. Reflecting on these expectations, she notes, "The students presumed that their English teacher would be a native English speaker; this was something predictable and understandable" (p. 216). These experiences highlight the layered challenges of navigating linguistic and cultural biases in both learning and teaching contexts.

Saenkhum (2016) employed multiple strategies to address the effects of language-related challenges as a second-language learner, focusing on resilience, immersion in the host academic community, and metacognitive awareness. Demonstrating resilience, she emphasized the importance of patience and persistence, stating, "First and foremost, an individual should be patient with him- or herself, accept his or her weaknesses, and work on them, and never ever give up easily" (p. 214). This mindset helped her navigate the demanding process of adjusting to a new linguistic and educational environment. Immersion in the host community also played a crucial role in her development. Saenkhum actively engaged in professional opportunities such as presenting at conferences and serving as an associate chair for the Symposium on Second Language Writing, noting, "My identity as a second-language educator had been gradually shaped partly through my participation in these communities of practice" (p. 215). Finally, her metacognitive awareness of language learning, bolstered by her TESOL program, helped her to understand the long-term and gradual nature of second-language acquisition. She reflected, "Equipped with such knowledge [TESOL], I was able to develop a better understanding of myself as a second-language learner and came to realize that second-language acquisition processes take a long time" (p. 214). This aligns with Anderson (2012), who emphasizes that metacognition involves not only awareness of one's cognitive processes but also active regulation through strategies such as planning, monitoring, and evaluating learning tasks. Research by Carrell (1989) underscores how metacognitive strategies, such as monitoring comprehension and employing effective repair strategies, directly improve learners' second language skills. Learners who develop an awareness of their cognitive limitations and use metacognitive strategies tend to perform better

in language tasks, as they can anticipate challenges and adapt their approaches accordingly. Similarly, Raoofi et al. (2014) highlight that metacognitive training enhances self-regulation and autonomy and enables learners to persist through long-term learning challenges, which aligns with Saenkhum's emphasis on the patience and persistence that were required in her journey. Together, these strategies helped her navigate and address the challenges associated with learning and teaching in a second language, such as speed in processing and expressing ideas and confidence in speaking; however, Saenkhum, "realized that [she] could not change [her] accent" (p. 216). Therefore, the perceptions of her accent were something that she had to deal with on an ongoing basis as a graduate student.

As an educator, Saenkhum describes her experience on two levels: first, as a novice instructor teaching writing in English as a second language, and later, as a more experienced educator in the same field. As part of addressing the broader challenges of being a nonnative English-speaking instructor, Saenkhum employed several strategies to mitigate the impact of her accent. As she explained, "I told my students up front that they were welcome to stop me at any time when they needed clarification and that I did not feel offended if they told me that they could not understand what I said" (p. 215). This openness and willingness to be vulnerable helped reduce barriers in communication. Second, she focused on establishing rapport with her students early in the semester, noting that this effort "helped [her] teaching enormously" (p. 215). Third, she emphasized mastering her role as a writing instructor by drawing on her previous experience as a writer and demonstrating her strong drive to teach effectively. She reflected, "I had a strong determination to be a good writing teacher. I was a writer before; therefore, I believed that I should be able to share things about writing with my students" (p. 215). This strategy shifts students' focus from her accent to her professional expertise in a way that challenges the mistaken assumption that an accent reflects linguistic deficiency or undermines the competency of migrant academics. These efforts resulted in positive student feedback, with students appreciating her dedication and in particular with students who were non-native speakers relating to her as a person sharing a common experience. One student remarked, "The instructor was very helpful and she wanted us to learn, she worked very hard for this class and I respect that" (p. 217). Another student reflected on the advantage of having an instructor with a similar background, noting, "She will be able to communicate with the students more easy and they would feel much better... she will be able to solve these problems from the experience she has been through" (p. 217). One student

noted that having an instructor with a similar background helped them feel more comfortable, while another highlighted her hard work and determination. Through these strategies, Saenkhum overcame initial challenges and created a meaningful and effective teaching experience.

As she became a more experienced instructor, Saenkhum added other strategies to address the impact of her accent based on her experiences with native and nonnative English-speaking students.

With native English-speaking students, she felt the need to prove her qualifications as a writing instructor. To do so, she worked diligently, being "overprepared for every class," which ultimately earned her students' respect and praise. One student noted, "I love Tanita! She's an excellent teacher with a lot of enthusiasm," while another shared, "I am taking ENG 102 next semester with her because I enjoyed her class so much" (p. 217). These strategies demonstrated her competence and commitment, shifting the focus away from her accent to her teaching abilities.

With nonnative English-speaking students, the challenges were different. While many appreciated her teaching, a few criticized her accent, with comments such as, "The strong accent is the one that [the] instructor has to overcome for better understanding the lectures for the students" (p. 217). These remarks were particularly disheartening for Saenkhum, as they put into question her ability to teach based on her accent. Reflecting on this experience, Saenkhum acknowledged that she could have turned the situation into a teaching moment by discussing "varieties of English in the world" (sometimes called Englishes) to help students understand and appreciate linguistic diversity (p. 218). This was a strategy that she adopted later in her academic professional career. By tailoring her strategies to the differing expectations and challenges of her students, Saenkhum effectively navigated the complexities of teaching in a multilingual and multicultural environment.

The discussion above highlights the strategies devised by migrant academics to address challenges beyond their immediate control, namely those related to accents and names. These efforts reflect their attempts to self-translate their adaptability skills as part of a broader translation of their communication and professional competencies. This self-translation enables them to sustain their academic responsibilities by fostering meaningful communication that, as discussed above, creates space for, recognizes, and respects all participants in the communication process. To achieve this,

migrant academics employ multiple strategies. Examples discussed in this section include using humor alongside explanations of cultural differences associated with names, capitalizing participants' surnames, shifting the focus from accents to professional competency and intellectual contributions, letting things slide sometimes, employing deflective responses, mirroring and subtle critique, building rapport, providing supplementary written materials, adapting assessments, leveraging metacognitive awareness of second-language learning, and creating teaching moments to foster mutual understanding. In these teaching moments, migrant academics reframed their foreignness—embodied in and symbolized by their accents—to be an asset in their teaching experience by challenging reductive assumptions about professional competency and potential tied to accents and by emphasizing the benefits of learning from a professor with diverse linguistic and cultural experiences. This approach not only helped eliminate biases but also fostered greater cultural understanding.

The strategies mentioned allowed migrant academics to engage in self-reflection and negotiation by requiring them to navigate the interplay between their cultural identities and the expectations of their new academic environments. These strategies prompted them to confront and reinterpret their perceived "foreignness" and required a deep understanding of both their own cultural frameworks and those of their audience. This process enables them to develop strategies grounded in emotional intelligence and effective coping mechanisms, which develop resilience, deeper self-awareness, and a greater capacity to negotiate and navigate complex interpersonal and professional challenges. These transformative changes contribute to a clear path toward self-transformation. The analysis above reveals that this journey is filled with challenges and struggles and requires the development of strategies to navigate the complexities of entering and integrating into a new academic society. This reflects the "pain of translation," a concept illuminated by Hron (2009). The flexibility and practical, situation-based solutions to communication challenges that migrant academics, as self-translators, adopted (indicated by developing networks, and showing resilience and adaptability) reflect the pragmatic nature of the translation of their home-developed academic sustainability. This pragmatism in performing translation enables (self)translators (i.e., migrant academics) to balance dependence and interdependence between migrant academics and academic hosts, a dynamic that can be understood, drawing on Basalamah (2020), as a dialectical and co-constitutive process in which intelligibility and transformation emerge through reciprocal adjustment rather than unilateral adaptation. This shifts the emphasis from complete assimilation

to the academic host culture as the only path for successful access to the academic host to adopting pragmatic translation as an alternative.

Developing these strategies is an indicator that migrant academics have modified (translated by transfer and transform) their academic sustainability to speak to the academic culture in the host country, which supports the initial empirical descriptive hypothesis of this research project—that migrant academics tend to translate their academic identity, such as academic sustainability, to integrate in the new academic institutions and build a new sense of belonging.

Looking through Nergaard's (2021) concept of the *transmigrant* reveals how the academic identities of migrant scholars emerge through their lived adaptations—what Nergaard calls "the condition of living in translation" (pp.15-18)." The transmigrant, as she defines, is situated in "a zone of blurred and porous borders," navigating multiple belongings, professional expectations, and epistemic frameworks. This perspective invites us to see migrant academics' adaptations not as linear acts of professional repositioning, but as translational responses to the ambivalence, tension, and diverse possibilities that define transnational academic life.

The data analyzed above reveals that these academics reconfigure their research profiles, pedagogical orientations, and disciplinary affiliations in ways that reflect identity negotiation. For example, cases such as Yeh (2018), Hosein (2018), and Enriquez-Gibson (2021) illustrate how disciplinary shifts—from STEM fields to education—are not mere pragmatic choices. They embody what Nergaard (2021) sees as the translational process by which "the translational experience of migration becomes part of the migrant's own identity" (p. 178)." Migrant academics formulate their academic selves not by abandoning past trajectories but by re-articulating them within the demands and discourses of the academic host society.

This lens also reveals that migrant academics formulate their academic identity through a process of translation in which their home-developed professional competencies—such as pedagogical methods, language practices, or conceptions of authority—must be renegotiated within the epistemic and institutional frameworks of the host academic culture. As shown in the narratives of Kum (2018), Hosein (2018), and Vásquez-Colina (2018), their sense of academic readiness is frequently destabilized and prompts them to reinterpret and, in addition to transfer, transform their

skills in response to institutional demands and cultural misunderstandings. These acts of adaptation are not mere functional adjustments; they reflect the transmigrant's effort to balance the conflicting allegiances to past and present academic cultures, while navigating power asymmetries and often resisting pressures for complete assimilation. While assumptions of easy integration—based on the perception that migrant academics are high-skilled professionals working in academic institutions, often viewed as bastions of respect and neutrality—can obscure the power dynamics that shape their academic identities, Nergaard's (2021) concept of *living in translation* brings the dynamics of the translation process to the forefront. Her formulation of the migrant as a translational figure draws attention to the asymmetries of power that influence the self-translation process. In the context of this research, these power relations are embedded in institutional hierarchies and reproduced stereotypes of the academic Other that determine which identities are accepted, which are silenced, and which are compelled to shift, a dynamic that resonates with Santos's (2016) "sociology of absences," which explains how dominant epistemologies actively render certain forms of knowledge, experience, and identity as non-existent or irrelevant within institutional structures (p.118). Migrant academics are not simply invited to participate in the academic sphere; rather, they must translate themselves into terms that align with dominant academic norms and values. Within these asymmetries, Nergaard emphasizes the continuous nature of this negotiation—a process marked by self-reflection, (re)calibration, and (re)adaptation—suggesting that the self-translation does not end at the access stage but extends into the later phases of their academic trajectories. Vásquez-Colina, for example, describes the academic institutions as "multiple spaces of continuous self examination and self-assessment" (p. 43). A long the same line, Huq and Aryal state that "Developing a self-identity is an ongoing and lifelong process. For the immigrant, that process is chronicled by cultural clashes as he or she navigates the uncertain terrain" (p. 74) as the first lesson they learned from their attempts to integrate in American universities.

Nergaard (2021) also points out that the transmigrant "develops dynamic and plural identities" (p. 16),"where the academic profile itself becomes a composite text—translated, expanded, or modulated—according to the contextual pressures and opportunities. The adaptations thus represent not only professional strategies but also translational acts that inscribe the migrant academic within the host system while retaining traces of their original epistemic cultures.

While the access stage may be too early to fully capture the nature of the belonging migrant academics eventually develop, Nergaard's conceptualization of living in translation invites a preliminary reflection on how the self-translation process shapes their emerging sense of belonging.

Rather than aspiring to a fixed or totalizing attachment to the host academic society, migrant academics often describe forms of partial, negotiated belonging that reflect their simultaneous attachments to multiple cultural and professional spaces. Welikala, for instance, observes:

> Realizing that a world without borders–both political and psychological–is illusory, I started dwelling on multiple borders, simultaneously, with multiple allegiances. This resulted in feeling that I belong nowhere… However, I often find myself belonging enough rather than fully belonging anywhere. (p. 69)

Gowayed similarly writes, "Auburn was becoming a comfortable place of belonging almost equal to that in Cairo" (p. 116), suggesting a dynamic process in which belonging is felt in degrees, rather than as a binary of inclusion or exclusion. Nayenga embraces a multidimensional identity, noting that "there is no such thing as a perfect person or place" and that he has "at the same time avoided being labeled as a 'one-dimensional person'" (p. 142), thereby affirming the fluid and composite nature of his integration. Likewise, Chatterjee reflects on the evolving significance of origin, stating, "I learned the crucial lesson to not undermine my cultural belonging" (p. 229), suggesting that retaining ties to one's cultural roots becomes part of an ongoing negotiation rather than a barrier to integration. Collectively, these narratives affirm Nergaard's view that transmigrants' belonging is not singular or static but formed through the act of translation itself.

What Nergaard helps us uncover, then, is that the adaptations analyzed in this chapter signify more than mere alignment with host expectations—they are translational acts of identity formation and plural belonging, carried out within asymmetrical systems and as part of a continuously ongoing process. Rather than fitting into predefined categories, migrant academics expand, rewrite, or reconstruct their academic identities across shifting cultural and institutional terrains. The formation of academic identity thus becomes both a mode of survival and a form of authorship, drawing attention to how the outcomes of translation are shaped by the simultaneous presence of recognition and invisibility. Living in translation, in this sense, is not a temporary adjustment but an enduring framework through which these academics negotiate meaning, legitimacy, and belonging in the academic host society.

The evidence demonstrates that migrant academics gradually transformed rather than merely transferred their academic sustainability. Through sustained self-translation, they developed new competencies, relationships, and forms of professional understanding that enabled more meaningful participation within the host academic environment. The principal characteristics of this transformation are summarized in Table 8.

Dimension	Main Characteristics	Resources Developed	Translational Outcome
Transformation of academic sustainability	Reconstructing academic sustainability through informed adaptation, reflexive learning, and identity reconfiguration	Host-country doctoral education, pedagogical adaptation, networking, resilience, adaptability, new research agenda, teaching experience, professional networks	Reconfigured academic sustainability that enables more meaningful participation and a stronger sense of belonging within the host academic environment

Table 8. Self-Translation through the Transformation of Academic Sustainability

The translational acts migrant academics undertake—and the substantial effort and personal cost invested in navigating these identity negotiations—create the context in which the second implication of the hypothesis becomes particularly relevant. It suggests that migrant academics anticipate acceptance within the new academic culture. In the following third and final phase of the micro-translation process of access, evidence will be gathered to determine whether this implication can be supported.

6.1.3 Phase Three: Scenarios of Translated Lives

The description of the third phase of a (micro-) translation process draws inspiration from the last of Steiner's hermeneutic motions (compensation) and the second implication of the second hypothesis (the migrant academic expects to be accepted in the host academic culture). In the final phase of the interlingual translation process, Steiner (1998) posits that the source text has an opportunity to compensate for the meanings lost or altered during earlier stages. According to Steiner, compensation in interlingual translation takes place through the relationship that

translation establishes between the source text (ST) and the target text (TT). Compensation occurs in varying degrees and manifests differently, but it is present in all translation processes. This is because, according to Steiner (1998, pp. 316-319), compensation begins with the act of translation itself, which affirms the significance of the source text. This act establishes the text's value as worthy of transfer (and transformation) into another language and culture, expanding its reach and impact. However, Steiner (1998, p. 320) cautions that not all translation processes result in a balanced relationship between the source and target texts. As discussed in Section 3.3, the significance of micro-self-translations lies not only in the adjustments they entail but also in the forms of belonging and recognition that emerge from them. The scenarios examined below therefore illustrate the lived consequences of the translational processes identified in the preceding phases and the different forms of compensation they make possible. The following examples of Steiner's alternative interpretations of this relationship offer different levels of compensation for imbalanced relationship between the translated and the translation. Another form of compensation occurs when the intricate qualities of the source text emerge clearly—affirming its originality and amplifying its value—precisely because the target text is only partially adequate. A third example of compensation, as Steiner describes, occurs when elements of the original are further enriched or reconsidered in the host culture—precisely when the target text surpasses the source in certain aspects. This dynamic interaction fosters reciprocal enhancement, though "restoring parity", as Steiner calls it, or achieving full balance between the source text and target text remains an ideal scenario rather than a guaranteed outcome (Steiner, 1998, p. 317). In its most complete form, compensation allows the source and translation to coexist in a mutually enriching exchange, reinforcing the continuity and transformation of meaning across languages and cultures. In addition to preserving balance, compensation ensures that translation does not merely replace the original. Instead, when referring to Walter Benjamin (1923/2012), translation gives the source text new life and visibility. Through compensation, the translation preserves the essence of the source while making it accessible and meaningful in a new cultural and linguistic context, allowing the text to evolve and remain relevant beyond its original boundaries.

Similarly, in the phase following adaptation—where migrant academics endure significant losses during appropriation—they seek compensation for their expended time, effort, and, most critically, the adapted essence of their identity, including worldviews, feelings, practices, and personal

beliefs. The second implication of the second hypothesis, which states that migrant academics expect acceptance in the host academic culture, reflects their aspiration for accessing the academic system as well as harmonious living as a rightful reward for modifying their interests, practices, and identities. This expectation is based on the idea that the transformation was inspired by expectations or the norms in the academic host culture. This expectation stems from the notion that the decisions migrant academics made during the self-translation process in the access stage—such as translating their academic interests and sustainability—were guided by Steiner's principle of future coherence. As explained in the above analysis during the adapting phase, the demand for international expertise driven by the internationalization of education, on one hand, and the academic culture's expectations regarding what constitutes meaningful communication, on the other, shape Steiner's principle of future coherence with the host environment that inspired choices and helped formulate academic identity.

This compensation often materializes through the relationships that self-translation creates with the academic society. The first is a professional relationship, as the first job offer in the targeted country represents the most visible indicator of compensation for the migrant academic's self-transformation. The second is a social relationship, which is realized through social acceptance within the academic host society. Following is the analysis of both aspects of compensation migrant academics gained in the end of their micro- self-translation process to access the targeted academic systems.

6.1.3.1 Attaining Professional Opportunities as a Form of Compensation

In the academic journey to the West, receiving a job offer is the most highly sought-after reward for migrant academics. Interpreting the final phase of the access stage as a process of translation, based on Steiner's hermeneutic motions, suggests that securing an academic position in a British, American, or Canadian university contributes to establishing balance between a migrant academic's original academic identity (akin to a source text) and their transformed academic identity (akin to a target text). The job offer confirms that the micro-translation process that is based on migrant academics' initial academic background and credentials as well as home-developed academic sustainability holds value; on the other hand, their adapted academic interests and professional skills meet the expectations of the host institution. This ensures that

transformation strengthens rather than replaces or undermines their original academic identity. Job offers also compensate for professional disruptions such as challenges in credential recognition and communication competency by validating the migrant academic's expanded competencies. Without this professional validation, the transformed identity remains incomplete and might be accompanied by pronounced feelings of alienation or frustration. In this way, the job offer, especially if it is for a tenure-track position, is not only a milestone of access but also a key factor in maintaining balance because it demonstrates that adaptation leads to professional growth rather than identity loss. Job offers serves as a reward for transformation because they create new opportunities and a sense of professional recognition. This reward not only marks the culmination of overcoming numerous obstacles but also serves as a clear indicator that the access micro-translation process has reached the final stage of Steiner's hermeneutic cycle.

Therefore, migrant academics' descriptions of the first professional opportunities that they attained in British, American, or Canadian universities serve as the evidence of the first indicator of the final phase of their access stage. Of note, all migrant academics in this research project gained professional positions; otherwise, they would not have been part of this research. In light of this fact, in cases in which migrant academics do not include the details of their first professional opportunity in one of the universities in the UK, the US, or Canada in their personal narratives, I will employ Smith and Watson's (2010, p. 246) strategy of "online lives" to access migrant academics' online academic profiles and collect information about their first academic position. This achievement symbolizes not only their professional integration but also their validation within the host academic culture.

The following analysis explores the actual realizations of official access—i.e., receiving a job offer—experienced by migrant academics in British, American, or Canadian academic institutions. From a translational perspective, receiving a job offer parallels the moment when the cultural Other is formally acknowledged and granted entry into the target culture through translated texts. Empirical research on case studies of translations between cultures offers various indicators of different paces of how the cultural Other enters the translation market. Some translations gain quick institutional recognition and canonization, while others follow more gradual or preliminary paths. Quick access is often achieved by texts that align with existing literary preferences or fill a cultural gap. This was the case with *One Thousand and One Nights*, which introduced the Arab

Other into European literary consciousness. The growing interest in the Arab world during the 18th century—fueled by expanding colonial projects, fascination with the exotic, and rising intellectual curiosity—ignited the popularity of Antoine Galland's translation, helping the text become part of the European literary canon and inspiring multiple adaptations and scholarly attention (Irwin, 1994).

Other translations show preliminary access. This is when translations are first received in niche spaces before gaining broader acceptance, such as Kafka's works, which introduced the Central European Jewish Other and only gained widespread recognition after being published in English by Schocken Books (Duttlinger, 2017). Interest in Kafka grew with the rise of existentialist thought and post-Holocaust reflections, which reshaped intellectual engagement with Central European literature and Jewish identity. Additionally, some translations undergo staged integration, gradually becoming part of the cultural fabric through multiple translations and revisions. For instance, Victor Hugo's *Les Misérables* introduced the French revolutionary Other to global audiences, gaining cultural significance as its themes of oppression and justice resonated during periods of political upheaval and social movements (Brombert, 1999). Similarly, Haruki Murakami's *Norwegian Wood* brought the Japanese Other into mainstream global consciousness following its 1989 English translation. Initially appreciated in literary circles, it eventually gained broad international success as global interest in contemporary Japanese culture and postmodern narratives grew (Strecher, 2002). These diverse paces for the entry of the cultural Other offer a valuable framework for categorizing the access experiences of migrant academics from a translation perspective. Looking through this lens of translation (diverse access paces of the cultural Other through cultural translation) on the experiences of the twenty migrant academics in this study, I found that their official access can be categorized into five types: Direct Access to Tenure-Track Positions, Access Through Temporary or Short-Term Roles, Access via Fellowship, Research-Based, or Clinical Practice Roles, and Gradual Access through Long-Term Teaching. These categories reflect how access moments manifest as one facet of Steiner's concept of compensation that offers a hermeneutic lens for understanding their academic integration as a translation process.

6.1.3.1.1 Direct Access to Tenure-Track Positions

This section analyzes academics who gained quick access to tenure-track or permanent roles upon completing their doctoral studies. Gowayed, Aryal, Huq, Lee and Nayenga's access illustrate cases where self-translation processes achieved early validation of academic credentials and potential in the host system.

Gowayed's professional trajectory as an Egyptian academic migrating to the United States exemplifies an initial form of access to the academic workforce. He earned his PhD in Materials Engineering from North Carolina State University, Raleigh, NC (1992) and secured a tenure-track assistant professor position at Auburn University in the same year, representing an initial validation of his academic qualifications: "In late May of 1992, I was offered a tenure-track assistant professor position at Auburn University" (p. 114). His career at Auburn University spanned 25 years, culminating in his retirement in 2017:

> Luckily for me, I was approaching 25 years' service to Auburn University which qualified me for retirement. After a lot of pondering and discussions with my family and colleagues, I decided to take this option. In May of 2017, I finally resigned from my job at Auburn University. (p. 119)

His initial placement reflects the self-translator's successful self-transformation process in formulating the professional academic identity that aligns with the expectations of academic recruitment committees. This recognition is based on their qualifications and professional competency rather than broader social acceptance, which will be discussed separately.

Similarly, Aryal (2016), originally from Nepal, received his PhD in Physics from a Midwestern university and joined the University of Minnesota Rochester, where he later achieved tenure (p. 63). Using Smith and Watson's (2010) "online lives" strategy of reading narratives to examine Aryal's academic trajectory, I traced his career progression through his online profile. Aryal became a faculty member at the University of Minnesota Rochester (UMR), where he later achieved tenure. His tenure milestone, described as "the highlight of his career," encapsulates the significance of institutional recognition in his professional journey; "It is everything," says Aryal, "not only for me but for those working in my field, too. All of my passion and dedication towards teaching and physics has paid off." Aryal's case highlights the evolving alignment of his academic identity with the expectations of the host institution. His journey demonstrates that attaining tenure

is not merely an administrative milestone but is also a marker of successful self-translation, where his expertise and contributions are recognized within the academic system.

Huq's (2016) experience follows a similar trajectory. Originally from Bangladesh, he "migrated to the United States to study, where he received his Ph.D. in combinatorics at a northeastern university before coming to his current institution" (p. 63). His academic online profile indicates that he earned his Ph.D. in Enumerative Combinatorics from Brandeis University. Huq began his faculty career at the University of Minnesota, Rochester, marking a significant step in his academic integration. At the time he published his narrative, he was affiliated with an upper Midwestern state university, which further indicates his continued professional development.

Originally from China, Lee earned her PhD from Princeton University, specializing in political science. Her online profile indicates that she is currently an Associate Professor of Political Science at the University of Guelph, Canada. Her current role suggests a sustained academic engagement and professional growth in the field of political science.

Nayenga (2016), originally from Uganda, earned his PhD from the University of Michigan in 1973 (p. 133). In his narrative, he recalls:

> It was during my stay in Kenya (April–August 1977) that I was simultaneously offered a tenure-track job at St. Cloud State University (SCSU, Minnesota) and a 1-year Fulbright fellowship at the University of North Florida (UNF) and Florida Junior College (FJC) at Jacksonville. (p. 134)

This pivotal moment reflects the early career paths that Nayenga went through. Using Smith and Watson's (2010) "online lives" approach, I examined Nayenga's career trajectory through available institutional records and narratives. He accepted the tenure-track position at St. Cloud State University (SCSU), where he built a distinguished career spanning 36 years. By the time Earl H. Potter III, then-president of SCSU, mentioned Nayenga in 2013, he was in the process of winding down his long academic career. Nayenga's contributions were recognized as part of a broader narrative celebrating faculty dedication and influence at the institution.

While these academics, through their self-translation processes, achieved early recognition and integration into the academic systems of their host countries, others needed more time to attain stability in their academic positions.

6.1.3.1.2 Access through Temporary or Short-Term Roles

This section focuses on four academics (Achankeng, Enriquez-Gibson, Mfum-Mensah, Chatterjee) who initially entered the higher education system in the UK, the US or Canada through temporary or adjunct roles, which reflects a more challenging and gradual path toward professional stability.

Achankeng**,** originally from Cameroon, illustrates the complexities of securing long-term academic positions. In his personal narrative, he notes, "I was hired at a small 2-year college that was part of a statewide system" (p. 156). Based on this information, I used Smith and Watson's (2010, p. 246) "online lives" strategy to gather details from his online academic profile. Initially, he worked at Marian College and Fox Valley Technical College. He also held temporary positions at the University of Wisconsin-Parkside, Antioch University, and University of Wisconsin-Fox Valley before securing a permanent faculty role at the University of Wisconsin Oshkosh. His experience highlights the gradual nature of his professional recognition: "My journey into academia required persistence through multiple roles before achieving a more stable position" (p. 156).

Originally from the Philippines, Enriquez-Gibson earned her PhD in Educational Technology from the University of Aberdeen in 2007 (p. 128). According to her online personal blog, she initially joined Nottingham Trent University's Department of Learning Technologies in the fall of 2008. Prior to this, she participated in the 6th European Framework LEAD project at the University of Nottingham and worked on a government-funded Surestart project at the University of Leicester. These experiences illustrate her efforts in establishing an academic presence in different institutional settings before securing a Senior Lecturer position in Education at Liverpool John Moores University in 2012. Her career trajectory thus highlights the extended process of professional validation, where persistence and adaptation contributed to long-term academic stability.

Originally from Ghana, Mfum-Mensah earned his Ph.D. in Comparative, International, and Development Education from the Ontario Institute for Studies in Education (OISE) at the University of Toronto (p. 154). Mfum-Mensah started his journey to academe in Canada by teaching courses and doing research relevant to international education courses (based on the

publications listed on the websites of the International Development Research Centre in Ontario and the Library and Archives of Canada) before he got a tenure-track position at Messiah University in the US in 2005 (according to the term-tenure track faculty statement on Messiah University's website).

Originally from India, Chatterjee began her academic journey in the United States as an international student at the University of Cincinnati, Ohio, where she earned her PhD in 2007. According to her online profile, her professional career started shortly thereafter when she took on a position as an Assistant Professor in the Humanities Department at Clermont College from September 2008 to March 2009. This early role marked the first step toward integrating into the US academic system. After her initial experience at Clermont College, Chatterjee transitioned into a more stable and long-term role at the University of Cincinnati, where she currently serves as an Associate Professor in the Department of English and Comparative Literature. This progression highlights her sustained engagement in academia and her ability to align her expertise with the expectations of the host institution.

While the academics in this section eventually achieved professional stability, their experiences underscore the complex and often non-linear paths toward long-term academic integration. Entering the host academic system through temporary or short-term roles required persistence, adaptability, and continuous self-translation. These roles, though initially precarious, provided essential opportunities for developing networks, gaining teaching experience, and aligning with institutional expectations. For some, these transitional roles became stepping stones toward more permanent positions. Others, however, accessed the host system through fellowships or research-based opportunities, which offered different pathways to establish professional presence and to transition into long-term academic roles.

6.1.3.1.3 Access via Fellowship, Research-Based, or Practice Roles

This section highlights the experiences of Welikala, Hosein, and Brooks, who accessed the host academic system through fellowship programs, research-based roles, or clinical and professional practice positions, which later facilitated their transition into permanent academic roles. These

entry pathways, distinct from direct access to tenure-track positions, played a significant role in their long-term academic integration.

According to Welikala's (2018) personal narrative, originally from Sri Lanka, her research on the international student experience provided her with significant opportunities:

> Within this context, my research findings on international student experience gained currency. I was thus offered the first-ever fellowship of the Centre for Higher Education Studies (CHES) at the institute. I got to know the pro-vice chancellor for internationalization, and she invited me to design and deliver sessions on the internationalization of curricula and pedagogy across different departments in the university. (p. 66)

I examined Welikala's academic trajectory further through her online profile. After completing her initial fellowship and designing curriculum-related sessions, she secured her first full-time higher education position at the same institution, which marked a critical step in her professional integration. According to her online profile, she is currently a Senior Lecturer in Higher Education Innovation and Development at the Institute of Medical and Biomedical Education at St George's, University of London, and also serves as a Visiting Lecturer at the Faculty of Life Sciences & Medicine at King's College London.

Hosein (2018), originally from Trinidad and Tobago**,** earned her PhD in Educational Technology from the Open University (UK), which laid the foundation for her academic career. Reflecting on her early teaching experience, she states:

> Finally, after my PhD in educational technology at the Open University, I taught both mathematics and education to education studies students at Liverpool Hope University (LHU, Liverpool, UK) for just over two years (2010–2013), where I also earned my Fellowship of the Higher Education Academy (FHEA) through a Postgraduate Certificate in Academic Practice (PGCAP). (p. 112)

I examined Hosein's academic trajectory through her online profile. After her teaching experience at Liverpool Hope University, she progressed to a leadership role as an Associate Professor at the Surrey Institute of Education (SIOE) at the University of Surrey, where she currently serves as the Head of Educational Development and Research (EDR).

Following a different path, Brooks (2016, p. 178), originally from Jamaica, began her career in clinical practice before transitioning into academia. Brooks earned her Ph.D. in Counseling Psychology from Virginia Commonwealth University. Her transition into academia was gradual, as she started her career as a staff psychologist at a college counseling center. This early professional experience shaped her approach to both clinical practice and academic work. She currently holds a full-time faculty position at Towson University, where she serves as Acting Director and Coordinator of Clinical Training for the Counseling Psychology Graduate Programs. These varied experiences show that fellowships, research roles, and clinical practice can provide crucial opportunities for professional entry, eventually facilitating meaningful integration into academia. For other migrant academics, however, long-term teaching commitments were the primary means through which they gradually established their professional identity and achieved stability within the host academic system.

6.1.3.1.4 Gradual Access through Long-Term Teaching

This section focuses on eight migrant academics who entered the system through teaching-heavy roles, gradually building their careers and integrating into the academic environment. This gradual integration required sustained effort, adaptability, and continuous self-translation to align with the expectations of the host academic institutions.

Coming from Cameroon**,** Ndemanu earned his PhD in Curriculum and Instruction from Indiana University at Bloomington in 2012, with a focus on multicultural education. According to his curriculum vitae, his career in academia began with a position as Assistant Professor of Multicultural Education and English as a Second Language at the University of Southern Indiana, Evansville (2012–2015). This position was a tenure-track appointment, as indicated by the rank of Assistant Professor within the US academic system. I traced his academic trajectory through his online profile and curriculum vitae. After completing his role at the University of Southern Indiana, Ndemanu joined Ball State University, Muncie, Indiana, in 2015 as an Assistant Professor and was later promoted to Associate Professor of Multicultural Education and Social Foundations in Education in 2019.

Following a similar long-term teaching path, travelling from India to the US, Oommen earned her PhD in Communication Studies from Bowling Green State University, Ohio, in 2010 (p. 87). Her

online profile states that her academic career began shortly after completing her doctoral studies when she accepted a position as an Assistant Professor at Minnesota State University, Mankato (2010–2015). This role corresponds to a tenure-track position, given the standard structure of academic ranks in US institutions. This early role marked the starting point of her academic integration within the US higher education system. She currently serves as an Associate Professor in the Department of Communication Studies at Minnesota State University, Mankato (p. 87). This promotion reflects her long-term commitment to the institution and her ongoing professional development within her field.

Schoorman offers another example of how long-term teaching roles can lead to professional recognition and stability. She earned her PhD from Purdue University, West Lafayette, in 1997, specializing in teacher education. In her personal narrative, Schoorman (2021) says:

> This chapter outlines a 30-year journey that began as an international student from Sri Lanka, enrolled in graduate education in Indiana, five months pregnant, embarking on a new life in a new country in the second year of marriage. I will trace my path from these beginnings through to my appointment as an assistant professor in Florida, with successful promotions as associate and then full professor to my current position as a department chair, a position I have held for three years. (p. 79)

Schoorman's curriculum vitae on her online academic profile provides more details about her entry to the American academe. Schoorman began her academic career in 1997 as an Assistant Professor in the Department of Teacher Education at Florida Atlantic University. This was a tenure-track appointment, as confirmed by her subsequent promotions to Associate and Full Professor. Over time, she progressed through various ranks, becoming an Associate Professor in 2007 and later a Full Professor in 2011. From 2016 to 2019, she also served as Chair of the Department of Curriculum, Culture, and Educational Inquiry. Currently, she is a Full Professor in the Department of Curriculum, Culture, and Educational Inquiry at Florida Atlantic University, which further emphasizes her sustained professional growth and institutional recognition.

With roots in Peru, Vásquez-Colina earned her PhD in Educational Leadership and Organizational Development from the University of Louisville in 2005. Using Smith and Watson's (2010) "online lives" strategy to examine her academic career, I traced her professional progression through her

online profile. While clear details about her first academic position could not be found, she is currently an Associate Professor (tenure-track position) in the Department of Educational Leadership and Research Methodology at Florida Atlantic University.

Yeh's academic career reflects the complex process of professional integration within the host academic system. In her personal narrative, Yeh (2018) says, "This chapter portrays my academic teaching and work experience as a lecturer in Liverpool Hope University from 2012 to 2016" (p. 76). Originating from Taiwan, her journey highlights the importance of initial academic appointments in establishing long-term professional stability. After completing her doctoral studies, based on her online profile, she secured a position as a lecturer in Psychology of Education at Liverpool Hope University, where she taught from 2012 to 2016. In the UK system, this lecturer position is typically a permanent or long-term contract but not structured as a tenure-track in the US sense. Following this period, she transitioned to Bath Spa University in 2016, where she currently serves as a Senior Lecturer in Education Studies (Research Methods).

According to her online academic profile, born and educated in China**,** Zhu's academic journey to the UK started in Birkbeck College, University of London (2007–2020), where, from 2014 to 2020, she also held administrative roles, including Head of Department and Assistant Dean in the School of Social Sciences, History, and Philosophy. Her progression within UK academia reflects long-term, permanent academic appointments rather than tenure-track positions, as tenure is not a standard category in the UK system. Following her time at Birkbeck, Zhu joined the School of Education at the University of Birmingham, where she served as Chair of Educational Linguistics and Director of the Mosaic Group for Research on Multilingualism and Director of Internationalisation (2020–2021). In her personal narrative, she states: "I am now a full professor and head of the oldest university department of applied linguistics in England" (p. 148). The tone of this statement conveys a deep sense of pride in her accomplishments, reflecting the culmination of the challenges she faced during the access stage. It also conveys the satisfaction of being rewarded for her persistence and resilience, highlighting the recognition and validation of her professional journey in the host academic environment. Her extensive academic experience reflects her ability to align her expertise with institutional expectations while building a significant leadership profile within the UK higher education system. Zhu holds the position of Professor of Language Learning and Intercultural Communication and Director of the International Centre for

Intercultural Studies at IOE, University College London (UCL). She is also the Chair of the British Association for Applied Linguistics (2021–2024) and has been elected as a Fellow of the Academy of Social Sciences, UK, and the International Academy for Intercultural Research.

An instructor from Cameroon**,** Kum obtained a PhD in the Sociology of Education from the University of Northampton. This degree marked a significant step in his academic journey by offering significant teaching opportunities (p. 28). In his narrative, Kum mentioned that he began his academic career at Liverpool Hope University (p. 30). Using Smith and Watson's (2010) "online lives" strategy of reading narratives, I traced Kum's academic trajectory through his online profile. The available data suggest a teaching-focused role; however, it is not clearly specified whether this position was permanent or based on short-term contracts. His continued affiliation with Liverpool Hope University, where he remains employed, suggests a long-term commitment to the institution and an ongoing process of professional adaptation and growth.

Following a similar teaching-intensive career path, coming from Thailand, Saenkhum completed her PhD in English with a focus on Rhetoric, Composition, and Linguistics from Arizona State University (ASU) in 2012 (p. 215). According to Saenkhum's personal narrative, her early career began at Arizona State University, where she built her foundation in teaching and academic research. Early roles at large US institutions such as ASU are often non-tenure-track or temporary instructional appointments, although the exact status is not specified in the narrative**.** After her time at Arizona State University, she joined the faculty at the University of Tennessee, Knoxville, where she currently serves as an Associate Professor. This current role indicates a tenure-track trajectory culminating in a tenured position.

From a translational perspective, gaining official validation as an aspect of the scenarios of migrant academics' lives shows a reasonable degree of what Steiner calls "compensation" because the four pathways explored—Direct Access to Tenure-Track Positions, Temporary or Short-Term Roles, Fellowships and Research-Based Opportunities, and Gradual Access through Long-Term Teaching—demonstrate migrant academics' access to the academic host systems. Each access pathway reflects a distinct mode of compensation. Direct access parallels a quick validation of academic identity. Temporary and short-term roles offer a more conditional form of compensation, where gradual recognition validates the evolving academic identity over time. Fellowship and

research-based access compensates for self-transformation through specialized roles that highlight specific expertise, while gradual access through teaching-heavy roles represents an ongoing process of compensation, marked by long-term adaptation and continuous professional growth. In all these cases, the job offer not only validates the migrant academics' expanded competencies but also reaffirms the value of their original identity. It represents more than a professional milestone; it is a reward for the process of self-translation, where professional identities are reshaped and integrated into the academic host culture. In addition to the professional dimension of the compensation expected by migrant academics, there is a social aspect of the recognition they anticipate for the self-translation of their academic identities, particularly their academic sustainability, as will be analyzed below.

6.1.3.2 Social Acceptance as a Form of Compensation

In addition to gaining professional positions, social acceptance in the host academic society represents another significant form of non-monetary compensation in the final phase of the self-translation process. This form of compensation can be understood through Robinson's (1991) emphasis on the "somatics of translation" and what he describes as the intuitive, bodily "feel" for language and interaction, where validation of meaning created in (self)translation processes emerge through lived, affective engagement rather than formal equivalence (pp. 259-260). From this perspective, compensation lies in the extent to which the migrant academic's presence, voice, and interactional style are taken up and responded to within the academic environment—what Robinson associates with the translator's capacity to generate trust through embodied and intuitive communication. In this sense, social acceptance functions as a form of compensation when migrant academics are not only understood but also engaged with as legitimate participants in academic exchange, as reflected in collegial interaction, student responsiveness, and institutional recognition. This form extends beyond professional validation and encompasses the broader social and cultural recognition that migrant academics seek within the academic host environment. This section investigates social acceptance as a form of compensation from the perspective of migrant academics. However, as previously noted, Steiner acknowledges that the outcomes of any translation process may vary, encompassing both successful integration and unresolved tensions.

Looking through the translational lens to examine the final phase of a translation process, Inghilleri (2017) points to the ambivalent reception of the translations conducted by migrants that shapes their identity in the host society. She notes that "the intention of the majority of migrants is not to appropriate or contest newly found spaces or their inhabitants, but to use them as starting points to carve out a place for themselves in the lengthy process of mutual recognition" (p. 131). However, despite these intentions, migrant translations often unfold "within crucial discursive spaces where alternative modes of perception are negotiated, challenged, and configured" (p. 34), which makes the reception of their self-translation ambivalent and uncertain. This framing expands the analytical focus to include not only narratives of resistance or domination, but also other ways migrants position themselves within existing structures while navigating the uneven and often constrained recognition of their presence. Inghilleri's framework emphasizes that translation, especially in migration contexts, is not merely about fitting in but about being seen, validated, and accepted for who one becomes in the process of adaptation.

Therefore, the compensation for migrant academics' self-translation can manifest through intertwined forms of action and recognition. Institutional actions—such as sending letters of support to immigration authorities for visa approvals—are often underpinned by the recognition of a migrant academic's value. Similarly, recognition manifests in more informal but equally meaningful ways, such as when the host academic society embraces and validates a migrant academic's accent, which signals acceptance of their diverse linguistic background. In this context, it is not invisibility but the recognition of one's visibility—where linguistic and cultural difference is acknowledged without being marginalized—that signals acceptance. These signs of recognition, embedded in both formal and informal actions, serve as powerful indicators of social inclusion and belonging. While such instances of social recognition suggest successful compensation, they coexist with contrasting cases where migrant academics experience marginalization or skepticism, highlighting the uneven terrain of social acceptance. Thus, the evidence may also reveal instances where migrant academics face challenges in gaining social acceptance within their host institutions. Limited institutional support can hinder their ability to build meaningful social connections, foster a sense of belonging, or gain cultural recognition within their academic communities. Additionally, some migrant academics recount experiences of hesitation or

skepticism in response to their accents, cultural and academic identities, or teaching approaches, which complicates their integration into the academic environment.

In the remainder of this section, I will explore how these forms of social acceptance, grounded in Steiner's concept of compensation, contribute to a more comprehensive understanding of compensation in the self-translation process. This analysis highlights how social validation reinforces migrant academics' evolving identity and enhances their sense of belonging within the academic host society. Migrant academics' descriptions of their post-adaptation experiences provide crucial evidence to determine the extent to which they were socially accepted within the host academic society, and in that way managed to compensate for the challenges and sacrifices of self-translation.

The categorization of the following data analysis of how migrant academics perceive themselves as being seen or received in the academic host society draws inspiration from the Interactive Acculturation Model (IAM) developed by Bourhis et al. (1997). IAM can provide a framework for categorizing the data analysis of the social aspect of the relationship between migrant academics and their academic hosts because this model, in the context of its main concern with the reciprocal adaptation processes between immigrants and the host society, sheds light on the reception of the migrants in their host societies, particularly in professional and institutional settings. In the context of migrant academics, this model helps categorize key dimensions of social acceptance that shape their integration into academic environments. These dimensions include 1) institutional endorsement and advocacy, which reflects the host institution's policies and formal support mechanisms; 2) substantial institutional support, which captures sustained and resource-backed forms of institutional engagement; 3) limited institutional support, which denotes partial, inconsistent, or conditional forms of recognition; and 4) minimally compensated cognitive load and emotional fatigue, which reflects the often-unrecognized effort required to maintain intelligibility and belonging within the host environment. These dimensions explore how migrant academics become part of the broader academic and local community.

6.1.3.2.1 Institutional Endorsement and Advocacy

Institutional actions that endorse and advocate for migrant academics not only facilitate their professional integration but also serve as indicators of how they are perceived within the academic

host society. Examining these formal mechanisms of support—such as work visa endorsements, internal awards within universities, and diversity policies—may help provide insight into the extent to which migrant academics are either valued as long-term contributors or merely accommodated as temporary guests or workers. These institutional responses shape migrant academics' perceptions of belonging, signaling whether they are recognized as integral members of the academic community or regarded as peripheral participants whose inclusion is contingent upon external validation. Some migrant academics describe institutional endorsement as part of their access experiences, while others navigated their academic transitions with little formal institutional support.

6.1.3.2.1.1 Substantial Institutional Support

Migrant academics who received substantial institutional backing had their self-translations validated through institutional advocacy, fellowships, and recruitment efforts by the host system.

Nayenga (2016) describes direct institutional advocacy:

> Not only did the university offer me the job, but the officials did whatever they could to help me procure a work visa. Aside from sending letters to the INS on my behalf, Dr. Charles Graham (SCSU president, 1971–1981) granted me a leave of absence when I accepted the 1-year (1977/78) appointment at UNF/FJC. (p. 135)

The institutional action in Nayenga's case was more than a bureaucratic process; it reflects a deeper institutional commitment to facilitating his transition and securing his presence.

Similarly, Vásquez-Colina (2021) describes institutional validation through the receipt of the John Dewey Fellowship, which recognized her potential as a future professor. She recalls:

> I was awarded the John Dewey Fellowship. This fellowship was given to honor outstanding doctoral students employed as Graduate Assistants, who were preparing for careers as college or university professors. As the College of Education Dean wrote in a letter that I still treasure as evidence of my journey:
>
> Congratulations for being selected for this prestigious honor. As a Dewey Fellow, you will receive a fellowship … I want to commend you for many achievements and encourage you to maintain your strong commitment to excellence and to reaching your academic and professional goals. (p. 42)

This institutional recognition not only provided financial and academic support but also positioned Vásquez-Colina within the academic culture as a promising scholar.

Welikala's (2018) case also demonstrates institutional endorsement through a fellowship opportunity that enabled her to transition into a full-time academic position. She describes:

> I was thus offered the first-ever fellowship of the Centre for Higher Education Studies (CHES) at the institute. I got to know the pro-vice chancellor for internationalization and she invited me to design and deliver sessions on internationalization of curricula and pedagogy across different departments in the university. (p. 66)

Welikala's experience highlights how institutional structures can serve as stepping stones for academic integration.

Oommen (2015) reflects on the clarity of professional expectations she received from her institution, which reassured her of her professional standing:

> When I was provided with guidelines for success, it was strictly in accordance with the department and university criteria of effective performance. I was never made to feel that I needed to perform a certain way because of my cultural/racial background or that I would be unsuccessful because of it. (pp. 85-86)

This sense of clarity and fairness contributed to her perception of being treated equitably within her institution.

Mfum-Mensah's case illustrates a distinct dimension of substantial institutional support. He recalls a colleague's remark about his recruitment process: "The department needed somebody of your type, and so it did everything possible to recruit you" (p. 146). While this statement acknowledges the institution's support for his academic entrée, the phrase "of your type" introduces a complex social dimension that intertwines the academic institution's support with his migrant status and professional skills. It implies that his recruitment was not solely based on individual merit but was also shaped by institutional needs that sought a specific type of academic—one whose migrant background and specialized expertise fulfilled an institutional gap. This formulation is ambivalent: it simultaneously signals institutional support and recognition, while also reducing the individual to a category that aligns with institutional expectations.

At the same time, this phrasing subtly invites reflection on the nature of institutional support. While such endorsement is undoubtedly valuable, the language used suggests a form of selection that

may not be entirely neutral. Rather than being an unequivocal recognition of individual achievement, the comment hints at a strategic decision where institutional priorities play a defining role in shaping opportunities. This nuance complicates the narrative of support, raising questions about the extent to which such endorsements serve the long-term integration of migrant academics or primarily function to meet immediate institutional demands. This comment draws attention to the double-bind effects of institutional support: while such measures provide initial access and validation, they simultaneously frame migrant academics within predefined institutional narratives, reinforcing their Otherness rather than ensuring full integration. This tension underscores the necessity for subsequent measures to move beyond recruitment as a functional necessity toward sustained inclusion and equal professional standing—an issue that will be further explored in the following chapter.

From a translational lens, these cases illustrate how institutional endorsement functions as a form of translational validation through which the academic host recognizes migrant credentials, skills, and potential in the access stage. Viewed through Steiner's (1998) concept of compensation, translation is a process of loss and gain, where the translated subject (in this case, the migrant academic) undergoes modifications to fit the expectations of the receiving culture. In this case, institutional endorsement serves as a compensatory mechanism, acknowledging the contributions and professional potential of migrant academics. However, Mfum-Mensah's experience illustrates selective compensation, where the academic host aligns with institutional needs rather than fully embracing the autonomous contributions of migrant academics. As Steiner (1998) warns, not all translation processes result in a balanced relationship between the source and the target.

This tension underscores a critical question in the translational process toward academic integration: what happens when this endorsement is insufficient? As the following cases illustrate, the limited institutional advocacy forces migrant academics into a burdened form of self-translation, where they must independently navigate bureaucratic obstacles, professional uncertainty, and the challenges of establishing long-term academic belonging.

6.1.3.2.1.2 Limited Institutional Support

In contrast to cases where institutional endorsement facilitated academic transitions, other migrant academics encountered minimal support—or, in some cases, institutional practices that actively hindered their integration during the access stage. The absence of formal advocacy often left them vulnerable to bureaucratic hurdles, professional uncertainty, and institutional expectations driven by marketized priorities, which complicated their social integration and the development of a stable sense of academic belonging.

Schoorman experienced institutional resistance when applying for permanent residency, recalling:

> The time finally came for filing for my Permanent Residency (Green Card) and the dean refused to sign the paperwork that verified that I was employed by the university. He scheduled a 10-minute meeting with me to inform me of his decision; I spent an hour probing his understanding of discrimination based on national origin, the university policy on supporting Green Card applications, and why his assertion that supporting my application would be tantamount to granting me tenure was fundamentally flawed (I offered to sign an affidavit attesting to the fact that I understood the difference between the two). (p. 83)

This scenario illustrates how the absence of institutional endorsement compelled Schoorman to navigate complex bureaucratic and immigration processes on her own. In this aspect of her access stage, her self-translation was not met with compensatory support from her employer and left her without the institutional backing needed to secure both her immigration status and professional stability in the U.S.

The marketization of higher education and its impact on migrant academics highlight a fundamental gap in social acceptance as a form of compensation. In an academic system where institutional priorities revolve around financial sustainability, student satisfaction, and research outputs, migrant academics are not fully recognized as integral members of the academic community. Instead, their contributions are filtered through performance-driven metrics, which prioritize institutional efficiency over fostering a sense of belonging, recognition, and professional stability (Morrice, 2013; Morley et al, 2018).

At the core of social acceptance as compensation is the idea that migrant academics, through their self-translation, receive acknowledgment, validation, and long-term inclusion within the host academic society. However, the cases of Yeh, Achankeng, Gibson, and Kum illustrate a different reality—one where market forces override social integration that reduce migrant academics to measurable outputs rather than valued intellectual contributors.

Yeh's (2018) critique of how faculty identities are reshaped under market-driven pressures reflects the lack of recognition for academic autonomy and intellectual diversity: "Now academics' professional identities are shaped as producers for student consumers" (pp. 83-84). In a system that prioritizes student satisfaction over faculty agency, migrant academics are expected to primarily perform according to institutional expectations. This situation overlooks a central premise of social acceptance in academic institutions: that faculty should be valued not only for meeting performance indicators, but also for enriching the academic landscape with diverse perspectives on knowledge production.

Achankeng's (2016) experience reveals how student feedback becomes a determining factor in faculty retention, reinforcing a performance-driven model of integration rather than an inclusive one:

> Relationships between professors and students as a way of enhancing student learning were not the case in my home country teaching experience. Relationship building in the host culture is important not only for student learning but also for the professor who needs students' feedback to retain his or her job and to gain promotion. (p. 161)

Here, social acceptance is conditional, dependent on the ability of migrant academics to adapt to the consumer-based educational model rather than being genuinely included as respected educators. Their professional stability is not a given; it is contingent on their ability to conform to institutionally defined expectations that do not always align with their professional or cultural backgrounds.

Enriquez-Gibson (2018) critiques the institution's reliance on numerical performance indicators and argues that this system overlooks the depth of teaching and learning experiences:

> What matters is more about the numbers or data that could be tracked and recorded in management and information systems. The measure that has to be satisfied relates to meeting retention and degree classification targets. It matters less what knowledge and understanding numbers or marks represent. (p. 132)

This evidence reflects an absence of social acceptance because it disregards the pedagogical contributions and lived experiences of migrant academics. Instead of fostering a sense of belonging, the institution reduces faculty engagement to quantifiable metrics—which erases the cultural and intellectual richness that migrant academics bring to the academic environment.

Kum's (2018) case further highlights how marketized institutional frameworks constrain professional growth rather than fostering social inclusion. Kum says, "The REF [Research Excellence Framework] exercise has increased my research profile and enabled me to multitask, although it has also made me be a 'Jack of all trades but master of none'" (p. 35). His experience demonstrates how institutions prioritize faculty output over faculty integration and place pressure on migrant academics to meet research benchmarks rather than creating an environment where they are socially and professionally embraced. This reflects a lack of compensatory recognition—migrant academics are measured against institutional goals, but their own professional aspirations and developmental needs are sidelined.

Achankeng's (2016) experience exemplifies the opacity and unpredictability of institutional retention processes. Despite excelling in multiple academic responsibilities—including teaching, research, service, and leadership roles—he ultimately faced nonrenewal with little explanation from his institution. He recalls:

> I learned that renewal and career advancement in an American university milieu are not clear in relation to the professorial responsibility expectations for teaching, scholarship, and service. I had much success in my teaching considering my popularity with students and my student and peer evaluations. I also had an impressive record of disseminating research and knowledge through the many publications I authored and through conference presentations at state, regional, national, and international levels. Equally, I had a good record of service in department, college, and university committees, including serving as chair of a major university-wide committee, volunteering my services beyond the university community, and serving my professional organizations as senior reviewer of

> conference proposals. Yet, at the end of my fourth year, I received a letter stating that I would not be renewed because I did "not meet expectations for teaching, scholarship and service." I had been renewed at the end of my first year for 3 years. During the 3 years, I worked even harder to improve my teaching and service record, and to publish even more. Everyone congratulated me, and I thought I met and even exceeded the expectations set out for teaching, research, and service. I was shocked when I received my nonrenewal letter. (p. 163)

From a translational perspective, Achankeng's case demonstrates that, despite his sustained effort to align his professional performance with institutional expectations, the lack of transparency meant that his self-translation efforts were not adequately compensated. His experience exemplifies a scenario where institutional endorsement is conditional and retractable, which reinforces power hierarchies in which migrant academics may be integrated into the workforce temporarily but are not necessarily supported toward long-term inclusion.

Brooks (2016) describes how migrant academics often feel compelled to prove their legitimacy beyond normal expectations:

> These doubts can be accompanied by the sense that you have to go above and beyond normal expectations and performance to prove that you measure up and have earned your right to be legitimately included as part of the professoriate. (p. 179)

Similarly, Nayenga (2016) recalls a conversation with his chairperson that reinforced this expectation: "My visit with the chairperson summed up everything when he politely, but clearly, told me that teaching was central at SCSU and that for me to get tenure and promotion, I would need to 'shine above the old-timers'" (p. 135). These statements underscore a double standard in institutional expectations, where migrant academics must exceed the performance of their long-standing colleagues to receive the same recognition. Unlike their peers, whose tenure evaluations likely rely on standard institutional benchmarks, migrant academics face the burden of additional scrutiny. This dynamic creates a hierarchical model of inclusion, where integration is facilitated not through structural support but rather through the ability to exceed expectations set by the host institution.

Zhu's (2015) case exemplifies how institutional structures within British higher education may reinforce barriers rather than fostering inclusion, which situates her experience within the framework of limited institutional support. She critiques how universities categorize students using

rigid bureaucratic classifications that fail to capture academic ability, cultural knowledge, or actual lived experiences:

> I began to see, and critique, the problems and bias which come with terms such as international vs. EU/home, the dichotomy and the labels often found in the British higher education system when referring to groups of students. These terms are problematic. Whether you are a home/ EU or international student determines how much you will pay. But they do not necessarily correspond to one's academic ability, familiarity with the education system, ability to speak English or even the passport one holds. (p. 157)

The labeling that begins at the graduate-student stage extends beyond administrative classifications and shapes the social and professional environment that migrant academics navigate throughout their academic integration. These distinctions persist and influence perceptions of belonging and reinforce structural barriers that affect their long-term inclusion within the academic community. Her observation highlights how institutional classification systems, ostensibly created to manage diversity, instead serve to reinforce exclusionary structures. These predefined categories extend beyond financial considerations and shape how migrant academics navigate their professional standing, subtly reinforcing hierarchical positioning within the academic host. Rather than fostering genuine inclusion, such frameworks reflect a one-directional model of adaptation, where migrant academics function within the constraints of institutional priorities rather than engage in a reciprocal process of recognition and integration.

Looking through the translational lens provides an opportunity to interpret limited institutional support and conditioned social acceptance. From this perspective, the reception of Zhu's self-translation—as well as the self-translations of Schoorman, Achankeng, Kum, Enriquez-Gibson, Brooks, Nayenga and Yeh—brings to mind Sturge's (2007) argument that institutions often translate the Other into predetermined frameworks. This suggests that the host institution envisions the outcomes of translation for academic integration differently from the migrant academics themselves. Applying this concept to the present case study highlights how academic institutions accommodate migrant academics in ways that align with institutional logic rather than meaningfully recognize their professional and cultural identities, or what Conway (2012, p. 267) describes as "translation as rewriting." In this sense, "translation as rewriting" refers to an institutional process through which migrant academics' identities, experiences, and qualifications

are selectively reformulated so that they fit pre-existing administrative, pedagogical, and epistemic norms. Institutions do not engage with the full complexity of these trajectories. Instead, they reinterpret selected elements in ways that render them legible within dominant evaluative frameworks, such as standardized categories of funding eligibility, employability, or linguistic competence. This rewriting does not erase difference entirely. It reorganizes difference into recognizable and manageable forms that serve institutional priorities. As a result, it shapes how migrant academics are positioned, valued, and integrated within the academic system. This process of institutional cultural translation results in selective validation, where migrant academics are categorized according to rigid bureaucratic distinctions that fail to capture the complexities of their lived experiences. For example, Zhu's critique of the "international vs. EU/home" labels highlight how such classifications impose institutional structures that shape not only financial and administrative policies but also the broader social and professional dynamics of academic integration. Rather than facilitate inclusion, these labels reinforce stratifications within the academic community, determining whose presence would be seamlessly absorbed into institutional culture and whose remains subject to conditional acceptance. This underscores how limited institutional support is not always about overt exclusion but can also manifest in systemic classifications that maintain social and professional hierarchies, subtly influencing how migrant academics are perceived and integrated over time

For migrant academics, institutional support serves as an enriching mechanism, which reinforces both professional stability and social acceptance. Social acceptance enriches self-translation by affirming migrant academics' evolving academic identity within the host environment. Without it, migrant academics find themselves in a state of professional uncertainty, where their efforts at adaptation are not fully acknowledged, and their contributions remain contingent on fulfilling institutional needs rather than shaping academic culture on their own terms. In other words, they experience an unbalanced form of self-translation, where their efforts at adaptation do not lead to social acceptance that is part of academic integration.

However, this is not a binary scenario where migrant academics are either entirely accepted or entirely excluded. Some narratives reveal a complex interplay of institutional endorsement and limitations, where academics receive support in some aspects—such as hiring or fellowships—while simultaneously encountering barriers in areas such as long-term retention, or professional

autonomy. Beyond formal institutional backing, collegial support serves as another indicator of whether migrant academics experience social acceptance or remain on the margins of their academic communities.

While several scenarios of translated lives illustrate how forms of social acceptance or professional recognition may function as compensatory mechanisms for the self-translation of belonging, the narratives also reveal dimensions of the translational experience that remain largely uncompensated. In particular, as the following section shows, the sustained cognitive effort involved in interpreting academic norms, expectations, and interactions appears as a persistent cost of self-translation that refers to the ongoing mental work required to decode implicit institutional expectations, adjust communicative practices, and anticipate how one's actions will be received within the host academic environment that is not offset by existing forms of compensation.

6.1.3.2.1.3 Minimally Compensated Cognitive Load and Emotional Fatigue

Interpreting the final phase of the access stage through Steiner's hermeneutic motion of compensation also draws attention to what remains only marginally compensated in the self-translation toward belonging. While professional access and, to a lesser extent, social acceptance function as visible forms of restitution for losses incurred during adaptation, the cognitive demands generated through prolonged and iterative self-translations are far less likely to be offset. This analysis includes two interrelated dimensions: a cognitive dimension, referring to interpretive overload associated with the ongoing work of maintaining intelligibility, and an affective dimension, referring to emotional fatigue arising from sustained efforts of self-translation. Read as part of the same micro-translational process, the self-translation of belonging requires migrant academics to engage in continuous interpretive work—monitoring speech and behavior, decoding implicit norms, recalibrating pedagogical practices, and negotiating meaning across epistemic and cultural frames, to mention a few of the interpretive work revealed in the above data analysis across all sections in this chapter. Unlike professional recognition, however, these cognitive efforts do not culminate in a clearly identifiable moment of achievement comparable to a job offer, nor do they receive explicit acknowledgment within the host academic environment.

From a translation-theoretical perspective, this asymmetry aligns with Steiner's insistence that compensation does not guarantee parity between what is transformed and what is gained. Although the act of translation affirms the value of the translated, it does not necessarily restore equilibrium across all dimensions of the translational experience. In the case of migrant academics, the cognitive dimension of self-translation—unlike professional credentials or institutional affiliation—remains largely internalized and ongoing. The personal narratives analysed below indicate that even after access has been formally achieved, migrant academics continue to expend considerable cognitive effort to maintain intelligibility, anticipate interpretation, and manage uncertainty in everyday academic interactions. At the same time, the affective dimension persists as emotional strain, expressed through exhaustion, self-doubt, and feelings of alienation that accompany prolonged efforts to sustain belonging within partially accessible institutional environments. This suggests that, within the continuum of compensation outlined above, cognitive load occupies a position where restitution is limited, deferred, or absent, despite the presence of professional and social forms of recognition.

Cognitive (Interpretive) Overload and the Work of Maintaining Intelligibility

The narratives consistently document intensive cognitive demands associated with prolonged and ongoing work of self-translation. Migrant academics describe a continuous need to monitor communication, decode implicit norms, and invest additional effort to avoid misunderstanding. Yeh (2018), for instance, vividly captures this experience by describing moments of cognitive overload: "I was annoyed with myself…stuck in processing information…two different kinds of thinking flow…in collision in my head" (p. 86). This moment occurs during spontaneous workplace interaction, where the absence of structured communicative cues intensifies the demand to reconcile divergent systems of thought, linguistic expression, and interpretive habits, thereby exemplifying the cognitive strain involved in real-time academic socialization. This description foregrounds the mental effort required to simultaneously navigate between epistemic, linguistic, and cultural frameworks, an effort that rarely stabilizes into routine competence, understood here as the ability to act and interpret within academic interaction without sustained conscious monitoring or heightened cognitive strain.

Several accounts further connect cognitive overload to professional self-doubt and epistemic insecurity. Kum (2018) explicitly links interpretive strain to uncertainty about academic legitimacy, stating, "I doubted if I knew the subject matter…I doubted my position in the new system" (p. 32). Here, cognitive overload extends beyond processing difficulty to encompass doubts about one's rightful place within the host academic order. Yeh (2018) similarly reflects on the intensified labour required to remain intelligible, noting that "I often felt that I needed to make extra efforts to master the challenges encountered in my intercultural academic journey" (p.75). Such statements suggest that intelligibility is not presumed but must be continuously earned through heightened cognitive investment.

Other narratives foreground the cognitive and affective strain produced by ongoing interpretive negotiation. Mfum-Mensah (2016), for instance, describes the demands of academic life as requiring constant sense-making, noting that he is "constantly renegotiating [his] identity and values with each passing day" (p. 145). This sustained interpretive effort is accompanied by moments of explicit discomfort in everyday academic practice, as he observes that "leading a discussion on diversity as a minority faculty is one of my uncomfortable moments" (p. 147). Ndemanu (2016) likewise describes the cognitive effort involved in adjusting pedagogical practices, explaining that "it is no easy task…we all have to go back to the drawing board every time" (p.168), indicating that adaptation requires repeated reinterpretation rather than a one-time recalibration.

The cognitive demands of self-translation also intersect with questions of identity coherence. Enriquez-Gibson (2018) articulates this tension through the notion of mobility and non-fixity, describing a "mobile identity" situated simultaneously "'now here' and 'nowhere'" (p. 136). This formulation points to the cognitive strain of sustaining intelligibility across contexts without achieving full epistemic anchoring. Oommen's (2015) narrative further reinforces this reading by describing "a sense of estrangement from myself" (p. 78) suggesting that prolonged interpretive labour may fracture not only professional confidence but also the continuity of self-understanding. Finally, the need for heightened vigilance emerges consistently in accounts of everyday academic interaction. As Gowayed (2021) notes, this vigilance takes the form of "heightened alertness for fear of making mistakes that might cause misunderstandings," a condition that renders "daily life rather difficult" (p. 109). In a related vein, Tanita (2016) locates cognitive–interpretive overload

in the continual self-monitoring required to maintain intelligibility. Reflecting on her early academic experience, she observes that "my speech over monitoring held up my participation in discussions" (p. 214), thereby illustrating how efforts to control language use can constrain communicative engagement and generate negative affect alongside cognitive strain. These accounts demonstrate that cognitive overload is not confined to formal academic tasks but permeates routine communicative encounters, reinforcing the ongoing labour required to maintain intelligibility within the host academic culture.

From a translation perspective, these accounts indicate that cognitive overload functions as an ongoing requirement for maintaining intelligibility within the host academic culture. Unlike professional access, which marks a visible compensation in the access stage, the cognitive work of self-translation remains open-ended and internally borne. As such, the narratives suggest that cognitive load occupies a position along the compensation continuum where restitution is limited, deferred, or absent, despite the presence of professional and social forms of recognition.

Affective (Emotional) Fatigue in the Self-Translation of Belonging

In parallel with cognitive overload, across the personal narratives, migrant academics repeatedly articulate emotional strain that accompanies prolonged efforts to render themselves intelligible within the host academic culture. This strain is often expressed through feelings of exhaustion, discouragement, and emotional depletion, which suggests that affective costs persist even when professional access has been achieved. For instance, Achankeng (2016) reflects that professional challenges were compounded by emotional pressure, noting that "[his] loneliness were not all that frustrated me" (p. 156) while also describing the emotional shock associated with institutional precarity: "I was shocked when I received my nonrenewal letter" (p. 163). These accounts indicate that emotional fatigue emerges not only from social isolation but also from the uncertainty embedded in early academic employment.

Similarly, Hosein (2018) links emotional strain to constrained pedagogical autonomy, observing that "[she] felt that [her] pedagogical autonomy was decreasing…. She just [has] to regurgitate the materials someone else created" (p. 114), a situation that contributed to feelings of dissatisfaction and loss of control: "I was discontented as I thought I was provided with unfair circumstances

which I had no control over" (p. 117). Such statements suggest that emotional fatigue is intertwined with the experience of adapting professional practices to unfamiliar institutional expectations.

Several narratives also foreground emotional responses connected to self-doubt and alienation. Zhu (2015), for example, describes the cumulative emotional effect of repeated identity questioning, stating, "I never seem to be able to get it right and always end up feeling that the self…is not real, sometimes fragmented" (p. 148), while also acknowledging discomfort in everyday interactions: "I do feel uncomfortable when being asked questions like the ones listed above [ex. where are you from? And when are you leaving the UK?]" (p. 157). These affective reactions point to the emotional exposure involved in sustained self-translation, where belonging remains uncertain despite professional participation.

More explicit expressions of affective strain appear in later narratives. Tanita (2016) situates emotional distress not in abstract terms of exhaustion but in moments of evaluative encounter, particularly in response to student feedback in her first year of teaching. Reflecting on critical comments about her linguistic abilities, she recalls, "As I read those comments, my heart sank" (p. 218), and adds, "Honestly, such comments hurt" (p. 218). These statements foreground emotional pain and vulnerability as integral to the experience of professional adaptation, suggesting that affective fatigue may emerge through repeated moments of judgment rather than through the accumulation of workload alone. Similarly, Welikala (2018) situates emotional strain within experiences of unsettlement and non-belonging rather than framing it explicitly as exhaustion. Reflecting on encounters with unfamiliar academic and cultural norms, she notes that "confronting stories with socioculturally unfamiliar plots was emotionally unsettling" (p. 65), an experience that culminates in a profound sense of alienation: "This resulted in feeling that I belong nowhere: I am 'zero, nothing, and no one'" (p. 69). Gowayed (2021) recounts the cumulative emotional effect of prolonged effort: "my days were very long…. It was challenging and, at the same time, exhausting" (p. 112). Taken together, these quotations suggest that affective–emotional fatigue constitutes a persistent dimension of the self-translation of belonging that is not fully alleviated by professional recognition alone.

This pattern of affective (emotional) fatigue is further corroborated across a wider set of narratives, where emotional strain is articulated as a sustained condition rather than an episodic response.

Oommen (2015), for instance, frames the access stage as a period marked by psychological rupture, describing it as "characterized by a sense of disconnection…which caused considerable mental distress" (p. 82 and 84). Here, emotional fatigue emerges not merely as personal vulnerability but as a structural outcome of prolonged dislocation within academic norms that remain only partially accessible. Similarly, Enriquez-Gibson (2018) foregrounds the embodied dimension of this strain, capturing the visceral weight of self-translation through the metaphor of burden: "there is a lead in my belly" (p. 125). This affective heaviness is compounded by encounters with racialized assumptions, where self-translation is shaped not only by institutional expectations but by unspoken exclusions—"the unspoken racial assumption that it is my otherness" (Enriquez-Gibson, 2018, p.132)—which intensify emotional vigilance and self-monitoring.

In a similar vein, Ndemanu (2016) and Nayenga (2016) describe discomfort and emotional unease as persistent affective conditions rather than temporary adjustment difficulties. Nayenga (2016) characterizes the social environment of early settlement as "so intimidating as to make us somewhat nervous" (p. 141), indicating that affective strain emerges from everyday surroundings rather than isolated encounters. Ndemanu (2016) similarly links emotional discomfort to pedagogical and cultural misalignment, noting that "the discomfort that came with it was alarming because of cultural barriers" (p. 168). This sustained exposure to cultural asymmetry further affects professional self-perception, as Ndemanu observes that "it is hard to have a robust self-esteem in the environment where your prior knowledge is discounted and dishonored" (p. 175). These accounts suggest that emotional strain is embedded in routine academic life, particularly where self-translation unfolds under conditions of unequal recognition rather than reciprocal adaptation.

This threshold is most clearly articulated in Yeh's (2018) reflections, where emotional exhaustion gives rise to self-doubt and possible withdrawal from engagement in constant intelligibility efforts. Expressions of disappointment—"Have I not done enough?"(p.78)—signal an erosion of motivational investment, while moments of social retreat—"I left the gathering early and doubted myself…wondering if I was an alien"—warn of a reorientation away from active integration (pp. 84-85). This incipient withdrawal finds its most explicit formulation in Zhu's (2015) acknowledgment of limit: "There is a limit to how far one can go" (p.151). Read analytically, this statement marks more than personal exhaustion; it signals a moment at which the ethical and emotional demands of self-translation cease to be sustainable. At this point, continued investment

in integration no longer appears as a viable or equitable expectation. Instead, the recognition of limit suggests a reorientation of agency toward survival, with migrant academics conserving emotional resources rather than continuing to invest in the demanding and uneven work of belonging. This shift can be read in light of Koskinen's (2020) account of the "misery" of translation, where affective strain accumulates to the point that engagement is no longer experienced as enabling but as depleting (p. 91). In such moments, the translator's agency is not expressed through continued participation but through strategic disengagement, as a way of managing affective overload and preserving the self from further exhaustion.

The analysis demonstrates that the final phase of migrant academics' self-translation produced diverse scenarios of translated lives in which professional recognition, social acceptance, and compensation remained unevenly distributed. The principal characteristics of these scenarios are summarized in Table 9.

Dimension	Main Characteristics	Forms of Compensation	Translational Outcome
Scenarios of translated lives	Seeking compensation for the costs of self-translation through professional recognition and social acceptance	Professional opportunities (e.g., tenure-track, temporary, fellowship/research, or teaching pathways); institutional endorsement; social acceptance; partial recognition	Uneven compensation that ranges from professional validation and social belonging to only partial recognition, with cognitive load and emotional fatigue remaining minimally compensated.

Table 9. Scenarios of Migrant Academics' Translated Lives as the Outcomes of Self-Translation

With twelve of the twenty narratives analyzed in this study authored by female migrant academics, a question naturally arises: does gender function as a catalyst, a constraint, or a neutral element in the process of academic transformation?

6.1.4 Gender and the Self-Translation of Female Migrant academics

As the narratives unfold, gender emerges as a potentially meaningful lens through which to explore how migrant academics negotiate their academic identities during the access stage. Insights from feminist translation studies—including the work of Luise von Flotow (1997) and Sherry Simon (1996)—have shown how translators resist dominant ideologies through textual interventions, often motivated by gendered power asymmetries. However, the phenomenological nature of this research and the lived experiences documented therein suggest that invoking such insights in the context of female migrant academics' access stage may not be applicable. The evidence presented in this study indicates that while gender can be a relevant factor in later stages of academic integration, it was not perceived as a challenge that shaped the choices, adaptations, or self-translations made by migrant academics during the access stage.

If we consider interlingual translation as an act primarily driven by incomprehensibility—when a text is embedded in a foreign linguistic and cultural system—then the motivation to translate is often rooted in difficulty or exclusion. Applying this to the access stage of female migrant academics, we must ask: did gender present a challenge so significant that it compelled additional acts of self-translation to access the academic systems of the UK, US, or Canada? The evidence suggests otherwise. Of the twelve female migrant academics whose narratives were analyzed, four explicitly mention that gender was not a determining factor in their recruitment environment. The remaining eight did not cite gender as a relevant factor in their early-stage experiences, though they did highlight gender-related challenges during later stages of survival and academic integration.

For instance, Welikala (2018) explicitly links gender-based challenges to the survival stage rather than the access stage: "Academics are required to be thick-skinned and ruthlessly competitive and mainly men, or women who are able to act as men, were respected as strong survivors of the system" (pp. 67–68). Her statement implies that gender norms became relevant only after the initial entry into the academic host society and suggests that adaptations driven by gender were part not of the initial access, but of the survival that was required later.

Four of the female academics clearly articulate that the primary challenges they faced during the access stage stemmed from racial and ethnic identity, not gender. Enriquez-Gibson's (2018)

experience is illustrative: “My colonized identity is white and my education was Westernized and yet, my skin becomes a boundary of difference for my pedagogic place and ability. I am a ‘White Other’ and I can teach with this skin” (p. 135). Similarly, Lee (2009) reflects, “Although I have encountered sexist remarks over the [initial] years, on balance, my ethnicity appears to be more vulnerable than my gender as the target of discrimination” (p. 124). Brooks (2016, p. 183) reinforces this point in her discussion of tokenism: while she acknowledges that foreign-born faculty are sometimes recruited as part of diversity initiatives, the challenges they face are framed around migration status rather than gender. Importantly, Brooks does not associate this tokenism with being a woman, but rather with being a migrant academic, a foreign-born faculty member.

This distinction is further supported by scholarship in the sociology of higher education. Research has shown that, in the UK, US, and Canada, gender equity initiatives such as the Athena SWAN Charter, NSF ADVANCE program (Rosser et al., 2019), and Canada Research Chairs Equity, Diversity and Inclusion Action Plan have positively impacted the hiring of women, including female migrant academics. These initiatives were designed to correct historical underrepresentation and have, to a significant extent, facilitated the entry of women into academia. For example, the University of Michigan’s Diversity, Equity, and Inclusion Strategic Plan incorporates strategies to support female faculty and international scholars. Similarly, McGill University’s implementation of EDI policies within the Canada Research Chairs Program has created more equitable recruitment processes.

Critically, while these programs may facilitate entry, research also shows they do not ensure inclusion or equity in the longer term. As Skachkova (2007) notes in her study of 34 immigrant women professors in the US, “[a]ccess is not the same as inclusion.” Her findings echo those of Morley (2014), who discusses “glass cliff” positions, and of Fotaki (2013), who critiques the limited roles of women hired to ensure gender diversity without decision-making authority. These critiques point to structural exclusions that emerge after recruitment—but they do not dispute that gender may serve as a facilitator during the access stage.

Given this context, invoking the insights of feminist translation theory—focused on resisting patriarchal structures—during the access stage seems methodologically unsound. Feminist translation strategies such as supplementing or footnoting, as Luise von Flotow (1997) describes,

presuppose the presence of oppressive norms that require intervention. Likewise, Sherry Simon (1996) envisions translation as a space of gendered resistance. In the context of the access stage, however, female migrant academics' narratives do not indicate that they faced such forms of oppression based on gender. Instead, the evidence suggests that, if anything, institutional diversity and equity programs played a supportive role in facilitating their entry.

Thus, from a phenomenological standpoint—focused on the lived experiences of migrant academics from their own perspective—and in light of the existing research on gender and recruitment in higher education, it becomes clear that insights from feminist and gender-based translation studies are better suited for analyzing the survival stage rather than the access stage. During access, gender did not appear to function clearly as a barrier prompting self-translation, nor did it seem, for female migrant academics, to constitute a source of power asymmetry necessitating feminist resistance. Rather, it may have operated as an enabler—or perhaps, at minimum, as a neutral element—in the self-translation process during the access stage.

6.1.5 Concluding Notes

In the third and final phase of the self-translation process, migrant academics assess whether their translated academic interests and sustainability were acknowledged by the academic host culture through professional validation and social acceptance—though, as the evidence suggests, full intelligibility was not always achieved. Viewed through Steiner's concept of compensation, this phase reflects a nuanced landscape of partial rewards and persistent asymmetries. While all participants secured academic positions—a clear signal of professional recognition—the ideal scenario of Steiner's (2021, p. 189) "authentic translation," where parity between the source and target is restored, was hardly achieved.

Consistent with the second descriptive hypothesis introduced in Section 1.5, these findings suggest that migrant academics' adaptations constitute recurring patterns of socially grounded self-translation through which they seek professional recognition and academic belonging. Compensation, as Steiner theorizes, occurs when the transformed version enriches or validates the original. In the context of migrant academics, this means that the self-translation process does not erase their original identity but allows it to evolve through dialogue with the host culture. When

the academic environment responds with recognition, the adapted identity gains legitimacy while preserving the distinct intellectual and cultural lineage it emerged from. Rather than conforming entirely, the migrant academic becomes a co-contributor in the academic host culture whose transformed presence adds value—affirming the original through its renewed relevance and visibility. In this phase, professional access did indeed function as a form of compensatory recognition. Migrant academics' transformed academic identities were deemed valuable enough to warrant employment offers, which confirmed that their adaptation had relevance within the host system. These job offers symbolized the acknowledgment of translated academic identities that retained traces of home-developed competencies alongside newly aligned practices, suggesting that the translation process had, to some extent, succeeded. In certain moments—such as when colleagues offered mentorship or institutions facilitated immigration processes—it appeared that the host academic culture hinted at a willingness to engage with the foreign. The migrant academic's foreignness was not erased but recognized and allowed, in some instances, to enrich the institutional space—an outcome that echoes Berman's (2000) notion of the *trial of the foreign*, where translation tests a culture's willingness to receive the foreign as foreign. While not a full or final passage through the trial, these moments suggest a tentative openness within the host culture to engage with, rather than neutralize, difference. In other instances, however, the foreign was resisted, mistranslated, or narrowly reframed within pre-existing institutional priorities, such as performance metrics or diversity quotas. These instances reflect translation's failure to preserve difference and points to institutional asymmetries that limit the compensatory potential of the process. Drawing on key concepts from translation studies, we can interpret these outcomes as signs of an unbalanced translation process. Where power asymmetries remained intact—whether through opaque institutional procedures, racialized collegial norms, or conditional student engagement—the act of translation did not lead to compensation but to further negotiation that might necessitate another micro- self-translation process (i.e. Survival stage). As Conway (2012) reminds us, institutions often reframe the Other within their own discursive frameworks, turning the migrant's self-translation into a form of institutional rewriting. While practicing "translation as transposition"—through which migrant academics might challenge hegemonic narratives that claim to offer real, objective, and timeless representations of the displaced in Western societies (Conway, 2012, p. 269)—may be a powerful strategy, it is not feasible for those still seeking space

within the academic host system. In such contexts, compensation remains partial at best, and the migrant's original identity continues to be shadowed by the institutional gaze.

Achankeng's (2016, pp. 158–159) narrative offers a compelling instance of Steiner's form of compensation where the translated self not only adapts to integrate into the host environment but ultimately surpasses the source and enriches its original context. This dynamic can be read as a form of back translation. After the self-translation of his academic profile that enabled him to access the American academic system, Achankeng returned to Cameroon and taught a summer course at a local university. There, he applied his translated, student-centered teaching approach in a setting still largely shaped by traditional, lecture-based norms. His decision to "shift the locus of the learning process from [him]self to the students" led to a transformation in classroom dynamics that left a visible impact: "some of the students stayed on in groups working until well past midnight," and "it was evident from their faces that they were proud of what they had accomplished." What emerged in this reapplication was not only a pedagogical shift but also a deeper educational value: students began to experience independence, agency and ownership of learning—dimensions central to Achankeng's translated academic identity. As he notes, empowering students to take responsibility for their own learning improved not only their knowledge, but also their self-esteem and broader social engagement. These moments suggest that his translated academic self surpassed the source and enriched his original context by introducing a new ethos of student freedom and dialogic exchange.

This return scenario also resonates with Fraser's (2004) reflection on translation as a palimpsest, developed in his analysis of the collaboration between Jorge Luis Borges and translator Norman Thomas di Giovanni. In this partnership, Fraser explains, the English translations became tools for revising the original, with Borges often reworking his Spanish texts to incorporate insights from the English versions. Translation, in Fraser's view, does not merely mirror the source but reworks and reimagines it, revealing previously latent possibilities. He describes this as a palimpsestic process—one where new meaning is layered onto the original, not to erase it, but to deepen its complexity (p. 63). Achankeng's return to his home academic culture can be seen in similar terms: he does not discard his origins but layers them with his transformed pedagogical practices. In doing so, he reinvested his reconfigured academic profile in the source context and showed that the act of translation can not only integrate in the host environment but also yield compensatory value

when brought back home—particularly when that value includes critical enrichment that positively redefines relationships in the local system.

The varied outcomes across the twenty narratives offer strong support for the first implication of the second hypothesis: that migrant academics will modify their habits and practices to speak to the academic culture in the host institution. The data confirms that during the self-translation of their academic interests and sustainability, migrant academics undertook significant adaptations—revising research agendas, reconfiguring pedagogical approaches, reshaping their professional identities among other adaptations—to meet the expectations of the host environment. At the same time, the evidence also engages with the second implication of the hypothesis: that migrant academics expect not only professional validation but also social acceptance within the host academic culture. While professional access was frequently achieved, often in the form of employment or formal recognition, social acceptance proved to be far more conditional and uneven across cases. The extent to which this translated self was socially recognized or valued varied significantly. Altbach and Yudkevich (2016, p. 4) reflect on environmental factors and reveal that welcoming settings were marked by sustained national or institutional policies that actively encouraged the recruitment of international academics, as seen in universities such as Harvard, prior experience with international faculty in the department or university, and peer networks rooted in shared migratory experience. In contrast, hostile environments tended to align with performance-driven institutional cultures and deficit-based perceptions of difference. In many cases, these were compounded by restrictive national policies, such as burdensome visa regulations, security-related bureaucracies, and hiring quotas, all of which serve as deterrents to international faculty integration (Altbach and Yudkevich, 2016, pp. 4-6).

Our ambition for better academic realities and more successful integration experiences invites us to closely examine the factors that shape welcoming versus hostile academic environments, in order to strengthen inclusive perceptions and address the conditions that sustain hostility. Since this research approaches academic integration as a translation process, it is crucial to recall a concept from translation studies that can help illuminate where the self-translations of migrant academics fail to become meaningful within the host academic culture. As outlined earlier in the theoretical framework of this research, “social translation”, a concept proposed by Basalamah (2012 and 2022) to dispel ignorance, misunderstanding and hegemony through translation in

heterogeneous societies, provides the lens through which we can better identify the institutional, relational, and perceptual factors that obstruct or partially undermine the self-translation process in the access stage. This analytical focus forms the core of Chapter Six in this thesis.

The translation of academic interest and sustainability often forms the foundation for subsequent micro-translation processes—such as survival stage. This progression raises the question posed earlier about the cyclical nature of translation, as imagined by Steiner. For migrant academics, it is unlikely that each new adaptation occurs in isolation; rather, each translation builds upon the one before, suggesting a coiled-spring dynamic in which prior meanings and experiences are carried forward and reworked.

Having examined the self-translation of academic hosts in terms of academic acceptability alongside migrant academics' self-translation of belonging, the analysis has traced how these processes unfold in parallel yet asymmetrically across the access stage. The findings reveal not only the distinct modalities and intensities of these self-translations but also their points of convergence, tension, and partial alignment within the academic environment. Building on these results, the following chapter moves to a discussion that synthesizes these interactions at a broader level, interpreting how their interplay constitutes academic integration as a macro-social process of translation.

Chapter 7

Discussion of Results: Toward Macro-Translation: Academic Integration as Translation

Guided by the third hypothesis, which approaches academic integration as a process requiring shared responsibility and workable translational effort across asymmetrically positioned actors, this chapter rethinks academic integration as a macro-translational process emerging from the interaction of multiple micro-translations. Rather than treating academic integration as a singular event or the cumulative outcome of individual adaptation, the discussion approaches it as a socially distributed process that unfolds over time through a patterned translational activity. The aim is not to restate empirical findings, but to interpret how the configuration of these micro-translations produces conditions under which academic integration becomes viable, fragile, or less sustainable.

This macro-translational perspective requires a corresponding shift in how the discussion is organized. The preceding chapters examined, separately, how academic hosts translate academic acceptability and how migrant academics translate belonging during the access stage. Read together, these analyses show that both institutional actors and migrant academics engage in ongoing translation in relation to a shared and heterogeneous academic reality, each orienting their practices toward the presence and claims of the other on different levels and depths. Institutional actors translate norms of merit and acceptability with reference to expanding diversity agendas and the figure of the academic other, while migrant academics engage in continuous self-translation across linguistic, epistemic, pedagogical, and affective domains in response to established academic norms and evaluative expectations. These translational processes—as analyzed in the previous data analysis—are therefore not isolated, but appear to be paralleled and mutually oriented, even when they remain uneven in depth and scope. For this reason—namely, the relational and mutually oriented character of these translational processes—the discussion here is structured around translational conditions rather than social actors, which allows academic integration to be examined as a process shaped by relations, rather than as a set of parallel adaptations.

To address this task, this chapter proceeds in three steps. First, it synthesizes academic host and migrant translation needs in order to clarify where their translational trajectories intersect and where they diverge. Second, it mobilizes Basalamah's concept of social translation as an interpretive framework for re-examining responsibility, reciprocity, and mutual intelligibility

beyond individual adaptation. Finally, it advances the notion of translational labour to account for the affective, cognitive, and temporal costs through which social translation is sustained—or erodes—over time. Taken together, these steps allow academic integration to be conceptualized not only as a matter of access or recognition, but as a macro-translation process whose sustainability depends on how translational effort circulates, accumulates, and is institutionally acknowledged.

7.1 What the Micro-Translations Reveal: A Translation-Based Summary of Needs

This section synthesizes the findings of the two empirical chapters. Rather than reiterating empirical detail, it brings the analyses into dialogue in order to identify what academic hosts and migrant academics are attempting to translate during the access stage, the conditions under which these translations remain partial, and how their interaction shapes the academic integration process. As argued in Section 3.3, academic integration is conceptualized in this study as a macro-social process constituted through the interaction of socially grounded micro-self-translations. Read from a translation perspective, the findings point to the coexistence of two micro-translational processes—one undertaken by academic hosts and the other by migrant academics—that operate under different conditions of authority, expectation, and recognition. The purpose of this section is to clarify how these processes unfold, where they falter, and why their misalignment prepares the ground for a macro-translational perspective on academic integration.

7.1.1 Host Needs in Translating Academic Acceptability

The analysis of academic host practices demonstrates that universities in the UK, the US, and Canada engage in an ongoing process of translating academic acceptability, particularly through the recalibration of norms of academic merit. Across decades, universities gradually expand the criteria through which candidates are rendered intelligible, notably through diversity language, internationalization agendas, and revised recruitment practices.

However, this translation remains structurally constrained. While formal mechanisms such as job advertisements, diversity statements, and the widening or reformulation of pathways into academic institutions and credential frameworks signal openness, academic institutions frequently preserve implicit hierarchies that privilege locally trained trajectories, familiar academic profiles, and

institutionally legible forms of productivity. As a result, the host's translation of merit tends to operate through modulation rather than transformation: surface adjustments are introduced without fully revising the underlying epistemic and evaluative frameworks that govern academic recognition.

From a translational perspective, this produces a condition of partial intelligibility. Migrant academics may be rendered acceptable insofar as they conform to recognizable institutional templates, yet their difference is often absorbed instrumentally—valued for its compatibility with existing norms or institutional objectives—rather than reciprocally, in ways that would require the host framework itself to adjust in response to that difference. Because this process relies primarily on predefined categories and existing evaluative frameworks, the host's translation of acceptability requires limited interpretive recalibration and remains comparatively low in cognitive and epistemic demands. The host's translation thus remains shallow at precisely the point where deeper epistemic or relational change—and a more sustained engagement with difference—would be required for a successful academic integration process and results.

7.1.2 Migrant Needs in Translating Belonging

The foregoing analysis of migrant academics' self-translation of belonging demonstrates the breadth and depth of their translational efforts during the access stage. Migrant academics translate not only their academic interests and credentials but also their linguistic practices, pedagogical styles, interpretive frames, and affective dispositions in order to become intelligible within the host academic culture. These translations are iterative, anticipatory, and repeated over time, extending beyond the moment of professional access.

Crucially, this process does not unfold symmetrically at the level of translation and recognition (i.e., exchange). While migrant academics demonstrate a high degree of adaptability across multiple dimensions of academic life, the recognition they receive remains uneven. Professional access offers the clearest form of validation, and social acceptance provides more contingent recognition; however, the ongoing interpretive demands required to maintain intelligibility are rarely reciprocated (i.e., met by comparable interpretive adjustment on the part of the academic host). As the analysis of minimally compensated cognitive load demonstrates, migrant academics report persistent emotional fatigue in the self-translation of belonging as well as interpretive

overload in the work of maintaining intelligibility, both before and after securing positions in British, American, and Canadian universities, under conditions where recognition is deferred or implicit rather than explicit.

Translation reaches its limits here not because migrant academics fail to translate effectively, but because intelligibility is asymmetrically distributed. The responsibility for sustaining understanding remains concentrated on the migrant side, while the host's interpretive stance remains comparatively static. As this imbalance persists over time, the ongoing effort required to anticipate expectations, recalibrate meaning, and maintain intelligibility accumulates and jeopardizes how far self-translation can continue without additional forms of recognition or adjustment. This produces a condition in which belonging is continuously negotiated but never stabilized.

7.1.3 Synthesis: (Socially-Embedded) Self-Translation Mismatch

Returning to the conceptualization of self-translation developed in Section 1.4 and elaborated in Chapter 3, the two micro-translations analysed above reveal a translation mismatch that cannot be explained by the absence of effort or willingness on either side. Both academic hosts and migrant academics engage in processes of inter social groups translation during the access stage; however, these processes are asymmetrically aligned in terms of depth, scope, and the distribution of interpretive responsibility.

On the host side, the translation of academic acceptability proceeds primarily through adjustments to formal criteria, institutional discourse, and evaluative frameworks. While these adjustments expand the conditions under which migrant academics may be rendered acceptable, they remain bounded by historically produced norms of merit and are largely activated through periodic and procedurally defined moments of evaluation, such as hiring, renewal, and promotion reviews. These moments require institutional recalibration, but they do not typically entail continuous interpretive engagement in everyday academic interaction. On the migrant side, by contrast, the translation of belonging entails iterative self-adjustment across linguistic, epistemic, pedagogical, and affective dimensions, extending beyond the point of professional access. Considered more deeply, this question also points to a further dimension of the mismatch: the uneven extent to which translation entails transformation of the categories of participants involved.

This asymmetry produces a misalignment not only of intelligibility but also of time, resources, and cognitive demands. While the host's translation is periodically reactivated through semestrial or annual evaluative cycles, its interpretive burden remains institutionally buffered and episodic. The migrant's translation, by contrast, remains open-ended, requiring ongoing interpretive effort to anticipate expectations, recalibrate meaning, and sustain recognition in everyday academic interactions. At this point, the mismatch between these two trajectories raises a deeper question that cannot be resolved at the level of micro-translation alone: the question of where responsibility for adaptation is located. Here, "located" refers not only to who performs the work of adaptation in practice, but also to how responsibility is formally assigned, ethically justified, and structurally sustained over time. It concerns whether adaptation is treated as an individual obligation borne by migrant academics through ongoing self-translation, or as a shared institutional responsibility embedded in collective practices, interpretive frameworks, and mechanisms of mutual adjustment. Over time, the uneven distribution of translational demands generates cumulative cognitive strain, which places limits on how long self-translation and inter social group translation can be maintained without further adjustment or support.

As a result, academic integration appears to be nominally achieved at the level of access and formal inclusion yet remains fragile at the level of mutual recognition and relational stability. The translation mismatch identified here thus reflects not a failure of translation on either side, but the limits of micro-level perspective on translational processes operating under asymmetrical conditions that threatens academic integration as a macro-translation process. At this level of analysis, the issue is not only how much translation is required, but how far (social) translation is allowed to operate as a transformative process rather than a procedural one. This finding prepares the conceptual ground for a macro-translation approach, through which the work of intelligibility can be redistributed and sustained beyond individual adaptation alone.

7.1.4 The Third Hypothesis as Interpretive Frame

At this stage, the third hypothesis is mobilized not as a claim to be empirically tested, but as an interpretive lens through which the results of the preceding analyses are read. The hypothesis proposes that practicing translation on the basis of shared responsibilities among all groups and individuals, and in ways that keep the translational effort workable for each participant and free of

bias toward any party's interests, has the potential to change current practices and perceptions. The direction and nature of this potential change become clearer through the implications that follow from this interpretive use of the hypothesis.

Building on this interpretive use of the third hypothesis, the first implication of the hypothesis—that better chances of academic integration emerge when adaptation to a diverse academic society is understood as a shared responsibility grounded in reciprocal engagement among all groups and individuals involved—directly invokes Basalamah's concept of social translation (Basalamah, 2012; 2022; 2025).

Social translation, in Basalamah's terms, refers to the mediation between groups holding distinct, and at times radically opposed, worldviews within a shared social space (see Section 3.4.3 for the full theoretical elaboration). It is understood not as a linguistic operation but as an ethical and political process of mutual adjustment and compromise oriented toward peaceful and cooperative coexistence, through which translation functions as a social operator transforming relations rather than producing parallel structures (Basalamah, 2022, pp. 15–16). This framework is grounded in Habermas's (1987) theory of communicative action, from which social translation derives its emphasis on reciprocity, shared responsibility, and deliberative equality under conditions of equal legitimacy and freedom, enabling the emergence of a shared horizon of intelligibility (Basalamah, 2012, pp. 5, 8). It is further deepened through Bergson's *The Two Sources of Morality and Religion* ([1932] 1977), which introduces duration as a central dimension, such that social translation unfolds over time through repeated encounters in which openness and ethical transformation gradually develop, and coexistence is formed through ongoing processes of adjustment and reworking of relations to difference (Basalamah, 2025, p. 208). From the perspective of operationalization, social translation is not conceived as a formal institutional program or administratively enforced policy, but as a regulated form of transformation in which regulation is ethical and political rather than bureaucratic, guided by shared principles that prevent translation from becoming arbitrary, coercive, or dominated by particular interests (Basalamah, 2012, p. 6). Accordingly, it is enacted as an ethical and dialogical practice carried out by social actors rather than through policy instruments. In this respect, social translation resonates with Gadamer's (2004) concept of the fusion of horizons, where understanding emerges through dialogical encounter and the partial reconfiguration of historically situated perspectives without erasing difference,

requiring openness to the other and a willingness to revise one's standpoint (pp. 305, 355). In this sense, social translation may be understood as a socially extended and ethically regulated articulation of this hermeneutic logic, transposed from the level of interpretation between interlocutors to relations between social groups and institutions, where horizons are shaped not only by interpretation but also by power, authority, and unequal responsibility. It thus retains the insight that understanding is transformative and dialogical, while insisting that such transformation must be reciprocally enacted and ethically regulated if a shared horizon of intelligibility is to emerge under conditions of social asymmetry.

Within this conceptual framing, Basalamah situates the work of social translation in the figure of the *citizen translator*, for whom translation is "marked by the commitment of the translators to social change and ultimately the mutual recognition of equal citizenship to all members of society" (Basalamah, 2022, p. 27). Social translation operates when individuals and groups are prompted to open themselves to one another beyond exclusionary national, cultural, or ideological boundaries in a way that allows engagement that exceeds narrow affiliations and inherited divisions (Basalamah, 2025, p. 191). Such openness is neither automatic nor guaranteed; it requires sustained ethical commitment, dialogical engagement, and a willingness to re-express one's own positions within a shared frame of intelligibility. The following section turns to social translation as a conceptual tool for further analysis.

7.2 Institutional and Migrant Self-Translations Revisited Through Social Translation

Building on the discussion of social translation as a regulatory framework in Section 3.4.3, this section uses Basalamah's concept of social translation to examine whether the interaction between migrant academics and academic hosts in the UK, the US, and Canada satisfies the conditions of responsibility, reciprocity, and mutual intelligibility, and how limitations in these conditions affect macro-translation toward meaningful academic integration. The following subsections examine academic integration through a set of translational conditions that structure how host institutions and migrant academics relate to one another during the access stage. Rather than separating institutional and migrant practices, this section focuses on the conditions under which their respective self-translations intersect, diverge, or become misaligned. Section 7.2.1 revisits responsibility as a shared translational condition, showing how adaptation is unevenly distributed

despite formal commitments to inclusivity. Section 7.2.2 examines reciprocity not as symmetry of effort but as the directionality of adaptation, clarifying how interpretive authority shapes whose translation counts. Section 7.2.3 turns to mutual intelligibility and the emergence of a regulated frame of reference, focusing on how shared interpretation is provisionally established and institutionally authorized within social translation. Finally, Section 7.2.4 considers the Chief Diversity Officer as an incipient citizen translator, situating this role within the broader attempt to redistribute responsibility and foster reciprocal meaning-making at an institutional level. Together, these subsections articulate the macro-translational conditions that shape academic integration as a relational process.

7.2.1 Responsibility as a Shared Translational Condition

Revisiting the self-translational processes of academic hosts and migrant academics through the lens of social translation brings into focus a central tension underlying the misalignment identified in the preceding sections: the question of where responsibility for adaptation is located. As the empirical analysis has shown, both academic hosts and migrant academics engage in reiterated translational activity during the access stage. However, these efforts take place within asymmetrical power relations that predate the translational encounter and that determine whose translation is expected, intensified, and taken for granted. This asymmetry is rooted, first, in the host institution's position as the social and institutional "home" that defines the frameworks of academic life, and second, in its location within a dominant Western academic center that continues to set global benchmarks of academic legitimacy and excellence. Within this configuration, responsibility for adaptation is unevenly distributed: migrant academics are implicitly expected to translate themselves into established academic norms, while host institutions retain the authority to define the conditions under which such translation is deemed sufficient or intelligible. Importantly, this asymmetry does not arise from an explicit refusal of translation on the part of academic hosts, but from their positional authority to determine where translational responsibility is primarily located.

This configuration echoes a broader critique developed in debates on social and cultural translation beyond academia. In his discussion of deliberative democracy, Basalamah (2022) revisits early formulations of Habermas's post-secular model, in which religious citizens were required to translate their claims into secular language in order to participate in public deliberation, while

secular reason itself was not subjected to a comparable translational demand (p. 22). Basalamah shows that this asymmetrical allocation of translational responsibility effectively places the burden of adaptation on one side, while allowing the secular framework to continue functioning as the dominant horizon of intelligibility and legitimacy. His intervention reframes translation as a shared ethical responsibility, insisting that secular society, no less than religious actors, must also undergo translation if mutual intelligibility and genuinely reciprocal engagement are to be achieved.

A comparable asymmetry can be observed in the context of academic integration. Migrant academics are routinely expected to translate their research trajectories, pedagogical practices, communicative styles, and professional identities into dominant academic frameworks, while host institutions are less frequently required to translate their evaluative norms, epistemic assumptions, or standards of merit in response to the meanings offered by migrant academics. As Hron (2009, p. 42) and Nergaard (2021, p. 88) note in their discussion of cultural translation and acculturation, migrants are historically expected to translate themselves into the terms of the host culture. Drawing on Alfred Schutz's classic essay *The Stranger* (1944), Hron recalls that immigrants are required to conform their "thinking as usual" to the cultural patterns of the receiving group, since "the approaching stranger has to 'translate' its terms into terms of the cultural pattern of his home group" (Schutz, 1944, pp. 503–504, cited in Hron, 2009, p. 42). This framing reveals how responsibility for intelligibility is culturally perceived as a migrant obligation rather than a shared undertaking. In the context of academic integration, this inherited expectation reinforces the host's authority to demand alignment while normalizing the migrant's intensified self-translation. Consequently, structurally different modes of responsibility emerge, with responsibility externalized at the institutional level and internalized at the migrant level, shaping how adaptation is unevenly distributed across the integration process.

From the institutional side, responsibility for accommodating diversity is largely externalized through formal mechanisms. In practice, this means that responsibility is primarily enacted by policies, procedures, and standardized frameworks rather than through ongoing interpretive engagement by institutional actors themselves. As demonstrated in the analysis of academic hosts' self-translation of acceptability, universities in the UK, the US, and Canada increasingly rely on diversity statements, equity clauses in job advertisements, widened recruitment pathways, and credential recognition regimes to manage difference. These mechanisms perform an important translational function: they recalibrate institutional norms of merit to allow the inclusion of

internationally trained academics, while preserving institutional coherence and comparability. Empirical projections reporting a "glacial rate of change" in university diversity in the UK (Muddiman et al., 2021, p. 23), echoed in the United States (Smith, 2009, p. 144) and Canada (Shah, 2009, p. 254), further illustrate how responsibility, once assigned to systems, remains externalized. When responsibility is primarily embedded in procedures and long-term policy goals, institutional actors are positioned less as agents of transformation than as implementers of predefined rules whose fulfillment is assessed over extended timelines. As a result, accountability is projected into the future rather than enacted as a present obligation. In this configuration, responsibility is largely fulfilled through procedural compliance rather than through continuous negotiation of meaning in academic practice.

While such mechanisms signal a degree of institutional responsiveness, they also limit the depth of institutional self-translation. Because responsibility is delegated to frameworks rather than enacted by actors in everyday contexts, institutional adaptation tends to remain bounded by existing evaluative logics. Diversity is translated into eligibility criteria and access routes, while the epistemic and interpretive assumptions that shape academic recognition remain largely intact. The institution adapts by extending its categories, rather than by revisiting how those categories are interpreted, applied, or negotiated. As a result, institutional self-translation remains limited in depth: it modifies points of entry without fully engaging the interpretive work required to sustain difference beyond formal inclusion.

From the migrant side, responsibility for adaptation is largely internalized. The analysis of migrant academics' self-translation of belonging shows that responsibility is assumed at the level of the self and expressed through continuous efforts to decipher unspoken norms, figure out implicit expectations, recalibrate communication, adjust pedagogical practices, and align research trajectories with institutional priorities. These efforts shape the moment of professional access and continue throughout the access stage, particularly given that many migrant academics begin this process during their doctoral studies. Responsibility is experienced less as a negotiated condition and more as an ongoing personal obligation to adapt one's practices and dispositions in response to largely implicit institutional expectations.

Importantly, this internalization of responsibility results from the limited level at which openness is enacted. While institutions signal openness through access-oriented measures—such as inclusive recruitment language or expanded eligibility criteria—the responsibility for interpreting

norms, navigating evaluative expectations, and maintaining intelligibility remains largely individualized. Migrant academics therefore encounter institutional norms as relatively fixed reference points rather than as objects of shared interpretation. Even when flexibility or interpretive openness does emerge, it is often tied to the priorities or commitments of a particular administration rather than embedded as a stable institutional practice. As Smith (2009) notes, shifts in leadership frequently produce uneven or inconsistent approaches to diversity and inclusion, with earlier initiatives fading as administrative priorities change (p. 149). Thus, responsibility mostly shifts inward not because institutions are closed, but because openness is primarily realized at the level of increasing number of diversity representation rather than at the level of ongoing interpretive engagement.

Taken together, these configurations reveal a structural imbalance in how responsibility operates across the self-translation processes involved in academic integration. Institutional self-translation remains constrained by its reliance on procedural delegation, while migrant self-translation expands through continuous self-adjustment. This imbalance reflects a translational condition in which responsibility is displaced upward into systems on the one hand and downward into individuals on the other, leaving the relational work of negotiating meaning underdeveloped.

It is at this point that Basalamah's concept of social translation offers a critical reframing. For Basalamah, responsibility is neither a task that can be fully delegated to procedures nor a burden that can be indefinitely absorbed by individuals. Instead, it constitutes an ethical condition of coexistence that must be enacted by the actors involved in mediation. Social translation, he argues, concerns "the mediation between two sometimes radically opposed worldviews that coexist in a given socio-historical context" and examines "the translational mechanisms of negotiation that facilitate or impede…adaptation and peaceful coexistence" (Basalamah, 2022, pp. 15–16). Responsibility, in this sense, is inseparable from participation in mediation itself. This view is echoed by Nergaard (2021), who emphasizes that "it is not only the migrant who is obliged to translate herself into the language of the host…but the host who—as an observer/spectator—has the responsibility to translate herself into the language of the migrant" (pp. 88–89). These formulations make clear that responsibility in translation for integration purposes should not be assumed by one party or absorbed by systems alone but rather equally shared.

Basalamah further emphasizes that the political precondition for such mediation is that participants engage as "legitimately equal and free" actors (Basalamah, 2012, p. 5). Responsibility is therefore

non-delegable: it cannot be fully discharged through institutional procedures, nor can it be privatized through individual efforts. As he notes, social translation depends on actors being "moved…to open up to each other beyond the chauvinistic borders of their respective nations and denominations" (Basalamah, 2025, p. 191). This movement toward openness requires ethical exposure and engagement, rather than procedural compliance alone.

Applied to the context of academic integration, social translation thus reconfigures responsibility by requiring it to be enacted through interaction and negotiation between actors, rather than discharged solely through institutional frameworks or absorbed by migrant academics through continuous self-adjustment. Institutional self-translation, from this perspective, cannot remain confined to access mechanisms but must extend into the interpretive practices through which academic difference is evaluated and integrated. Migrant self-translation, in turn, does not need to carry responsibility indefinitely in isolation; it becomes one element within a broader configuration of shared ethical engagement.

While "social translation" also appears in sociological and anthropological work (e.g., Fuchs, 2009), Basalamah's formulation differs in a decisive respect: it defines social translation through reciprocity and shared responsibility as ethical conditions of coexistence. Fuchs's (2009) case-based account (focused on Dalit experience) illustrates how translation between social groups may occur under structural inequality without achieving the reciprocity that Basalamah treats as constitutive. This contrast helps specify that the present chapter mobilizes social translation not as a descriptive label for cross-group interaction, but as a normatively oriented framework for judging whether responsibility and reciprocity are enacted.

By repositioning responsibility as an enacted condition rather than a delegated task, social translation helps to clarify both why institutional self-translation has remained limited in depth and why migrant self-translation has expanded in scope. It also prepares the conceptual ground for examining how responsibility, once reconfigured in this way, reshapes the dynamics of adaptation—an issue taken up in the following subsection.

7.2.2 Reciprocity as Directional, not Symmetrical, Adaptation

Revisiting academic integration through the lens of social translation brings into focus a second closely related tension: the direction in which adaptation is expected to occur. While both academic hosts and migrant academics engage in processes of self-translation during the access stage, the

empirical analysis shows that these processes do not fully operate toward one another as jointly negotiated adaptations. Rather, the relationship between academic hosts and migrant academics during self-translation remains non-reciprocal. This directional asymmetry in the academic integration process is influenced by a broader socio-cultural pattern in which migrants are expected to adjust, explain themselves, and endure hardship as part of the migratory condition. As Hron (2009) observes, immigrant hardship is often normalized through discourses of gratitude, where migrants are expected to feel thankful for access to "a 'better place' with 'more opportunity,'" and where complaints are dismissed as consequences of their "choice" to migrate (p. 46). In such framings, adaptation is predominantly expected to occur in one direction, as migrants are more often expected to (assimilatively) translate themselves into the host society's terms, whereas the host's interpretive frames are only selectively or unevenly subject to challenge.

This lack of reciprocity is reflected in the uneven distribution of interpretive authority. Translation tends to flow toward the side that retains greater power to define what counts as meaningful, acceptable, and recognizable academic practice. In this research context, academic hosts hold such authority at multiple levels: as the institutional "home" that governs entry and recognition, and as part of a Western academic center whose historical centrality and postcolonial legacy continue to shape global standards of academic legitimacy. As Nergaard notes in her discussion of integration dynamics, "there is a complete lack of reciprocity…. The host defines the conditions for the translations into categories defined and delimited by them, which the guest has to accept, practice, and embody" (2021, p. 43). Read alongside the present analysis, this observation captures how adaptation is not shaped through shared determination of what counts as legitimate academic practice, how academic difference is interpreted, and which criteria of value and recognition are operative, but unfolds within conditions set in advance by the academic host, with migrant academics translating their identities into academic frames they do not control.

On the institutional side, academic hosts have demonstrably engaged in self-translation of academic acceptability. As shown in the analysis of host practices, universities in the UK, the US, and Canada have reformulated norms of merit through the introduction of diversity language, equity clauses, international recruitment pipelines, and revised eligibility criteria. These modifications constitute acts of translation: they expand who may enter the academic system and under what conditions. At the same time, however, these translated frameworks that kept the

traditional definition of academic merit intact continue to function as the primary reference points through which difference is interpreted. Although standards of merit have been reformulated to allow broader access, institutional actors largely retain interpretive authority over how credentials, research trajectories, and pedagogical practices are assessed. Institutional self-translation thus expands eligibility while preserving control over interpretation.

On the migrant side, self-translation operates under different conditions. Migrant academics are required to translate themselves into frameworks whose contours have already been reformulated but nevertheless remain institutionally anchored. As the analysis of belonging has shown, this involves sustained efforts to align research profiles, teaching practices, communication styles, and professional identities with institutional expectations. While institutional frameworks have shifted, migrant academics encounter them as relatively stable points of reference in everyday academic interaction. Self-translation therefore continues to flow primarily toward the host, even after access has been formally secured.

This configuration (in which institutional translation revises access while retaining interpretive authority, and migrant academics sustain recognition through continuous self-translation) produces a misalignment not because institutions refuse to translate, but because translation does not yet operate reciprocally at the level of meaning-making. Host institutions translate their standards in ways that widen access, while migrant academics translate themselves into those standards in order to be recognized. What remains limited is the extent to which institutional actors are required to adapt their interpretive practices in response to the meanings offered by migrant academics.

It is at this point that Basalamah's concept of reciprocity provides a critical clarification. In his discussion of social translation, Basalamah insists that translation between social groups cannot be reciprocal unless the conditions under which it takes place are ethically and politically secured:

> Indeed, attention should be drawn to the fact that the reciprocal translation of the frames of reference of social, cultural or religious groups is only possible in a democratic context, i.e. among persons that are at the same time legitimately equal and free. But postulating these provisional conditions is not enough…Otherwise, translation would be no more than

> an ‘interpellation’ in Althusser’s sense, in other words the appropriation or reification of otherness, and in the end, its alienation (Basalamah, 2012, p. 5).

This passage makes clear that reciprocity, for Basalamah, is not simply about the presence of translation on both sides. Rather, it matters whether translation operates under conditions that grant legitimacy to different frames of reference and that involves moving in more than one direction. When these conditions are absent or only formally acknowledged (for example, to merely meet compliance requirements of fixed quota), translation risks becoming a one-way process in which difference is absorbed into dominant frameworks rather than negotiated.

Read from a social translation perspective, reciprocity therefore refers to the direction and acknowledgment of adaptation, not to its quantitative symmetry. This means that all parties are recognized as legitimate participants in the production of meaning, and that intelligibility is pursued from both sides rather than demanded from one side alone. In heterogeneous academic systems, starting positions are structurally unequal, and it is both expected and unavoidable that migrant academics will engage in more intensive self-translation (Kim, 2009; Bauder, 2012). Reciprocity does not eliminate this imbalance. Instead, it addresses whether adaptation is authorized to occur on the institutional side in response to migrant academics, particularly in the interpretive frameworks that govern evaluation and recognition.

Applied to academic integration, reciprocity thus corrects unilateral authority over meaning without denying the realities of unequal effort. It challenges a configuration in which institutions translate their frameworks just enough to permit access, while migrant academics are expected to complete the work of intelligibility within those frameworks. It requires that adaptation be acknowledged as a shared translational condition and that institutional actors remain open to revising their interpretive practices in response to the meanings brought by migrant academics.

By reorienting adaptation toward mutual legitimacy rather than unilateral adjustment, reciprocity helps explain why institutional self-translation, though real, has remained limited in depth, and why migrant self-translation has expanded in scope and duration. Attending to reciprocity within self-translation processes allows social translation between academic hosts and migrant academics to redistribute authority over meaning-making, making coexistence possible despite structurally

uneven ground. What remains unresolved is how responsibility and reciprocity can render interpretation *workable beyond situational encounters* rather than leaving it contingent and episodic. This tension leads to the question of mutual intelligibility and the emergence of a regulated frame of reference, taken up in the following subsection

7.2.3 Mutual Intelligibility and the Emergence of a Regulated Frame of Reference

The empirical analysis in the previous two chapters (about how academic hosts self-translate their acceptability and migrant academics self-translate their belonging) shows that, in cases where responsibility is partially shared and reciprocity is directionally reoriented, academic integration often remains marked by fragile intelligibility. Institutional actors and migrant academics may succeed in coordinating access and participation, yet disagreements, misunderstandings, and misrecognitions persist at the level of evaluation, interpretation, and everyday academic judgment. In the absence of an operative shared frame that can help render difference intelligible, meaning remains contingent on local actors, shifting administrations, or informal accommodations rather than on collectively sustained interpretive grounds. This reframing raises an important question: under what conditions can responsibility and reciprocity give rise to a shared, though revisable, frame of intelligibility capable of supporting interpretation and recognition beyond situational interaction?

On the institutional side, interpretive openness tends to remain situational. While diversity-oriented reforms recalibrate criteria of access and eligibility, they do not consistently generate shared interpretive norms for evaluating academic work once access has been granted. As a result, the anticipated institutional benefits of epistemic diversity—particularly in terms of knowledge production, pedagogical enrichment, and intellectual exchange—are not always realized to the extent promised in policy discourse. At the same time, the absence of ongoing interpretive coordination contributes to tensions at the level of everyday academic interaction. These tensions can undermine academic social cohesion and collegial harmony, occasionally surfacing in formal complaints, documented conflicts, or legal disputes within academic institutions (see section 5.1.5). On the migrant side, intelligibility is maintained through continued self-adjustment, clarification, and anticipatory translation, often without assurance that these efforts will be reciprocally recognized or institutionally anchored. Resonating across many of the narratives,

Achankeng's (2016) account offers a particularly illustrative example of how the absence of stable—though revisable—reference points exposes the limits of asymmetrical social mediation during self-translation. He was "shocked" when he "received [the] nonrenewal letter" (p. 163), despite sustained efforts to align with institutional expectations through strong teaching evaluations, extensive research output, and substantial service contributions. This outcome demonstrates how intensive self-translation may nonetheless fail to secure durable recognition when evaluative criteria remain opaque or inconsistently applied. As a result, intelligibility is repeatedly produced in interaction but rarely consolidated into a frame that outlasts specific encounters or individual actors.

At this stage, Basalamah's notion of regulation while socially translating provides a critical conceptual clarification for understanding how responsibility and reciprocity can provisionally stabilize intelligibility without collapsing (academic) difference. Importantly, regulation in social translation does not refer to administrative enforcement or managerial control. Rather, Basalamah defines translation itself as a regulated form of transformation. In this formulation, regulation operates not as an external constraint imposed on translation, but as an internal ethical condition that governs how meaning may be transformed without becoming arbitrary, coercive, or exclusionary. In social translation, transformation is "not haphazard or subject to the interest of certain individuals or group at the expense of others, but is regulated by a protocol, a procedure guaranteed by the Constitution and recognized by its actors or again…by a minimum respect for the great universal principles, including Human Rights" (Basalamah, 2012, pp. 6–7). What is regulated here is not behavior through bureaucratic mechanisms but meaning making within ethical and political limits. Regulation creates the conditions under which transformation remains legitimate, non-coercive, and oriented toward coexistence rather than domination. Social translation, in this sense, is constrained not by institutional prescriptions, but by collectively recognized democratic principles that prevent reinterpretation from becoming arbitrary, appropriative, or exclusionary. It is this ethical condition that renders translation a regulated practice rather than an unrestricted exercise of power.

From this perspective, social translation establishes what Basalamah later describes as the translational mechanisms of negotiation that "facilitate or impede…mutual understanding, adaptation and peaceful coexistence" (Basalamah, 2022, pp. 15–16). These mechanisms do not

eliminate difference, nor do they impose consensus. Instead, they provide the conditions under which divergent positions can be rendered intelligible to one another without being reduced to a dominant frame. At the same time, Basalamah's emphasis on social translation as a continuous and recursive circulation of frames of reference locates "continuity" at the level of coexistence itself, rather than at the level of fixed outcomes, such that any intelligibility achieved remains revisable in principle.

Crucially, the notion of a mutual frame of intelligibility does not refer to shared values or agreement on content. Rather, it designates a shared interpretive horizon through which difference itself becomes readable. As Basalamah clarifies in his engagement with Habermas, "language" in social translation must be understood in an expanded sense that includes "rationality," "logic" and "frame of reference"—that is, the interpretive codes through which knowledge, culture, and ways of thinking are conveyed by a given social group (Basalamah, 2022, p. 26). For such a horizon to emerge, actors must possess what Basalamah describes as mediating competence (Basalamah, 2022, p. 27): the capacity to interpret, negotiate, and rearticulate these frames of reference across difference, rather than merely applying fixed criteria or formal rules. To translate across social groups therefore means translating not only expressions, but the epistemic and social dynamics that give those expressions meaning.

Read through this lens, a regulated frame of reference does not precede interaction as a fixed standard imposed from above. It emerges through responsibility and reciprocity already being enacted, and it provisionally stabilizes intelligibility by delimiting what counts as acceptable reinterpretation without foreclosing difference. Regulation thus operates as a shared ethical horizon—grounded in democratic recognition and universal principles—within which meaning can circulate, be contested, and be revised without collapsing into arbitrariness or unilateral authority. Functionally, such regulation also introduces a degree of stability by mapping the space of legitimate reinterpretation, even as the broader process of social translation remains continuous.

In this way, regulated social translation makes intelligibility operationally viable without making it uniform. It allows mediation across difference to move beyond situational interaction toward a more settled, though explicitly provisional and revisable, configuration of recognition. At the same time, it avoids transforming social translation into a policy model or procedural checklist,

preserving its character as an ethical, dialogical, and context-sensitive practice enacted through interaction rather than enforcement.

At this point, an important question must be raised. Do the preceding discussions of responsibility, reciprocity, and mutual intelligibility remain largely aspirational—normative ideals that illuminate what academic integration ought to involve but rarely achieves in practice? Or can traces of these translational conditions be identified in the institutional landscape of contemporary universities?

If social translation is not to be treated as a purely theoretical horizon, it becomes necessary to ask whether existing institutional roles attempt—however partially or imperfectly—to respond to the kinds of translational breakdowns identified in the empirical analysis. One such role is the Chief Diversity Officer (CDO), a position that has emerged in many universities as a response to persistent inequities, conflicts, and failures of recognition within academic institutions

The discussion that follows approaches the Chief Diversity Officer through the figure of the *citizen translator* as theorized by Basalamah (2005). This does not imply that the CDO role was established with social translation as its guiding framework, nor that it fully realizes the ethical horizon of the citizen translator. Rather, the position is read analytically as a contemporary institutional role whose mediating functions—situated between institutional authority and diverse academic constituencies—closely resemble the relational, interpretive, and responsibility-oriented work attributed to the citizen translator. From this perspective, the CDO can be understood as an incipient of citizen translation within the university, operating under administrative constraints that both enable and limit its capacity to sustain shared responsibility and reciprocal meaning-making.

7.2.4 The Chief Diversity Officer as an Incipient Form of Social Mediation

Over the past two decades, universities—particularly large, research-intensive institutions—have increasingly established the position of Chief Diversity Officer (CDO) as an executive-level role, typically reporting directly to the president or provost in the UK (see for example, Tatli, 2010; Bhopal, 2023), the US (see for example, Wilson, 2013; Leon, 2014), Canada (see for example, Government of Canada) and other higher education systems elsewhere in the world.
The establishment of the CDO position signals institutional recognition that diversity work must move beyond informal, individualized engagement—such as mentoring relationships or ad hoc

interactions—toward more coordinated and formalized modes of institutional–faculty exchange (Marshall, 2019; Bradley et al. 2022). This shift reflects a broader understanding that diversity, equity, and inclusion in academic societies require collective coordination across hiring, retention, campus climate, and organizational culture (Williams and Wade-Golden, 2007; Wilson, 2013)
Read through a translational lens, CDOs can be understood as occupying a role that operates across two closely related, relationally grounded dimensions, both of which are mediatory in nature and closely resonate with Basalamah's figure of the citizen translator. The first concerns the enactment of social translation. Positioned between institutional authority and migrant and minoritized faculty, CDOs engage in mediating practices that involve interpreting and relaying accounts of academic evaluation, professional recognition, and everyday institutional interaction. This mediation is bidirectional: it entails reframing faculty experiences into institutionally legible terms while also translating institutional norms, expectations, and evaluative logics back to faculty in ways that render them intelligible and navigable. In this sense, CDOs occupy a position analytically comparable to that of the citizen translator, mediating across asymmetrical positions and divergent frames of reference. This translational work is enacted through activities such as monitoring and supporting equitable hiring practices, promoting bias-awareness and search training, advising on policy development, contributing to initiatives aimed at improving faculty retention and campus climate, and engaging with minoritized faculty concerns as they arise in relation to institutional norms, expectations, and evaluative practices (Williams and Wade-Golden, 2013; Leon, 2014). In this sense, CDOs engage in social translation insofar as they negotiate meaning across structurally unequal positions and mediate between divergent frames of reference in pursuit of more workable forms of academic integration.

Added to this important mediation that CDOs play, multiple studies have described the transformative orientation of CDOs' mission (Williams, 2013; Marshall, 2019; Barbosa, 2024). Transformation in the level of foundations of collective communication within the framework of meaningful academic diversity. This perception of transformational potential is reinforced by the institutional positioning of the role itself. Established at the executive level and reporting directly to senior leadership, CDOs are institutionally situated to frame diversity-related concerns as matters of shared responsibility rather than localized or individual problems. This is embedded in one of the motivating drives for creating this position. Rather than operating as a standalone

administrative unit, the CDO is typically charged with working across lateral networks of the institution, engaging academic departments, senior leadership, and support offices in order to align diversity goals with broader definitions of institutional excellence that take into account the aspirations of minoritized faculty for meaningful academic integration (Williams and Wade-Golden, 2007). From this vantage point, the role is oriented not only toward mediation between parties, but also toward cultivating conditions in which reciprocal engagement and shared intelligibility may become institutionally legitimate—an orientation that aligns closely with the ethical horizon attributed to the citizen translator.

At the same time, published research consistently indicates that CDOs' mandate remains largely consultative and facilitative. As Williams (2013, p. 424) and Bradley et al. (2022, p.7) note, CDOs' mandate is largely advisory and coordinative, while authority over hiring, promotion, and recognition continues to reside within departments and disciplinary structures under shared governance. The presence of a CDO has not yet been associated with statistically significant effects on diverse faculty hiring outcomes, nor with substantial improvements in the institutional climate experienced by diverse faculty (Bradley et al., 2022, p. 25). Williams (2013) further underscores this tension, noting that:

> It is not uncommon to visit an institution deep in their efforts to create a new chief diversity officer (CDO) position, or develop a more powerful campus diversity plan, that simultaneously expresses no desire to think differently about how they might deploy their diversity resources. In too many instances, they may want a new leadership role, or a more integrated change effort, but have no desire to reframe their current infrastructure or strategic framework to become more cohesive. Because this gap in understanding is one of the most difficult hurdles that institutional leaders must overcome in order to develop a more powerful and cohesive diversity agenda on campus (pp.132-133).

What this body of literature makes visible is not a failure of intention or institutional engagement, but an incomplete ethical configuration of responsibility and reciprocity—one that constrains the CDO's capacity to fully enact the role of a citizen translator within existing governance structures. This limitation can be further clarified in motivational terms. While the figure of the citizen translator is animated by an ethical orientation toward responsibility for the other—an orientation that may exceed existing institutional arrangements—the CDO's translational engagement is

structured by rule-based mandates and procedural norms. As a result, the CDO's margin for maneuver remains bounded by the scope of institutional authorization, such that its leverage cannot extend beyond what the institution is prepared to endorse structurally. As Bradley et al. (2022) and Williams (2013) show, the CDO role often succeeds in centralizing attention to diversity and rendering minoritized faculty experiences institutionally visible. Responsibility is thus acknowledged at a symbolic and organizational level, through advisory coordination and the formal recognition of diversity as an institutional concern. However, because authority over evaluative frameworks remains insulated within departments and disciplinary structures, this responsibility is not reciprocated through shared reinterpretation of the norms that govern recognition, hiring, and advancement. In the absence of such reciprocal engagement, institutional responsiveness remains largely procedural, and the conditions for meaningful social translation remain ethically incomplete. What is missing, therefore, is not responsibility per se, but its ethical completion—that is, the coupling of acknowledged responsibility with reciprocal participation in meaning-making through the reopening of shared frames of reference for collective social (re)interpretation.

Seen in this light, Basalamah's concepts allow the CDO's function to be re-situated within the ethical horizon of social translation, clarifying both its orientation and its limits. Read as an incipient form of the citizen translator, the CDO's role becomes intelligible as one that is oriented toward ethical completion rather than administrative coordination alone. From this perspective, CDOs can perform an important diagnostic and orienting function by drawing attention to situations in which responsibility is institutionally acknowledged but not reciprocally enacted, in line with the core principles of social translation. For academic hosts, these principles expose where academic hosts' self-translation stabilizes prematurely and render selective acceptance visible as a form of partial ethical engagement rather than a meaningful transformation of academic merit. For migrant academics, social translation enables CDOs to articulate the limits of adaptive expectation by making explicit when demands for ongoing transformation begin to exceed the conditions under which difference can remain meaningful rather than merely symbolic. In this respect, CDOs' role is not to limit transformation as such, but to signal when transformation lacks ethical completion, by affirming that belonging need not depend on the erasure of difference.

Attending to ethical completion also clarifies how an environment conducive to transformation may be cultivated. Such an environment may gradually foster conditions for transformation insofar as responsibility is deepened through extending interpretive engagement beyond the CDO to departments, committees, and representatives of minoritized faculty. Reciprocity may be strengthened by institutionalizing spaces in which dominant evaluative frames are also exposed to social translation. A mutual frame of reference may begin to take shape if mediation is not only representational—speaking *for* faculty—but also relational, enabling sustained negotiation *with* them, particularly around how norms of academic value, merit, and recognition are interpreted and applied in practice. Until such conditions are created, CDOs' mission is best understood as part of an incipient project of social translation oriented toward ethical completion—a necessary but insufficient configuration whose presence signals both the recognition of translational breakdowns and the structural obstacles that prevent their full ethical resolution.

This reading of the CDO from a social translation perspective opens back onto the broader framework that initiated this discussion, allowing the analysis to be re-situated at the level of the guiding hypothesis. Mobilized as an interpretive frame, the third hypothesis brings into focus how the misalignment observed between host and migrant self-translations is structurally shaped by asymmetrical distributions of responsibility, authority, and intelligibility. The first implication of the hypothesis—that academic integration becomes more viable when adaptation is approached as a shared and relational responsibility—does more than bring into view the patterns identified above. Drawing on Basalamah's concept of social translation, it also reconfigures how these limitations can be understood: externalized responsibility, partial reciprocity, and situational intelligibility appear not as isolated shortcomings, but as indicators of an integration process in which ethical engagement remains incomplete—precisely the terrain in which the work of the citizen translator becomes both necessary and fragile. This reading nonetheless requires a cautionary reminder that the evaluation and recognition of such adaptation remain constrained by the scope and granularity of institutional instruments of measurement, which are often too standardized to capture the full range of adjustments, incremental shifts, and translational efforts that academics may have enacted in practice. Within a social translation framework, reciprocity and the formulation of a mutual frame of reference are not merely coordinating mechanisms; they are the very processes through which participants are transformed. Social translation thus offers a

conceptual framework for identifying both the sources of these constraints and the conditions under which actors may become capable of communicating across social difference and asymmetrical power relations, thereby enabling forms of coexistence within modern, diverse societies.

However, the second implication draws attention to another dimension of this socially translational transformative experience. This second implication shifts attention to the conditions under which social translation continues to be meaningfully enacted over time, especially in asymmetrical contexts. While Basalamah's concept of social translation provides a powerful ethical and relational framework for redistributing responsibility and legitimizing reciprocal adaptation, it does not fully theorize the long-term conditions of sustained social translation for differently positioned actors, especially after cycles of disappointment and diminished expectations (as the above scenarios of the translated lives of academic hosts and migrant academics show). Basalamah's concepts of responsibility, reciprocity, and a mutual frame of reference are oriented toward regulating the ethical conditions (largely based on Habermasian and Bergsonian understandings of communication) under which social translation can occur, not the labor conditions under which it is sustained. They are designed to ensure legitimacy, shared participation, and non-coercive mediation across difference, thereby enabling coexistence despite asymmetry. However, this regulation did not address the following questions: how much (social) translation is required, for how long, and at what cumulative cost. As a result, questions of fatigue, unequal endurance, and the long-term sustainability of translational effort are not thematized explicitly within Basalamah's framework—not because they are incompatible with it, but because translational duration is approached primarily at the level of ethical mediation and transformation, rather than through the differentiated ways in which that duration is lived and experienced by differently positioned actors.

Without adding the labour condition to the theorization of social translation, social justice risks being understood only at the level of ethical participation rather than at the level of sustainability. Basalamah (2012) explicitly characterizes social translation as "recursive" (p. 13) and "continuous," describing it as a process of "circulation" and "re-production" through which representations and frames of reference are repeatedly negotiated rather than conclusively resolved (p. 5). In such a view, social translation is presumed to continue as long as responsibility,

reciprocity, and a mutual frame of reference are formally in place. However, the data analysis presented above suggests that, in contexts where the labour conditions of inter social groups translation remain untheorized, both academic hosts and migrant academics may lack the energy, time, capacity, and emotional resources required to sustain repeated enactments of adaptive translation following experiences of disappointment or limited return. On the institutional side, voices emerge expressing disillusionment with the modest epistemic outcomes of decades of diversity initiatives despite substantial financial investment, leading to moments of withdrawal or strategic suspension (see section 5.1.5). On the migrant side, narratives point to cognitive overload and emotional fatigue produced by the sustained labour of maintaining intelligibility in translated academic lives (see section 6.1.5).

These observations call for a conceptual distinction between the ethical conditions under which social translation is authorized and the labour through which it is practically sustained. Translational labour can be defined as the cumulative interpretive, cognitive, affective, and temporal work required to maintain intelligibility, legitimacy, and coordination across difference once formal conditions of participation are in place. This labour is not limited to moments of explicit negotiation or institutional reform; rather, it is also embedded in routine interactions, anticipatory adjustment, and the ongoing effort to align one's actions, language, and expectations with shared but unevenly inhabited frames of reference.

Rather than signaling a breakdown or a failure of social translation, the configuration described above points to a shift in how translational duration is lived once shared frames of reference have been established. When collective reinterpretation is not periodically reactivated, the work of sustaining intelligibility persists through everyday interaction, adjustment, and responsiveness. This work does not negate the ethical grounding of social translation, but it raises questions about how responsibility and reciprocity are experienced over time by differently positioned actors.

The following section takes up these questions by examining translational labour as an analytic lens for attending to how translational duration is differentially lived by institutional actors and migrant academics, without presupposing failure, exhaustion, or instability.

7.3 Rethinking Social Translation through Translational Labour

From a Bergsonian perspective that underpins Basalamah's approach, translational duration already entails effort, endurance, and perseverance as intrinsic dimensions of transformation over time. As Basalamah recalls through Bergson, "effort remains indispensable, endurance and perseverance likewise. But they come of themselves, they develop of their own accord, in a soul acting and acted upon" (Bergson, 1977, p. 232, cited in Basalamah, 2025, pp. 196–197). What Basalamah's formulation of translational duration leaves analytically implicit, however, is how such effort is differently lived and sustained by actors positioned unequally within social translation. Basalamah's (2012) account of social translation shows how regulation protects translation from rigidity by ensuring that shared frames of reference remain revisable in principle (pp. 5 and 6). Regulation secures legitimacy, limits domination (p. 5), and enables difference to remain present within a mutually intelligible horizon (pp. 15-16). At the same time, regulation carries a paradoxical effect. Describing the effects of regulated meaning-making through social structures, Luhmann (1995) observes that institutionalized horizons of meaning "serve as a surrogate for a tedious investigation, enumeration, and publication of the actual expectations implied in any given situation" (p. 361). Precisely because a regulated frame of reference introduces predictability and continuity into the social translation process, it tends to shift communication in many instances from (re)negotiation toward coordination. Once such a frame is recognized as workable, everyday communication no longer needs to reconstitute intelligibility at its foundational level in order to proceed, except in moments of overt conflict (Luhmann, 1995, p. 429). Instead, communication tend mostly to rely on already established interpretive horizons to coordinate action, evaluation, and expectation, allowing interaction to move from (re)negotiation toward coordination. When this dynamic is mapped onto what follows the initial success of social translation, academic hosts and migrant academics will most probably move from constitutive participation in meaning-making and frame formation to predominantly responsive forms of engagement. Cooperation reactivates pre-existing inequalities in actors' access to resources of endurance—among them time and emotional capacity and tolerance for uncertainty—through which social translational duration is lived and sustained.

Under conditions of coordination, academic hosts typically operate within institutionally buffered time and relatively buffered emotional exposure. Having participated primarily at the level of

framework-setting—through, for example, the institutional articulation of what counts as rigorous scholarship or effective teaching, and the interpretive standards through which such work is evaluated—academic institutions engage social translation from positions that are institutionally stabilized. Evaluation cycles of diversity progress and review processes governing hiring, promotion, assessment, and policy compliance are scheduled at fixed intervals. Moments of misunderstanding, delay, or interpretive friction rarely threaten academic institutions' legitimacy as diversity leaders or their broader national and global standing. Issues in academic integration can be postponed, referred to committees, or absorbed into routine procedures without immediate institutional cost (Smith, 2009; Ahmed, 2012). As the above data analysis of academic hosts translating academic acceptability shows (see section 5.1), weak or symbolic compliance in diversity reporting to governmental authorities did not place access to diversity-associated funding at risk. Emotional strain is therefore largely externalized: discomfort, tension, or frustration can be managed through formal roles, policy mechanisms, or even institutional distance. While disappointment or fatigue may accumulate over prolonged engagement (as above analysis shows, see section 5.1.5), such affective responses do not typically escalate into anxiety over belonging, recognition, or professional survival, which makes withdrawal from engagement possible without existential consequence—contrary to what is experienced by the psyche of embodied migrant academics.

From a first-person, phenomenological standpoint, and under conditions of coordination, migrant academics typically experience time as compressed, contingent, and chronically exposed, while emotional engagement is frequent and internally borne. Having contributed to the formation of shared interpretive conventions through sustained dialogue around how scholarly quality, pedagogical effectiveness, or academic voice are understood in practice, migrant academics nonetheless engage social translation primarily at the level of everyday interaction. At the level of everyday interaction, they engage in social translation through continuous, situation-specific rearticulation of teaching practices, communicative styles, and professional self-presentation, drawing on multiple academic repertoires to make meaning workable across differences rather than solely aligning with predominant academic cultural norms. Emotional strain is therefore largely internalized: uncertainty, vigilance, and frustration accompany routine academic interaction, particularly under conditions of precarity or limited institutional protection. While

commitment to participation may persist, the chronic and frequent demands of sustaining intelligibility over time can give rise to fatigue, hesitation, or withdrawal—not as refusals of reciprocity, but as signals that translational labour is being carried beyond what available temporal and emotional resources can sustainably support.

As proposed in the analytical model presented in Figure 1, the interaction of self-translations unfolds over time and requires sustained effort. Taken together, these contrasting experiences of time and emotional exposure point to what this study conceptualizes as translational labour. The concept of translational labour developed in this study is genealogically anchored in Ricœur's notion of *travail*, particularly his concepts of the work of memory (*travail de mémoire*) and the work of mourning (*travail de deuil*), which foreground effort, duration, and the deiberative work required to sustain meaning in the face of disruption. In *Memory, History, Forgetting*, Ricœur (2004) frames this work as an ethically charged process undertaken without guarantees of resolution, oriented toward working through loss, discontinuity, and the insufficiency of available narratives rather than toward definitive resolution—a process whose outcomes, he notes, must be "painfully won on the field of battle of a reflection carried to its limits" (Ricœur, 2004, p. 136). This understanding provides an important conceptual ground for translational labour while also marking a point of departure. Whereas Ricœur's conception of *travail* remains primarily inward and reflective, centered on the ethical subject's relation to the past, translational labour, as theorized here, is relational rather than subject-centered, distributed across actors rather than borne by a single agent, and oriented toward ongoing social interaction rather than retrospective reconciliation. By adapting rather than importing Ricœur's concept of *travail*, this study extends his non-teleological ethics of effort into the social and institutional domain, where translational work emerges as a necessary yet unevenly allocated condition of participation. The term labour is retained here to foreground dimensions of burden, expenditure of energy, and the uneven distribution of effort that become especially visible in processes of social translation. Translational labour does not designate a separate process from social translation but names the unevenly distributed effort through which translational duration is lived and sustained under conditions of coordination. While academic hosts tend to engage translation through episodic and institutionally buffered involvement, migrant academics more frequently and chronically carry the day-to-day work of maintaining intelligibility in interaction. Attending to translational labour thus makes

visible how social translation can remain ethically grounded while being differentially experienced across positions.

Seen from this perspective, the periods between moments of collective reinterpretation of mutual frames of reference acquire particular significance, not because social translation is absent, but because translational duration continues to be lived through everyday endurance, adjustment, and compensatory effort. During these intervals, sustaining intelligibility relies less on renewed collective negotiation and more on interactional management. Institutional actors may experience these intervals as temporally buffered and administratively manageable, whereas migrant academics often experience them as intensive, continuous, and emotionally exposed. For institutions, engaging in collective renegotiation of shared interpretive horizons may be experienced as time-consuming, politically sensitive, or organizationally disruptive, even when normatively justified. For migrant academics, participation in such renegotiation may also involve strategic risk and collective fatigue, as repeated visibility can heighten scrutiny or unsettle fragile recognition. As a result, actors on both sides may rely on everyday interactional adjustment to carry translation forward. In such contexts, difficulties are often managed within ongoing interaction rather than collectively rearticulated, not because reciprocity is rejected, but because the experience of translational duration is unevenly borne.

In this configuration, reciprocity remains ethically operative, yet its enactment becomes uneven as social translation unfolds through translational duration that is lived differently across positions. Following the initial constitution of shared frames of intelligibility, social translation increasingly proceeds through coordination within those frames rather than through their continuous collective rearticulation. This shift does not suspend reciprocity, nor does it signal ethical withdrawal; rather, it marks a shift in how reciprocity is sustained over time. Responsibility also continues to be shared in principle, but its enactment becomes differentiated as actors inhabit translational duration from distinct temporal and interactional standpoints. Translational labour names this divergence. It does not designate a process external to social translation, but makes visible how the endurance, effort, and attentiveness required to sustain intelligibility within a shared horizon are unevenly lived once coordination becomes the dominant mode of engagement. Attending to translational labour thus clarifies how social translation can remain ethically grounded while its duration is experienced asymmetrically across actors.

When translational labour exceeds the capacity of available temporal and emotional resources, and no collective recalibration of shared frames of reference has yet occurred, social translation does not collapse but rather enters a fragile intermediate state between two moments of reopening — the initial interruption that makes strain visible and the later possibility of re-engagement once conditions allow. In this interval, withdrawal, hesitation, or suspension emerge not as refusals of reciprocity, but as signals that translation is being carried forward through compensatory effort beyond what available resources (such as time and emotional endurance) can support. Withdrawal during a translation process does not mark disengagement from the other but rather constitutes a communicative act that addresses the other by making strain visible. It signals a moment in which meaning can no longer be carried forward without excessive effort, while remaining oriented toward the possibility of future re-engagement under different conditions. In this sense, withdrawal functions as a translational signal rather than a refusal of reciprocity. A comparable logic operates in interlingual translation through practices such as borrowing terms from the source language or omission (non-translation precursing to deferred translation). In interlingual translation, leaving a term untranslated often marks a point where available target-language resources do not readily accommodate the source meaning, and where proceeding would require additional explanation, reformulation, or changing the interpretive framework to maintain intelligibility. In both cases, translation is not abandoned but momentarily suspended in order to preserve meaning and prevent distortion. Mapped onto social translation, withdrawal operates in a similar way: it marks the limits of what can be translated within existing interpretive frames and calls attention to the need for a recalibration of translational conditions. Rather than exiting the translational process, the actor remains within it by interrupting fluent participation to signal that continued translation requires renewed shared engagement.

Without adding a promise of equilibrium or resolution, social translation can be strengthened by incorporating attentiveness to translational labour as a form of ethical attunement to how translational duration is lived, endured, and sustained unevenly across social positions. Such attentiveness does not require constant collective (re)negotiations of shared frames of reference, nor does it presuppose symmetrical adaptation. Rather, it functions as an internal sensitivity that allows moments of drift, fatigue, or withdrawal to be read as signals of accumulated translational labour, calling for responsive recalibration before breakdown occurs.

7.3.1 Withdrawal and Suspension as Translational Signals

Attending to translational labour allows moments of withdrawal, hesitation, or suspension to be approached as diagnostic signals within processes of social translation rather than as moral or ethical failures. Understood in this way, withdrawal does not negate responsibility or reciprocity; instead, it indicates that the effort required to sustain intelligibility has outstripped the temporal and emotional resources available to carry translational duration forward under conditions of uneven academic living.

By combining the second implication of the hypothesis—that draws our attention to untheorized affective and cognitive costs of translation—with the empirical analysis of accumulated translational labour (in the data analysis chapters), it becomes possible to project how similar dynamics may unfold in contexts where social translation is less sustained over time and across unequal positions. What emerges from the empirical analysis in this research project is not an assessment of social translation as such, but findings about its limits when labour remains untheorized. In the above analysis of minimally compensated cognitive load (see section 6.1.3.2.4), migrant academics repeatedly report emotional fatigue in the self-translation of belonging and interpretive overload in the ongoing work of maintaining intelligibility—both before and after securing positions in British, American, and Canadian universities—particularly under conditions where recognition remains deferred, implicit, or conditional. These experiences do not signal disengagement from social translation; rather, they illuminate how translational labour is lived and most likely accumulates within translational duration when intelligibility must be sustained primarily through continuous adaptive effort without corresponding recalibration at the level of shared frameworks.

Comparable signals may also be observed on the institutional side. Academic hosts, confronted with prolonged diversity initiatives that require substantial investment yet yield limited or ambiguous outcomes, at times exhibit forms of withdrawal expressed as skepticism, frustration, or diminished confidence in the value of such programs. These moments of institutional retreat do not amount to a rejection of reciprocal engagement. Instead, they reflect accumulated translational strain following cycles of high expectation and perceived underachievement, where the affective and organizational burden of sustaining translation through time remains insufficiently acknowledged.

Read together, these patterns suggest that withdrawal functions as a translational signal: a moment at which social translation may continue at the level of coordination and shared reference yet is no longer being sustained without strain. In such contexts, translational labour is likely to concentrate below the threshold of collective renegotiation of mutual frames of reference, increasing the risk of fatigue, withdrawal, or breakdown without overt conflict.

Interpreting withdrawal as a translational signal rather than a failure thus extends the analytical focus of social translation to include sustainability alongside responsibility, reciprocity, and mutual intelligibility. It allows moments of fatigue, retreat, or suspension to be understood as indicators that translational labour has ceased to circulate across actors and levels and has instead accumulated within translational duration. Recognizing translational labour at this stage does not suspend existing protocols or agreements; rather, it invites their earlier activation by treating withdrawal as a prompt or a trigger for revisiting the conditions under which social translation is being sustained. This logic can be summarized as the principle of translational load circulation: a diagnostic principle that does not prescribe when shared frames of reference must be collectively renegotiated but identifies how translational duration continues to be lived and sustained through different forms of engagement, including moments in which translation persists as compensatory effort rather than as shared social translation. In this sense, attentiveness to translational labour supports earlier collective recalibration by reopening shared frames of reference in response to emerging strain, rather than waiting for drift or erosion within social translation.

Seen from this perspective, attention to translational labour offers a modest but conceptually significant contribution to the effectiveness of roles such as the Chief Diversity Officer (CDO) and of professional bodies such as the National Association of Diversity Officers in Higher Education. As argued above, the CDO occupies a mediating position that already resembles a citizen translator of social translation, mediating between institutional norms and expectations on the one hand and the concerns of migrant academics on the other. The principle of translational labour sharpens CDOs diagnostic capacity by making visible when mediation is being sustained through accumulated, largely unacknowledged interpretive effort rather than through ongoing, mutually responsive calibration of shared frames of reference. At this moment, the CDO might recommend a revisiting of shared frames of reference when signs of accumulated translational labour become visible. In this sense, attention to translational labour strengthens existing diversity work by

foregrounding sustainability as attentiveness to how translational duration is being unevenly lived: it helps identify early signals of fatigue, withdrawal, or diminishing reciprocity among both minoritized faculty (including migrant academics) and institutional actors. It also helps to clarify when coordination begins to substitute for negotiation. This mitigates the risk that diversity initiatives would persist at a formal level while being sustained through uneven and largely invisible labour.

7.4 Closing Note

Approached as macro-translation, academic integration emerges as a process whose transformative force depends on the sustained interplay between ethical orientation and the lived endurance of translational duration. Grounded in a Bergsonian understanding of time (Basalamah, 2025), social translation frames transformation not as a conversion moment but as a durational process in which ethical openness, reciprocity, and shared intelligibility are realized through continuity, effort, and sustained engagement across difference (Basalamah, 2025). Attending to translational labour does not extend or supplement this durational logic but renders analytically visible how translational duration is differentially lived and sustained by actors positioned unevenly within social translation. Translational labour draws attention to the cognitive, affective, and interactional effort through which social translation continues to be carried forward in everyday academic life, particularly in contexts marked by asymmetrical responsibility and exposure. In this sense, translational labour does not theorize a different temporality but describes the experiential register through which social translation's duration is inhabited. The notion of *Bildung* (Berman, 1992) helps articulate why deep transformation in contexts of social integration matters here. Deep transformation is not a mere moral ideal to be achieved, but a formative process through which one's dispositions, judgments, and relations are gradually reshaped over time through openness and engagement with others. In this sense, without sustained formative processes that allow transformation to take hold in all these deep levels, academic integration remains vulnerable to becoming superficial, reversible, or dependent on continued compensatory effort rather than mutual incorporation.

Read together, social translation—understood as the ethical and political logic of durational transformation—and attentiveness to translational labour—understood as the lived experience of

sustaining that duration—provide a framework for conceptualizing academic integration as a macro-translational process. From this perspective, academic integration appears as an ongoing translational achievement whose viability depends not only on shared responsibility and reciprocity, but also on how translational duration is experienced, carried, and recalibrated across differently positioned actors.

Chapter 8

Conclusion

This chapter brings the study to a close by reconnecting its empirical findings with its guiding hypotheses, clarifying its contributions to Translation Studies, and outlining avenues for future research. It first revisits the hypothetico-deductive structure of the project and synthesizes how the three hypotheses converge in support of the central interpretive claim that academic integration during the access stage is best understood as a macro-social translational process constituted through interacting and differentially distributed micro-level self-translations by institutional and migrant actors alike. Throughout this thesis, translation has not been treated merely as a metaphor for mobility or displacement. Migration inevitably involves a spatial transfer between countries and academic systems. Such movement initiates the encounter between different institutional traditions, epistemic norms, and professional expectations that migrant academics and host institutions must subsequently navigate. The analytical focus of this study therefore extends beyond relocation itself to the socially situated processes through which institutions and migrant academics recalibrate norms of acceptability, belonging, and intelligibility within asymmetrical academic contexts. In this perspective, institutional norms and migrant identities appear as undergoing processes of socially grounded self-rearticulation unfolding within a shared relational space. Within this framework, integration is neither simply analogous to translation nor externally related to it. Rather, integration designates the macro-social configuration constituted by sustained and patterned acts of institutional and migrant self-translation, whose interaction articulates social translation at the macro level. The chapter then articulates the layered contributions of the study to the discipline before identifying further directions through which the translational framework developed here may be extended, refined, and tested in new contexts.

8.1 Corroborating Academic Integration as Translation

This thesis set out to examine academic integration during the access stage through a social translational lens, guided by three hypotheses addressing institutional self-translation, migrant self-translation, and the conditions under which macro-social translation becomes sustainable and viable as a shared academic horizon. The study was structured within a hypothetico-deductive approach in which an overarching interpretive hypothesis—namely, that the academic integration

of faculty migrating to the UK, the US, and Canada can be understood as a macro-social translation process—was articulated and then examined through three empirically oriented descriptive hypotheses. The data analysis chapters corroborated these hypotheses and, in doing so, supported the central interpretive claim of the study. Read together, the findings indicate that academic integration during the access stage is best conceptualized as a patterned macro-social translation constituted by asymmetrically distributed and qualitatively differentiated acts of micro-level self-translation undertaken by academic hosts and migrant academics. Integration, in this framework, does not result from a singular adaptive shift nor from cumulative individual effort alone. It is articulated through the interaction of socially situated translational processes whose depth, authority, and recognition remain uneven, generating differentiated degrees of reformulations across institutional and individual domains.

The first hypothesis examined how academic hosts translate academic acceptability. The analysis demonstrated that institutional actors engage in socially grounded self-translation processes. It is described as socially grounded because it is activated within relational encounters with migrant academics and unfolds within historically established regimes of academic authority and social perception of others. These self-translational processes operate primarily through the modulation and reformulation of norms of merit, diversity language, recruitment practices, and credential recognition frameworks, thereby adjusting the criteria through which academic legitimacy is defined and assessed. These acts of self-translation are neither superficial nor transformative in a totalizing sense. Rather, they recalibrate criteria of intelligibility in ways that expand formal access while preserving institutional authority over the interpretation of what counts as meritorious. In this ongoing process of reform and recalibration, these processes may also generate institutional forms of strain, including reform fatigue, political defensiveness, and dissatisfaction arising from sustained investment in diversity initiatives that remain subject to legal contestation and public criticism. The data analysed above showed that institutional self-translation often unfolds at the level of policy language, eligibility structures, and evaluative procedures, yet remains episodic and bounded by historically entrenched understandings of academic excellence. In this sense, the host's institutional self-translation—socially oriented toward rendering migrant academics intelligible within predefined frameworks—does not fully relinquish or reciprocally redistribute interpretive control over what counts as acceptable knowledge, trajectory, or productivity. The

transformation that occurs at this level is therefore selective and bounded, involving procedural reconfiguration more than epistemic restructuring.

The second hypothesis shifted the analytical focus to migrant academics' socially grounded and affectively inflected self-translation toward belonging. The data analysis of personal narratives revealed that migrant academics engage in sustained and multidimensional acts of self-translation that extend beyond credential adaptation. These include linguistic recalibration, pedagogical adjustment, epistemic reframing, strategic modulation of research agendas, and ongoing negotiation of professional identities in response to anticipated evaluation and recognition. This affective dimension includes sustained cognitive monitoring, interpretive vigilance, and emotional fatigue arising from the ongoing effort to maintain intelligibility within evaluative environments where recognition remains uncertain and unevenly distributed.

Unlike institutional self-translation, which is often activated at specific evaluative moments, migrant self-translation operates continuously and anticipatorily. It unfolds within everyday academic interactions and is shaped by the need to remain intelligible to institutional authorities, colleagues, and students. In this sense, its socially grounded character lies in its dependence on ongoing recognition within asymmetrical structures of evaluation. These acts of self-translation frequently secure access and a form of recognition, which enables migrant academics to cultivate a plural academic belonging (inspired by Nergaard's term, 2021, p. 14) across institutional contexts. This belonging, however, remains provisional, since recognition is contingent upon migrant academics' ongoing efforts to sustain intelligibility rather than being assumed as stable. Here, transformation of migrant academics' identity operates at a more extensive level, often involving deep rearticulation of academic identity and professional self-understanding, yet without guaranteeing reciprocal reformulation at the institutional level.

When read together, these two empirical strands do not reveal resistance to translation on either side. Rather, they illuminate both a structural misalignment between translational trajectories and a qualitative difference in the depth and scope of the self-translation undertaken by each actor. Institutional self-translation tends to operate through calibrated modulation within bounded frameworks of merit and evaluation, often limited to procedural and discursive reformulation. Migrant self-translation, by contrast, unfolds through iterative and open-ended rearticulation

across linguistic, epistemic, pedagogical, and affective domains. At the phenomenological level, this entails sustained cognitive monitoring, emotional vigilance, and the ongoing negotiation of professional legitimacy within asymmetrical evaluative environments. This asymmetry—at once relational, structural, and phenomenological—produces what the analysis conceptualized as a translation mismatch: a condition in which intelligibility is formally achieved yet remains fragile at the level of recognition and belonging. Crucially, this condition cannot be resolved at the level of micro-level self-translation alone, since transformation that is deeper and more affectively borne on one side—entailing prolonged interpretive effort and emotional exposure—does not automatically generate reciprocal reformulation on the other.

The third hypothesis provided an interpretive frame through which this misalignment and qualitatively different micro-level self-translation processes could be reconsidered. It proposed that academic integration becomes more viable when translational responsibility is understood as shared and when intelligibility is sustained in ways that remain workable across asymmetrically positioned actors. Drawing on the ethical orientation of social translation (as proposed by Basalamah, 2022 and 2025), this hypothesis reframed integration as a relational process in which reformulation is not unilateral but distributed across actors within a shared academic space. The discussion chapter did not treat this hypothesis as a new empirical claim to be independently tested; rather, it mobilized it to interpret the cumulative findings of the data analysis. The results demonstrated that when translational responsibility remains unevenly distributed, the macro-social articulation of socially grounded self-translation becomes unstable, thereby undermining the sustainability of integration insofar as it is constituted by this articulation. Integration does not follow translation as a consequence nor stand alongside it as a parallel process; rather, it designates the macro-social articulation of socially grounded self-translation. In this sense, translation is not a tool through which integration is achieved but the constitutive condition of its formation within heterogeneous academic contexts. In other words, translation functions not as the means of integration but as the condition of its possibility, since integration emerges only through the relational stabilization of socially grounded acts of self-translation. Seen from this perspective, the formulation of the thesis title, *Integration as Translation*, does not propose a metaphorical comparison between two distinct processes. Rather, the term "as" expresses a constitutive relation: integration designates the macro-social form through which translation becomes historically

situated, institutionally mediated, and socially articulated within academic life, while aggregating, patterning, and stabilizing the multiple micro-social processes of self-translation that unfold across migrants' academic trajectories over time. In this sense, the three hypotheses converge not as isolated propositions, but as layered analytical steps that move from identifying socially grounded self-translational practices to diagnosing their misalignment and uneven depth of transformation, and finally to clarifying the conditions under which macro-social translation can remain both sustainable and viable within heterogeneous academic societies.

The convergence of these hypotheses does more than confirm the translational character of academic integration; it clarifies the structural logic through which integration unfolds within heterogeneous academic societies. The analysis demonstrates that integration is not secured at the moment of access, nor is it guaranteed by the presence of adaptive effort. Rather, it designates the patterned relational articulation of these self-translational events, whose sustainability depends on how depth, authority, and recognition are distributed across actors. Transformation, in this framework, is neither uniform nor linear; it is differentially enacted, variably reciprocated, and continually reformulated within asymmetrical institutional settings. The macro-social translational perspective developed here therefore reframes integration as a durational relational articulation shaped by asymmetrical yet interdependent acts of reformulation. In doing so, it positions translation not as a supplementary metaphor for academic mobility, but as the constitutive condition for integration to take shape. Translation therefore operates not as an external means through which integration is achieved, but as the generative process through which integration is continually enacted, sustained, and at times rendered fragile. By re-situating socially grounded self-translation at this structural level, the analysis also invites reconsideration of the scope and function of translation within Translation Studies itself.

8.2 Layered Contributions to Translation Studies

The contribution of this study to Translation Studies can be understood as a layered exploration of socially grounded translation across new domains (academic integration as macro-social translation), perspectives (lived migrant experience), conceptual resources (interlingual strategies and hermeneutics), structural articulation (macro–micro framing), and temporal dimensions (translational labour). The articulation that follows derives directly from the theoretical lenses

developed in Chapters 2 and 3 and their empirical examination in Chapters 5–7. It therefore represents conclusions grounded in the interaction between the translational framework and the selected corpora rather than abstract theoretical propositions. The following discussion highlights the central aspects of this layered contribution and clarifies how each dimension advances Translation Studies.

First, the study examines academic integration as a macro-social translational process, a domain traditionally addressed within migration studies and the sociology of higher education but not systematically theorized within Translation Studies. Extending socially grounded translation into the terrain of academic integration aligns the research with strands in Translation Studies that have emphasized translation's hermeneutic and cultural potential (Steiner, 1998; Ricœur, 2006; Bachmann-Medick, 2009), while further exploring its analytical capacity in new institutional contexts.

Second, the study introduces a phenomenological perspective by grounding the analysis in the lived experience of migrant academics. Through personal narratives, socially grounded self-translation is examined as an experienced practice shaped by professional aspirations, affective responses, and reflections on recognition. This perspective makes visible how those who are self-translating their belonging understand their own positioning and reception within host institutions. By granting analytic space to this experiential dimension, the study enables Translation Studies to consider how socially grounded translation is lived, assessed, and felt by its subjects, not only how it is structurally articulated. Without such access, translational analysis risks overlooking the ambivalence inherent in adaptation and inclusion as translational acts; it may also fail to account for the conditions under which (self-)translators continue to live and position themselves within ongoing translational processes rather than treating translation as a completed event. While Nergaard (2021) conceptualizes migration as a condition of "living in translation" centered on the migrant's negotiation of plural belongings and languages, the present study extends this perspective by examining how such translational conditions become socially grounded and institutionally mediated within academic institutions, with particular emphasis on the reciprocal processes of self-translation between migrant academics and the academic host.

Third, a central layer of this study consists in mobilizing established concepts from interlingual translation and reworking them for social contexts. In this thesis, the notion of self-translation is

extended beyond the broadly recognized interlingual literary setting to examine how migrating academic actors reposition themselves within institutional frameworks. Self-translation in this research project is thus approached as an ongoing and socially embedded translational action through which individuals and institutions reformulate their scholarly trajectories, credentials, and professional identities in response to prevailing norms of intelligibility within asymmetrical social structures.

This extension gains analytical support through the use of interlingual translation strategies proposed by Vinay and Darbelnet (1995) and subsequently mapped by van Doorslaer (2007) (See chapter 4 Methodology). Strategies such as borrowing, modulation, reformulation, and adaptation are applied not metaphorically, but as analytical lenses for tracing degrees and types of socially situated adjustment that both migrant academics and academic hosts in the UK, the US and Canada undertake within multilayered translational processes. They make it possible to differentiate between minimal shifts and more substantial transformations in how academic acceptability and belonging are negotiated.

Steiner's (1998) hermeneutic motions are incorporated in a similar spirit (See chapter 4 Methodology). The movements of trust, extraction, incorporation, and restitution illuminate the analytical sequence for examining how translation embedded in asymmetrical institutional settings is enacted through phases of engagement, appropriation, and reformulation. In this study, Steiner's model is operationalized at the level of analytical procedure: it provides a structured way of organizing and interpreting translational movements without assuming that the model functions as a social operator in its own right.

This mobilization across domains within Translation Studies demonstrates that concepts developed within interlingual translation retain analytical value beyond textual exchanges while remaining grounded in socially embedded processes rather than functioning as metaphorical transfers. In doing so, it underscores the internal coherence of Translation Studies and highlights the capacity of its conceptual resources to travel across domains or disciplines while maintaining analytical power—as demonstrated in this interdisciplinary research project.

Fourth, building on this mobilization, translation is reframed as a patterned macro-process constituted through interacting micro-processes of interpretation and transformation whose coalescent effects reshape norms of acceptability and forms of belonging within asymmetrical social contexts over time. Just as a translated text is constituted through a constellation of lexical, syntactic, and pragmatic decisions rather than through a singular act of transfer, a macro-translational process designates the patterned articulation of several micro-translational events that aspire toward sustained conditions of intelligibility and recognition within institutional life.

Reframing translation as a macro–micro process contributes to Translation Studies by revealing translation as multi-level, patterned, cumulative, and relational. It clarifies that macro-level formations are articulated through the repeated interaction of micro-level translational acts rather than from singular moments of transfer and/ or transformation. By making recurrence visible, this framing renders patterned adjustment researchable and shifts attention toward how translational practices take shape over time. Its cumulative dimension brings temporal depth into view, enabling analysis of durability and long-term positioning within integration processes. Finally, foregrounding the relational interaction between differently positioned micro-translations qualifies the macro–micro articulation to clarify how institutional norms and individual adjustments co-constitute one another. These features provide Translation Studies with a scale-sensitive framework for examining the sustained negotiation of alterity across social groups.

Finally, drawing on Ricœur's (2006) reflections on the labour of memory and the labour of mourning, and extending them into the domain of socially embedded self-translation in academic heterogenous societies, this study develops the analytical notion of translational labour, which names the cumulative cognitive, affective, and temporal effort required to sustain intelligibility and recognition once access has been achieved. Foregrounding translational labour makes it clear that translational effort does not dissipate once shared conditions of intelligibility are established i.e., socially situated self-translation accepted; rather, it often accumulates unevenly across actors as they continue to sustain institutional positioning and recognition. The macro–micro articulation therefore clarifies the experiential dynamics through which translation, embedded in institutional life, is enacted and lived over time.

Attending to translational labour refines the analytical account of how the translation of alterity within heterogeneous societies—particularly in relation to identity formation and (re)positioning—is sustained through iterative and cumulative work of socially embedded self-translation. When the effort required to secure and maintain recognition extends over time, identity positioning can become strained. Ongoing engagement in translation in response to shifting norms, evaluations, and institutional expectations makes visible how this effort persists and how its burden may be unevenly distributed across actors. Without examining cumulative translational labour, research may misinterpret later withdrawal or fatigue as resistance or lack of adaptation, rather than as the result of prolonged and uneven effort required to sustain intelligibility and belonging. Moreover, overlooking translational labour risks weakening commitments to social justice by leaving unexamined the material conditions under which continued participation can be realistically sustained.

This conceptual articulation does not exhaust the translational terrain it opens; rather, it establishes a structured foundation from which further inquiry into the dynamics and limits of translation in social contexts can proceed.

8.3 Further Directions within the Translational Framework

The translational framework developed in this study opens several avenues for further inquiry along the same conceptual trajectory, ranging from a closer examination of additional actors within the access stage, to the exploration of new geopolitical contexts, and ultimately to a boundary-testing extension of the model at its theoretical limits.

A first direction concerns the role of local colleagues to academic migrants and students during the access stage. While this study concentrated primarily on institutional structures, future research may examine more closely how colleagues and students participate in, shape, or constrain micro-translations at early stages of academic integration. Their evaluative judgments, pedagogical expectations, and informal interactions may significantly influence how intelligibility is negotiated and how translational labour is distributed. Extending the framework to include these actors would allow for a more differentiated account of how macro-translation is relationally articulated at the

interpersonal level and how integration is sustained through patterned micro-translational events beyond formal policy and recruitment processes.

A second avenue involves applying this conceptual trajectory beyond the North Atlantic contexts examined here. Future research may use the macro–micro framework to investigate the integration of academics trained in the United Kingdom, the United States, or Canada into institutions in the Global South or academic periphery. Such inquiry would make it possible to examine how norms of academic acceptability travel across geopolitical contexts, how translational adjustments are recalibrated under different institutional hierarchies, and how translational labour unfolds when established centers of academic authority are repositioned. Exploring these settings would test the adaptability of the translational model while contributing to a more globally situated understanding of academic integration as macro-social articulation embedded in diverse institutional configurations.

A third direction involves a deeper theoretical probing of the model's limits through examining configurations in which translation is strategically withheld. While this study analyzed integration under conditions in which translation continues to operate—albeit asymmetrically—future research may investigate moments of resistance and non-translation. The present analysis focused primarily on misaligned translations, partial intelligibility, and accumulated translational labour. It did not fully explore situations in which actors suspend, refuse, or deliberately withhold participation in translational articulation. Distinguishing between withdrawal as fatigue and resistance as intentional non-translation would further clarify the limits of the model. Such inquiry would not depart from the translational framework but would test its thresholds by identifying the conditions under which patterned micro-translations are interrupted and macro-translation becomes narrowed, constrained, or weakened.

These avenues extend the conceptual trajectory developed in this study. They invite further examination of how translation operates, adapts, and at times reaches its limits within diverse institutional and geopolitical environments. Studying academic integration as a translational process calls for the continued application and refinement of translational analysis across varied contexts and cultural settings. Such engagement would deepen understanding of how translation,

embedded in asymmetrical institutional settings, functions as a sustained and relational process shaped by institutional diversity and cultural plurality.

List of References

Abramson, E. W., & Crowley, M. F. (1975). *Ph. D. Manpower: Employment, Demand, and Supply, 1972-85*. U.S. Dept. of Labor, Bureau of Labor Statistics.

Achankeng, F. (2016). From essential and central to constructivist trenches: Navigating the transnational contexts of the instructional practice of a foreign-born professor. In C. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 155–165). Routledge.

Acker, G. M. (2012). The impact of accent on college students' perceptions and evaluations of professors. *Journal of Communications Media Studies*, *4*(1), 63–74.

Ackers, L. (2004). Managing relationships in peripatetic careers: Scientific mobility in the European union. *Women's Studies International Forum*, *27*(3), 189–201. https://doi.org/10.1016/j.wsif.2004.03.001

Ackers, L., & Gill, B. (2005). Attracting and retaining 'early career' researchers in English higher education institutions1. *Innovation: The European Journal of Social Science Research*, (3), 277–299. https://doi.org/10.1080/13511610500186649

Adisa, T., Gbadamosi, G., & Chang, K. (2025). Unequal academy: The struggle and challenges of token black academics in the United Kingdom. *British Journal of Management*, *36*(3), 1274–1289. https://doi.org/10.1111/1467-8551.12902

Ahmed, S. (2012). *On Being Included: Racism and Diversity in Institutional Life*. Duke University Press. https://doi.org/10.2307/j.ctv1131d2g

Akpan, C., & Etor, C. (2015). Resource management in higher education in Nigeria: Problems and measures for improvement. *EDULEARN15 Proceedings*, 3583–3591. https://library.iated.org/view/AKPAN2015RES

Al Saideen, B. (2018). *Translating Inter Anslating Intertextuality as Inter Textuality as Intercultural Communication a Case Al Communication a Case Study* [PhD Thesis, Binghamton University]. https://orb.binghamton.edu/cgi/viewcontent.cgi?article=1090&context=dissertation_and_theses

Alarcón, R. (2007). The free circulation of skilled migrants in north America. In A. Pecoud & P. De guchteneire (Eds.), *Migration without Borders*. UNESCO.

Alberts, H. C. (2008). The challenges and opportunities of foreign-born instructors in the classroom. *Journal of Geography in Higher Education*, *32*(2), 189–203.

Aleryani, A., Moleh, H., & Alariki, S. (2017). The Usage of Academic Social Network Sites by Researchers in Developing Countries: Opportunities and Challenges. *Saba Journal of Information Technology and Networking (SJITN)*. https://www.academia.edu/35137015/The_Usage_of_Academic_Social_Network_Sites_by_Researchers_in_Developing_Countries_Opportunities_and_Challenges

Alhendi, O. (2019). Language Policy and Economics: Does English Language Accelerate the Wheel of Development in the Economies or Not? A Review. *Economic Sciences*, *TOM XXVIII*(2). https://ssrn.com/abstract=3537485

Allen, R. R., & Rueter, T. (1990). *Teaching Assistant Strategies: An Introduction to College Teaching*. Kendall/Hunt Publishing Company, 2460 Kerper Blvd.

Almoaily, M., & Alnasser, S. (2019). Current English language policies in Saudi Arabian higher education English departments: A study beyond the domain of the classroom. *Journal of Arts*, *31*, 35–47. https://doi.org/10.33948/1300-031-002-007

Alnasser, S. M. N. (2022). Exploring English as a foreign language instructors' self-derived English language policies at higher education level: A case study in the Saudi context. *Frontiers in Education*, *7*. https://doi.org/10.3389/feduc.2022.865791

Altbach, P. (2011). Peripheries and centers: Research universities in developing countries in: Tradition and transition. In *Tradition and Transition: The International Imperative in Higher Education* (pp. 85–112). Brill. https://brill-com.proxy.bib.uottawa.ca/display/book/9789087903596/BP000006.xml

Altbach, P. G. (1987). *The Knowledge Context: Comparative Perspectives on the Distribution of Knowledge*. State University of New York Press.

Altbach, P. G. (1997). An international academic crisis? The American professoriate in comparative perspective. *Daedalus*, *126*(4), 315–338.

Altbach, P. G. (2007). Globalization and the University: Realities in an Unequal World. In P. G. Altbach & J. J. F. Forest (Eds.), *International Handbook of Higher Education* (pp. 121–139). Springer Netherlands. https://doi.org/10.1007/978-1-4020-4012-2_8

Altbach, P. G. (2013). *The International Imperative in Higher Education* (1st ed). Springer.

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. https://doi.org/10.1177/1028315307303542

Altbach, P. G., & Peterson, P. M. (1998). Internationalize Higher Education. *Change: The Magazine of Higher Learning*, *30*(4), 36–39. https://doi.org/10.1080/00091389809602630

Altbach, P. G., & Wit, H. de. (2015a). Internationalization and global tension: Lessons from history. *International Higher Education*, (81), Article 81. https://doi.org/10.6017/ihe.2015.81.8726

Altbach, P. G., & Wit, H. de. (2015b). Internationalization and Global Tension: Lessons from History. *International Higher Education*, (81), Article 81. https://doi.org/10.6017/ihe.2015.81.8726

Altbach, P., & Yudkevich, M. (2016). International faculty in 21st-century universities: Themes and variations. In M. Yudkevich, P. Altbach, & L. Rumbley (Eds.), *International Faculty in Higher Education Comparative Perspectives on Recruitment, Integration, and Impact* (1st ed., pp. 2–14). https://www-taylorfrancis-com.proxy.bib.uottawa.ca/reader/download/d23ffac3-81f6-445a-9752-6d0f8ff67013/chapter/pdf?context=ubx

Anderson, B. (1983). *Imagined Communities*. Verso.

Anderson, N. J. (2012). Metacognition: Awareness of language learning. In S. Mercer, S. Ryan, & M. Williams (Eds.), *Psychology for Language Learning: Insights from Research, Theory and Practice* (pp. 169–187). Palgrave Macmillan UK. https://doi.org/10.1057/9781137032829_12

Anderson, R. D. (2004). *European Universities from the Enlightenment to 1914*. Oxford University Press.

Andreasen, R. (2003). Barriers to international involvement. *Journal of International Agricultural and Extension Education*, *10*(3), 65–69.

Anicha, C. L., Bilen-Green, C., Burnett, A., Froelich, K., & Holbrook, S. (2017). Institutional transformation: Toward a diversity-positive campus culture. *Journal of Women and Minorities in Science and Engineering*, *23*(2). https://doi.org/10.1615/JWomenMinorScienEng.2017017021

Appiah, K. A. (1993). Thick translation. In L. Venuti (Ed.), *Translation Studies Reader* (pp. 808–820). Routledge. https://go-gale-com.proxy.bib.uottawa.ca/ps/i.do?id=GALE%7CA14865099&v=2.1&u=otta77973&it=r&p=AONE&sw=w

Arday, J. (2018). Being black, male and academic: Navigating the white academy. In J. Arday & H. S. Mirza (Eds.), *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising*

the Academy (pp. 161–174). Springer International Publishing. https://doi.org/10.1007/978-3-319-60261-5_9

Arkin, R. M., & Shepperd, J. A. (1989). Self-presentation styles in organizations. In R. A. Giacalone & P. Rosenfeld (Eds.), *Impression Management in the Organization* (pp. 125–139). Hillsdale, NJ: Lawrence Erlbaum Associates.

Arthur, N., & Flynn, S. (2011). Career development influences of international students who pursue permanent immigration to Canada. *International Journal for Educational and Vocational Guidance*, *11*(3), 221–237. https://doi.org/10.1007/s10775-011-9212-5

Aryal, B., Huq, A., Nichols, M., & Prat-Resina, X. (2016). Conversations on ethnicity, adaptation, and belonging: Autoethnography at the base of the ivory tower. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 62–72). Routledge. https://doi.org/10.4324/9781315751344-18

Asad, T. (1986). The concept of cultural translation in British social anthropology. In J. Clifford, G. E. Marcus, & Walter de Gruyter & Co (Eds.), *Writing Culture*. University of California Press.

Atherton, G., & Adibi, S. (2008). The politics of access: Comparing national widening access strategies in the UK and USA. *'Neither a Moment nor a Mind to Waste' Conference*. 'Neither a Moment nor a Mind to Waste' Conference.

Atkinson, C. M., & Saha, L. J. (1990). Insiders and outsiders: Migrant academics in an Australian university. *International Journal of Comparative Sociology*, *19*(3–4), 203–218. https://doi.org/10.1177/002071527801900304

Austin, A. E. (2002). Preparing the next generation of faculty: Graduate school as socialization to the academic career. *Journal of Higher Education*, *73*(1), 94–122.

Axelrod, P. (2002). *Values in Conflict: The University, the Marketplace, and the Trials of Liberal Education*. McGill-Queen's University Press. https://www.jstor.org/stable/j.ctt813r5

Ayoubi, R. M., & Massoud, H. K. (2007). The strategy of internationalization in universities: A quantitative evaluation of the intent and implementation in UK universities. *International Journal of Educational Management*, *21*(4), 329–349. https://doi.org/10.1108/09513540710749546

Bachmann-Medick, D. (2006). Meanings of translation in cultural anthropology. In T. Hermans (Ed.), *Translating others* (Vol. 1, pp. 33–42). St. Jerome. https://doi.org/10.4324/9781315759869

Bachmann-Medick, D. (2009). Introduction: The translational turn. *Translation Studies*, *2*(1), 2–16. https://doi.org/10.1080/14781700802496118

Bachmann-Medick, D. (2018). Migration as translation. In D. Bachmann-Medick & J. Kugele (Eds.), *Migration: Changing Concepts, Critical Approaches* (pp. 273–294). Walter de Gruyter GmbH & Co KG.

Bachmann-Medick, D., & Kugele, J. (2018). Introduction: Migration-frames, regimes, concepts. In D. Bachmann-Medick & J. Kugele (Eds.), *Migration: Changing Concepts, Critical Approaches*.

Badry, F., & Willoughby, J. (2016). Higher education revolutions: Short-term success versus long-term viability? In F. Badry & J. Willoughby (Eds.), *Higher Education Revolutions in the Gulf* (pp. 204–236). Routledge. https://doi.org/10.4324/9780203796139

Baker, M., & Saldanha, G. (Eds.). (2019). *Routledge Encyclopedia of Translation Studies*. https://www.routledge.com/Routledge-Encyclopedia-of-Translation-Studies/Baker-Saldanha/p/book/9781032088709

Balasooriya, C., Asante, A., Jayasinha, R., & Razee, H. (2014). Academic mobility and migration: Reflections of international academics in Australia. In *Academic Mobility* (p. 0). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011013

Bamberger, A., Kim, T., Morris, P., & Rizvi, F. (2021). Diaspora, internationalization and higher education. *British Journal of Educational Studies*, *69*(5), 501–511. https://doi.org/10.1080/00071005.2021.1966282

Bang, H. (2016). Challenges and self-efficacy of female east Asian–born faculty in American universities. In *Experiences of Immigrant Professors*. Routledge.

Barbarič, D., & Jones, G. (2016). International faculty in Canada: Recruitment and transition processes. In M. Yudkevich, P. Altbach, & L. Rumbley (Eds.), *International Faculty in Higher Education* (pp. 61–85). Routledge.

Barbosa, A. L. (2024). *Chief Diversity Officers and the Process of Culture Change Within Higher Education Professional Staff Units: A Qualitative Study on CDO-Led Learning & Development Efforts* [Ph.D., Lesley University]. https://www.proquest.com/docview/2919548351/abstract/17B76E210B74D1CPQ/1

Barnard, S. (2017). The Athena SWAN charter: Promoting commitment to gender equality in higher education institutions in the UK. In K. White & P. O'Connor (Eds.), *Gendered Success in Higher Education: Global Perspectives* (pp. 155–174). Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-56659-1_8

Barreto, J.-M. (2018). Contextualising Boaventura de Sousa Santos's post-colonial legal theory. *International Journal of Law in Context*, *13*(4), 558–561. https://doi.org/10.1017/S1744552317000453

Barthes, R. (1977). *Image, Music, Text*. Fontana Press.

Basalamah, S. (2010). A translation critique of the Arab postcolonial condition. In S. Shiyab (Ed.), *Globalization and the Aspects of Translation* (pp. 68–77). Cambridge Scholars Publishing. https://www.academia.edu/5052514/A_Translation_Critique_of_the_Arab_Postcolonial_Condition

Basalamah, S. (2012). Social translations: Challenges in the conflict of representations. In J. K. Dick & S. Schwerter (Eds.), *Transmissibility and Cultural Transfer: Dimensions of Translation in the Humanities* (pp. 91–105). ibidem-Verlag.

Basalamah, S. (2020). Education as translation: Toward a social philosophy of translation. *TRAlinea*, *22*. https://www.intralinea.org/specials/article/2524

Basalamah, S. (2022). Translating (political) religious and secularist worldviews in a post-secular age. *Translation in Society*, *1*(1), 15–34. https://doi.org/10.1075/tris.21012.bas

Basalamah, S. (2025). *A Bergsonian Approach to Translation and Time: Toward Spiritual Translation Studies*. Routledge.

Bassnett, S., Lefevere, A. (1998). *Constructing cultures: Essays on literary translation*. Multilingual Matters.

Bassnett, S. (2011). Prologue. In J. Parker & T. Mathews (Eds.), *Tradition, Translation, Trauma the Classic and the Modern*. University Press.

Bauder, H. (2015). The international mobility of academics: A labour market perspective. *International Migration*, *53*(1), 83–96. https://doi.org/10.1111/j.1468-2435.2012.00783.x

Baugh, S., & Scandura, T. (1999). The effect of multiple mentors on protege attitudes toward the work setting. *Journal of Social Behavior and Personality*, *14*, 503–522.

Beatty, M. J. (2019). Thinking quantitatively. In D. W. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An Integrated Approach to Communication Theory and Research* (3rd ed., pp. 33–42). Routledge.

Beelen, J. (2017). International officers finding their role in internationalisation at home. *European Association for International Education*. https://www.eaie.org/resource/international-officers-finding-role-internationalisation-home.html
Beelen, J., & Jones, E. (2015). Redefining internationalization at home. In A. Curaj, L. Matei, R. Pricopie, J. Salmi, & P. Scott (Eds.), *The European Higher Education Area: Between Critical Reflections and Future Policies* (pp. 59–72). Springer International Publishing. https://doi.org/10.1007/978-3-319-20877-0_5
Beelen, J., & Leask, B. (2011). *Internationalisation at Home on the move*. https://www.academia.edu/28175899/Beelen_J_and_Leask_B_2011_Internationalisation_at_Home_on_the_move
Beerkens, M., Panova, A., & Vasari, P. (2023). International staff and diversity in missions. In A. Çalıkoğlu, G. A. Jones, & Y. Kim (Eds.), *Internationalization and the Academic Profession: Comparative Perspectives* (pp. 95–112). Springer International Publishing. https://doi.org/10.1007/978-3-031-26995-0_5
Behar, R. (1996). *The Vulnerable Observer: Anthropology that Breaks Your Heart*. Beacon Press.
Beiter, K. (2014). The protection of the right to academic mobility under international human rights law. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 243–265). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011019
Benjamin, W. (2000). The task of the translator (H. Zohn, Trans.). In L. Venuti (Ed.), *The translation studies reader* (pp. 75–85). Routledge. https://ocul-uo.primo.exlibrisgroup.com/discovery/fulldisplay?context=L&vid=01OCUL_UO:UO_DEFAULT&search_scope=MyInst_and_CI&isFrbr=true&tab=Everything&docid=alma991041864929705161
Bergan, S. (2013). Origins, history and evolution of the Lisbon recognition convention: A view of the past and a look at the future. In S. Bergan & C. Blomqvist (Eds.), *Lisbon Recognition Convention at 15: Making Fair Recognition a Reality* (pp. 31–42).
Bergson, H. (1932). *The Two Sources of Morality and Religion.* (R. A. Andra, Trans.). Macmillan.
Berman, A. (1985). Translation and the trials of the foreign. *Modern Language Notes*, *90*(6), 276–289.
Berman, A. (1992). *The Experience of the Foreign: Culture and Translation in Romantic Germany*. State University of New York Press.
Berman, A. (2000). Translation and the trials of the foreign. In L. Venuti (Ed.), *The Translation Studies Reader* (pp. 284–297). Routledge.
Berryman, S. E. (1983). *Who Will Do Science? Trends, and Their Causes in Minority and Female Representation among Holders of Advanced Degrees in Science and Mathematics. A Special Report*. Rockefeller Foundation. https://eric.ed.gov/?id=ED245052
Bertacco, S. (2023). Translatio and migration. In P. Beattie, S. Bertacco, & T. Soldat-Jaffe (Eds.), *Time, Space, Matter in Translation* (pp. 118–135). Routledge.
Bertrand, M., & Mullainathan, S. (2004). Are Emily and Greg More Employable Than Lakisha and Jamal? A Field Experiment on Labor Market Discrimination. *American Economic Review*, *94*(4), 991–1013. https://doi.org/10.1257/0002828042002561
Bhabha, H. (1994). *The Location of Culture*. Routledge. https://doi.org/10.4324/9780203820551
Bhopal, K. (2014). *The Experience of BME Academics in Higher Education: Aspirations in the Face of Inequality*. Leadership Foundation for Higher Education. https://www.advance-

he.ac.uk/knowledge-hub/experience-bme-academics-higher-education-aspirations-face-inequality
Bhopal, K. (2023). 'We can talk the talk, but we're not allowed to walk the walk': The role of equality and diversity staff in higher education institutions in England. *Higher Education*, *85*(2), 325–339. https://doi.org/10.1007/s10734-022-00835-7
Bhopal, K., & Jackson, J. (2013). *The Experiences of Black and Minority Ethnic Academics: Multiple Identities and Career Progression*. University of Southampton, Equality and Diversity. https://eprints.soton.ac.uk/350967/1/_soton.ac.uk_ude_personalfiles_users_kb4_mydocuments_Diversity_20research_Final_20report_20April_202013_Final_20Report_208July_202013_Research_20Report_20The_20Experiences_20of_20Black_20and_20Minority_20Ethnic_20Academics.pdf
Bhopal, K., & Pitkin, C. (2020). "Same old story, just a different policy": Race and policy making in higher education in the UK. *Race, Ethnicity and Education*, *23*(4), 530–547. https://doi.org/10.1080/13613324.2020.1718082
Biggs, J. B. (2001). Teaching Across Cultures. In F. Salili, C. Y. Chiu, & Y. Y. Hong (Eds.), *Student Motivation: The Culture and Context of Learning* (pp. 293–308). Springer US. https://doi.org/10.1007/978-1-4615-1273-8_14
Bista, K. (2020). Exploring the field- understanding international student experience. In K. Bista (Ed.), *Global Perspectives on International Student Experiences in Higher Education: Tensions and Issues* (pp. 1–20). Routledge. https://www.routledge.com/Global-Perspectives-on-International-Student-Experiences-in-Higher-Education-Tensions-and-Issues/Bista/p/book/9780367585853
Biswas, M. (2023). Foreign-born faculty members' teaching experience in U.S. mass communication and journalism programs: How they navigate challenges. *Athens Journal of Mass Media and Communications*, *9*(2), 71–84. https://doi.org/10.30958/ajmmc.9-2-1
Blackmore, P. (2015). *Prestige in Academic Life: Excellence and Exclusion*. Routledge. https://doi.org/10.4324/9781315715780
Bloom, C. (2015, June 1). Prestige and research in academia. *Medium*. https://medium.com/@carabloom/in-the-prestige-economy-research-wins-2defb30c439a
Blume, S. S., Amsterdamska, O., & Organisation for Economic Co-operation and Development. (1987). *Post-graduate education in the 1980s*. Organisation for Economic Co-operation and Development.
Boccagni, P. (2012). Even a transnational social fi eld must have its boundaries: Methodological options, potentials and dilemmas for researching transnationalism. In C. Vargas-Silva (Ed.), *Handbook of Research Methods in Migration* (pp. 117–136). Edward Elgar Pub.
Bogle, I. (2018). *100 Years of the PhD in the UK. 2018*. https://www.vitae.ac.uk/events/past-events/vitae-researcher-development-international-conference-2018
Bokek-Cohen, Y., & Davidovitch, N. (2014). Insights into the successful integration of foreign-born faculty in Israeli academia: The empowering effect of in-group ethno-cultural similarity. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 197–217). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011017
Bolsmann, C., & Miller, H. (2008). International student recruitment to universities in England: Discourse, rationales and globalisation. *Globalisation, Societies and Education*, *6*(1), 75-88. https://doi.org/10.1080/14767720701855634

Boman, J. S. (2013). Graduate student teaching development: Evaluating the effectiveness of training in relation to graduate student characteristics. *Canadian Journal of Higher Education*, *43*(1), 100–114. https://doi.org/10.47678/cjhe.v43i1.2072

Bond, S. (2003). *Untapped Resources: Internationalization of the Curriculum and Classroom Experience*. *7*, 1–15. https://www.semanticscholar.org/paper/Untapped-Resources%3A-Internationalization-of-the-and-Bond/fd4502299f5ab3821f579518f1eb5ea1c05b05d4

Bond, S., Areepattamannil, S., Brathwaite-Sturgeon, G., Hayle, E., & Malekan, M. (2007). *International Graduates of Canadian Institutions and the National Workforce*. Canadian Bureau for International Education (CBIE). http://www.cclcca.ca/NR/rdonlyres/5041F740-2C17-4029-96E5-0F5704DCAB9F/0/ CBIECCL_Northern_Lights_EN.pdf

Booth, A. L., Leigh, A., & Varganova, E. (2012). Does ethnic discrimination vary across minority groups? Evidence from a field experiment. *Oxford Bulletin of Economics and Statistics*, *74*(4), 547–573. https://doi.org/10.1111/j.1468-0084.2011.00664.x

Borjas, G. J. (2000). Foreign-born teaching assistants and the academic performance of undergraduates. *The American Economic Review*, *90*(2), 355–359. https://doi.org/10.1257/aer.90.2.355

Bourdieu, P. (1984). *Distinction: A Social Critique of the Judgement of Taste* (R. Nice, Trans.). Harvard University Press.

Bourdieu, P. (1993). *The Field of Cultural Production: Essays on Art and Literature*. Columbia University Press.

Bourhis, R., Moïse, L. C., Perreault, S., & Senécal, S. (1997). Towards an Interactive Acculturation Model: A Social Psychological Approach. *International Journal of Psychology*, *32*(6), 369–386.

Boyer, E. (1991). *Highlights of the Carnegie Report: The scholarship of teaching from "Scholarship reconsidered: Priorities of the professoriate"*. *39*(1), 11–13.

Boyle, G. J., Furedy, J. J., Neumann, D. L., Westbury, H. R., & Reiestad, M. (2010). Balance Between Merit and Equity in Academic Hiring Decisions: Judgemental Content Analysis Applied to the Phraseology of Australian Tenure-Stream Advertisements in Comparison with Canadian Advertisements. *Australian Universities' Review*, *52*(2), 49–55.

Bradley, S. W., Garven, J. R., Law, W. W., & West, J. E. (2022). The impact of chief diversity officers on diverse faculty hiring. *Southern Economic Journal*, *89*(1), 3–36. https://doi.org/10.1002/soej.12584

Breazeale, D. (1995). Check or Checkmate? On the Finitude of the Fichtean Self. In, ed. And pp. . Albany: State University of New York Press, 1995. In K. Ameriks & D. Sturma, (Eds.), *The Modern Subject: Conceptions of the Self in Classical German Philosophy* (pp. 87–114). State University of New York Press. https://www.academia.edu/9187666/_Check_or_Checkmate_On_the_Finitude_of_the_Fichtean_Self_In_The_Modern_Subject_Conceptions_of_the_Self_in_Classical_German_Philosophy_ed_Karl_Ameriks_and_Dieter_Sturma_pp_87_114_Albany_State_University_of_New_York_Press_1995

Breazeale, D. (2013). *Thinking Through the Wissenschaftslehre: Themes from Fichte's Early Philosophy*. Oxford University Press. https://books-scholarsportal-info.proxy.bib.uottawa.ca/en/xml/chapter?id=/ebooks/ebooks2/oso/2014-01-01/1/9780199233632-Breazeale&chapterId=acprof-9780199233632-chapter-7

Breazeale, D. (2021). *Foundations Of the Entire Wissenschaftslehre and Related Writings 1794-95*. http://archive.org/details/foundations-of-the-entire-wissenschaftslehre-and-related-writings-1794-95

Brombert, V. (1999). *Victor Hugo and the Visionary Novel*. Harvard University Press.
Brooks, L. J. (2016). Not an easy road: Journey of a Jamaican academic. In C. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 177–187). Routledge.
Brubaker, R. (1992). *Citizenship and Nationhood in France and Germany*. Harvard University Press.
Bryson, C., & Barnes, N. (2000). The casualization of employment in higher education in the United Kingdom. In M. Tight (Ed.), *Academic Work and Life: What It Is to Be an Academic, and How This Is Changing* (Vol. 1, pp. 187–241). Emerald Group Publishing Limited. https://doi.org/10.1016/S1479-3628(00)80102-1
Bunderson, J. S. (2003). Recognizing and utilizing expertise in work groups: A status characteristics perspective. *Administrative Science Quarterly*, *48*(4), 557–591. https://doi.org/10.2307/3556637
Burke, W. T., & Cavaliere, F. J. (1991). Equal Employment Opportunity on Campus: Strengthening the Commitment. *Labor Law Journal*, *42*(1), 19–27.
Busi, F. (1974). Quota practices in U.S. higher education. *Patterns of Prejudice*, *8*(4), 21–26. https://doi.org/10.1080/0031322X.1974.9969197
Buzelin, H. (2005). Unexpected allies. *The Translator*, *11*(2), 193–218. https://doi.org/10.1080/13556509.2005.10799198
Byrd, C. D. (2016). *Diversifying the professoriate: Bridging from doctoral student to faculty member* [University of Georgia]. https://openscholar.uga.edu/record/12741
Campbell, M. B., & Rothblatt, S. (1999). The modern university and its discontents: The fate of Newman's legacies in Britain and America. *History of Education Quarterly*, *39*(3), 358–360. https://doi.org/10.2307/370023
Campion, K., & Clark, K. (2021). Revitalising race equality policy? Assessing the impact of the Race Equality Charter mark for British universities. *Race Ethnicity and Education*, *25*(1), 18–37. https://doi.org/10.1080/13613324.2021.1924133
Cantwell, B., & Taylor, B. J. (2013). Internationalization of the post doctorate in the United States: Analyzing the demand for international postdoc labor. *Higher Education*, *66*(5), 551–567. https://doi.org/10.1007/s10734-013-9621-0
Caplow, T., & McGee, R. (2001). *The Academic Marketplace* (1st ed.). Routledge. https://doi.org/10.4324/9781351305969
Carlström, M. (2015). *ACADEMICS AT WORK. An Analysis of the Structures and Moves of Job Adverts in a University Setting*. https://www.semanticscholar.org/paper/ACADEMICS-AT-WORK.-An-analysis-of-the-structures-of-Carlstr%C3%B6m/0f85d9e1df6cece5982d441f4cf5892119c63d53
Carrell, P. (1989). Metacognitive awareness and second language reading. *The Modern Language Journal*, *73*(2), 121–134.
Casanova, P., & Brownlie, S. (2021). Consecration and accumulation of literary capital: Translation as unequal exchange. In *The Translation Studies Reader* (4th ed.). Routledge.
Cavanaugh, C., & Green, K. (2020). Training faculty search committees to improve racial and ethnic diversity in hiring. *Consulting Psychology Journal: Practice and Research*, *72*(4), 263–274. https://doi.org/10.1037/cpb0000167
Chakrabarty, D. (2000). *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton University Press. https://www.jstor.org/stable/j.ctt7rsx9
Chang, T.-K., & Lee, C.-C. (2015). Beyond Lazarsfeld: International communication research and its production of knowledge. In *Internationalizing International Communication* (pp. 41–65). University of Michigan Press. https://www.scopus.com/pages/publications/84958648128

Chatterjee, A. (2009). Staging otherness: Experiences of teaching multicultural literature as a minority. In F. J. Kolapo (Ed.), *Immigrant Academics and Cultural Challenges in a Global Environment* (pp. 209–229). Cambria Press.
Chen, W. (2009). Business Risks, Business Strategies, HRM and De-Globalization. *Asian Social Science*, *5*(1).
Chen, Y.-A. (2016). English name transition from Taiwan to the United States: A case study of Taiwanese international students. *International Journal of Applied Linguistics and English Literature*, *5*(4), 58–64. https://doi.org/10.7575/aiac.ijalel.v.5n.4p.58
Chesterman, A. (2001). Skopos and After: An interview with Hans J. Vermeer. *Across Languages and Cultures*, *2*(11), 133–138.
Chesterman, A. (2011). The significance of hypotheses. *Ttr: Traduction, Terminologie, Rédaction*, *24*(2), 65–86. https://doi.org/10.7202/1013395ar
Chesterman, A. (2017). *Reflections on Translation Theory: Selected Papers 1993-2014*. John Benjamins Publishing Company.
Childress, L. K. (2009). Internationalization plans for higher education institutions. *Journal of Studies in International Education*, *13*(3), 289–309. https://doi.org/10.1177/1028315308329804
Choi, S., & Khamalah, J. (2017). Internationalization at home: A study of a comprehensive regional university. *International Journal of Educational Reform*, *26*(2), 104–122. https://doi.org/10.1177/105678791702600201
Choy, T. K. (2005). Articulated Knowledges: Environmental Forms after Universality's Demise. *American Anthropologist*, *107*(1), 5–18. https://doi.org/10.1525/aa.2005.107.1.005
Cicekli, B. (1995). Overseas Students. *Fountain Magazine*, (10). https://fountainmagazine.com/all-issues/1995/issue-10-april-june-1995/overseas-students/
Clark, B. (1987a). The academic life: Small worlds, different worlds. *Educational Researcher*, *18*(5), 4–8. https://doi.org/10.3102/0013189X018005004
Clark, B. (1987b). *The Problem of Complexity in Modern Higher Education*. Graduate School of Education. https://www.ucpress.edu/books/the-academic-profession/epub-pdf
Clark, B. (2007). Development of the sociology of higher education. In P. J. Gumport (Ed.), *Sociology of Higher Education: Contributions and Their Contexts*. Johns Hopkins University Press.
Clark, B. R. (1980). *Academic Culture*. Higher Education Research Group, Institution for Social and Policy Studies. https://eric.ed.gov/?id=ED187186
Clifford, J., & Marcus, G. E. (1986). *Writing Culture: The Poetics and Politics of Ethnography*.
Cobban, A. B. (1975). *The medieval universities: Their development and organization*. Methuen.
Conway, K. (2012). A conceptual and empirical approach to cultural translation. *Translation Studies*, *5*(3), 264–279. https://doi.org/10.1080/14781700.2012.701938
Conway, K. (2013). Cultural translation: Two modes. *TTR: Traduction, Terminologie, Rédaction*, *26*(1), 15–36. https://doi.org/10.7202/1036948ar
Cormier, J. (2004). *The Canadianization Movement Emergence, Survival, and Success—University of Ottawa*. University of Toronto Press. https://ocul-uo.primo.exlibrisgroup.com/discovery/fulldisplay/alma991040801919705161/01OCUL_UO:UO_DEFAULT
Cret, B., & Musselin, C. (2010). Academic hiring and inequality. In G. Goastellec (Ed.), *Understanding Inequalities in, through and by Higher Education* (pp. 75–90). Brill. https://www.researchgate.net/publication/301618014_Academic_hiring_and_Inequality

Cross, T. (1994). Black Faculty at Harvard: Does the Pipeline Defense Hold Water? *The Journal of Blacks in Higher Education*, (4), 42–46. https://doi.org/10.2307/2963371
Crossman, A. (2017). *Hypothetico-Deductive Method*. ThoughtCo. https://www.thoughtco.com/hypothetico-deductive-reasoning-3026351
Cudmore, G. (2005). Globalization, Internationalization, and the Recruitment of International Students in Higher Education, and in the Ontario Colleges of Applied Arts and Technology. *Canadian Journal of Higher Education*, *35*(1), 37–60.
Curtis-Boles, H., Chupina, A. G., & Okubo, Y. (2020). Social justice challenges: Students of color and critical incidents in the graduate classroom. *Training and Education in Professional Psychology*, *14*(2), 100–108. https://doi.org/10.1037/tep0000293
David, M. (2005). Feminist values and feminist sociology as contributions to higher education pedagogies and practices. In S. Robinson & C. Katulushi (Eds.), *Values in Higher Education*. Aureus Publishing Limited for the University of Leeds.
David, M. (1991). Comparisons of 'Education Reform' in Britain and the USA: A new era? *International Studies in Sociology of Education*, *1*(1–2), 87–109. https://doi.org/10.1080/0962021910010106
Davis, T. M. (1997). *Open Doors 1996-1997: Report on International Educational Exchange*. IIE Books, Institute of International Education, P. https://eric.ed.gov/?id=ED417651
de Janasz, S. C., & Sullivan, S. E. (2004). Multiple mentoring in academe: Developing the professorial network. *Journal of Vocational Behavior*, *64*(2), 263–283. https://doi.org/10.1016/j.jvb.2002.07.001
de la Luz Reyes, M., & Halcon, J. (1991). Practices of the academy: Barriers to access for Chicano academics. In P. G. Altbach & K. Lomotey (Eds.), *The Racial Crisis in American Higher Education* (pp. 167–186). SUNY Press.
De Vita, G., & Case, P. (2003). Rethinking the internationalisation agenda in UK higher education. *Journal of Further and Higher Education*, *27*(4), 383–398. https://doi.org/10.1080/0309877032000128082
de Wit, H. (2023). Internationalization in and of Higher Education: Critical Reflections on Its Conceptual Evolution. In L. Engwall (Ed.), *Internationalization in Higher Education and Research: Perspectives, Obstacles, Alternatives* (pp. 17–31). Springer International Publishing. https://doi.org/10.1007/978-3-031-47335-7_2
de Wit, H., & Altbach, P. G. (2020). Internationalization in higher education: Global trends and recommendations for its future. *Policy Reviews in Higher Education*, *5*(1), 28–46. https://doi.org/10.1080/23322969.2020.1820898
Deardorff, D. K. (2009). *The SAGE Handbook of Intercultural Competence*. SAGE Publications.
Deem, R. (2007). Managing a meritocracy or an equitable organisation? Senior managers' and employees' views about equal opportunities policies in UK universities. *Journal of Education Policy*, *22*(6), 615–636. https://doi.org/10.1080/02680930701625247
DEET/OECD. (1993). The Transition from Elite to Mass Higher Education. *Proceedings of the Department of Employment, Education and Training/Organisation for Economic Cooperation and Development*. DEET Higher Education Division.
Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, *87*(8), 2411–2441. https://doi.org/10.2307/1289308
Desai-Trilokekar, R., & Jones, G. (2013). Finally, an Internationalization Policy for Canada. *International Higher Education*, (71), 17–18. https://doi.org/10.6017/ihe.2013.71.6089

Deters, P. (2008). *The professional acculturation of internationally educated teachers in Canada: Affordances, constraints and the reconstruction of professional identity*. Teacher Education and Development Conference. https://ora.ox.ac.uk/objects/uuid:974f6dac-9472-4ca6-ac99-8d10403ab3bd

Dewey, P., & Duff, S. (2009). Reason before passion: Faculty views on internationalization in higher education. *Higher Education*, *58*(4), 491–504. https://doi.org/10.1007/s10734-009-9207-z

Dill, D. D. (1982). The management of academic culture: Notes on the management of meaning and social integration. *Higher Education*, *11*(3), 303–320. https://doi.org/10.1007/BF00155621

Doring, A. (2002). Challenges to the academic role of change agent. *Journal of Further and Higher Education*, *26*(2), 139–148. https://doi.org/10.1080/03098770220129415

Döring, A. (2002). Challenges to the academic role of change agent. *Journal of Further and Higher Education*, *26*(2), 139–148. https://doi.org/10.1080/03098770220129415

Douglas, A. S. (2023). Engaging doctoral students in networking opportunities: A relational approach to doctoral study. *Teaching in Higher Education*, *28*(2), 322–338. https://doi.org/10.1080/13562517.2020.1808611

Dow, S. C. (2007). Variety of methodological approach in economics. *Journal of Economic Surveys*, *21*(3), 447–465. https://doi.org/10.1111/j.1467-6419.2007.00510.x

Drummond, L. (2024). *"Don't Put me Here to Meet a Quota": A Qualitative Descriptive Study of Black Male Teacher Retention* [PhD Thesis, Clemson University]. https://www.proquest.com/docview/3196620752/abstract/B390746476434C9FPQ/1

Dunn, A. (1991, November 14). Palestinians Evacuated to U.S. Find All Doors Closed: Gulf War: Kuwait refuses to take them back, and the refugees' temporary visas will expire next month. - Los Angeles Times. *Los Angleles Times*. https://www.latimes.com/archives/la-xpm-1991-11-14-mn-1853-story.html

Duttlinger, C. (Ed.). (2017). *Franz Kafka in Context*. Cambridge University Press.

Duwadi, E. P. (2010). Nenglish: An inevitable reality or merely a mirage. *Journal of NELTA*, *15*(1–2), 43–53. https://doi.org/10.3126/nelta.v15i1-2.4608

Ebersole, M., Kanahele-Mossman, H., & Kawakami, A. (2016). Culturally responsive teaching: Examining teachers' understandings and perspectives. *Journal of Education and Training Studies*, *4*(2), 97–104.

Ehrenberg, R. G. (1992). The Flow of New Doctorates. *Journal of Economic Literature*, *30*, 830–875.

Elkins, J. (2009). Aesthetics and the two cultures why art and science should be allowed to go their separate ways. In T. O'Connor, F. Hallsall, & J. Jansen (Eds.), *Rediscovering Aesthetics, Transdisciplinary Voices from Art History, Philosophy, and Art Practice* (pp. 34–50). Stanford University Press. https://doi.org/10.1515/9781503627253-004

Engberg, D., & Green, M. F. (2002). *Promising Practices: Spotlighting Excellence in Comprehensive Internationalization*. American Council on Education. https://eric.ed.gov/?id=ED475088

Eno, M. A., Ahad, A. M., & Shafat, A. (2019). Perceptions of academic administrators and policymakers on ESL/EFL Education. *Journal of Somali Studies: Research on Somalia and the Greater Horn of African Countries*, *6*(1), 93–119. https://doi.org/10.31920/2056-5682/2019/v6n1a4

Enriquez-Gibson, J. G. (2018). Pedagogy of academic mobility. In A. Hosein, N. Rao, C. Shu-Hua Yeh, & I. Kinchin (Eds.), *Academics' International Teaching Journeys: Personal Narratives of Transitions in Higher Education* (pp. 125–140). Bloomsbury. https://www.bloomsbury.com/uk/academics-international-teaching-journeys-9781474289795/

Erel, U. (2007). Constructing meaningful lives: Biographical methods in research on migrant women. *Sociological Research Online*, *12*(4), 1–14. https://doi.org/10.5153/sro.1573
Esses, V., Sutter, A., Ortiz, A., Luo, N., Cui, J., & Deacon, L. (2018). *Retaining International Students in Canada Post-Graduation: Understanding the Motivations and Drivers of the Decision to Stay*. Canadian Bureau for International Education. https://cbie.ca/wp-content/uploads/2018/06/Intl-students-post-graduation-RiB-8-EN-1.pdf
Fahey, J., & Kenway, J. (2010a). International academic mobility: Problematic and possible paradigms. *Discourse*, *31*(5), 563–575. https://doi.org/10.1080/01596306.2010.516937
Fahey, J., & Kenway, J. (2010b). International academic mobility: Problematic and possible paradigms. *Discourse (Abingdon, England)*, *31*(5), 563–575. https://doi.org/10.1080/01596306.2010.516937
Fairclough, N. (1993). Critical discourse analysis and the marketization of public discourse: The universities. *Discourse & Society*, *4*(2), 133–168. https://doi.org/10.1177/0957926593004002002
Ference, R. A., & Bell, S. (2004). A cross-cultural immersion in the U.S.: Changing preservice teacher attitudes toward Latino ESOL students. *Equity and Excellence in Education*, *37*(4), 343–350.
Fichte, J. G. (1868). *The Science of Knowledge* [Wissenschaftslehre] (A. Kroeger, Trans.). Philadelphia, J.B. Lippincott. http://archive.org/details/cu31924014110682
Findlow, S. (2012). Higher education change and professional-academic identity in newly 'academic' disciplines: The case of nurse education. *Higher Education*, *63*(1), 117–133. https://doi.org/10.1007/s10734-011-9449-4
Firth, M. (1981). Racial discrimination in the British labor market. *ILR Review*, *34*(2), 265–272. https://doi.org/10.2307/2522541
Fındıklı, B. (2021). Rethinking ancient centers of higher learning: Madrasa in a comparative-historical perspective. *British Journal of Educational Studies*, *ahead-of-print*(ahead-of-print), 1–16. https://doi.org/10.1080/00071005.2021.1901853
Flander, A., Guzmán, P., Schilter, C. P., Tulppo, P., & Da Wan, C. (2023). Early career academics and internationalization. In A. Çalıkoğlu, G. A. Jones, & Y. Kim (Eds.), *Internationalization and the Academic Profession: Comparative Perspectives* (pp. 67–94). Springer International Publishing. https://doi.org/10.1007/978-3-031-26995-0_4
Flege, J. E. (1981). The phonological basis of foreign accent: A hypothesis. *TESOL Quarterly*, *15*(4), 443–455. https://doi.org/10.2307/3586485
Fleming, J. E., Gill, G. R., & Swinton, D. H. (1978). *The Case for Affirmative Action for Blacks in Higher Education*. Howard University Press.
Føllesdal, D. (1979). Hermeneutics and the hypothetico-deductive method. *Dialectica*, *33*(3–4), 319–336. https://doi.org/10.1111/j.1746-8361.1979.tb00759.x
Føllesdal, D. (1994). Hermeneutics and the hypothetico-deductive method. In M. Martin & L. McIntyre (Eds.), *Readings in the Philosophy of Social Science* (pp. 233–245). MIT Press.
Forbes-Mewett, H. (2020). Vulnerability and resilience in a mobile world: The case of international students. *Journal of International Students*, *10*(3), ix–xi. https://doi.org/10.32674/jis.v10i3.2002
Formo, D. (1995). *Becoming Literate in the Employment Line: Graduate Students' Strategies for Job Placement*. The Conference on College Composition and Communication.
Fotaki, M. (2013). No woman is like a man (in academia): The masculine symbolic order and the unwanted female body. *Organization Studies*, *34*(9), 1251–1275. https://doi.org/10.1177/0170840613483658

Fraser, G. J., & Hunt, D. E. (2011). Faculty Diversity and Search Committee Training: Learning From a Critical Incident. *Journal of Diversity in Higher Education*, *4*(3), 185–198. https://doi.org/10.1037/a0022248

Fraser, R. (2004). Past lives of knives: On Borges, translation, and sticking old texts. *TTR : Traduction, Terminologie, Rédaction*, *17*(1), 55–80. https://doi.org/10.7202/011973ar

Frehill, L. (2005). The NSF Advance Program and the Recruitment And Retention Of Women Engineering Faculty At New Mexico State University. *The 2005 American Society for Engineering Education Annual Conference & Exposition*. American Society for Engineering Education. https://doi.org/10.18260/1-2--14345

Fries-Britt, S., Rowan-Kenyon, H., Perna, L., Milem, J., & Gerald, D. (2011). Underrepresentation in the academy and the institutional climate for faculty diversity. *Journal of the Professoriate*, *5*, 1–34.

Friesen, R. (2012). Faculty member engagement in Canadian university internationalization: A consideration of understanding, motivations and rationales. *Journal of Studies in International Education*, *17*(3), 209–227. https://doi.org/10.1177/1028315312451132

Fuchs, M. (2009). Reaching out; or, Nobody exists in one context only: Society as translation. *Translation Studies*, *2*(1), 21–40. https://doi.org/10.1080/14781700802496191

Fumasoli, T., & Goastellec, G. (2015). Global models, disciplinary and local patterns in academic recruitment processes. In T. Fumasoli, G. Goastellec, & B. M. Kehm (Eds.), *Academic Work and Careers in Europe: Trends, Challenges, Perspectives* (pp. 69–93). Springer International Publishing. https://doi.org/10.1007/978-3-319-10720-2_4

Furedy, J. J., Fidler, S., Morgenstern, Y., & Tryhor, W. (2001). *Judgmental Content Analysis of Canadian Tenure-Stream Advertisements to Assess Latent Influences on Institutional Commitment to Affirmative Action* (No. 1). Donner Canadian Foundation.

Gadamer, H.-G. (1989). *Truth and Method* (J. Weinsheimer & D. Marshall, Trans.; 2nd ed.). Crossroad.

Gaff, J. G., & Lambert, L. M. (1996). Socializing future faculty to the values of undergraduate education. *Change: The Magazine of Higher Learning*, *28*(4), 38–45. https://doi.org/10.1080/00091383.1996.9937760

Gahungu, A. (2011). Integration of Foreign-Born Faculty in Academia: Foreignness as an Asset. *International Journal of Educational Leadership Preparation*, *6*(1). https://eric.ed.gov/?id=EJ972876

Galbraith, J. K. (2021). What is economics? A policy discipline for the real world. In P. Chen, W. Elsner, & A. Pyka (Eds.), *A Handbook of Complexity Economics* (pp. 35–50). Routledge.

Gasman, M., Kim, J., & Nguyen, T.-H. (2011). Effectively recruiting faculty of color at highly selective institutions: A school of education case study. *Journal of Diversity in Higher Education*, *4*(4), 212–222. https://doi.org/10.1037/a0025130

Gay, G. (2013). Culturally Responsive Teaching Principles, Practices, and Effects. In H. Milner IV & K. Lomotey (Eds.), *Handbook of Urban Education* (pp. 353–372). Routledge.

Geddie, K. P. (2010). *Transnational Landscapes of Opportunity? Post-graduation Settlement and Career Strategies of International Students in Toronto, Canada and London, UK* [PhD Thesis, University of Toronto]. http://hdl.handle.net/1807/26526

Geiger, R. L. (2015). *The History of American Higher Education: Learning and Culture from the Founding to World War II*. Princeton University Press. https://doi.org/10.2307/j.ctt7ztpf4

Gholami, R. (2017). The 'sweet spot' between submission and subversion: Diaspora, education and the cosmopolitan project. In D. Carment & A. Sadjed (Eds.), *Diaspora as Cultures of Cooperation* (pp. 49–68). Palgrave Macmillan.
Gibson, C. (2004). Promising multicultural pre-service teacher education initiatives. *Radical Pedagogy (Electronic Archives)*, *6*(1).
Gibson, L. (2025, February 26). Harvard Slavery Descendants Program: What's Next? *Harvard Magazine*. https://www.harvardmagazine.com/2025/02/harvard-slavery-descendants-program-what-s-next
Gill, M. M. (1994). Accent and stereotypes: Their effect on perceptions of teachers and lecture comprehension. *Journal of Applied Communication Research*, *22*(4), 348–361. https://doi.org/10.1080/00909889409365409
Gill, S. (2007). Overseas students' intercultural adaptation as intercultural learning: A transformative framework. *Compare: A Journal of Comparative Education*, *37*(2), 167–183. https://doi.org/10.1080/03057920601165512
Gilmore. (2001). *The Limits of Autobiography: Trauma and Testimony*. Cornell University Press.
Gimenez, J., & Morgan, W. (2017). Academics across borders: Narratives of linguistic capital, language competence and communication strategies. *Globalisation, Societies and Education*, *15*(1), 68–95. https://doi.org/10.1080/14767724.2014.937402
Gonczi, A. (2003). Teaching and learning of the key competencies. In D. Rychen, L. Salganik, & M. McLaughlin (Eds.), *Contributions to the Second DeSeCo Symposium* (pp. 119–131). Swiss Federal Statistical Office.
González, M. F. (2022). Precarity for the global talent: The impact of visa policies on high-skilled immigrants' work in the United States. *International Migration*, *60*(2), 193–207. https://doi.org/10.1111/imig.12870
Gordon, J., Halász, G., Krawczyk, M., Leney, T., Michel, A., Pepper, D., Putkiewicz, E., & Wiśniewski, J. (2010). *Key Competences in Europe: Opening Doors for Lifelong Learners Across the School Curriculum and Teacher Education*. https://doi.org/10.2139/ssrn.1517804
Government of Canada. (2021, January 1). *Employment Equity Act*. https://laws-lois.justice.gc.ca/eng/acts/E-5.401/
Government of the UK. *The UK's Points-Based Immigration System: An Introduction for Employers*. GOV.UK. Retrieved April 22, 2026, from https://www.gov.uk/government/publications/uk-points-based-immigration-system-employer-information/the-uks-points-based-immigration-system-an-introduction-for-employers
Gowayed, Y. (2021). Reflections of a retired professor on his journey from Egypt to the United States. In M. Barakat & M. A. Rodríguez (Eds.), *Immigrant Faculty in the Academy: Narratives of Identity, Resilience, and Action*. Routledge.
Grad, J. M., & van der Zande, I. S. E. (2022). Cultivating global citizenship through higher education: A reflection on the development from civic to global engagement. *Education Sciences*, *12*(11), 766. https://doi.org/10.3390/educsci12110766
Grove, J. (2013). Thatcher had 'immense impact' on higher education. *Times Higher Education*. https://www.timeshighereducation.com/news/thatcher-had-immense-impact-on-higher-education/2003059.article
Grove, W. M., & Menton, W. H. (2015). Hypothetico-deductive model. In *The Encyclopedia of Clinical Psychology* (pp. 1–3). John Wiley & Sons, Ltd. https://doi.org/10.1002/9781118625392.wbecp201

Grubel, H. G., & Scott, A. D. (1966). The immigration of scientists and engineers to the United States. *The Journal of Political Economy*, *74*(4), 368–378. https://doi.org/10.1086/259179
Grutman, R. (2019). Self-translation. In M. Baker & G. Saldanha (Eds.), *Routledge Encyclopedia of Translation Studies* (3rd ed.). Routledge.
Grutman, R. (2021). Troubled by the translation trope: Moving metaphors and the kinetic fallacy in translation studies. *InTRAlinea: Online Translation Journal*, *23*, 1–8.
Guldin, R. (2015). *Translation as metaphor*. Routledge. https://doi.org/10.4324/9781315753638
Gumport, P. J. (2007). Sociology of higher education: An evolving field. In P. J. Gumport (Ed.), *Sociology of Higher Education: Contributions and Their Contexts*. Johns Hopkins University Press.
Gunaratne, S. A. (2010). De-Westernizing communication/social science research: Opportunities and limitations. *Media, Culture & Society*, *32*(3), 473–500. https://doi.org/10.1177/0163443709361159
Gunga, S., & Ricketts, I. (2006). Facing the challenges of e-learning initiatives in African universities. *British Journal of Educational Technology*, *38*(5), 896–906.
Guthrie, G. (2018). *Classroom Change in Developing Countries: From Progressive Cage to Formalistic Frame*. Routledge. https://doi.org/10.4324/9781351130479
Habermas, J. (1987). *The Theory of Communicative Action: The Critique of Functionalist Reason* (T. McCarthy, Trans.). Polity Press.
Habib, R. (2008). Humor and disagreement: Identity construction and cross-cultural enrichment. *Journal of Pragmatics*, *40*(6), 1117–1145. https://doi.org/10.1016/j.pragma.2008.02.005
Hajmiragha, A. M. (2019). *Interrogating Hegemony Through Graduate Professional Development in Theory and Praxis* [M.A., Tufts University]. https://www.proquest.com/docview/2201881821/abstract/79D4C33EF3024C8FPQ/1
Hall, J. W. (1977). The faculty and the future. *Alternative Higher Education*, *1*(2), 99–110. https://doi.org/10.1007/BF01079489
Hallak, J. (2000). Globalization and its impact on education. In T. Mebrahtu, M. Crossley, & D. Johnson (Eds.), *Globalisation, Educational Transformation and Societies in Transition* (pp. 21–40). Symposium Books Ltd.
Hallett, F., & Eryaman, M. Y. (2014). Beyond Diaspora: The Lived Experiences of Academic Mobility for educational researchers in the European higher education area. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 61–78). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011010
Halualani, R. T., & Nakayama, T. K. (2010). Critical intercultural communication studies. In T. Nakayama & R. T. Halualani (Eds.), *The Handbook of Critical Intercultural Communication* (pp. 1–16). John Wiley & Sons, Ltd. https://doi.org/10.1002/9781444390681.ch1
Hamilton, K. M. (1998). *From equal opportunity to affirmative action: A history of the Equal Employment Opportunity Commission, 1965-1980* [PhD Thesis]. Stanford University.
Hancock, S. (2021). What is known about doctoral employment? Reflections from a UK study and directions for future research. *Journal of Higher Education Policy and Management*, *43*(5), 520–536. https://doi.org/10.1080/1360080X.2020.1870027
Hanretty, C. (2021). *Career trajectories in UK departments of politics and international relations*. British International Studies Association and the Political Studies Association. https://chrishanretty.co.uk/pubs/psa-bisa-report/

Harari, M. (1992). Internationalizing the curriculum and the campus. In C. Klasek (Ed.), *Bridges to the Future: Strategies for Internationalizing Higher Education.* (pp. 52–79). American Association of State Colleges and Universities.
Hatim, B., & Mason, I. (1990). *Discourse and the Translator* (1st ed.). Routledge. https://doi.org/10.4324/9781315846583
Hawthorne, L. (2018). Attracting and retaining international students as skilled migrants. In M. Czaika (Ed.), *High-Skilled Migration: Drivers and Policies*. Oxford University Press. https://academic.oup.com/book/27579
Hayes, A. (2020). 'I just want to be equal with the other native students': How international students in England experience routine normalization. In *Global Perspectives on International Student Experiences in Higher Education* (pp. 60–71). Routledge.
Hayton, A., & Paczuska, A. (Eds.). (2002). *Access, Participation and Higher Education: Policy and Practice*. Routledge. https://doi.org/10.4324/9780203416945
Hayward, F. M., & Siaya, L. M. (2001). *Public Experience, Attitudes, and Knowledge: A Report on Two National Surveys about International Education*. American Council on Education. https://eric.ed.gov/?id=ED475087
Heffernan, T., Morrison, D., Magne, P., Payne, S., & Cotton, D. (2018). Internalising internationalisation: Views of internationalisation of the curriculum among non-mobile home students. *Studies in Higher Education*, *44*(12), 2359–2373. https://doi.org/10.1080/03075079.2018.1499716
Henry, F., Dua, E., James, C. E., Kobayashi, A., Li, P., Ramos, H., & Smith, M. S. (Eds.). (2017). *The Equity Myth: Racialization and Indigeneity at Canadian Universities.* University of British Columbia Press. https://doi.org/10.59962/9780774834902
Hermans, T. (1999). *Translation in Systems: Descriptive and System-oriented Approaches Explained*. Routledge. https://doi.org/10.4324/9781315760469
Hermans, T. (2004). Images of translation: Metaphor and imagery in the renaissance discourse on translation. In *The Manipulation of Literature* (pp. 103–135). Routledge. https://doi.org/10.4324/9781315759029-7
Hermans, T. (2014). Metaphor and image in the discourse on translation: A historical survey. In T. Hermans (Ed.), *The Manipulation of Literature: Studies in Literary Translation* (1st ed., pp. 118–128). Routledge. https://doi.org/10.1515/9783110137088.1.3.118
Heward, C., & Taylor, P. (1993). Effective and ineffective equal opportunities policies in higher education. *Critical Social Policy*, *13*(37), 75–94. https://doi.org/10.1177/026101839301303704
Higgitt, D., Donert, K., Healey, M., Klein, P., Solem, M., & Vajoczki, S. (2008). Developing and enhancing international collaborative learning. *Journal of Geography in Higher Education*, *32*(1), 121–133. https://doi.org/10.1080/03098260701731629
Hill, H. (1977). The Equal Employment Opportunity Acts of 1964 and 1972: A Critical Analysis of the Legislative History and Administration of the Law. *Industrial Relations Law Journal*, *2*(1), 1–96.
Hinkle, N. (2001). Pursuing a faculty position in the sciences. *Journal of Graduate Teaching Assistant Development*, *8*(1), 5–12.
Hirsch, A. (2018, September 18). Universities must follow Glasgow and own up to their role in the slave trade. *The Guardian*. https://www.theguardian.com/commentisfree/2018/sep/18/universities-glasgow-slavery-pasts-legacy

Hoffer, T., Hess, M., Welch, V., & Williams, K. (2006). *Doctorate Recipients from United States Universities*. National Science Foundation.
Holmes, J. S. (1987). The Name and Nature of Translation Studies. *Indian Journal of Applied Linguistics*, *13*(2), 9–24.
Holz-Mänttäri, J. (1984). *Translatorisches Handeln: Theorie und Methode [Translational Action: Theory and Method]*. Suomalainen Tiedeakatemia.
Hosein, A. (2018). Examining pedagogical autonomy in international higher education systems. In A. Hosein, N. Rao, C. S.-H. Yeh, & I. Kinchin (Eds.), *Academics' International Teaching Journeys: Personal Narratives of Transitions in Higher Education* (pp. 109–124). Bloomsbury Academic.
Hosein, A., & Rao, N. (2018). Migrant academics and their academic development training needs. *Educational Developments*, *19*.
Hosein, A., Rao, N., Yeh, C. S.-H., & Kinchin, I. (Eds.). (2018). *Academics' international teaching journeys personal narratives of transitions in higher education*. Bloomsbury Academic.
Hou, F., Schellenberg, G., & Berry, J. (2018). Patterns and determinants of immigrants' sense of belonging to Canada and their source country. *Ethnic and Racial Studies*, *41*(9), 1612–1631. https://doi.org/10.1080/01419870.2017.1295162
Hron, M. (2009). *Translating Pain Immigrant Suffering in Literature and Culture*. University of Toronto Press.
Hsieh, M.-H. (2006). Identity development of East Asian female international students with implications for second-language higher education. *Education*, *127*(1), 3–15.
Hu, R., & Chen, X. (2023). Challenges and potentials of international faculty in US higher education: Perspectives from two Chinese faculty. In *The Experiences of International Faculty in Institutions of Higher Education: Enhancing Recruitment, Retention, and Integration of International Talent* (pp. 57–71). Routledge & CRC Press. https://www.routledge.com/The-Experiences-of-International-Faculty-in-Institutions-of-Higher-Education-Enhancing-Recruitment-Retention-and-Integration-of-International-Talent/Glass-Bista-Lin/p/book/9781032047317
Zhu, H. (2016). Where are you from? Interculturality and interactional practices. In *Crossing Boundaries and Weaving Intercultural Work, Life, and Scholarship in Globalizing Universities* (1st ed., pp. 147–159). Routledge. https://doi.org/10.4324/9781315740041-14
Huang, C., & Korab, M. (2016). *Equity in the Hiring of McGill Academic Staff: An Investigation*. Student's Society of McGill University.
Hubscher-Davidson, S. (2018). *Translation and emotion: A psychological perspective* (1st ed.). Routledge. https://doi.org/10.4324/9781315720388
Huddleston, P., & Unwin, L. (2007). *Teaching and Learning in Further Education: Diversity and Change* (2nd ed.). Routledge. https://doi.org/10.4324/9780203938478
Hudzik, J. (2011). *Comprehensive Internationalization: From Concept to Action*. NAFSA. https://www.nafsa.org/bookstore/comprehensive-internationalization-concept-action
Huo, X. (2020). Higher education internationalization and English language instruction: Intersectionality of race and language in Canadian universities. *TESL Canada Journal*, *39*(2), 119–121. https://doi.org/10.18806/tesl.v39i2/1379
Huq, A., Nichols, M., Aryal, B., & Prat-Resina, X. (2016). Conversations on ethnicity, adaptation, and belonging: Autoethnography at the base of the ivory tower. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 62–72). Routledge. https://doi.org/10.4324/9781315751344-18

Hurtado, S., Alvarez, C., Guillermo-Wann, C., Cuellar, M., & Arellano, L. (2012). A model for diverse learning environments: The scholarship on creating and assessing conditions for student success. In J. Smart & M. Paulsen (Eds.), *Higher Education: Handbook of Theory and Research* (pp. 41–122). https://www.centerforengagedlearning.org/bibliography/a-model-for-diverse-learning-environments/

Hurtado, S., Milem, J. F., Clayton-Pedersen, A. R., & Allen, W. R. (1998). Enhancing campus climates for racial/ethnic diversity: Educational policy and practice. *The Review of Higher Education*, *21*(3), 279–302.

Husu, L. (2000). *Gender discrimination in the promised land of gender equality*. 221–228.

Hutchison, C. (2016). *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success*. Routledge. https://doi.org/10.4324/9781315751344

Inghilleri, M. (2017). *Translation and Migration*. Routledge. https://doi.org/10.4324/9781315399829

Internationalising British Higher Education: A Policy Statement. (1995). Committee of Vice-Chancellors and Principals.

Internationalization of Canadian Universities: A Report. (1994). Association of Universities and Colleges of Canada.

Irwin, R. (1994). *The Arabian Nights: A Companion*. London. http://archive.org/details/arabiannightscom0000irwi

Iverson, S. V. (2012). Constructing outsiders: The discursive framing of access in university diversity policies. *Review of Higher Education: Journal of the Association for the Study of Higher Education*, *35*, 149–177. https://doi.org/10.1353/rhe.2012.0013

Jakobson, R. (2012). On linguistic aspects of translation. In L. Venuti (Ed.), *The Translation Studies Reader* (pp. 126–131). Routledge.

Jameson, A. (1979). The evaluation of foreign educational credentials: A UNESCO approach. *Valuation of Foreign Educational Credentials and Recognition of Degree Equivalences*.

Jepsen, D. M., Sun, J. J. M., Budhwar, P. S., Klehe, U. C., Krausert, A., Raghuram, S., & Valcour, M. (2014). International academic careers: Personal reflections. *The International Journal of Human Resource Management*, *25*(10), 1309–1326. https://doi.org/10.1080/09585192.2013.870307

Jones, E., & Reiffenrath, T. (2018). *Internationalisation at Home in practice*. https://www.eaie.org/resource/internationalisation-at-home-practice.html

Jones, G. A., Çalıkoğlu, A., & Kim, Y. (2023). Internationalization and the academic profession: Key concepts and themes. In A. Çalıkoğlu, G. A. Jones, & Y. Kim (Eds.), *Internationalization and the Academic Profession: Comparative Perspectives* (pp. 1–12). Springer International Publishing. https://doi.org/10.1007/978-3-031-26995-0_1

Kalpana, T. M., & Gopalakrishnan, S. (2013). Self-sustainability in academic libraries in the digital era. In S. Thanuskodi (Ed.), *Challenges of Academic Library Management in Developing Countries* (pp. 47–67). IGI Global Scientific Publishing. https://doi.org/10.4018/978-1-4666-4070-2.ch004

Kandlbinder, P., & Peseta, T. (2009). Key concepts in postgraduate certificates in higher education teaching and learning in Australasia and the United Kingdom. *International Journal for Academic Development*, *14*(1), 19–31. https://doi.org/10.1080/13601440802659247

Kang, S. K., DeCelles, K. A., Tilcsik, A., & Jun, S. (2016). Whitened résumés: Race and self-presentation in the labor market. *Administrative Science Quarterly*, *61*(3), 469–502. https://doi.org/10.1177/0001839216639577

Kapur, D., & Crowley, M. (2008). Beyond the ABCs: Higher education and developing countries. *Working Papers, Working Papers*, *139*, Article 139. https://ideas.repec.org//p/cgd/wpaper/139.html

Kartushina, N., & Frauenfelder, U. H. (2014). On the effects of L2 perception and of individual differences in L1 production on L2 pronunciation. *Frontiers in Psychology*, *5*. https://doi.org/10.3389/fpsyg.2014.01246

Kaufman, A., & Colyar, J. (2022). *Canadian Academia and the Faculty Gender Gap*. The Higher Education Quality Council of Ontario. https://policycommons.net/artifacts/2266531/canadian-academia-and-the-faculty-gender-gap/3026201/

Keeley, B. (2009). *International migration: The human face of globalisation*. OECD. http://archive.org/details/internationalmig0000keel

Keller, G. (2001). The new demographics of higher education. *Review of Higher Education*, *24*(3), 219–235.

Kenny, N., Watson, G. P. L., & Watton, C. (2014). Exploring the Context of Canadian Graduate Student Teaching Certificates in University Teaching. *Canadian Journal of Higher Education*, *44*(3), 1–19. https://doi.org/10.47678/cjhe.v44i3.186035

Khanijou, R., & Zakariah, A. (2023). Avoiding failure in academia: Strategies from non-Western early career researchers in the UK. *Journal of Marketing Management*, *39*(9–10), 782–806. https://doi.org/10.1080/0267257X.2023.2208597

Kheovichai, B. (2013). *Marketization in the Language of UK University Recruitment: A Critical Discourse Analysis and Corpus Comparison of University and Finance Industry Job Advertisements* [PhD Thesis, University of Birmingham]. https://etheses.bham.ac.uk/id/eprint/4706/

Kheovichai, B. (2014). Marketized university discourse: A synchronic and diachronic comparison of the discursive constructions of employer organizations in academic and business job advertisements. *Discourse and Communication*, *8*(4), 371–390. https://doi.org/10.1177/1750481314537575

Kim, D., Bankart, C. A. S., & Isdell, L. (2010). International doctorates: Trends analysis on their decision to stay in US. *Higher Education*, *62*(2), 141–161. https://doi.org/10.1007/s10734-010-9371-1

Kim, D., & Jiang, X. (2021). Understanding International Faculty in the United States: Who Hires Them and Why? In F. Huang & A. R. Welch (Eds.), *International Faculty in Asia: In Comparative Global Perspective* (pp. 203–222). Springer. https://doi.org/10.1007/978-981-33-4980-3_13

Kim, D., & Roh, J. (2016). International doctoral graduates from China and South Korea: A trend analysis of the association between the selectivity of undergraduate and that of US doctoral institutions. *Higher Education*, *73*(5), 615–635.

Kim, D., Twombly, S., & Wolf-Wendel, L. (2012). International faculty in American universities: Experiences of academic life, productivity, and career mobility. *New Directions for Institutional Research*, *2012*(155), 27–46. https://doi.org/10.1002/ir.20020

Kim, T. (2007). Transnational academic mobility in a global knowledge economy. In E. Debbie, B. Rebecca, D. Rosemary, R. Fazal, & W. Susan (Eds.), *World Yearbook of Education 2008: Geographies of knowledge, geometries of power*. Routledge. https://www.academia.edu/901300/Kim_T_2007_Transnational_academic_mobility_in_a_global_knowledge_economy

Kim, T. (2009). Transnational academic mobility, internationalization and interculturality in higher education. *Intercultural Education*, *20*(5), 395–405. https://doi.org/10.1080/14675980903371241
Kim, T. (2017). Academic mobility, transnational identity capital, and stratification under conditions of academic capitalism. *Higher Education*, *73*(6), 981–997. https://doi.org/10.1007/s10734-017-0118-0
Kim, T. (2018). *Forming the academic profession in east Asia: A comparative analysis* (First edition.). Routledge.
Kim, T. (2020). Diasporic comparative education: An initial tribute to anxiety and hope. *Comparative Education*, *56*(1), 111–126. https://doi.org/10.1080/03050068.2020.1714328
Kim, T., & Ng, W. (2019). Ticking the 'other' box: Positional identities of East Asian academics in UK universities, internationalisation and diversification. *Policy Reviews in Higher Education*, *3*(1), 94–119. https://doi.org/10.1080/23322969.2018.1564886
Kim, Y., Maleku, A., Lemienu, C., Du, X., & Chen, Z. (2019). Behavioral health risk and resilience among international students in the United States: A study of socio-demographic differences. *Journal of International Students*, *9*(1), 282–305.
Kimura, M. (2014). Non-performativity of university and subjectification of students: The question of equality and diversity in UK universities. *British Journal of Sociology of Education*, *35*(4), 523–540. https://doi.org/10.1080/01425692.2013.777207
Kinnunen, T., & Koskinen, K. (2010). *The Translator's Agency*. Tampere University Press.
Kirpitchenko, L. (2011). Academic hyper-mobility and cosmopolitan dispositions. *Journal of Intercultural Communication*, *27*, 1–17.
Knight, J. (1994). *Internationalization: Elements and Checkpoints* (pp. 1–15). Canadian Bureau for International Education. https://eric.ed.gov/?id=ED549823
Knight, J. (2004). Internationalization Remodeled: Definition, Approaches, and Rationales. *Journal of Studies in International Education*, *8*(1), 5–31. https://doi.org/10.1177/1028315303260832
Knight, J., & Wit, H. de. (2018). Internationalization of higher education: Past and future. *International Higher Education*, (95), Article 95. https://doi.org/10.6017/ihe.2018.95.10715
Kohler, J. (2003). Quality assurance, accreditation, and recognition of qualifications as regulatory mechanisms in the European higher education area. *Higher Education in Europe*, *28*(3), 317–330. https://doi.org/10.1080/0379772032000119973
Kokkonen, L., & Almonkari, M. (2015). Teaching networking: An interpersonal communication competence perspective. In J. Jalkanen, E. Jokinen, & P. Taalas (Eds.), *Voices of pedagogical development–Expanding, enhancing and exploring higher education language learning* (pp. 31–56). Research-publishing.net.
Kolapo, F. J. (Ed.). (2009). *Immigrant Academics and Cultural Challenges in a Global Environment*. Cambria Press.
Kolb, D. (1984). *Experiential Learning Experience as the Source of Learning and Development.* Prentice Hall. https://scirp.org/reference/referencespapers?referenceid=1223948
Konrad, A. M., & Linnehan, F. (1995). Formalized structures: Coordinating equal employment opportunity or concealing organizational practices? *Academy of Management Journal*, *38*(3), 787–820. https://doi.org/10.5465/256746
Koskinen, K. (2020). *Translation and Affect: Essays on Sticky Affects and Translational Affective Labour*. John Benjamins Publishing Company.
Koutsouris, G., Stentiford, L., & Norwich, B. (2022). A critical exploration of inclusion policies of elite UK universities. *British Educational Research Journal*, *48*(5), 878–895. https://doi.org/10.1002/berj.3799

Kranz, H. (1974). Are merit and equity compatible? *Public Administration Review*, *34*(5), 434–440. https://doi.org/10.2307/975088
Kreber, C. (1999). A course-based approach to the development of teaching scholarship: A case study. *Teaching in Higher Education*, *4*(3), 309–325.
Kreber, C., & Hounsell, J. (2014). Being an international academic: A phenomenological study of academic migrants adjusting to working and living in Scotland. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 9–33). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011000
Kristeva, J. (1980). *Desire in language: A semiotic approach to literature and art*. Oxford: Blackwell. http://archive.org/details/desireinlanguage0000kris_b8k4
Kubota, R., Corella, M., Lim, K., & Sah, P. K. (2021). "Your English is so good": Linguistic experiences of racialized students and instructors of a Canadian university. *Ethnicities*, *23*(5), 758–778. https://doi.org/10.1177/14687968211055808
Kum, H. (2018). Complexities and cross-cultural challenges of foreign lecturers: Personal narrative histories in Cameroon and England. In A. Hosein, N. Rao, C. S.-H. Yeh, & I. Kinchin (Eds.), *Academics' International Teaching Journeys Personal Narratives of Transitions in Higher Education* (pp. 25–44). Bloomsbury Academic.
Lachapelle, F., & Burnett, P. J. (2018). Replacing the Canadianization Generation: An Examination of Faculty Composition from 1977 through 2017. *Canadian Review of Sociology*, *55*(1), 40–66. https://doi.org/10.1111/cars.12178
Łącka-Badura, J. (2014). Academic job postings as part of academic discourse: A cross-cultural perspective. In A. Łyda & K. Warchał (Eds.), *Occupying Niches: Interculturality, Cross-culturality and Aculturality in Academic Research* (pp. 217–234). Springer International Publishing. https://doi.org/10.1007/978-3-319-02526-1_14
Lambert, L. M., & Tice, S. L. (1993). *Preparing Graduate Students to Teach. A Guide to Programs That Improve Undergraduate Education and Develop Tomorrow's Faculty. From a Comprehensive National Survey of Teaching Assistant Training Programs and Practices*. American Association for Higher Education.
Larsen, M. A. (2016). *Internationalization of Higher Education*. Palgrave Macmillan US. https://doi.org/10.1057/978-1-137-53345-6
Lasagabaster, D. (2022). English-Medium Instruction in Higher Education. *Elements in Language Teaching*. https://doi.org/10.1017/9781108903493
Latour, B. (1986). The Powers of Association. *The Sociological Review*, *32*(S 1), 264–280. https://doi.org/10.1111/j.1467-954X.1984.tb00115.x
Lauder, E. by H., Brown, P., Dillabough, J.-A., & Halsey, and A. H. (Eds.). (2006). *Education, Globalization and Social Change*. Oxford University Press.
LaVaque-Manty, D., Stewart, A. J., & Malley, J. E. (Eds.). (2007). Analyzing the problem of women in science and engineering: Why do we need institutional transformation. In *Transforming Science and Engineering: Advancing Academic Women* (pp. 3–20). University of Michigan Press.
Le-Ba, S. (2007). Profiling International Students in Canada within the Global Context. *Word Education News and Reviews (WENR)*. https://wenr.wes.org/2007/10/wenr-october-2007-practical-information
Lee, A., Poch, R., Shaw, M., & Williams, R. D. (2012). Special issue: Engaging diversity in undergraduate classrooms: A pedagogy for developing intercultural competence. *ASHE Higher Education Report*, *38*(2), 1–132. https://doi.org/10.1002/aehe.20002

Lee, J. J., & Rice, C. (2007). Welcome to America? International student perceptions of discrimination. *Higher Education: The International Journal of Higher Education and Educational Planning*, *53*(3), 381–409. https://doi.org/10.1007/s10734-005-4508-3
Lee, T. (2009). Learning as an Immigrant Student; Teaching as a Naturalized Citizen. In F. J. Kolapo (Ed.), *Immigrant Academics and Cultural Challenges in a Global Environment* (pp. 123–141). Cambria Press.
Leeds-Hurwitz, W. (2019). The value of a Fulbright: Internationalizing education one person at a time. In *Internationalizing the Communication Curriculum in an Age of Globalization*. Routledge.
Leon, R. A. (2014a). The Chief Diversity Officer: An examination of CDO models and strategies. *Journal of Diversity in Higher Education*, *7*(2), 77–91. https://doi.org/10.1037/a0035586
Leon, R. A. (2014b). The Chief Diversity Officer: An examination of CDO models and strategies. *Journal of Diversity in Higher Education*, *7*(2), 77–91. https://doi.org/10.1037/a0035586
Leonard, J. S. (1990). The Impact of Affirmative Action Regulation and Equal Employment Law on Black Employment. *Journal of Economic Perspectives*, *4*(4), 47–63.
Levin, J. S. (1999). Missions and structures: Bringing clarity to perceptions about globalization and higher education in Canada. *Higher Education*, *37*(4), 377–399. https://doi.org/10.1023/A:1003635731222
Li, J., & Xue, E. (2023). Exploring the epistemology of internationalization at home: A scoping review approach. *Educational Philosophy and Theory*, *55*(3), 356–365. https://doi.org/10.1080/00131857.2021.2022473
Lievois, K. (2017). Translating ironic intertextual allusions. In M. Sierra, J. José, & P. Terran (Eds.), *The Translation of Humour/ La traducción del humor* (pp. 1–24). MonTI 9.
Light, P. (1994). "Not like us": Removing the barriers to recruiting minority faculty. *Journal of Policy Analysis and Management*, *13*, 164–180. https://doi.org/10.2307/3325097
Linthicum, D. S. (1989). *The Dry Pipeline: Increasing the Flow of Minority Faculty*. The League for Innovation in the Community College Conference. https://eric.ed.gov/?id=ED307950
Lippi-Green, R. (2012). *English with an Accent: Language, Ideology and Discrimination in the United States*. Routledge.
Littlepage, G. E., & Mueller, A. L. (1997). Recognition and utilization of expertise in problem-solving groups: Expert characteristics and behavior. *Group Dynamics*, *1*(4), 324–328. https://doi.org/10.1037/1089-2699.1.4.324
Livesey, A. (2019). BAME underrepresentation in UK universities: A view from the humanities. *Innovations in Practice*, *13*(2), 11–17. https://doi.org/10.24377/LJMU.iip.vol13iss2article318
Loeb, J. W. (2006). The status of female faculty in the U.S.: Thirty-five years with equal opportunity legislation. *Management Revue*, *17*(2), 157–180.
López, I. (2000). Institutional racism: Judicial conduct and a new theory of racial discrimination. *Yale Law Journal*, *109*, 1717–1884.
Luczaj, K. (2020). Conceptualising the academic periphery: The case of Eastern European academic systems. *Globalisation, Societies and Education*, *18*(5), 511–527. https://doi.org/10.1080/14767724.2020.1789450
Luhmann, N. (1995). *Social Systems*. Stanford University Press.
Mader-Clark, M. (2013). *The Job Description Handbook*. Nolo.
Madler, A., Anderson, S., LeMire, S., & Smith, K. (2022). Perceptions of teacher preparation for classroom diversity. *Mid-Western Educational Researcher*, *34*(1). https://scholarworks.bgsu.edu/mwer/vol34/iss1/4

Mahmood, H., & Burke, M. (2018). An analysis of acculturative stress, sociocultural adaptation, and satisfaction among international students. In K. Bista (Ed.), *Global Perspectives on International Student Experiences in Higher Education: Tensions and Issues* (pp. 108–122). Routledge. https://doi.org/10.4324/9781315113456
Mahon, J. (2006). Under the invisibility cloak? Teacher understanding of cultural difference. *Intercultural Education*, *17*(4), 391–405.
Maitland, S. (2016). "In-between" a rock and a "third space"? On the trouble with ambivalent metaphors of translation. *Translation Studies*, *9*(1), 17–32. https://doi.org/10.1080/14781700.2015.1085432
Maitland, S. (2017). Introduction: The urgency of cultural translation. In *What is Cultural Translation?* (pp. 1–30). Bloomsbury.
Maitland, S. (2017). *What is Cultural Translation?*. Bloomsbury.
Maitlis, P. (1998). *The Revolution in England's Universities 1980-2000*. https://warlight.tripod.com/MAITLIS.html
Makdisi, G. (with American Council of Learned Societies). (1981). *The rise of colleges: Institutions of learning in Islam and the West*. University Press.
Malmkjær, K. (2005a). *Linguistics and the Language of Translation*. Edinburgh University Press. https://www.jstor.org/stable/10.3366/j.ctvxcrjv2
Malmkjær, K. (2005b). *Linguistics and the Language of Translation*. University Press.
Manrique, C. G., & Manrique, G. G. (1999). *The Multicultural or Immigrant Faculty in American Society*. Mellen Press.
Marais, K. (2014). *Translation Theory and Development Studies: A Complexity Theory Approach*. Routledge. https://doi.org/10.4324/9780203768280
Marais, K. (2019). *A (bio)semiotic Theory of Translation: The Emergence of Social-Cultural Reality*. Routledge.
Marais, K. (2021). "Eleven different names, one practice": Towards a phenomenology of translation. *Perspectives, Studies in Translatology*, *29*(3), 311–325. https://doi.org/10.1080/0907676X.2020.1726419
Marchal, E., Mellet, K., & Rieucau, G. (2007). Job board toolkits: Internet matchmaking and changes in job advertisements. *Human Relations*, *60*(7), 1091–1113. https://doi.org/10.1177/0018726707081159
Marconi, G. (2016). International doctoral and master's students: What the data tell us. *International Higher Education*, (86), 3–5. https://doi.org/10.6017/ihe.2016.86.9359
Marginson, S. (2006). Dynamics of national and global competition in higher education. *Higher Education*, *52*(1), 1–39.
Marginson, S. (2016). High participation systems of higher education. *The Journal of Higher Education*, *87*(2), 243–271. https://doi.org/10.1353/jhe.2016.0007
Marginson, S., & Considine, M. (2000). *The Enterprise University: Power, Governance and Reinvention in Australia*. Cambridge University Press.
Marginson, S., & Sawir, E. (2005). Interrogating global flows in higher education. *Globalisation, Societies and Education*, *3*(3), 281–309.
Marincovich, M., Prostko, J., & Stout, F. (1998). *The Professional Development of Graduate Teaching Assistants*. Anker Publishing Co.
Marini, G. (2018). Higher education staff and Brexit. Is the UK losing the youngest and brightest from other EU countries? *Tertiary Education and Management*, *24*(4), 409–421. https://doi.org/10.1080/13583883.2018.1497697

Marinoni, G., & Pina Cardona, S. (2024). *Internationalization of Higher Education: Current Trends and Future Scenarios*. International Association of Universities. https://iau.global/all-publications/internationalization-of-higher-education-current-trends-and-future-scenarios

Marshall, G. (2019). *Chief Diversity Officers (CDOs): The Relationships Between Organizational Structure, Institutional Commitment to Inclusive Excellence, and CDOs' Perceptions of Their Performance in Facilitating Transformational Change* [St. John Frisher University]. https://fisherpub.sjf.edu/education_etd/395

Martin, P. (2012). High-skilled migrants: S&E workers in the United States. *American Behavioral Scientist*, *56*(8), 1058–1079. https://doi.org/10.1177/0002764212441786

Martini, C. (2017). Hypothetico-deductive method. In B. S. Turner (Ed.), *Encyclopedia of Social Theory* (pp. 1–3). John Wiley & Sons, Ltd. https://doi.org/10.1002/9781118430873.est0669

Marvasti, A. (2005). US academic institutions and perceived effectiveness of foreign-born faculty. *Journal of Economic Issues*, *39*(1), 151–176. https://doi.org/10.1080/00213624.2005.11506784

Mason, M. A., Wolfinger, N. H., Goulden, M., & Britton, D. M. (2013). Review of do babies matter? Gender and family in the ivory tower. *American Journal of Sociology*, *120*(3), 988–990. https://doi.org/10.1086/678475

Mathews, R., & Steele, J. (Eds.). (1969). *Struggle for Canadian Universities: A Dossier.* New Press. https://www.doullbooks.com/product/48261/Struggle-for-Canadian-Universities-A-Dossier

Mattocks, K., & Briscoe-Palmer, S. (2016). Diversity, inclusion, and doctoral study: Challenges facing minority PhD students in the United Kingdom. *European Political Science*, *15*(4), 476–492. https://doi.org/10.1057/s41304-016-0071-x

Mavroudi, E., & Warren, A. (2012). Highly skilled migration and the negotiation of immigration policy: Non-EEA postgraduate students and academic staff at English universities. *Geoforum, Global Production Networks, Labour and Development*, *44*, 261–270. https://doi.org/10.1016/j.geoforum.2012.08.008

Maylor, U. (2016). 'I'd worry about how to teach it': British values in English classrooms. *Journal of Education for Teaching*, *42*(3), 314–328. https://doi.org/10.1080/02607476.2016.1184462

McCartney, D. (2021). "A question of self-interest": A brief history of 50 years of international student policy in Canada. *Canadian Journal of Higher Education*, *51*(3), 33–50. https://doi.org/10.47678/cjhe.vi0.189179

McIntosh, P. (1989). "White Privilege: Unpacking the Invisible Knapsack." *Peace and Freedom Magazine*, 10–12.

McWilliam, E. (2002). Against professional development. *Educational Philosophy and Theory*, *34*(3), 289–299. https://doi.org/10.1111/j.1469-5812.2002.tb00305.x

Mehta, R. N., & Seim, B. (2022). Avoiding "checkbox inclusion": Structuring meaningful inclusion of underrepresented groups in policy engagement. *Political Science & Politics*, *56*(1), 133–136. https://doi.org/10.1017/S1049096522000841

Melville, A., Barrow, A., & Morgan, P. (2020). The limits and benefits of international mobility: An empirical examination of the biographies of Australian legal academics. *International Journal of the Legal Profession*, *27*(1), 3–24. https://doi.org/10.1080/09695958.2019.1699418

Mfum-Mensah, O. (2016). Negotiating the Trilogy of Blackness, "Africanness," and "Accentness": A "Native-Alien" Professor's Tale. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors* (pp. 144–154). Routledge. https://doi.org/10.4324/9781315751344-12

Mihut, G., Gayardon, A., & Rudt, Y. (2016). The Long-Term Mobility of International Faculty: A Literature Review. In M. Yudkevich, P. Altbach, & L. Rumbley (Eds.), *International Faculty in Higher Education* (pp. 61–85). Routledge.

Minocha, S., Shiel, C., & Hristov, D. (2018). International academic staff in UK higher education: Campus internationalisation and innovation in academic practice. *Journal of Further and Higher Education*, *43*(7), 942–958. https://doi.org/10.1080/0309877X.2018.1429582

Mirza, H. S. (2018). Racism in Higher Education: 'What Then, Can Be Done?' In H. S. Mirza & J. Arday (Eds.), *Dismantling Race in Higher Education* (pp. 3–23). Springer International Publishing. https://doi.org/10.1007/978-3-319-60261-5_1

Mohyuddin, S. M., & Pick, D. (2016). Career habitus, capital, field and boundaries: Self-initiated expatriate migrant careers of south Asian professionals and managers in Australia. *The Journal of Developing Areas*, *50*(5), 517–524.

Montgomery, C. (with Internet Archive). (2010). *Understanding the international student experience*. Houndmills, Basingstoke, Hampshire; New York: Palgrave Macmillan. http://archive.org/details/understandingint0000mont

Moore, K. M. (1987). Women's Access and Opportunity in Higher Education: Toward the twenty-first century. *Comparative Education*, *23*(1), 23–34. https://doi.org/10.1080/0305006870230104

Morley, L. (2013). *Women and Higher Education Leadership: Absences and Aspirations*. Centre for Higher Education and Equity Research (CHEER). https://www.advance-he.ac.uk/knowledge-hub/women-and-higher-education-leadership-absences-and-aspirations

Morley, L. (2014). Lost leaders: Women in the global academy. *Higher Education Research & Development*, *33*(1), 114–128. https://doi.org/10.1080/07294360.2013.864611

Morley, L., Alexiadou, N., Garaz, S., Gonzalez-Monteagudo, J., & Taba, M. (2018). Internationalisation and migrant academics: The hidden narratives of mobility. *Higher Education*, *76*(3), 537–554. https://doi.org/10.1007/s10734-017-0224-z

Morley, L., Leyton, D., & Hada, Y. (2019). The affective economy of internationalisation: Migrant academics in and out of Japanese higher education. *Policy Reviews in Higher Education*, *3*(1), 51–74. https://doi.org/10.1080/23322969.2018.1564353

Morrice, L. (2013). Refugees in higher education: Boundaries of belonging and recognition, stigma and exclusion. *International Journal of Lifelong Education*, *32*(5), 652–668. https://doi.org/10.1080/02601370.2012.761288

Mostafa, H., & Lim, Y. (2020). Examining the relationship between motivations and resilience in different international student groups attending US universities. *Journal of International Students*, *10*(2), 306–319. https://doi.org/10.32674/jis.v10i2.603

Mtebe, J. S., & Raisamo, R. (2014). Challenges and instructors' intention to adopt and use open educational resources in higher education in Tanzania. *International Review of Research in Open and Distributed Learning*, *15*(1), 249–271. https://doi.org/10.19173/irrodl.v15i1.1687

Muddiman, E., Campbell, R., & Krause, G. (2021). Let's keep it casual? Rising precarity and acts of resistance in UK universities. In *Understanding Contemporary Issues in Higher Education* (pp. 79–92). Routledge.

Mugabe, L., & Ndayambaje, I. (2021). The implications of large classes on active learning at University of Rwanda-College of Education. *Rwandan Journal of Education*, *5*(2), 215–227.

Muganga, L., & Ssenkusu, P. (2019). Teacher-centered vs. Student-centered: An examination of student teachers' perceptions about pedagogical practices at Uganda's Makerere university. *Cultural and Pedagogical Inquiry*, *11*(2), 16–40. https://doi.org/10.18733/cpi29481

Muller, L., Froggett, L., & Bennett, J. (2020). Emergent Knowledge in the Third Space of Art-Science. *Leonardo*, *53*(3), 321–326. https://doi.org/10.1162/leon_a_01690

Mulley, S., & Sachrajda, A. (2011). *Student Migration in the UK*. Institute for Public Policy Research. https://www.ippr.org/articles/student-migration-in-the-uk

Munday, J. (2012). *Introducing translation studies: Theories and applications* (3rd ed.). Routledge.
Murray-Johnson, K. K. (2015). *Toward a Construct of Balance: Graduate Education Faculty and the Navigation of Difficult Dialogues on Race* [PhD Thesis, Texas State University]. https://hdl.handle.net/10877/5885
Mussweiler, T., Gabriel, S., & Bodenhausen, G. V. (2000). Shifting social identities as a strategy for deflecting threatening social comparisons. *Journal of Personality and Social Psychology*, *79*(3), 398–409. https://doi.org/10.1037/0022-3514.79.3.398
Nail, T. (2015). *The Figure of the Migrant*. Stanford University Press. https://doi.org/10.1515/9780804796682
Nayenga, P. F. B. (2016). My professional teaching experience in the United States, 1977–2014: The case of an African-born immigrant. In C. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success*. Routledge.
Ndemanu, M. (2016). Unpacking the invisible knapsack of African-born professor's identity in the U.S. academe. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 166–176). Routledge. https://doi.org/10.4324/9781315751344-14
Ndemanu, M. T. (2012). *Exploring preservice teachers' perspectives about human diversity: Experiences in multicultural education courses* [Ph.D., Indiana University]. https://www.proquest.com/docview/1030969648/abstract/5AC74FCCE04F4720PQ/1
Nerad, M. (2010). Increase in PhD production and reform in doctoral education worldwide. *CIRGE*, *7*, 69-84.
Nerad, M. (2015). Professional development for doctoral students: What is it? Why now? Who does it? *Nagoya Journal of Higher Education*, (15), 285–318.
Nergaard, S. (2021). *Translation and Transmigration*. Routledge.
Netz, N., & Jaksztat, S. (2014). Mobilised by mobility? Determinants of international mobility plans among doctoral candidates in Germany. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 35–59). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011009
Neubert, A. (1981). Translation, Interpreting and Text Linguistics. *Studia Linguistica*, *35*(1–2), 130–145. https://doi.org/10.1111/j.1467-9582.1981.tb00706.x
Nguyen, A.-M. D., & Benet-Martínez, V. (2013). Biculturalism and Adjustment: A Meta-Analysis. *Journal of Cross-Cultural Psychology*, *44*(1), 122–159. https://doi.org/10.1177/0022022111435097
Nielsen, M. W. (2016). Limits to meritocracy? Gender in academic recruitment and promotion processes. *Science and Public Policy*, *43*(3), 386–399.
Niemann, Y. F. (2016). The Social Ecology of Tokenism in Higher Education. *Peace Review*, *28*(4), 451–458. https://doi.org/10.1080/10402659.2016.1237098
Nieto, C., & Booth, M. (2009). Cultural competence: Its influence on the teaching and learning of international students. *Journal of Studies in International Education*, *14*(4), 406–425. https://doi.org/10.1177/1028315309337929
Ninnes, P. (1999). Acculturation of International Students in Higher Education: Australia. *Education and Society*, *17*(1), 73–101. https://doi.org/10.7459/es/17.1.07
Niranjana, T. (1992). *Siting Translation: History, Post-Structuralism, and the Colonial Context*. University of California Press.

Nord, C. (1997). *Translating as a Purposeful Activity: Functionalist Approaches Explained*. Routledge. https://www.routledge.com/Translating-as-a-Purposeful-Activity-Functionalist-Approaches-Explained/Nord/p/book/9781138573345

Nöth, W. (2022). Why emotions translate, but feelings do not: Insights from Peirce. In S. Petrilli & M. Ji (Eds.), *Exploring the Translatability of Emotions: Cross-Cultural and Transdisciplinary Encounters* (1st ed., pp. 97–118). Palgrave Macmillan.

Oduntan, K. (2020). The relationship between education and self-sustainability in a stressed economy. *Tropical Journal of Education*, *2*((1/2)), 67–79.

OECD. (1996). Policies for a Knowledge-based Economy. *OECD Observer*, *1996*(3). https://doi.org/10.1787/observer-v1996-3-en

Oktay, S. A. (2010). A Sociolinguistic Perspective in Narrative Analysis: Educational Backgrounds of Families as Influential Factors in the Development of Personal Experience Child Narratives. *Dilbilim Araştırmaları Dergisi*, *21*(1), 73–92.

Olivas, M. A. (1994). The education of Latino lawyers: An essay on crop cultivation. *Chicanx-Latinx Law Review*, *14*(1). https://doi.org/10.5070/C7141021036

Oommen, D. (2015). Difference, disconnection, social support, and connection: Communication with the host environment and cultural adaptation. In A. Komisarof & Z. Hua (Eds.), *Crossing Boundaries and Weaving Intercultural Work, Life, and Scholarship in Globalizing Universities* (pp. 78–88). Routledge.

Opp, R. D., & Smith, A. B. (1994). Effective strategies for enhancing minority faculty recruitment. *Community College Journal of Research and Practice*, *18*(2), 147–163. https://doi.org/10.1080/1066892940180204

Oreopoulos, P. (2011). Why do skilled immigrants struggle in the labor market? A field experiment with thirteen thousand resumes. *American Economic Journal: Economic Policy*, *3*(4), 148–171. https://doi.org/10.1257/pol.3.4.148

Osborne, R. (2012). Diversity, equity and the universities: The role of the Federal Contractor's Program in Canada. *British Journal of Canadian Studies*, *25*(2), 253–266. https://doi.org/10.3828/bjcs.2012.13

Ottley, J. R., Hartman, S. L., Bates, P., & Baker, S. (2020). Integrating a global inclusive perspective into coursework for pre-service teachers. *Journal of International Special Needs Education*, *23*(1), 13–22. https://doi.org/10.9782/JISNE-D-17-00028

Park, C. (2004). The graduate teaching assistant (GTA): Lessons from North American experience. *Teaching in Higher Education*, *9*(3), 349–361. https://doi.org/10.1080/1356251042000216660

Park, S. (2022). Academic acculturation of international doctoral students in the U.S.: A qualitative inquiry. *International Journal of Environmental Research and Public Health*, *19*(23), 16089. https://doi.org/10.3390/ijerph192316089

Patt, C., Eppig, A., & Richards, M. A. (2022). Postdocs as key to faculty diversity: A structured and collaborative approach for research universities. *Frontiers in Psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.759263

Paul, J., & Maranto, R. (2021). *Other Than Merit: The Prevalence of Diversity, Equity, and Inclusion Statements in University Hiring*. American Enterprise Institute. https://www.aei.org/research-products/report/other-than-merit-the-prevalence-of-diversity-equity-and-inclusion-statements-in-university-hiring/

Payne, M., & Almansour, M. (2014). Foreign language planning in Saudi Arabia: Beyond English. *Current Issues in Language Planning*, *15*(3), 327–342. https://doi.org/10.1080/14664208.2014.915461

Perkin, H. J. (2023). The academic profession in the United Kingdom. In B. Clark (Ed.), *The Academic Profession* (pp. 13–59). University of California Press. https://www.degruyterbrill.com/document/doi/10.1525/9780520311329-004/html?lang=en
Petrilli, S., & Ji, M. (Eds.). (2022). *Exploring the Translatability of Emotions: Cross-Cultural and Transdisciplinary Encounters* (1st ed.). Springer International Publishing. https://doi.org/10.1007/978-3-030-91748-7
Petrilli, S., & Ponzio, A. (2022). Alterity and the translatability of emotions as the foundation of self, language, and living together. In S. Petrilli & M. Ji (Eds.), *Exploring the Translatability of Emotions: Cross-Cultural and Transdisciplinary Encounters* (1st ed., pp. 51–96). Palgrave Macmillan.
Pherali, T. J. (2012). Academic mobility, language, and cultural capital: The experience of transnational academics in British higher education institutions. *Journal of Studies in International Education*, *16*(4), 313–333. https://doi.org/10.1177/1028315311421842
Phipps, A., & Barnett, R. (2007). Academic hospitality. *Arts and Humanities in Higher Education*, *6*(3), 237–254. https://doi.org/10.1177/1474022207080829
Pietrzak, P. (2018). The effects of students' self-regulation on translation quality. *Babel*, *64*(5–6), 819–839. https://doi.org/10.1075/babel.00064.pie
Pilcher, J. (2016). Names, Bodies and Identities. *Sociology*, *50*(4), 764–779. https://doi.org/10.1177/0038038515582157
Pilcher, J., Deakin-Smith, H., & Roesch, C. G. (2024). The pronunciation of students' names in higher education: Identity work by academics and professional services staff. *Oxford Review of Education*, *51*(4), 528–544. https://doi.org/10.1080/03054985.2024.2331158
Pinsker, S. (1999). Are some job candidates "more equal" than others? *Academic Questions: AQ*, *12*(1), 10–13. https://doi.org/10.1007/s12129-998-1038-3
Piske, T., MacKay, I. R. A., & Flege, J. E. (2001). Factors affecting degree of foreign accent in an L2: A review. *Journal of Phonetics*, *29*(2), 191–215. https://doi.org/10.1006/jpho.2001.0134
Pitcher, E. N., & Shahjahan, R. A. (2017). From Pipelines to Tasting Lemonade: Reconceptualizing College Access. *Educational Studies*, *53*(3), 216–232. https://doi.org/10.1080/00131946.2017.1305387
Plakans, B. S. (1997). Undergraduates' experiences with and attitudes toward international teaching assistants. *TESOL Quarterly*, *31*(1), 95–119. https://doi.org/10.2307/3587976
Polezzi, L. (2006). Translation, Travel, Migration. *The Translator*, *12*(2), 169–188. https://doi.org/10.1080/13556509.2006.10799214
Polezzi, L. (2012). Translation and migration. *Translation Studies*, *5*(3), 345–356. https://doi.org/10.1080/14781700.2012.701943
Popper, K. (1963). *Conjectures and Refutations: The Growth of Scientific Knowledge*. Routledge and Kegan Paul.
Potts, A. (2014). Patterns and persistence in academic migration: 40 years of Australian academic migration. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 95–115). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011012
Pratt, M. L. (2008). *Imperial Eyes: Travel Writing and Transculturation* (2nd ed.). Routledge.
Prieto, L. R., & Altmaier, E. M. (1994). The relationship of prior training and previous teaching experience to self-efficacy among graduate teaching assistants. *Research in Higher Education*, *35*(4), 481–497. https://doi.org/10.1007/BF02496384

Przytula, S. (2023). Expatriate academics: What have we known for four decades? A systematic literature review. *Journal of Global Mobility*, *12*(1), 31–56. https://doi.org/10.1108/JGM-03-2023-0024

Pustelnikovaite, T. (2021). Locked out, locked in and stuck: Exploring migrant academics' experiences of moving to the UK. *Higher Education*, *82*(4), 783–797. https://doi.org/10.1007/s10734-020-00640-0

Qin, D., & Lykes, M. B. (2006). Reweaving a fragmented self: A grounded theory of self-understanding among Chinese women students in the United States of America. *International Journal of Qualitative Studies in Education*, *19*(2), 177–200. https://doi.org/10.1080/09518390600576087

Qin, J. (2013). Translation as Transfeeling: An Interview with Douglas Robinson. *A Journal of Literary Translation (AALITRA)*, *7*, 28–37.

Quazi, S. (1996). Faculty renewal in Canada and Ontario: No forthcoming shortage! (with particular reference to education professors). *Interchange*, *27*(2), 173–197. https://doi.org/10.1007/BF01807294

Rafael, V. L. (1987). Confession, conversion, and reciprocity in early Tagalog colonial society. *Comparative Studies in Society and History*, *29*(2), 320–339.

Raimo, V. (2024). Beyond the Balance Sheet: Tracing the Evolution of UK Universities' Internationalisation Over 40 Years. *Higher Education Policy Institute*. https://www.hepi.ac.uk/2024/05/21/beyond-the-balance-sheet-tracing-the-evolution-of-uk-universities-internationalisation-over-40-years/

Rajakumar, M. (2016). My American Academia At Home and Abroad. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors* (pp. 166–176). Routledge. https://doi.org/10.4324/9781315751344-14

Rak, J. (2004). Are Memoirs Autobiography? A Consideration of Genre and Public Identity. *Genre (Norman, Okla.)*, *37*(3–4), 483–504. https://doi.org/10.1215/00166928-37-3-4-483

Rao, N., & Hosein, A. (2018, April 20). Do we provide the right support for migrant academics? *University World News: The Global Window on Higher Education*. https://www.universityworldnews.com/post.php?story=20180418093851228

Rao, N., Yeh, C. S.-H., Hosein, A., & Kinchin, I. (2018). Academics' international teaching journeys: An introduction. In A. Hosein, N. Rao, C. S.-H. Yeh, & I. Kinchin (Eds.), *Academics' International Teaching Journeys Personal Narratives of Transitions in Higher Education*. Bloomsbury Academic.

Raoofi, S., Chan, S. H., Mukundan, J., & Rashid, S. M. (2014). Metacognition and second/foreign language learning. *English Language Teaching*, *7*(1), 36–49.

Rasmussen, K., & Juillet, L. (2009). The Origins of Merit in Canada. In T. A. Mau, O. P. Dwivedi, & B. Sheldrick (Eds.), *The Evolving Physiology of Government* (pp. 74–96). University of Ottawa Press.

Rassool, N. (2013). The political economy of English language and development: English vs. National and local languages in developing countries. In E. J. Erling & P. Seargeant (Eds.), *English and Development: Policy, Pedagogy and Globalization* (pp. 45–67). Multilingual Matters.

Reay, D. (2004). Cultural capitalists and academic habitus: Classed and gendered labour in UK higher education. *Women's Studies International Forum*, *27*, 31–39.

Renold, U., Bolli, T., Caves, K., Bürgi, J., Egg, M. E., Kemper, J., & Rageth, L. (2018). *Comparing International Vocational Education and Training Programs*. The National Center on Education and the Economy.
Rhoades, G. (2007). The study of the academic profession. In P. J. Gumport (Ed.), *Sociology of Higher Education*. Johns Hopkins University Press. https://www.hfsbooks.com/books/sociology-of-higher-education-gumport/
Rhoades, L., & Eisenberger, R. (2022). Perceived organizational support: A review of the literature. *Journal of Applied Psychology*, *87*(4), 698–714.
Rhodes, F. H. T. (2001). *The Creation of the Future: The Role of the American University*. Cornell University Press.
Richardson, J., & McKenna, S. (1995). Leaving and experiencing: Why academics expatriate and how they experience expatriation. *International Journal of Career Management*, *7*(2), 67–78. https://doi.org/10.1108/13620430210421614
Richardson, J., & McKenna, S. (2003). International experience and academic careers: What do academics have to say? *Personnel Review*, *32*, 774–795. https://doi.org/10.1108/00483480310498710
Richardson, S. (2015). *Cosmopolitan Learning for a Global Era: Higher Education in an Interconnected World* (1st ed.). Routledge. https://doi.org/10.4324/9781315871004
Ricœur, P. (1992). *Oneself as Another*. University of Chicago Press.
Ricœur, P. (1995). Reflections on a new ethos for Europe. *Philosophy & Social Criticism*, *21*(5–6), 3–13. https://doi.org/10.1177/0191453795021005-602
Ricœur, P. (2004). *Memory, History, Forgetting* (K. Blamey & D. Pellauer, Trans.). University of Chicago Press.
Ricœur, P. (2006). *On Translation*. Routledge. https://doi.org/10.4324/9780203003831
Riffaterre, M. (1978). *Semiotics of Poetry*. Bloomington: Indiana University Press. http://archive.org/details/semioticsofpoetr0000riff
Rivas, C. (2024). Supporting the professional and career development of doctoral students. *Encyclopedia*, *4*(1), 337–351.
Rivera, L. (2017). When two bodies are (not) a problem: Gender and relationship status discrimination in academic hiring. *American Sociological Review*, *82*(6), 1111–1138. https://doi.org/10.1177/0003122417739294
Rizvi, F. (2010). International students and doctoral studies in transnational spaces. In *The Routledge Doctoral Supervisor's Companion* (pp. 158–170). Routledge.
Rizvi, F. (2017). Asian diaspora advantage in the changing Australian economy. *Journal & Proceedings of the Royal Society of New South Wales*, *150*(1), 110–117.
Roberts, G. (2002). *Set for Success: The Supply of People with Science, Technology, Engineering and Mathematics Skills*. HM Treasury.
Robinson, A. (2024). Incorporating domestic students returning from international educational experiences into internationalization at home: Challenges and opportunities. *Journal of Global Education and Research*, *8*(3), 204–221. https://doi.org/10.5038/2577-509X.8.3.1364
Robinson, D. (1991). *The Translator's Turn*. The Johns Hopkins University Press.
Robinson, D. (1997). *Translation and Empire: Postcolonial Theories Explained*. St. Jerome.
Robson, S. (2011). Internationalization: A transformative agenda for higher education? *Teachers and Teaching*, *17*(6), 619–630. https://doi.org/10.1080/13540602.2011.625116

Robson, S., Almeida, J., & Schartner, A. (2018). Internationalization at home: Time for review and development? *European Journal of Higher Education*, *8*(1), 19–35. https://doi.org/10.1080/21568235.2017.1376697
Romani-Dias, M., Carneiro, J., & Barbosa, A. D. S. (2019). Internationalization of higher education institutions: The underestimated role of faculty. *International Journal of Educational Management*, *33*(2), 300–316. https://doi.org/10.1108/IJEM-07-2017-0184
Rose, A.-L., & Leišyte˙, L. (2016). Integrating International Academic Staff into the Local Academic Context in Lithuania and Estonia. In M. Yudkevich, P. Altbach, & L. Rumbley (Eds.), *International Faculty in Higher Education* (pp. 101–123). Routledge.
Rose, M. (2012). *Graduate student professional development: A survey with recommendations*. Social Sciences and Humanities Research Council of Canada.
Rosser, S. V., Barnard, S., Carnes, M., & Munir, F. (2019). Athena SWAN and ADVANCE: Effectiveness and lessons learned. *The Lancet*, *393*(10171), 604–608. https://doi.org/10.1016/S0140-6736(18)33213-6
Rothblatt, S. (1997). *The modern university and its discontents: The fact of Newman's legacies in Britain and America*. Cambridge University Press.
Rubin, D. L., & Smith, K. A. (1990). Effects of accent, ethnicity, and lecture topic on undergraduates' perceptions of nonnative English-speaking teaching assistants. *International Journal of Intercultural Relations*, *14*(3), 337–353. https://doi.org/10.1016/0147-1767(90)90019-S
Rudenstine, N. L. (2001). Student diversity and higher learning. In *Diversity Challenged*. https://eric.ed.gov/?id=ED456192 (Original work published 31-48)
Ruiz, N. G., & Gramlich, J. (2019, February 1). 4 ways highly educated immigrants study and work in U.S. *Pew Research Center*. https://www.pewresearch.org/short-reads/2019/02/01/4-paths-highly-educated-immigrants-take-to-study-and-work-in-the-u-s/
Rumbley, L. E., & de Wit, H. (2017). International faculty mobility: Crucial and understudied. *International Higher Education*, (88), 6–8. https://doi.org/10.6017/ihe.2017.88.9681
Rushdie, S. (1991). *Imaginary homelands: Essays and criticism, 1981-1991* (1st American ed.). Granta Books.
Ruzicka, G. (2018). *What's in a Name? Exploring Anglicized Naming Practices amongst Chinese International Students* [Master of Arts in Communication, Missouri State University]. https://bearworks.missouristate.edu/theses/3278
Ryan, J. (2000). *A Guide to Teaching International Students*. Oxford Brookes University.
Sabzalieva, E. (2020). Emerging issues in the internationalization of Canadian higher education. *Canadian Journal of Higher Education*, *50*(4), i–x. https://doi.org/10.47678/cjhe.v50i4.189213
Saenkhum, T. (2016). Identity construction of a second-language educator. In C. B. Hutchison (Ed.), *Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (pp. 213–222). Routledge. https://doi.org/10.4324/9781315751344-18
Said, E. (1990). *Reflections on Exile*. Harvard University Press.
Said, E. W. (1989). Representing the colonized: Anthropology's interlocutors. *Critical Inquiry*, *15*(2), 205–225.
Saldanha, G., & O'Brien, S. (2014). *Research Methodologies in Translation Studies*. Routledge.
Saltmarsh, S., & Swirski, T. (2010). "Pawns and prawns": International academics' observations on their transition to working in an Australian university. *Journal of Higher Education Policy and Management*, *32*(3), 291–301. https://doi.org/10.1080/13600801003743505
Sánchez- Ayala, L. (2012). Interviewing techniques for migrant minority groups. In C. Vargas-Silva (Ed.), *Handbook of Research Methods in Migration* (pp. 117–136). Edward Elgar Pub.

Sander-Faes, S. (2021). Professing Abroad: European Academia 101. *The Duck of Minerva*. https://www.duckofminerva.com/2021/11/professing-abroad-european-academia-101.html
Sanderson, G. (2008). A foundation for the internationalization of the academic self. *Journal of Studies in International Education*, *12*(3), 276–307. https://doi.org/10.1177/1028315307299420
Santos, B. de S. (2006). The future of the world social forum: The work of translation. *Development (Society for International Development)*, *48*(2), 15–22. https://doi.org/10.1057/palgrave.development.1100131
Santos, B. de S. (2016). *Epistemologies of the South: Justice Against Epistemicide*. Routledge. https://doi.org/10.4324/9781315634876
Santos, B. de S. (2017). *Decolonising the University: The Challenge of Deep Cognitive Justice*. Cambridge Scholars Publishing.
Sautier, M. (2021). Move or perish? Sticky mobilities in the Swiss academic context. *Higher Education*, (84), 799–822. https://doi.org/10.1007/s10734-021-00722-7
Savina, N., Lopanova, E., Schpakina, I., & Tymoshenko, L. (2021). Development of Universal Competencies in Teacher Education. *Proceedings of the VIII International Scientific and Practical Conference "Current Problems of Social and Labour Relations,"* 600–604. https://doi.org/10.2991/assehr.k.210322.183
Scarcella, R. C., Andersen, E. S., & Krashen, S. D. (Eds.). (1990). Cultural differences in academic settings. In *Developing Communicative Competence in a Second Language* (pp. 317–328). Newbury House.
Scarfe, J., & Sheffield, E. (1977). Notes on the Canadian Professoriate. *Higher Education*, *6*(3), 337–358.
Schäffner, C. (2011). Theory of translatorial action. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of Translation Studies* (Vol. 2, pp. 157–162). John Benjamins Publishing Company. https://doi.org/10.1075/hts.2.the1
Schiliro, D. (2012). Innovation, competitiveness and growth: In search of a theory. *International Journal of Economic Sciences and Applied Research*, *5*(1), 113–123.
Schilirò, D. (2012). Knowledge-based economies and the institutional environment. *Theoretical and Practical Research in Economic Fields*, *3*, 42–50. https://doi.org/10.2478/v10261-012-0004-3
Schmidt, C., & Janusch, S. (2016). The contributions of internationally educated teachers in Canada. In C. Schmidt & J. Schneider (Eds.), *Diversifying the Teaching Force in Transnational Contexts: Critical Perspectives* (pp. 139–151). SensePublishers. https://doi.org/10.1007/978-94-6300-663-7_11
Schmitt, T. L. (2019). The Practice of Mainland Chinese Students Adopting English Names and Its Motivations. In *ProQuest LLC*. City University of New York.
Schoorman, D. (2021). Navigating identity and consciousness as an "outsider": Professional integration at the intersections of gender, nationality, and critical scholarship. In M. Barakat & M. A. Rodríguez (Eds.), *Immigrant faculty in the academy: Narratives of identity, resilience, and action* (pp. 79–92). Routledge.
Schulz, R. (2004). The quest for professional standards in foreign/second language teacher development: A U.S. perspective. *MEXTESOL Journal*, *28*(1), 47–59.
Schuster, J. (1993). Preparing the next generation of faculty: The graduate school's opportunity. *New Directions for Teaching and Learning*, *54*, 27–38.
Schuster, J. H. (1994). Emigration, internationalization, and "brain drain": Propensities among British academics. *Higher Education*, *28*(4), 437–452. https://doi.org/10.1007/BF01383936

Schuster, J. H., & Finkelstein, M. J. (2006). *The American Faculty: The Restructuring of Academic Work and Careers*. Johns Hopkins University Press.
Schwartz, S. J., & Zamboanga, B. L. (2008). Testing Berry's model of acculturation: A confirmatory latent class approach. *Cultural Diversity & Ethnic Minority Psychology*, *14*(4), 275–285. https://doi.org/10.1037/a0012818
Scott, P. (1995). *The Meanings of Mass Higher Education*. McGraw-Hill Education (UK).
Sembiante, S. (2021). The nuance of living and working in the gray spaces of language/sand culture/s: My immigrant experience. In M. Barakat & M. A. Rodríguez (Eds.), *Immigrant Faculty in the Academy: Narratives of Identity, Resilience, and Action* (pp. 23–35). Routledge.
Sembiante, S. F., Salinas, C., Jr., Ramírez, J. A., Vásquez-Colina, M. D., & Silva, Y. (2020). Different When I Opened My Mouth: Experiences, Reflections, and Perspectives of Faculty Members with Foreign English Accents in Higher Education. *Meridians*, *19*(2), 295–320. https://doi.org/10.1215/15366936-8308398
Settles, I. H., Buchanan, N. T., & Dotson, K. (2019). Scrutinized but not recognized: (In)visibility and hypervisibility experiences of faculty of color. *Journal of Vocational Behavior, Managing Visibility and Invisibility in the Workplace*, *113*, 62–74. https://doi.org/10.1016/j.jvb.2018.06.003
Shah, C. P. (2009). Actions Speak Louder Than Words. *CAUT Bulletin*, *56*(September). http://cautbulletin.ca.
Shaibah, A. al. (2025). Diversifying the professoriate in Canadian academe: A case study of search processes and outcomes in a faculty of science. *Canadian Journal of Educational Administration and Policy*, (206), 151–168.
Shaikh, S. (2009). A survey of migration of academics in Higher Education and their impact on host institutions. *Reflecting Education*, *5*(1), 16–30.
Shaw, J. (2009). The diversity paradox: Does student diversity enhance or challenge excellence? *Journal of Further and Higher Education*, *33*(4), 321–331. https://doi.org/10.1080/03098770903266018
Shaw, S. M., Bothwell, M., Furman, K., Gaines, L., John, D., Lopez, C., Osei-Kofi, N., Özkan-Haller, H. T., Plaza, D., Ruder, B., & Warner, R. L. (2019). Advancing women in STEM: Institutional transformation. *The Lancet*, *393*(10171), e17–e18. https://doi.org/10.1016/S0140-6736(19)30206-5
Shindo, R. (with JSTOR). (2019). *Belonging in Translation: Solidarity and Migrant Activism in Japan.* University Press.
Shiner, M., & Modood, T. (2002). Help or Hindrance? Higher Education and the Route to Ethnic Equality. *British Journal of Sociology of Education*, *23*(2), 209–232. https://doi.org/10.1080/01425690220137729
Shore, C., & Wright, S. (2015). Governing by numbers: Audit culture, rankings and the new world order. *Social Anthropology*, *23*(1), 22–28. https://doi.org/10.1111/1469-8676.12098
Sian, K. P. (2019). *Navigating Institutional Racism in British Universities*. https://link-springer-com.proxy.bib.uottawa.ca/book/10.1007/978-3-030-14284-1
Sierra-Huedo, M. L., Bruton, L., & Fernández, C. (2022). Becoming global at home: An analysis of existing cases and a proposal for the future of internationalization at home. *Journal of Education*, *204*(1), 241–254. https://doi.org/10.1177/00220574221108053
Simon, S. (1996). *Gender in Translation*. Routledge. https://doi.org/10.4324/9780203202890
Simon-Maeda, A. (2004). The complex construction of professional identities: Female EFL educators in Japan speak out. *TESOL Quarterly*, *38*(3), 405–436. https://doi.org/10.2307/3588347

Simonsen, K. B. (2017). Does citizenship always further Immigrants' feeling of belonging to the host nation? A study of policies and public attitudes in 14 Western democracies. *Comparative Migration Studies*, *5*(1), 1–17. https://doi.org/10.1186/s40878-017-0050-6

Simonson, P., & Park, D. W. (Eds.). (2016). *The International History of Communication Study*. Routledge.

Simpson, R. D., & Smith, K. S. (1993). Validating teaching competencies for faculty members in higher education: A national study using the Delphi method. *Innovative Higher Education*, *19*(3), 223–234. https://doi.org/10.1007/BF01191221

Singh, J. K. N. (2024). Migrant academics' career capital experiences in Australian universities: A qualitative study. *Higher Education*, *88*(3), 957–974. https://doi.org/10.1007/s10734-023-01152-3

Slaughter, S., & Rhoades, G. (2009). *Academic Capitalism and the New Economy*. Johns Hopkins University Press. https://doi.org/10.56021/9780801879494

Smith, A., & Bartholomew, D. (1988). Manpower planning in the United Kingdom: An historical review. *The Journal of the Operational Research Society*, *39*(3), 235–248. https://doi.org/10.2307/2582606

Smith, D. G. (2009). *Diversity's Promise for Higher Education: Making It Work*. Johns Hopkins University Press.

Smith, D. G., Turner, C. S., Osei-Kofi, N., & Richards, S. (2004). Interrupting the usual: Successful strategies for hiring diverse faculty. *Journal of Higher Education*, *75*(2), 133–161.

Smith, D. G., Wolf, L. E., & Busenberg, B. (with associates). (1996). *Achieving Faculty Diversity. Debunking the Myths*. Association of American Colleges and Universities.

Smith, S., & Watson, J. (2010a). Appendix A.: Sixty Genres of Life Narrative. In *Reading Autobiography* (NED-New edition, Second, pp. 253–286). University of Minnesota Press. https://www.jstor.org/stable/10.5749/j.ctttv3m0.14

Smith, S., & Watson, J. (2010b). *Reading Autobiography: A Guide for Interpreting Life Narratives, Second Edition* (NED-New edition, Second). University of Minnesota Press. https://www.jstor.org/stable/10.5749/j.ctttv3m0

Smith-Morris, M. (2018). Re-Conceptualizing the Role of Chief Diversity Officer within Small, Private, Four-Year Colleges [PhD Thesis]. In *ProQuest LLC*. Immaculata University.

Snell-Hornby, M. (2006). *The Turns of Translation Studies: New paradigms or shifting viewpoints?* John Benjamins Publishing.

Snodin, N., & Zhang, W. (2025). Perceptions and experiences of culturally diverse faculty: A scoping review of international academic staff within UK higher education and future research agenda. In P. Jimarkon & K. Dikilitaş (Eds.), *Critical Intercultural and English Language Issues in the Internationalisation of Higher Education* (pp. 239–258). Routledge.

Song, K. H., & Castillo, A. G. D. (2015). NNESTs' professional identity in the linguistically and culturally diverse classrooms. *International Journal of Educational Psychology*, *4*(1), 54–83. https://doi.org/10.4471/ijep.2015.03

Sossi, D. (2022, May 2). From Ryerson to Toronto Metropolitan University: What can we learn from the renaming? *Academic Matters*. https://academicmatters.ca/from-ryerson-to-toronto-metropolitan-university-what-can-we-learn-from-the-renaming/

Soulé, M. V., Parmaxi, A., & Nicolaou, A. (2025). Internationalization at home in higher education: A systematic review of teaching and learning practices. *Journal of Applied Research in Higher Education*, *17*(7), 29–60. https://doi.org/10.1108/JARHE-10-2023-0484

Spivak, G. C. (1988). Can the subaltern speak? *Die Philosophin*, *14*(27), 42–58. https://doi.org/10.5840/philosophin200314275
Stacks, D. W., & Salwen, M. B. (2019). Integrating theory and research: Starting with questions. In D. Stacks, M. B. Salwen, & K. C. Eichhorn (Eds.), *An Integrated Approach to Communication Theory and Research* (3rd ed., pp. 3–13). Routledge.
Stacks, D. W., Salwen, M. B., & Eichhorn, K. C. (Eds.). (2019). *An Integrated Approach to Communication Theory and Research* (3rd ed.). Routledge. https://doi.org/10.4324/9780203710753
Stanley, C. A., Watson, K. L., Reyes, J. M., & Varela, K. S. (2019). Organizational change and the chief diversity officer: A case study of institutionalizing a diversity plan. *Journal of Diversity in Higher Education*, *12*, 255–265. https://doi.org/10.1037/dhe0000099
Steele, C. M., & Green, S. G. (1976). Affirmative action and academic hiring: A case study of a value conflict. *The Journal of Higher Education*, *47*(4), 413–435. https://doi.org/10.1080/00221546.1976.11774064
Steiner, G. (1998). *After Babel: Aspects of Language and Translation*. Oxford University Press.
Steiner, G. (2021). The hermeneutic motion. In L. Venuti (Ed.), *The Translation Studies Reader* (4th ed., pp. 186–190). Routledge.
Stepan-Norris, J., & Kerrissey, J. (2016). Enhancing Gender Equity in Academia: Lessons from the ADVANCE Program. *Sociological Perspectives*, *59*(2), 225–245.
Stewart, D. W., & Kamins, M. A. (2011). *Secondary Research Information Sources and Methods.* (2nd ed. / David W. Stewart, Michael A. Kamins.). SAGE.
Stohl, M. (2007). We have met the enemy and he is us: The role of the faculty in the internationalization of higher education in the coming decade. *Journal of Studies in International Education*, *11*(3–4), 359–372. https://doi.org/10.1177/1028315307303923
Stojanović, M., & Robinson, P. A. (2021). Interculturality at a US university: International faculty's experiences with intercultural communication. *Journal for Multicultural Education*, *15*(3), 225–238. https://doi.org/10.1108/JME-03-2021-0029
Strecher, M. (2002). *Dances with Sheep: The Quest for Identity in the Fiction of Murakami Haruki*. University of Michigan Center for Japanese Studies.
Sturge, K. (2007). *Representing others: Translation, ethnography, and the museum*. St. Jerome Pub.
Suárez-Ortega, M., & Risquez, A. (2014). The impact of mobility on the lives and careers of female and male academics in higher education. In N. Maadad & M. Tight (Eds.), *International Perspectives on Higher Education Research* (Vol. 11, pp. 79–94). Emerald Group Publishing Limited. https://doi.org/10.1108/S1479-362820140000011011
Subedi, B. (2006). Theorizing a 'halfie' researcher's identity in transnational fieldwork. *International Journal of Qualitative Studies in Education*, *19*(5), 573–593. https://doi.org/10.1080/09518390600886353
Swank, S. R. (1996). *Future faculty hiring at the community college* [Ph.D., University of Oregon]. https://www.proquest.com/docview/304289381/abstract/182A67004F9E4090PQ/1
Syed, S. A., Asad, S., & Jamal, M. (2023). Managing large classes. *International Journal of Language and Literature*, 21–26. https://doi.org/10.15640/ijll.v11n2a3
Tageldin, S. M. (2011). Suspect kinships: Al-Tahtāwī and the theory of French-Arabic "equivalence," 1827–1834. In *Disarming Words* (pp. 108–151). University of California Press. https://doi.org/10.1525/9780520950047-007
Tang, Y.-J. H. (2023). Tokenism and Asian-American Education Industry. *SHS Web of Conferences*, *162*, 01037. https://doi.org/10.1051/shsconf/202316201037

Tatli, A. (2010). A Multi-layered Exploration of the Diversity Management Field: Diversity Discourses, Practices and Practitioners in the UK. *British Journal of Management*, *22*(2), 238–253. https://doi.org/10.1111/j.1467-8551.2010.00730.x

Taylor, S., Simpson, J., & Hardy, C. (2022). The use of humor in employee-to-employee workplace communication: A systematic review with thematic synthesis. *International Journal of Business Communication*, *62*(1), 106–130. https://doi.org/10.1177/23294884211069966

Teichler, U. (2015). Academic mobility and migration: What we know and what we do not know. *European Review (Chichester, England)*, *23*(S1), S6–S37. https://doi.org/10.1017/S1062798714000787

The Canadian Multiculturalism Act. (2024, June 3). Government of Canada. https://www.canada.ca/en/canadian-heritage/services/about-multiculturalism-anti-racism/about-act.html

The National Report on International Students in Canada 1990-91 (p. 1991). (1991). Canadian Bureau for International Education (CBIE).

Thelin, J. R. (2004). *A History of American Higher Education*. The John Hopkins University Press.

Therrien, C. (2019). Work, love, refuge, and adventure: Contemporary Spanish migrants in the city of Tangier. *The Journal of North African Studies*, *24*(1), 175–200. https://doi.org/10.1080/13629387.2018.1459269

Thiessen, T., Abraham, I., & Abraham, L. (2023). Internationalization at home: A reflection on a semester-long online collaborative project between Canadian and Indian students. *Comparative and International Education/ Éducation Comparée et Internationale*, *52*(1), 17–37. https://doi.org/10.5206/cie-eci.v52i1.13628

Thompson, J. L. (Ed.). (2000). Missionary and other positions: The community, the university and widening participation. In *Stretching the Academy: The Politics and Practice of Widening Participation in Higher Education* (pp. 125–140). NIACE.

Tikly, L. (2004). Education and the new imperialism. *Comparative Education*, *40*(2), 173–198. https://doi.org/10.1080/0305006042000231347

Titmus, C. J. (1985). *Widening the Field: Continuing Education in Higher Education*. SRHE.

Tomalin, E. (2007). Supporting cultural and religious diversity in higher education: Pedagogy and beyond. *Teaching in Higher Education*, *12*(5–6), 621–634. https://doi.org/10.1080/13562510701595283

Toury, G. (1982). A rationale for descriptive translation studies. *Dispositio*, *7*(19/21), 23–39.

Toury, G. (1989). The nature and role of norms in translation. In A. Chesterman (Ed.), *The Translation Studies Reader* (pp. 198–211). Routledge. https://doi.org/10.4324/9780429280641-24

Toury, G. (1995). *Descriptive Translation Studies and Beyond*. J. Benjamins Pub.

Trahar, S. (2011). *Developing Cultural Capability in International Higher Education: A Narrative Inquiry*. Routledge. https://www.routledge.com/Developing-Cultural-Capability-in-International-Higher-Education-A-Narrative-Inquiry/Trahar/p/book/9780415572392

Trahar, S. (2018). Continuing the International Academics' Teaching Journey. In A. Hosein, N. Rao, C. S.-H. Yeh, & I. Kinchin (Eds.), *Academics' international teaching journeys personal narratives of transitions in higher education*. Bloomsbury Academic.

Trahar, S., & Hyland, F. (2011). Experiences and perceptions of internationalisation in higher education in the UK. *Higher Education Research & Development*, *30*(5), 623–633. https://doi.org/10.1080/07294360.2011.598452

Tremblay, K. (2005). Academic mobility and immigration. *Journal of Studies in International Education*, *9*(3), 196–228. https://doi.org/10.1177/1028315305277618
Trilokekar, R. D. (2015). From soft power to economic diplomacy? A comparison of the changing rationales and roles of the U. S. and Canadian federal governments in international education*. *Research & Occasional Paper Series*, *2*(15), 1–18.
Tung, R. L. (1998). American expatriates abroad: From neophytes to cosmopolitans. *Journal of World Business*, *33*(2), 125–144. https://doi.org/10.1016/S1090-9516(98)90002-5
Turner, C. S. V. (2002). *Diversifying the Faculty: A Guidebook for Search Committees*. Association of American Colleges and Universities. https://eric.ed.gov/?id=ED465359
Tymoczko, M. (2003). Ideology and the position of the translator in what sense is a translator 'in between'? In M. Calzada-Perez (Ed.), *Apropos of Ideology*. Routledge.
Tymoczko, M. (2005). Trajectories of research in translation studies. *Meta: Translators' Journal*, *50*(4), 1082–1097. https://doi.org/10.7202/012062ar
Tymoczko, M. (2007). *Enlarging Translation, Empowering Translators*. Routledge.
Tymoczko, M. (2014). *Translation in a postcolonial context: Early Irish literature in English translation*. Routledge. https://doi.org/10.4324/9781315538624
Urciuoli, B. (2018). The irony of diversity numbers. *Signs and Society*, *6*(1), 88–110. https://doi.org/10.1086/694418
U.S. Citizenship and Immigration Services. (2026, March 31). *H-1B Specialty Occupations*. https://www.uscis.gov/working-in-the-united-states/h-1b-specialty-occupations
Valo, M., & Mikkola, L. (2020). Focusing on workplace communication. In M. Valo & L. Mikkola (Eds.), *Workplace Communication* (pp. 3–14). Routledge. https://doi.org/10.4324/9780429196881-1
Van den Brink, M. (2011). Scouting for talent: Appointment practices of women professors in academic medicine. *Social Science & Medicine*, *72*(12), 2033–2040. https://doi.org/10.1016/j.socscimed.2011.04.016
Van Der Wende, M. (2015). International academic mobility towards a concentration of the minds in Europe. *Academia Europæa*, *23*(1), 70–88.
van Doorslaer, L. (2007). Risking conceptual maps: Mapping as a keywords-related tool underlying the online Translation Studies Bibliography. *Target*, *19*(2), 217–233.
Vásquez-Colina, M. D. (2021). Predicting success through inquiry: A story of a Latina professor. In M. Barakat & M. A. Rodríguez (Eds.), *Immigrant Faculty in the Academy: Narratives of Identity, Resilience, and Action* (pp. 36–49). Routledge.
Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. Routledge. https://www.routledge.com/The-Translators-Invisibility-A-History-of-Translation/Venuti/p/book/9781138093164
Venuti, L. (1998). *The Scandals of Translation: Towards an Ethics of Difference* (1st ed.). Routledge. https://doi.org/10.4324/9780203047873
Venuti, L. (2005). Translation, History, Narrative. *Meta (Montréal)*, *50*(3), 800–816. https://doi.org/10.7202/011597ar
Venuti, L. (2008). Translation, interpretation, canon formation. In A. Lianeri & V. Zajko (Eds.), *BookBook cover for Translation and the Classic: Identity as Change in the History of Culture Translation and the Classic: Identity as Change in the History of Culture* (pp. 27–51). https://academic.oup.com/book/26303/chapter/194557358

Verkoeyen, S., & Allard, E. (2020). The changing landscape of graduate teaching certificate programs in Canada. *The Canadian Journal for the Scholarship of Teaching and Learning*, *11*(1), 1–17. https://doi.org/10.5206/cjsotl-rcacea.2020.1.8203

Vermeer, H. J. (1989). Skopos and commission in translational action. In A. Chesterman (Ed.), *The Translation Studies Reader* (pp. 221–232). Routledge.

Vetter, B. (1989). *Recruiting Doctoral Scientists and Engineers Today and Tomorrow*. Commission on Professionals in Science and Technology. https://files.eric.ed.gov/fulltext/ED313218.pdf?utm_source=chatgpt.com

Vinay, J.-P., & Darbelnet, J. (1995). *Comparative Stylistics of French and English: A Methodology for Translation* (J. Sager & M. Hamel, Trans.). Amsterdam. http://archive.org/details/comparativestyli0000vina

Vohlídalová, M. (2014). Academic mobility in the context of linked lives. *Human Affairs*, *24*(1), 89–102. https://doi.org/10.2478/s13374-014-0208-y

Volet, S., & Jones, C. (2012). Cultural transitions in higher education: Individual adaptation, transformation and engagement. In S. A. Karabenick & T. C. Urdan (Eds.), *Transitions Across Schools and Cultures* (Vol. 17, p. 0). Emerald Group Publishing Limited. https://doi.org/10.1108/S0749-7423(2012)0000017012

von Flotow, L. (1997). *Translation and Gender: Translating in the "Era of Feminism."* St. Jerome Publishing. https://www.routledge.com/Translation-and-Gender-Translating-in-the-Era-of-Feminism/vonFlotow/p/book/9781900650052

Wade, C. (2004). "We are an equal opportunity employer": Diversity doublespeak. *Washington and Lee Law Review*, *61*(4), 1541–1580.

Wallerstein, I. (2007). *World-Systems Analysis: An Introduction*. Duke University Press. https://doi.org/10.1215/9780822399018

Wang, C. (2021). The irony of an 'international faculty': Reflections on the diversity and inclusion discourse in predominantly White institutions in the United States. *Learning and Teaching*, *14*(2), 32–54. https://doi.org/10.3167/latiss.2021.140203

Wang, H., & Mantero, M. (2018). International teaching assistants professional identity development in the United States: A multiple case study perspective. *Academic Questions: AQ*, 20–29.

Wang, J. (2023). Advance Catalyst: Organizational Change for Gender Equity in STEM Academic Professions (year 1 Evaluation Report). In *Grantee Submission*. National Science Foundation. https://eric.ed.gov/?id=ED628786

Warikoo, N. (2017). Diversity in United States and British higher education. In S. Vertovec (Ed.), *Routledge International Handbook of Diversity Studies*. Routledge.

Washington, V., & Harvey, W. B. (1989). *Affirmative Rhetoric, Negative Action: African-American and Hispanic Faculty at Predominantly White Institutions*. George Washington University.

Watkins, H., & Smith, R. (2018). Thinking globally, working locally: Employability and internationalization at home. *Journal of Studies in International Education*, *22*(3), 210–224. https://doi.org/10.1177/1028315317751686

Weinberg, S. L. (2008). Monitoring faculty diversity: The need for a more granular approach. *The Journal of Higher Education*, *79*(4), 365–387. https://doi.org/10.1080/00221546.2008.11772107

Welch, A. (1997). The peripatetic professor: The internationalisation of the academic profession. *Higher Education*, *34*(3), 323–345. https://doi.org/10.1023/A:1003071806217

Welch, A. R. (1997). The peripatetic professor: The internationalisation of the academic profession. *Higher Education*, *34*(3), 323–345. https://doi.org/10.1023/A:1003071806217

Welikala, T. (2018). Academics' international teaching journeys: Personal narratives of transitions in higher education. In A. Hosein, C. Shu-Hua Yeh, N. Rao, & I. Kinchin (Eds.), *Academics' International Teaching Journeys: Personal Narratives of Transitions in Higher Education* (pp. 61–74). Bloomsbury Academic. https://www-bloomsburycollections-com.proxy.bib.uottawa.ca/collections/monograph

White, J. (1990). Educational Reform in Britain: Beyond the National Curriculum. *International Review of Education*, *36*(2), 131–143.

White, K. (2006). Hypothetico-deductive method. In B. Turner (Ed.), *Cambridge Dictionary of Sociology* (pp. 276–276).

Wilkin, M. (1992). The challenge of diversity. *Cambridge Journal of Education*, *22*(3), 307–322. https://doi.org/10.1080/0305764920220304

Wilkins, C. (2015). Education reform in England: Quality and equity in the performative school. *International Journal of Inclusive Education*, *19*(11), 1143–1160. https://doi.org/10.1080/13603116.2015.1044202

Williams, D. (2013). *Strategic Diversity Leadership: Activating Change and Transformation in Higher Education*. Routledge. https://www.routledge.com/Strategic-Diversity-Leadership-Activating-Change-and-Transformation-in-Higher-Education/Williams/p/book/9781579228194

Williams, D., & Wade-Golden, K. (2007). The Chief Diversity Officer. *CUPA-HR Journal*, *58*(1), 38–48.

Williams, D., & Wade-Golden, K. (2013). *The Chief Diversity Officer: Strategy Structure, and Change Management*. Routledge. https://www.routledge.com/The-Chief-Diversity-Officer-Strategy-Structure-and-Change-Management/Williams-Wade-Golden/p/book/9781579222352

Williams, G. (2005). *Doctoral Education in Canada 1900-2005*. Forces and Forms of Changes in Doctoral Education.

Willians, E. (2013). Political perspectives on language politics and development in Africa. In E. J. Erling & P. Seargeant (Eds.), *English and Development: Policy, Pedagogy and Globalization* (pp. 68–87). Multilingual Matters.

Wilson, J. L. (2013). Emerging trend: The chief diversity officer phenomenon within higher education. *Journal of Negro Education*, *82*(4), 433–445.

Wisker, G. (2000). *Good Practice Working with International Students*. SEDA.

Wolf, M. (2002). Culture as Translation–and Beyond: Ethnographie Models of Representation in Translation Studies. In T. Hermans (Ed.), *Crosscultural Transgressions* (2nd ed.). Routledge.

Wolf, M. (2009). The implications of a sociological turn. In A. Pym & P. Alexander (Eds.), *Translation Project 2* (pp. 73–79). Intercultural Studies Group.

Wright, M. C. (2023). *Centers for Teaching and Learning the New Landscape in Higher Education*. Johns Hopkins University Press.

Wu, Y., & Trowler, P. (2017). International faculty contributions to internationalization of higher education: Evidence from Chinese academics in the UK. *Journal of Studies in International Education*, *21*(4), 347–362.

Xue, Y., & Larson, R. C. (2014). STEM crisis or STEM surplus? Yes and yes. *Monthly Labor Review*, *2015*. https://doi.org/10.21916/mlr.2015.14

Yamamura, J. H., Vreeland, J. M., & Stott, D. (1999). Changes: The effect of affirmative action on the recruitment of accounting professors. *Allied Academies National Conference*, *3*.

Yeh, C. J., Ma, P.-W., Madan-Bahel, A., Hunter, C. D., Jung, S., Kim, A. B., Akitaya, K., & Sasaki, K. (2005). The cultural negotiations of Korean immigrant youth. *Journal of Counseling & Development*, *83*(2), 172–182. https://doi.org/10.1002/j.1556-6678.2005.tb00594.x

Yeh, C. S.-H. (2018). Overcoming doubts in an intercultural academic journey: From the east to the west. In A. Hosein, N. Rao, C. S.-H. Yeh, & I. Kinchin (Eds.), *Academics' International Teaching Journeys Personal Narratives of Transitions in Higher Education* (pp. 75–92). Bloomsbury Academic.

Ynalvez, M. A., & Shrum, W. M. (2011). Professional networks, scientific collaboration, and publication productivity in resource-constrained research institutions in a developing country. *Research Policy*, *40*(2), 204–216.

Young, R. Y. (2001). *Assessing the Impact Areas of an International Study Tour for Teachers* [M.A., University of Massachusetts]. https://scholar.google.com/scholar?cluster=3935993084265551218&hl=en&oi=scholarr

Yuval-Davis, N. (2011). *The Politics of Belonging: Intersectional Contestations*. SAGE Publications. https://www.sagepub.com/shop/buy-a-book/the-politics-of-belonging-1-229032

Zhang, H., & Tian, M. (2024). Unpacking the multi-dimensional nature of teacher competencies: A systematic review. *Scandinavian Journal of Educational Research*, *69*(5), 1004–1025. https://doi.org/10.1080/00313831.2024.2369867

Appendix: Descriptive Overview and Access to Selected Personal Narratives of Migrant Academics

	Name of the migrant academic	Title of the narrative	Resources	Original and host countries	Gender	Years in the host country
1	María D. Vásquez-Colina (2021)	*Predicting Success through inquiry: A story of a Latina professor*	*Immigrant Faculty in the Academy: Narratives of Identity, Resilience, and Action* (eds. Barakat & Rodríguez, 2021).	Peru to US	Female	20
2	Yasser Gowayed (2021)	*Reflections of a Retired Professor on His Journey from Egypt to the United States*		Egypt to US	Male	25
3	Dilys Schoorman (2021)	*Navigating Identity and Consciousness as an "Outsider: Professional Integration at the Intersections of Gender, Nationality, and Critical Scholarship*		Sri Lanka to US	Female	26
4	Henry Asei Kum (2018)	*Complexities and Cross- Cultural Challenges of Foreign Lecturers: Personal Narrative Histories in Cameroon and England*	*Academics' International Teaching Journeys: Personal Narratives of Transitions in Higher Education* (eds. Hosein et al., 2018)	Cameron to UK	Male	20
5	Thushari Welikala (2018)	*Being Women and Being Migrant: Confronting Double Strangeness in UK Higher Education*		Sri Lanka to UK	Female	18
6	Chloe Shu-Hua Yeh (2018)	*Overcoming Doubts in an Intercultural Academic Journey: From the East to the West*		Taiwan to UK	Female	7
7	Anesa Hosein (2018)	*Examining Pedagogical Autonomy in International Higher Education Systems*		Trinidad and Tobago, West Indies (country in the Caribbean) to UK	Female	10
8	Judith Enriquez-Gibson (2018)	*Pedagogy of Academic Mobility*		Philippines to UK	Female	11

9	Peter F. B. Nayenga (2016)	*My Professional Teaching Experience in the United States, 1977–2014 The Case of an African-Born Immigrant*		Uganda to US	Male	37
10	Obed Mfum-Mensah (2016)	*Negotiating the Trilogy of Blackness, "Africanness," and "Accentness" A "Native-Alien" Professor's Tale*		Ghana to US and Canada	Male	19
11	Fonkem Achankeng (2016)	*From Essential and Central to Constructivist Trenches: Navigating the Transnational Contexts of the Instructional Migrant Practice of a Foreign-Born Professor*	*Experiences of Immigrant Professors: Challenges, Cross-Cultural Differences, and Lessons for Success* (ed. Hutchison, 2016)	Cameroon to US	Male	10
12	Michael Takafor Ndemanu (2016)	*Unpacking the Invisible Knapsack of African-Born Professor's Identity in the U.S. Academe*		Cameroon to US	Male	11
13	Leonie Brooks (2016)	*Not an Easy Road: Journey of a Jamaican Academic*		Jamaica to US	Female	19
14	Tanita Saenkhum (2016)	*Identity Construction of a Second-Language Educator*		Thailand to US	Female	9
15	Marcia D. Nichols, Aminul Huq, Bijaya Aryal, and Xavier Prat-Resina (2016)	*Conversations on Ethnicity, Adaptation, and Belonging: Autoethnography at the Base of the Ivory Tower*		Bangladesh to US	Male	11
16	Marcia D. Nichols, Aminul Huq, Bijaya Aryal, and Xavier Prat-Resina (2016)	*Conversations on Ethnicity, Adaptation, and Belonging: Autoethnography at the Base of the Ivory Tower*		Nepal to US	Male	18
17	Deepa Oommen (2015)	*Difference, disconnection, social support, and connection:*	*Crossing Boundaries and Weaving*	India to US	Female	8

		Communication with the host environment and cultural adaptation	*Intercultural Work, Life, and Scholarship in Globalizing Universities* (eds. Komisarof & Hua, 2015)			
18	Hua Zhu (2015)	*'Where are You from?': Interculturality and Interactional Practices*		China to UK	Female	16
19	Anuradha Chatterjee (2009)	*Staging Otherness: Experiences of Teaching Multicultural Literature as a Minority*	*Immigrant Academics and Cultural Challenges in a Global Environment* (Kolapo, 2009)	India to US	Female	6
20	Theresa Lee (2009)	*Learning as an Immigrant Student; Teaching as a Naturalized Citizen*		China to US	Female	19