

Old Dominion University

ODU Digital Commons

Teaching & Learning Faculty Publications

Teaching & Learning

2019

Transnationality and Teacher Educator Identity Development: A Collaborative Autoethnographic Study

Wei Liao

Jiheia Maddamsetti

Follow this and additional works at: https://digitalcommons.odu.edu/teachinglearning_fac_pubs



Part of the [International and Comparative Education Commons](#), and the [Teacher Education and Professional Development Commons](#)

Transnationality and teacher educator identity development: A collaborative autoethnographic study

Transnational teacher educators, who cross national, social, and cultural boundaries to prepare teachers, play a vital role in nurturing teachers' awareness and appreciation of learner diversity. However, transnational teacher educators tend to encounter tremendous challenges in developing their professional identities. To date, while many studies have investigated how teachers and teacher educators in general develop their professional identities, scant attention has been paid to that complex process of *transnational* teacher educators. To begin to close this research gap, this collaborative autoethnographic study examines how we develop our teacher educator identities through teaching a diversity course in the United States as transnational teacher educators from China and South Korea. The findings reveal that our transnational backgrounds (e.g., speaking English as a second language and holding particular cultural beliefs) initially challenged our identity development, but our continuous teaching and learning within a supportive institutional context turned the marginality of our transnational backgrounds into professional assets. The research findings can extend our understanding of teacher educators' identity development. The study also suggests practical implications for teacher education programs to create an inclusive and supportive professional community in which *all* teacher educators may grow.

Keywords: transnational teacher educator; teacher educator identity development; teaching diversity course; collaborative autoethnography

Introduction

Identity plays a pivotal role in guiding educators' daily practice and continuing development (Burke & Stets, 2009). To date, a significant body of literature has examined the professional identity development of preservice (e.g., Beauchamp & Thomas, 2009; Flores & Day, 2006) and in-service teachers (e.g., Gu, 2013; Lasky, 2005) and its influence on teachers working with diverse students in K-12 contexts (e.g., de Freitas, 2008; Mitton-Kükner, Nelson, & Desrochers, 2010; Santoro & Allard,

2005; Stoughton, 2007). The existing studies also highlight the important role that teacher educators and teacher education programs can play in preparing preservice and in-service teachers to make learning more culturally and linguistically responsive and sustaining for students. In this light, such efforts involve professional identity development among preservice and in-service teachers *and* teacher educators. However, studies tend to focus on preservice and in-service teachers, overlooking whether or how teacher educators are prepared to facilitate conversations about diversity and cultural responsiveness involved in their professional identity development as teacher educators.

Although all teacher educators can and should participate in teaching diversity courses, in reality, it is “minority” teacher educators who are often asked to teach diversity courses, despite the dangers of being misrepresented as “tokens” of diversity (Han, 2016; Ladson-Billings, 2005). “Minority” teacher educators at least include teacher educators of color and transnational teacher educators. While teacher educators of color usually refer to those who racially and ethnically self-identify themselves as nonwhite in the U.S. context (Hernandez, Ngunjiri, & Chang, 2015; Ladson-Billings, 2005), transnational teacher educators are those who cross national, social, and cultural boundaries to prepare teachers (Hernandez et al., 2015). In this paper, we intentionally use the term “transnational” instead of “international” or “global” because, compared to the latter terms, “transnational” connotes that national, social, and cultural boundaries are constantly shifting and being recast (Schiller, Basch, & Blanc-Szanton, 1992).

With the ongoing internationalization of higher education, many scholars and students choose to pursue their advanced degrees abroad, including in the field of teacher education (e.g., Bedenlier, Kondakci, & Zawacki-Richter, 2018; Rhee, 2006). As a result, the number of transnational teacher educators has been growing (Castles, De Haas, & Miller, 2013; Martinez, 2008), and many of them have been involved in

teaching diversity courses (e.g., Han, 2016). To date, many previous studies have examined how “minority” teacher educators in general and teacher educators of color in particular develop their professional identity through teaching diversity courses (e.g., Han, 2016; Ukpokodu, 2007). However, few studies have examined the experiences of transnational teacher educators and the implications of these experiences for teacher education research and practices.

To start to fill this research gap, this collaborative autoethnographic study examines our own experiences of teaching a diversity course in the U.S. as transnational teacher educators from China and South Korea. The overarching question we ask is: How have we been developing our professional identities as teacher educators through teaching a diversity course in the U.S.? This study can extend our understanding of teacher educators’ identity development, particularly in teaching a diversity course in the context of higher education. The study also has practical implications for teacher education programs on how to create a socio-culturally inclusive and supportive professional community in which *all* teacher educators may grow.

Literature review

Teacher educator identity

Our review of the current literature found three conceptualizations of teacher educator identity. The literature views teacher educator identity as: 1) positioning, or a set of relationships between self and others (Gee, 2000; McAnulty & Cuenca, 2014; Newberry, 2014; McNeil, 2011); 2) becoming, or a process of approximating an idealized self-image (Williams, Ritter, & Bullock, 2012; Young & Erickson, 2011); and 3) doing, or a series of practices for preparing teachers (Murphy & Pinnegar, 2011; Young & Erickson, 2011).

The first set of studies views teacher educator identity as multiple relationships through positioning. For instance, McAnulty and Cuenca (2014) adopted Gee's (2000) identity theory and identified at least three relationships occurring in teacher educator identity: the relationships with preservice students, with other teacher educators, and within the institutions in which one is situated. Similarly, McNeil (2011) explores her identity as a teacher educator by positioning herself in relation to a group of others, such as colleagues with shared experiences (e.g., who teach the same courses or have the same professional interest), colleagues with different experiences, and others who may be influenced by her professional practices (e.g., the preservice teachers she teaches). In short, the first conceptualization highlights the relational layer of teacher educator identity.

The second thread of research sees teacher educator identity as a dynamic process of becoming. Similar to other professional identities (e.g., teacher identity), the identity of a teacher educator is not static but a fluidly developing concept (Beauchamp & Thomas, 2009). In that developing process, the imagined identity (i.e., a teacher educator's envisioning of what particular type of teacher educator one wants to become) makes up an important part of one's identity. The imagined identity also guides teacher educators to adopt a set of approaches to approximate that idealized self-image. These include imitating one's own teachers or teacher educators (Newberry, 2014; Young & Erickson, 2011), learning from experienced colleagues (Pinnegar & Murphy, 2011), and collaborating with peers (Davey et al., 2011).

Last but not least, teacher educator identity can also be interpreted as a range of teacher education practices. For instance, Erickson, Young, and Pinnegar (2011) reveal five practices that teacher educators often perform to embody their identity. These include "enacting pedagogy, serving as mentors, negotiating contexts, challenging

norms, and engaging in inquiry” (p. 106). In that study, “enacting pedagogy” and “serving as mentors” refer to a variety of teaching practices in teacher education (e.g., instructing a teacher education course, supervising student teaching). In contrast, “negotiating contexts” is about the efforts of coordinating multiple duties imposed by the contexts. The last two practices, namely, “challenging norms” and “engaging in inquiry”, recognize the agency of teacher educators in reforming themselves and their environments through critical examinations of their experiences (Erickson et al., 2011; Newberry, 2014).

Influential factors on teacher educator identity development

Teacher educator identity is not static but changes over time (Clift, 2011; Williams et al., 2012). Previous studies have found that personal background (Lunenberg & Hamilton, 2008; Young & Erickson, 2011) and institutional context (Bullock & Ritter, 2011; McAnulty & Cuenca, 2014) are two factors that can significantly shape the development of teacher educator identity.

Regarding the influence of personal background, Young and Erickson (2011) explore how their teacher educator identity is mediated by their K-12 teaching experience. For instance, when conducting research with elementary school teachers, the participants in that study initially positioned the researchers as “outsiders.” However, the authors could draw on their prior K-12 teaching experience in similar school settings to establish an “insider” identity that later helped them connect to the research participants. In addition to K-12 experience, a few studies also examined other elements of personal background (e.g., experience, age) in relation to teacher educator identity development (e.g., Young & Erickson, 2011). As Lunenberg and Hamilton (2008) state, “Personal characteristics of teachers and teacher educators, their gender,

race and age, as well as their personal history and their own way of learning should be taken into account in a professional development process” (p. 189).

Transnational teacher educators possess a set of particular personal backgrounds, such as the capacity to speak more than two languages and diverse educational and cultural experiences (Han, 2016). Despite such assets, recent studies consistently find that transnational teacher educators face serious challenges in developing their professional identities (Han, 2016; Hernandez et al., 2015). For instance, Han (2016), a transnational teacher educator from South Korea, explores her experience of teaching a diversity course in the U.S. Han finds that her transnational backgrounds rendered her identity development pedagogically and emotionally challenging. Other studies also surface the legitimacy issues facing transnational teacher educators, primarily caused by language barriers and cultural mismatch (e.g., Hernandez et al., 2015; Rong, 2002).

Institutional context is another influential factor. Studies have examined how different institutional contexts (e.g., academic pressure, collegial culture) can shape the identity development of teacher educators. For instance, beginning teacher educators are usually affiliated with institutions of higher education (Loughran, 2005). As universities often have different priorities (e.g., research, teaching, service), beginning teacher educators always struggle with balancing their multiple roles and professional identities (Kitchen, 2008). Furthermore, research findings suggest that institutional characteristics, such as collegial culture, could also shape teacher educator identity development (Davey et al., 2011; Tuval, Barak, & Gidron, 2011). Given the great challenges that transnational teacher educators often encounter in their practices, studies argue that institutional support would better promote and sustain their professional development, including their identity development (Han, 2016; Hernandez et al., 2015).

To sum up, previous studies have revealed the vital roles that personal background and institutional context can play in shaping teacher educator identity development. However, what remain unclear are the ways in which transnational teacher educators' unique linguistic and cultural backgrounds (termed "transnationality" in this study) can shape their identity development and what specific forms of institutional support they need to establish their identities as teacher educators.

Theoretical framework

Based on our synthesis of the existing literature, we have developed a conceptual framework (see Figure 1) about how transnational teacher educators develop their identity. This framework reflects three general characteristics that all teacher educators' identity development may follow. First, teacher educator identity comprises three layers: relational identity, imagined identity, and practical identity. Second, its development is influenced by personal background and institutional context. Third, through teacher educators' ongoing practice and learning, their three layers of teacher educator identity will change over time (Erickson et al., 2011).

Furthermore, in order to reflect the special characteristics that are likely associated with transnational teacher educators' identity development, we adapted the general framework in two ways in light of the existing literature. First, we specified "relational identity" as "legitimate identity," considering that transnational teacher educators often encounter great difficulty in positioning themselves as legitimate teacher educators at the early stage of their transnational practices, which is the case of this study (Hernandez et al., 2015; Rong, 2002). Second, we highlighted the vital role that different linguistic and cultural backgrounds play in shaping transnational teacher educators' identity development (Han, 2016; Hernandez et al., 2015).

Insert Figure 1 here

Methodology: A collaborative autoethnographic approach

This study adopts the collaborative autoethnography (CAE) as the research methodology. The autoethnographic approach is a research method in which researchers individually write autoethnographic narratives (e.g., Ellis, 2004), whereas the collaborative autoethnographic method involves autobiographic, dialogic, and ethnographic dimensions (Hernandez et al., 2015). In other words, the CAE method involves autoethnographic narrative writing on a topic shared by participants. Whether researchers fully or partly collaborate throughout the research process, collaborative data collection is central to the CAE approach (Ngunjiri, Hernandez, & Chang, 2010). Further, the process of cooperative data collection facilitates dialogic engagement with participants facing similar yet different insights and experiences. The dialogic and ethnographic process can be an example of social construction of knowledge and reality (Chang, 2013). CAE has been widely used in various fields, including examinations of how gender identity (e.g., Geist-Martin et al., 2010) and sexuality (Eguchi & Spieldenner, 2015) are constructed and experienced in the context of higher education and how illness and family caregiving are perceived and experienced in the medical and healthcare communities (Dirndorfer Anderson & Fourie, 2015).

In the field of teacher education, teacher educators use CAE as a qualitative research method in which teacher educators dialogically reflect on their experience embedded in their teaching and learning contexts and collectively analyze their data to deepen their understanding of their professional practices (Loughran, 2005). Furthermore, in the field of teacher education, CAE has been identified as an empowering approach for unpacking teacher educators' learning and identity (e.g., Bullough & Pinnegar, 2001). As one of the important purposes of CAE by and for teacher educators is "to provoke, challenge, and illustrate rather than confirm and settle"

(Bullough & Pinnegar, 2001, p. 20), our use of CAE provides us with an opportunity to critically investigate our presumed assumptions about our teaching and ourselves as teacher educators. Moreover, the CAE approach enables us to look closely into the fluidity and complexity of our teacher educator identity development from more than a single perspective. This approach also allows us to compare the individual variations between our experiences (Tuval et al., 2011).

Nonetheless, we do not aim to claim universal insights into the teacher educator identity development of *all* transnational teacher educators or that of teacher educators in general. We hope our study will motivate a diverse set of teacher educators' self-studies and eventually generate theories and contribute to further research.

Research setting and participants

We both were graduate students in teacher education at a large public university in the United States when the study took place. We taught the same course on human diversity and social justice as graduate instructors. This course is designed to introduce prospective teachers to the ways in which social inequality affects schooling and schooling affects social inequality, and it is a required foundation course for all teacher candidates in our teacher education programs. Our students' background varied across course section or semester. However, the students as a whole presented some persistent characteristics: the majority of the students were from the state where the mid-western university was located, and most of the students identified themselves as white, middle-class, and female.

The course instructor team includes both faculty and graduate instructors. Every instructor teaches a class independently, but each graduate instructor is paired with a faculty instructor as his or her mentor. The graduate instructors, including us, can have one-on-one conversations with our faculty mentors about teaching. In addition, the

whole instructor team meets every week to perform a variety of professional development activities, such as discussing problems that individual instructors encounter, planning lessons together on some difficult topics (e.g., race and racism), and circulating experiences and instructional materials. Third, graduate instructors are encouraged to observe other instructors' lessons at least twice a semester and then bring their observations and reflections back to the weekly instructor meetings for further discussion.

After we both finished teaching this course, we realized that we shared some unique experiences in teaching this course as transnational teacher educators in the U.S. Thus, in May 2016, we decided to form a study group to conduct a systemic examination of our experiences. There are both similarities and differences in our backgrounds. One of us, Yanji, is a male from China, and his mother tongue is Mandarin Chinese. It was Yanji's first time to go abroad to study in the United States. He has four years of experience tutoring K-12 students back in China and has two years of experience shadowing and teaching the diversity course studied. His research interests revolve around teacher education policy and cross-cultural teaching. Yanji went back to China soon after he completed his doctoral study.

Jooyoung, the other of us, is a female from South Korea, and her first language is Korean. While Jooyoung went to an elementary and high school in South Korea, she also did study abroad in Canada for two years and a half during her middle school years. She has taught elementary schools in South Korea for six years and has three and half years of experience teaching the diversity course. Her scholarly interests are critical multicultural education and linguistic diversity in K-12 contexts. Jooyoung was a

graduate student at the time of teaching the diversity course, and now she is in the process of becoming a permanent resident in the U.S.

We shared a passion for teaching and research in the field of teacher education, the same career goal of becoming an academic, and many years of life and educational experiences in Confucian cultures before we came to the United States. The term, Confucian culture, is used to indicate East Asian cultures that have been influenced by Confucian tradition. The point of using this term in describing our similarities, however, is not to attribute particular cultural values and beliefs to us, nor to gloss over the differences across and within cultures that we come from. Rather, it is to acknowledge that we understand certain beliefs about teaching and learning (e.g., teacher-centered, content knowledge-focused learning) that can be common to the Confucian culture. We both chose to enter academia after graduation and now are an assistant professor of teacher education at a university in China and in the U.S. respectively.

Data sources and data collection

Similar to that of many collaborative autoethnographic studies (e.g., Chang, 2013; Hernandez et al., 2015), the data collection process of this study was autobiographic, dialogic, and ethnographic (Hernandez et al., 2015). In particular, we collected two sources of data that are commonly used in autoethnographic studies: teaching artifacts (Austin & Kickey, 2007; Brogden, 2008) and vignettes (Pitard, 2016; Humphreys, 2005).

The data collection process involved four specific steps. First, we gathered all the materials we used for teaching this diversity course, including syllabi, lesson plans, and teaching reflection journals after both authors' teaching was concluded (see table 1 for detailed data sources).

Insert Table 1 here

Second, we explored our experiences and professional identity development through extensive conversations. Our conversations repeated on a weekly basis from May 2016 to July 2017 (approximately 50 times in total). Each conversation lasted 1-2 hours. Our conversations took multiple forms, including debriefing, questioning, discussing, debating, and joint writing. We also took notes and documented them on a shared Google document as a reference for refining the themes. We also Skyped and emailed to communicate with each other when we had questions or thoughts.

Third, based on our teaching artifacts (i.e., syllabi, lesson plans, reflection journals) and continuous conversations, each of us composed 5 vignettes that describe incidents that were critical to our identity development through a dialogic process (e.g., reviewing various teaching artifacts and engaging in multiple conversations around the artifacts). How we determined the number of vignettes was informed by the concept of data saturation in qualitative studies, i.e., “the point at which no new information or themes are observed in the data” (Guest, Bunce, & Johnson, 2006, p. 59). After each round of vignette writing, we exchanged our writing, commented on each other’s vignette, and then discussed the comments during our weekly meetings. One of the discussion topics was to determine whether we needed an additional vignette. After finishing writing and discussing our fifth vignettes, we both agreed that the vignettes we had composed were sufficient for capturing the major transformations of our teacher educator identities. We acknowledge that the five vignettes cannot represent the whole of our identity transformation, but we believe they can capture the cores of that process.

Finally, we had additional conversations in which we constantly probed each other’s descriptions and interpretations of the incidents that had occurred in the past (Davies & Gannon, 2006). Specifically, looking at the teaching artifacts in conjunction with the theoretical framework, we asked each other for the details of specific memories

regarding the issues of legitimate, imagined and practical identity. Those questions, for instance, included, “what is your memory of feeling dismissed, if any, in your teaching?”, “what is your memory of an ideal teacher, and how do you think you embody such image in your teaching?” and “what sorts of topics and resources do you use to challenge your students’ assumptions about themselves and their future students?” After sharing memories with and questioning each other, we usually took two weeks to write one specific vignette of our memories related to legitimate, imagined or practical identity. The theoretical framework was helpful for us to identify and focus on critical moments of our teaching as well as on influential factors in our identity development.

Data analysis

When analyzing the data, we used a combination of deductive and inductive coding approaches (see Fereday & Muir-Cochrane, 2006). Specifically, we used the three kinds of identities (i.e., legitimate, imagined, and practical identities) as a reference for coding the teaching artifacts and vignettes in a deductive way. Simultaneously, inductive analysis of the data revealed specific themes from the cases of Yanji and Jooyoung. For instance, Yanji’s data showed the theme of illegitimacy (e.g., “feeling stupid”) in relation to his language barriers in teaching. In Jooyoung’s case, she showed that issues of gender, race/ethnicity, and the nature of the course in addition to language and culture were apparent for her legitimate identity. Thus, the theme of illegitimacy was linked to personal backgrounds (e.g., language, race, gender). Through the deductive and inductive data analysis process, we identified specific themes under the three teacher educator identities.

Second, we compared the similarities and differences within and across the cases of Yanji and Jooyoung. In particular, we juxtaposed the themes to analyze the

ongoing development of our teacher educator identities over time. Then, we examined how our prior experiences (e.g., teaching experience in K-12) and current institutional contexts (e.g., collegial instructor community) influenced our identity development. Furthermore, we synthesized the similarities and differences between our experiences and refined the themes through our on-going conversations around the data analysis.

As the CAE involves ongoing conversations about memories around the researchers' experience, scrutinizing the researchers' subjectivity is an important part of data analysis in a collaborative autoethnography (Davies & Gannon, 2006). Despite our intentional methodological exercise of reflexivity and validity in analyzing the data as individuals and in collaboration (ibid.), we acknowledge that the distinction between the data collection (e.g., vignettes) and data analysis was sometimes blurry. Tracing the salient themes aligned with the theoretical framework, and writing the findings was one way of framing our reality. At the same time, our collaborative analysis enabled us to continuously challenge our own assumptions and to see beyond the experiences in which we were personally involved.

Findings

Our personal stories provide a context for exploring how transnational teacher educators develop professional identities. Overall, the study found that in developing our teacher educator identities, we both initially encountered extensive challenges related to our transnational backgrounds. However, with our ongoing reflection and actions as well as the sustained support from the instructor community, we have gradually turned our transnational backgrounds into professional assets, which has helped us develop a new version of our teacher educator identities. In particular, we identified three navigational strategies undergirding our identity development experiences. These were: 1) establishing legitimate identities by leveraging our transnational backgrounds; 2)

imagining new identities as co-learners for students and colleagues; and 3) forming practical identities by nurturing a classroom culture of inquiry and solidarity. The findings also revealed that while our overall experiences of developing teacher educator identities were positive and progressive, we still experienced persistent tensions in our teaching practices and identity development.

Establishing legitimate identities by leveraging transnational backgrounds

As transnationals, we both initially experienced difficulties in justifying our legitimacy as teacher educators in the U.S. While both Yanji's and Jooyoung's sense of illegitimacy was concerned by their perceived lack of verbal language proficiency, Jooyoung was particularly concerned by cultural references and an anxiety that intersected with her race/ethnicity and the nature of the diversity course.

For instance, after Yanji observed his mentor Leslie's lesson, he wrote "I felt I was stupid" in his reflective journal (Yanji's reflective journal, 2013 fall). The topic of that lesson was "Language, Bias, and Standards in Schooling." The class objective was to help the students feel how unearned privilege accumulates in schools. To simulate this phenomenon, Leslie had the students play a table card game called Barnga, and Leslie also counted Yanji in when she was grouping. Barnga (Thiagarajan & Steinwachs, 1990) is a card game designed for raising participants' intercultural awareness. During this game, participants experience the shock of realizing that despite many similarities, people of differing cultures perceive things differently or play by different rules. Since Yanji knew limited English vocabulary related to card games before the class, he was not expecting to be unable to fully understand this game. Thus, Yanji experienced intensive feelings of confusion, anxiety, and frustration over the course of the game. This and other similar experiences led Yanji to doubt whether he was qualified to teach in the U.S. if he could not fully understand what students say or

make himself well understood. His concerns undermined his sense of legitimacy in teaching in the U.S. (Yanji's vignette #2).

Jooyoung also experienced uncertainty about her legitimacy in working with preservice teachers in the beginning. Jooyoung's students positioned her as an "international" instructor with a perceived lack of language proficiency and cultural references (Jooyoung's reflective journal, 2013 fall). While she noted apparent tensions in teaching in her second language, the tensions to legitimize her professional self in the classroom went beyond language barriers. In her first vignette, Jooyoung wrote,

I couldn't claim any representative Asian/Korean American experiences due to my language, education, and citizenship. At the same time, due to my privileges in teaching in Korea and educational experiences in Canada, I found maneuvering teaching in a U.S. university easier compared to Asian/Korean international students. I feel affiliated with both Asian American and Asian international student groups in the U.S. Yet, I feel uneasy with Asian/Asian international students who dismiss their racialized experiences. My political stance on anti-racism and teaching for social justice often make[s] me feel more professionally affiliated with those who are willing to combat social injustices. However, whenever the issues of diversity and social justice are framed in my teaching course as providing educational access for every citizen who has been marginalized in the U.S. society, I feel displaced again. I wonder if I taught math or science method courses for preservice teachers, would I be more accepted as an instructor? (Jooyoung's vignette #1)

The question "Are we legitimate teacher educators?" had been lingering in our minds for a period of time. However, we sought to enhance our sense of confidence, capacity, and legitimacy by leveraging our transnational backgrounds to extend students' learning. While Yanji's approach was to draw on his knowledge of China's education system to provide students with additional learning materials and

perspectives, Jooyoung used her multiple and dynamic identities as a venue through which to establish connection with students.

Yanji's sense of legitimacy was greatly enhanced because of his students' positive reactions to him deploying his Chinese background to help students learn things from new perspectives. For instance, in a class about "Standardization in Education" (Yanji's lesson plan, 2014 fall), nearly all students held a negative attitude towards the recent standardization trend in U.S. schools. Then, Yanji shared his personal experience of attending China's highly competitive Gaokao (the college entrance examination), played a video clip about the test results of the 2015 round of the Programme for International Student Assessment (PISA), and then invited the students to revisit their original stances. Interestingly, the students' standpoints began to diverge: while some students switched to supporting standardized tests after they observed the plausible link between China's competitive Gaokao and Chinese students' high rankings on the PISA tests, many others still opposed standardized tests due to the tests' narrow definitions of educational outcomes. After a heated discussion on the pros and cons of standardized tests, the class collectively explored the driving forces behind the standardization movement in U.S. schools and brainstormed what actions they as future teachers would take to respond to this phenomenon. By the end of this class, many students indicated that China's Gaokao and the PISA tests had been very eye-opening and thought-provoking (Yanji's vignette #3).

The students' positive responses established Yanji's confidence and motivated him to continue his efforts in bringing materials about different societies to the classroom and leading students to think beyond national boundaries. In his reflective journal about this lesson, Yanji wrote,

In the past, I always felt my Chinese background was like an obstacle between my students and me. But today's class allowed me to see that my special background and experiences have the potential to bridge my students to a bigger world. (Yanji's reflective journal, 2014 fall)

Jooyoung assumed that her political values and beliefs as well as "minority" background would give her the group membership and legitimacy to address and teach diversity. However, she had to face how her educational privileges in English-speaking "Western" contexts (e.g., Canadian schools, U.S. higher education) intersected with linguistic and racial marginalization and feelings of displacement in the U.S.-situated diversity discourse. Thus, she sought ways to reposition herself as a legitimate transnational teacher educator with multiple and dynamic identities.

For instance, at the beginning of teaching this course, she assumed that most of her students were from mainstream backgrounds (e.g., white, middle-class, able-bodied). One of the assignments, Cultural Autobiography, asks students to reflect on their identity and the ways in which social identities have shaped their educational experiences and perceptions of self. Reading her students' cultural autobiographies provided her with insights about how the seemingly mainstream students were, in fact, diverse in terms of dis/ability, sexuality, socioeconomic class, and so on. In the first two semesters of her teaching (Jooyoung's syllabi, 2013 fall & 2014 spring), Jooyoung only asked her students to write a cultural autobiography, but starting from the third semester, she added a visual representation as a part of this assignment after she was inspired by a professor who shared this approach during the instructor meeting (Jooyoung's reflective journal, 2014 fall). Various forms of visual representation can vividly illustrate the perceived/visible self and the self-identified/invisible identities. For instance, Jooyoung and her students used the outside surface of a box to represent the perceived self, while the inside surface represented the self-identified selves.

Through writing, visualizing, and sharing her own cultural autobiography with the students, Jooyoung intended to show the intersectional identities among one's privileged and marginalized backgrounds (Jooyoung's vignette #2). Further, she consciously repositioned herself as a transnational instructor with linguistic and cultural assets. She kept pushing her students to challenge their assumptions about self and others (Jooyoung's reflective journal, 2015 spring). While some students actively participated in this endeavor, others remained silent or even resistant. Students' resistance includes her white students' claim of reversed racism during the process of college entrance and scholarship application as their marginalized experiences, refusing to understand the institutionalized concept of race and racism in the context of education or refusing to bring any artifact related to their cultural autobiography assignment. Different responses from her students indicated that the process of (re)positioning entails dynamic and challenging negotiations between teachers and students. Such development was not simply a change of how she positioned herself. The ways of positioning herself reflected her own perceptions and those of her students. For example, she scaffolded this cultural autobiography assignment with explicit in-class conversations about (1) whether or how students' and her own perceptions about one another might have changed through such assignment; and (2) what it might mean when students' lack of engagement in the conversations occurred. In so doing, Jooyoung realized the importance of creating a supportive learning environment for challenging assumptions and repositioning teacher educators and their students. Through such collective efforts with her students, Jooyoung was able to enhance her professional legitimacy by recognizing her transnational background as an asset.

Imagining new identities as co-learners for students and colleagues

The ideal selves that we imagined in the beginning were significantly influenced by our transnational backgrounds. While Yanji initially aimed to become a teacher educator who was knowledgeable about the content of teaching, Jooyoung found it difficult to imagine herself as a teacher educator, let alone what kind of teacher educator she wanted to become.

Having grown up in the Chinese education system where knowledge-oriented learning and teacher-centered pedagogy dominated the classrooms, Yanji initially aimed to become a “knowledgeable guy.” For instance, before he went to teach the first lesson of the diversity course, he wrote,

What would my students look like? Have I obtained sufficient content knowledge?

What if I could not answer the questions my students ask? How could I help my students learn as much as they could? (Yanji’s reflective journal, 2014 fall)

These questions reflected the assumptions that Yanji initially held about what a high-quality teacher educator should look like: being familiar with students, knowledgeable about the content, and mastering instructional strategies that can maximize student learning. Among the three, being knowledgeable held the most weight in Yanji’s initial definition of a high-quality teacher educator. Thus, to make himself appear sufficiently knowledgeable, he spent more than 20 hours a week preparing for teaching this course. He read every course reading many times, took pages of reading notes, and anticipated the questions that students might ask and prepared detailed answers to each question. These efforts successfully eased his initial anxieties because he thought he had obtained the magic wand, i.e., the content knowledge, that could make him stand confidently in front of the students. However, unfortunately, his idea of high-quality teacher educators as merely being knowledgeable was quickly challenged after he noticed an increasing number of his students becoming bored in his class.

As for Jooyoung, it was an easier process for her to imagine and try to perform as a “good teacher” in elementary school contexts based on her observations of a “good teacher” through K-12 schooling within and outside South Korea (e.g., a solid grasp of content knowledge, strong morality and integrity in teaching). In contrast, it took her time to consider herself as a teacher educator, let alone to determine what specific type of teacher educator she wanted to become. The process was rather one of becoming through her participation in a wide range of professional community practices. That is, participation in community practice provided her with a sense of belonging and an opportunity to collaborate with colleagues.

Our imagined identities had been developing through our continuous practices of teaching and engagement with the instructor community. In particular, we developed better understandings of the complexities of the issues discussed in the course and the diverse learning needs of the students. As a result, we started to reimagine our ideal selves as co-learners with our students and colleagues. The support we received from the instructor community played a crucial role in catalyzing such transformation of our ideal selves.

The collegial culture of the instructor community inspired Yanji to shift his ideal self from a “knowledgeable guy” to a “co-learner”. For instance, a graduate instructor shared a new gender theory during one of the instructor team meetings. After that meeting, Yanji’s mentor Leslie, a veteran instructor with many years’ experience teaching this course, approached the graduate instructor to learn more about gender theory. In China, it is rare for a professor to ask to learn from a student because the assumption is that teachers should be more knowledgeable than their students. However, Leslie’s gesture of wanting to learn from others, no matter whether they are students or professors, established a role model for Yanji. After that event, Yanji began

to realize that nobody is knowledgeable about everything. Similar to the students, a high-quality teacher educator should always be receptive and ready to learn (Yanji's vignette #4)

After Yanji repositioned himself as a "co-learner," he began to give his students more power to decide what and how to learn. For instance, he invited the students to recommend learning materials, organized more discussion-based activities, and facilitated his students' collaboration on different projects. The core idea was to relocate himself from the center of the class to the side to build a learning community in which everyone could engage with their own interests, strengths, and questions. Based on Yanji's reflective journals and the students' written feedback he collected throughout the course, these new pedagogical moves had increased his students' engagement in the class.

Similarly, Jooyoung started to imagine herself as a teacher educator who should continuously learn and develop together with other instructors. This change resulted from Jooyoung's positive experiences of collaborating with other teacher educators in the instructor community. Differing from her previous experiences of teaching elementary school or other teacher education courses, Jooyoung felt much more welcomed by the diversity course community, and this rewarded her with a sense of belonging. Her participation in the diversity course community contrasted to the solitary nature of teaching in elementary school settings and teaching other courses in the university. For instance, Jooyoung felt that her colleagues were always carefully listening to her and valued her points during the course instructor meetings (Jooyoung's vignette #3). Her "learning as belonging" (Wenger, 1998) was mediated through a sense of solidarity in teaching for social justice. For instance, in one of her reflective journals (2014 spring), Jooyoung wrote, "there was a clear sense of purpose why we are doing

what we are doing in discussing course readings and activities in the instructor meetings.” This experience also allowed her to recognize the importance of creating a belongingness and solidarity for her own students in class.

Furthermore, the positive experiences of her interactions with colleagues gave her insights into becoming a teacher educator that involve learning from one another. For instance, Jooyoung regularly observed veteran instructors’ teaching and had conversations after the observations. She also collaborated with other instructors to model several teaching activities during the weekly instructor meetings (Jooyoung’s reflective journals, 2014 spring & 2015 spring). These experiences not only enhanced her capacity for collaborating and exchanging ideas with colleagues but also advanced the development of her ideal self from an elementary school teacher to someone who can work in university settings as a collaborative teacher educator. She wrote,

At the beginning, my past experience as an elementary school teacher in South Korea focused my attention on teaching textbook knowledge. But after observing other instructors’ lessons, I have realized that this course is not just about learning knowledge or theories. Rather, it is about issues that have no easy or standard answers, and about connecting theories with practices. (Jooyoung’s vignette #4)

To sum up, our early experiences in our home countries and other contexts initially rendered our ideal selves as someone who should focus on pursuing knowledgeability. However, with the increase of our understanding of students’ learning needs and the meaningful engagement with the diversity course instructor community, we started to reimagine our ideal selves as co-learners who are always prepared to learn from and with students and colleagues.

Forming practical identities by nurturing a classroom culture of inquiry and solidarity

As influenced by the early version of our imagined identities as content experts, we both initially stressed the importance of the course content in teaching. For instance, in the beginning of his teaching, Yanji taught similar to an actor whose job was simply to act out the scripts he had prepared ahead of time and strove to teach the students as much content as possible. While these efforts reduced the “surprises” in his class, two problems soon emerged. First, it was nearly impossible to keep the lessons on track as he planned; second, students easily became bored. Because of these problems, he felt urged to seek a different practical identity.

Jooyoung was also concerned about what to teach, as she still tended to understand teacher educators’ roles from a previous K-12 school teacher’s perspective (Jooyoung’s reflective journal, 2014 spring). As a former elementary school teacher, she thought teachers, including those who teach teachers, should primarily teach content knowledge in the curriculum. However, the gap between Jooyoung’s expectations for her students and theirs for her motivated Jooyoung to seek a new practical identity. In one of her reflective journals, Jooyoung wrote:

Whenever I presented topics such as [the] Black Lives Matter movement, I felt flabbergasted to see some of my students’ indifference towards the pains of the marginalized populations in the society. I was expecting to see their anger and action as future teachers. But in contrary, I often times read from some students’ eyes, “Why do you really care? You don’t have to be an active and critical citizen. Because you are not.” (Jooyoung’s reflective journal, 2016 spring)

This and other similar experiences caused Jooyoung self-doubts about what she could contribute to her students and the instructor team. She eventually realized that, compared to what to teach, it should be much more important to focus on how and why to teach as a teacher educator.

With our continuing learning with and from colleagues and students, we became increasingly aware of the complexities of the issues discussed in the diversity course and the importance of helping the students understand why they as prospective teachers should learn about issues around diversity. Consequently, we formed a renewed version of practical identities through nurturing a classroom culture of inquiry and solidarity, because our practices suggested that such a culture was able to serve as a common ground for the class to analyze, understand, and tackle thorny issues around diversity together.

Once, Yanji was discussing with his mentor Leslie about his worries of not being able to fully “control” the class. Leslie said, “Yanji, it seems that you put too much focus on yourself. But the class isn’t about you. It’s about them [the students].” (Yanji’s reflective journal, 2014 spring). These words were similar to a thunderclap waking Yanji up from his initial obsession with his own feelings and image in class. In his teaching practice thereafter, Yanji began to consciously attend to his students’ thinking: he loosened the lesson structure, created windows in which students could contribute, and reflected together with students on their learning experiences. Even though such a shift exposed Yanji to many more uncertainties, the uncertainties also created new space for the whole class to develop a spirit of inquiry and solidarity, which was powerful for unpacking the course topics that were both complex and controversial (Yanji’s vignette #4).

A class right before the 2014 Thanksgiving holiday serves as a good manifestation of Yanji’s developed practical identity. Only four of the total fifteen students showed up in that class, while the rest had likely headed home for the holiday. The topic of that class was “Race and Racism,” and Yanji had planned several small-group activities for the students (Yanji’s lesson plan, 2014 fall). It was unfeasible to

spend the class time as he originally planned. Yanji had no choice but to quickly analyze the situation and generate alternatives in his mind. Even if he did not have a specific idea about what to do next, one thing was clear to him: he had to put the lesson plan aside. Yanji grabbed a chair and sat in the middle of the group of four students.

The Ferguson case that had occurred several months before popped up in Yanji's mind, and he began to check with the students if they knew about that incident. Three of the students nodded their heads while the other one did not. The three students who knew about the event began to share their knowledge and opinions, during which a student mentioned another similar case that had occurred in the past about which Yanji did not know. Then, Yanji probed for more information. Triggered by one question after another, the conversation moved from recognizing a series of similar cases that caused nation-wide debates on race and racism in the U.S. to an analysis of the factors that might have contributed to racial discrimination, and finally to a discussion of the consequences that racism could have on different groups of people. Finally, the class created a to-do list that they decided to complete during the Thanksgiving holiday (e.g., talk about the Ferguson case with a conservative relative) to better understand how different people perceive controversial issues and why (Yanji's vignette #5).

Similarly, Jooyoung formed a new practical identity by nurturing a culture of inquiry and solidarity in her class. For instance, influenced by the Critical Race Theory (CRT) framework (Delgado & Stafancic, 2012), Jooyoung drew on lived experiences and current social issues as materials for facilitating discussions in her class (Jooyoung's lesson plan, 2016 spring). In particular, she used the Black Lives Matter (BLM) movement as an up-to-date example from the real world to help her students investigate race and racism. She collected critical incidents since the 2012 Trayvon Martin case and then presented how the movement had been unfolded; how the U.S.

mass media had responded to those incidents and the emergence of the BLM movement; and finally, how the mass media in her home country of South Korea had interpreted and responded to these events (Jooyoung's lesson plan, 2016 spring). Her intention was to raise students' social and political awareness about these race- and racism-related events from both the U.S. domestic and international perspectives. However, in the meantime, Jooyoung was concerned about whether she was working to collect "stories of pain and humiliation" (i.e., pain narrative, Tuck & Yang, 2014, p. 223) in the lives of the marginalized in the name of education (Jooyoung's reflective journal, 2016 spring).

In addition to her internal conflicts, some of her students also responded to the BLM movement indifferently, which pushed her to think beyond what she needed to present to how and why she presented the events she collected to enable the class to have "a deliberate and systematic engagement with themes that are uncomfortable, taboo, or suppressed, for the benefit of thinking and acting towards social justice" (Enns-Kananen, 2016, p. 560). While many CRT scholars call for the creation of counter spaces for marginalized students to challenge the deficit views about themselves, some others call for pain-pedagogy, which advocates unpacking the pains of the marginalized thoroughly and directly (e.g., Enns-Kananen, 2016). Building on such pedagogical stances, Jooyoung began to explore ways to nurture the sense of solidarity in her class (Jooyoung's vignette #5).

In short, our practical identities have evolved from individuals who initially emphasized the materials to teach to individuals who strive to develop pedagogical strategies that can help both our students and ourselves understand why we as educators should study human diversity and multicultural education, as well as how to study it. In that process, our early experiences in East Asian contexts led us to emphasize the

content of teaching in the beginning. Nonetheless, the diverse responses we received from our students, especially those resistant and indifferent ones, pushed us to shift our attention to nurturing a classroom culture of inquiry and solidarity, which was more helpful for engaging all students to analyze controversial issues in school and society.

Discussion and implications

Using the CAE as the research methodology, this study unpacks the processes of how we have been developing our teacher educator identities across linguistic and cultural boundaries. The current study demonstrates that transnational teacher educators' identity development is important in enacting culturally responsive and empowering pedagogies in teaching diversity courses (e.g., Dunn, Dotson, Ford, & Roberts, 2014; Han, 2016). This study offers a thick description of the development of legitimate, imagined, and practical teacher educator identity, which provides insights into the multiplicity and complexity of transnational teacher educators' identities. In this section, we discuss how our experiences of developing the legitimate, imagined, and practical teacher educator identities speak to relevant literature, as well as the implications of this study for teacher education programs and teacher educators.

The findings suggest that we share both similar and different experiences in developing our teacher educator identities. First, we both initially experienced great challenges in justifying our legitimacy as teacher educators in the U.S. While Yanji considered his lack of language proficiency as the primary source of his perceived illegitimacy for teaching, Jooyoung ascribed her challenges of establishing legitimate identity to her perceived lack of language proficiency and cultural references as well as being a racial/ethnic minority in the U.S.

Although the reasons behind our challenges were different, the findings suggest that each of us developed a sense of legitimate identity as a teacher educator. With our

ongoing practice and learning, we both have gradually developed a sense of legitimacy, but the ways in which we gave voices to our legitimate identity were different. On the one hand, Yanji enhanced his sense of legitimacy by bringing the cultural and educational resources from his experiences in China to provide additional materials to his American students and analytical perspectives for learning. Jooyoung, on the other hand, justified her legitimacy in teaching by collaborating with her students to explore a multiplicity of their identities to challenge individuals' preconceived assumptions. This finding resonates with previous studies' conclusions that teacher educators' legitimate identity is personally and contextually constructed (e.g., Murphy & Pinnegar, 2011; Lunenberg & Hamilton, 2008).

Second, our experiences confirm that teacher educator identity is a process of becoming and doing through the development of imagined and practical identity (Beauchamp & Thomas, 2009; McAnulty & Cuenca, 2014; Williams et al., 2012; Murphy & Pinnegar, 2011). Common to our teacher educator identity were also our desire and effort to address the ways in which we had been positioned as *Others* and to find ways to develop agency in our teaching practice. It was both through our imagined and practical identities that we believe we have acquired agency in determining our teaching and teacher educator identity. For instance, Yanji demonstrates how he furthers his intercultural knowledge and skills as he brought international and comparative resources to the classroom for discussion. His imagined identity shows intercultural savvy ways of teaching by embracing the uncertainties and flexibilities of structuring a lesson. Each aspect of his teacher educator identity navigation demonstrates a high level of optimism. In Jooyoung's case, however, there is a sense of tension in enacting her teacher educator identity to leverage her position at the intersection of a former elementary school teacher, "foreign-born," Asian, noncitizen woman for addressing

topical issues such as racism and linguicism with her students. In her practical identity development, similar to Yanji's case, Jooyoung also demonstrates her explicit efforts to bring cross-cultural views on issues of race and racism (e.g., BLM). Jooyoung still views her practical identity development as an ongoing process of locating pedagogy to elicit solidarity with her students.

Factors at the personal, institutional, and sociocultural levels have rendered some of our experiences similar while some others different. Our shared backgrounds as transnationals, the commitment to becoming a teacher educator, and the supportive context in which we worked were the main contributing factors to our similar experiences. For instance, because we both spoke English as a second language and stressed knowledge in teaching as influenced by the Confucian culture, we experienced a similar sense of illegitimacy at the beginning of our teaching. Also, a combination of some personal factors (e.g., our shared commitment to becoming a teacher educator) and institutional factors (e.g., the many and various kinds of support from our instructor community) have helped both of us eventually overcome the initial challenges and establish our teacher educator identities.

In explaining the differences between us, we realized the powerful role that our professional backgrounds, including our schooling experiences and research interests/expertise, have played in shaping our teacher educator identity development. For instance, while Yanji ascribed his legitimacy challenges to his perceived lack of language proficiency, Jooyoung considered the perceived lack of language proficiency *and* cultural references as contributing factors to her sense of illegitimacy. This difference resulted from two main reasons. First, Jooyoung already had some transnational experiences before she came to the United States. Thus, she might be able to cope with language obstacles better than Yanji did. Then, she could attend to the

legitimacy issues related to her cultural references. Second, Jooyoung's research expertise in critical multicultural education might have made her more sensitive to issues related to positioning, identity, and cultural references. Our differing professional backgrounds may explain other differences between our identity development experiences (e.g., using different approaches to establish our legitimate identity).

We purposefully operationalized our complex and ever-changing teacher educator identity into three specific layers, namely, the legitimate, imagined, and practical identity. However, we do not intend to suggest that what we present in this paper can represent the whole of our teaching and identity development experiences. Rather, our legitimate, imagined, and practical identities have been situated in a professional community and have changed dynamically over time. Echoing with previous studies on teacher educators' identity development (e.g., Erickson et al., 2011; Murphy & Pinnegar, 2011), there was a dynamic interaction between our agency in developing teacher educator identities and the context. Specifically, participating in a professional community and receiving support from the community enable us to imagine what kind of teacher educators we want to become and how we can make changes in our classrooms (Gee, 2000). Our active participation in a supportive and inclusive professional community empowers us to view the richness of our transnational backgrounds as assets. In other words, through active participations in a professional community, we were able to legitimize, imagine, and enact multiple versions of our teacher educator identity and what we could bring to the classroom, such as Yanji's co-learner role in constructing knowledge and Jooyoung's participant observations and collaboration with veteran instructors.

Our experiences have implications for how teacher education programs can extend the norms of cultural, linguistic, and racial/ethnic diversity to teacher educator

preparation. First, the research findings indicate that continuously practicing in a supportive and inclusive institutional context is key for turning the marginality of transnational teacher educators' backgrounds into an advantage. Indeed, a series of contextual factors have influenced our teacher educator identities. These include the practical teaching resources we learned from our instructor team (e.g., collective lesson planning, observing one another's teaching), the individual guidance we received from our faculty mentors, and our ongoing reflections on our teaching practices and student learning. These contextual factors together helped us develop an overall sense of being trusted and supported, which further catalyzed the positive transformation of our teacher educator identity. These findings highlight the critical roles that practice and institutional context can play in shaping the development of teacher educator identity (e.g., Davey et al., 2011; Erickson et al. 2011). On a practical level, this study suggests that various forms of institutional arrangements, such as one-on-one mentorship, teaching communities, and guided reflection are conducive to the development of transnational teacher educators' professional identity (Pinnegar & Murphy, 2011; Russell & Korthagen, 2013).

Second, along with the demographic shifts of the faculty in the current landscape of the U.S. teacher education in the context of transnationalism and globalization (Castles, De Haas, & Miller, 2013; Martinez, 2008), the findings in this study remind us that teacher educators should revisit culturally responsive and sustaining pedagogical frameworks (Ladson-Billings, 2014; Paris, 2012) in support of those transnational teacher educators to continue to develop their professional identity and prepare preservice and inservice teachers to work with diverse students. With a contextual support and professional identity scaffolding, our struggles to grapple with what our individual and professional identity means in teaching a diversity course enabled us to

envision ourselves as potential role models for preservice teachers in diverse teaching contexts. Nevertheless, despite our institutional and professional identity credibility and qualifications to teach diversity courses, the findings suggest that we felt challenged by our students due to our self-identified and/or perceived lack of cultural and linguistic repertoires.

Rather than reproducing a tokenism approach in teaching issues of diversity and equity in which teacher educators with nondominant social identity markers are expected to teach and represent the diversity (Dunn et al., 2014; Han, 2016; Ladson-Billings, 2005), teacher education programs should consider how to equip teacher educators from transnational backgrounds with pedagogical stances and moves to engage teachers in teaching about diversity. We call on teacher educators to make efforts to better understand and scaffold transnational teacher educators' identities as pedagogical resources in teaching a diversity course in addition to the foundational pedagogical framework for preservice and inservice teachers in working with diverse students.

Third, although transnational teacher educators' diverse cultural and linguistic backgrounds can be professional assets, we should not turn a blind eye to their professional learning needs, especially the need of enhancing their language proficiency. Language is undoubtedly a critical means of communication in any given society, and every society has an "official" language. When students find a transnational teacher educator hard to understand or when a transnational teacher educator is not clearly understanding students, students' concerns do have a valid point. The miscommunication or confusion between transnational teacher educators and students may stem from not only languages, but also cultures and social identity positioning (e.g., race, gender, citizenship). However, for the sake of making communication

clearer, teacher education programs should provide support to transnational teacher educators in enhancing their language proficiency and communication styles. The scholarships on faculty development (e.g., Beach, Sorcinelli, Austin, & Rivard, 2016; Kim et al., 2015) suggest that hands-on workshops, participation in professional communities, and co-teaching with veteran instructors can be effective ways.

We recognize that transnational teacher educators' identity development and pedagogical enactment may unfold differently dependent on the institutional and teacher education program-wise support. The findings in this study point to the needed professional development in relation to identities and pedagogical scaffolding, particularly for beginning teacher educators.

Overall, this study demonstrates how our personal backgrounds and beliefs intersect with sociocultural and institutional contexts and influenced our teacher educator identity development. The use of CAE in this study also suggests an important methodological implication for examining experiences of transnational teacher educators whose professional identity construction is not well represented in the current literature. At the same time, we acknowledge that our teacher educator identity constantly changes, as found by many previous studies (Clift, 2011; Williams et al., 2012). Thus, it is likely that we would interpret our teaching experiences differently a year from now. We also acknowledge that this study only explored the experiences of two transnational teacher educators with East Asian backgrounds in one teacher education program in the U.S. The effects of transnational teacher educators' identity development on students and the professional community still need to be studied further. As such, in considering the direction of future studies, we have found it beneficial to consider what we would have liked to do more of during the beginning of this CAE study and what future studies could further research (Chang, Nagunjiri, &

Hernandez, 2016). Given that identity comprises both how people perceive themselves and how they are perceived by others (Pinnegar & Murphy, 2011), future studies can invite faculty, colleagues and students to be part of studying teacher educators' identity, soliciting their perspectives on transnational teacher educators' teaching and their professional identity development. In the same vein, future studies can continue to explore transnational teacher educators' experiences in different course, program, and sociocultural contexts to substantiate the findings reported in this study.

Acknowledgements

We would like to thank Drs. Alyssa Dunn and Rui Yuan for their insightful critiques on early drafts of this paper.

References

- Austin, J., & Hickey, A. (2007). Autoethnography and teacher development. *The International Journal of Interdisciplinary Social Sciences*, 2. Retrieved January 14, 2019, from <http://eprints.usq.edu.au/3287/>.
- Beach, A. L., Sorcinelli, M. D., Austin, A. E., & Rivard, J. K. (2016). Faculty development in the age of evidence: Current practices, future imperatives. Sterling, VA: Stylus Publishing.
- Bedenlier, S., Kondakci, Y., & Zawacki-Richter, O. (2018). Two decades of research into the internationalization of higher education: Major themes in the journal of studies in international education (1997-2016). *Journal of Studies in International Education*, 22(2), 108-135.
- Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: An overview of issues in the literature and implications for teacher education. *Cambridge Journal of Education*, 39(2), 175-189.
- Brogden, L. M. (2008). art· I/f/act· ology: Curricular artifacts in autoethnographic research. *Qualitative Inquiry*, 14(6), 851-864.
- Bullock, S. M., & Ritter, J. K. (2011). Exploring the transition into academia through collaborative self-study. *Studying Teacher Education*, 7(2), 171-181.

- Bullough Jr, R. V., & Pinnegar, S. (2001). Guidelines for quality in autobiographical forms of self-study research. *Educational Researcher*, 30(3), 13-21.
- Burke, P. J., & Stets, J. E. (2009). *Identity theory*. New York, NY: Oxford University Press.
- Castles, S., De Haas, H., & Miller, M. J. (2013). *The age of migration: International population movements in the modern world*. New York, NY: Palgrave Macmillan.
- Chang, H. (2013). Individual and collaborative autoethnography as method. In S.H. Jones, T. E. Adams, & C. Ellis (Eds.) *Handbook of autoethnography* (pp. 107-122). New York, NY: Routledge.
- Chang, H., Ngunjiri, F., & Hernandez, K. A. C. (2016). *Collaborative autoethnography*. New York, NY: Routledge.
- Clift, R. T. (2011). Shifting roles, shifting contexts, maintaining identity. *Studying Teacher Education*, 7(2), 159-170.
- Davey, R., Ham, V., Gilmore, F., Haines, G., McGrath, A., Morrow, D., & Robinson, R. (2011). Privatization, illumination, and validation in identity-making within a teacher educator research collective. *Studying Teacher Education*, 7(2), 187-199.
- Davies, B., & Gannon, S. (2006). *Doing collective biography: Investigating the production of subjectivity*. Berkshire, UK: Open University Press.
- de Freitas, E. (2008). Troubling teacher identity: Preparing mathematics teachers to teach for diversity. *Teaching Education*, 19(1), 43-55.
- Delgado, R., & Stefancic, J. (2012). *Critical race theory: An introduction*. New York, NY: New York University Press.
- Dirndorfer Anderson, T., & Fourie, I. (2015). Collaborative autoethnography as a way of seeing the experience of care giving as an information practice. *Information Research*, 20(1).
- Dunn, A. H., Dotson, E. K., Ford, J. C., & Roberts, M. A. (2014). "You won't believe what they said in class today": Professors' reflections on student resistance in multicultural education courses. *Multicultural Perspectives*, 16(2), 93-98.
- Eguchi, S., & Spieldenner, A. (2015). Two "Gaysian" junior faculty talking about experience: A collaborative autoethnography. *QED: A Journal in GLBTQ Worldmaking*, 2(3), 125-143.

- Ellis, C. (2004). *The ethnographic I: A methodological novel about autoethnography* (Vol. 13), Lanham, MD: Rowman Altamira.
- Enns-Kananen, J. (2016). A pedagogy of pain: New directions for world language education. *The Modern Language Journal*, 100(2), 556-564.
- Erickson, L. B., Young, J. R., & Pinnegar, S. (2011). Teacher educator identity: Emerging understandings of person, positioning, roles, and collaborations. *Studying Teacher Education*, 7(2), 105-107.
- Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods*, 5(1), 80-92.
- Flores, M. A., & Day, C. (2006). Contexts which shape and reshape new teachers' identities: A multi-perspective study. *Teaching and Teacher Education*, 22(2), 219-232.
- Gee, J. P. (2000). Identity as an analytic lens for research in education. *Review of Research in Education*, 25(1), 99-125.
- Geist-Martin, P., Gates, L., Wiering, L., Kirby, E., Houston, R., Lilly, A., & Moreno, J. (2010). Exemplifying collaborative autoethnographic practice via shared stories of mothering. *Journal of Research Practice*, 6(1), 8.
- Gu, M. M. (2013). From pre-service to in-service teachers: A longitudinal investigation of the professional development of English language teachers in secondary schools. *Educational Studies*, 39(5), 503-521.
- Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? An experiment with data saturation and variability. *Field Methods*, 18(1), 59-82.
- Han, S. (2016). Teaching diversity: a reflexive learning opportunity for a teacher educator. *Teaching Education*, 27(4), 410-426.
- Hernandez, K. A. C., Ngunjiri, F. W., & Chang, H. (2015). Exploiting the margins in higher education: A collaborative autoethnography of three foreign-born female faculty of color. *International Journal of Qualitative Studies in Education*, 28(5), 533-551.
- Humphreys, M. (2005). Getting personal: Reflexivity and autoethnographic vignettes. *Qualitative Inquiry*, 11(6), 840-860.
- Kim, D. H., Yoon, H. B., Sung, M., Yoo, D. M., Hwang, J., Kim, E. J., ... & Shin, J. S. (2015). Evaluation of an international faculty development program for

- developing countries in Asia: the Seoul Intensive Course for Medical Educators. *BMC medical education*, 15(1), 224.
- Kitchen, J. (2008). The tenure track as a tender trap: balancing teaching and scholarship as an education professor. In M. L. Heston, D. L. Tidwell, K. K. East, & L. M. Fitzgerald. (Eds.), *Proceedings of the sixth international conference on self-study of teacher education practices* (pp. 192-196). Cedar Falls, IA: University of Northern Iowa.
- Ladson-Billings, G. J. (2005). Is the team all right? Diversity and teacher education. *Journal of Teacher Education*, 56(3), 229-234.
- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: aka the remix. *Harvard Educational Review*, 84(1), 74-84.
- Lasky, S. (2005). A sociocultural approach to understanding teacher identity, agency and professional vulnerability in a context of secondary school reform. *Teaching and Teacher Education*, 21(8), 899-916.
- Loughran, J. J. (2005). A history and context of self-study of teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. Laboskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 7–39). Heidelberg, Germany: Springer Netherlands.
- Lunenberg, M., & Hamilton, M. L. (2008). Threading a golden chain: An attempt to find our identities as teacher educators. *Teacher Education Quarterly*, 35(1), 185-205.
- Martinez, K. (2008). Academic induction for teacher educators. *Asia-Pacific Journal of Teacher Education*, 36(1), 35-51.
- McAnulty, J., & Cuenca, A. (2014). Embracing institutional authority: The emerging identity of a novice teacher educator. *Studying Teacher Education*, 10(1), 36-52.
- McNeil, B. (2011). Charting a way forward: Intersections of race and space in establishing identity as an African-Canadian teacher educator. *Studying Teacher Education*, 7(2), 133-143.
- Mitton-Kükner, J., Nelson, C., & Desrochers, C. (2010). Narrative inquiry in service learning contexts: Possibilities for learning about diversity in teacher education. *Teaching and Teacher Education*, 26(5), 1162-1169.
- Murphy, M. S., & Pinnegar, S. (2011). Teacher educator identity emerging as teacher educators enact their roles. *Studying Teacher Education*, 7(2), 183-185.

- Newberry, M. (2014). Teacher educator identity development of the nontraditional teacher educator. *Studying Teacher Education*, 10(2), 163-178.
- Ngunjiri, F. W., Hernandez, K. A. C., & Chang, H. (2010). Living autoethnography: Connecting life and research. *Journal of Research Practice*, 6(1), 1.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93-97.
- Pinnegar, S., & Murphy, M. S. (2011). Teacher educator identity emerging through positioning self and others. *Studying Teacher Education*, 7(2), 155-158.
- Pitard, J. (2016). Using vignettes within autoethnography to explore layers of cross-cultural awareness as a teacher. *Forum: Qualitative Social Research*, 17, Article 11. Retrieved January 14, 2019, from <http://www.qualitative-research.net/index.php/fqs/article/view/2393/3922>.
- Rhee, J. E. (2006). Re/membering (to) shifting alignments: Korean women's transnational narratives in US higher education. *International Journal of Qualitative Studies in Education*, 19(5), 595-615.
- Rong, X. L. (2002). Teaching with differences and for differences: Reflections of a Chinese American teacher educator. In L. Vargas (Ed.), *Women faculty of color in the White classroom* (pp. 125–145). New York, NY: Peter Lang.
- Russell, T., & Korthagen, F. (2013). *Teachers who teach teachers: Reflections on teacher education*. New York, NY: Routledge.
- Santoro, N., & Allard, A. (2005). (Re) Examining identities: Working with diversity in the pre-service teaching experience. *Teaching and Teacher Education*, 21(7), 863-873.
- Schiller, N. G., Basch, L., & Blanc-Szanton, C. (1992). Transnationalism: A new analytic framework for understanding migration. *Annals of the New York Academy of Sciences*, 645(1), 1-24.
- Stoughton, E. H. (2007). "How will I get them to behave?": Pre-service teachers reflect on classroom management. *Teaching and Teacher Education*, 23(7), 1024-1037.
- Thiagarajan, S., & Steinwachs, B. (1990). *Barnga: A simulation game on cultural clashes*. Boston, MA: Intercultural Press.
- Tuck, E., & Yang, K. W. (2014). R-words: Refusing research. In D. Paris, & M.T. Winn (Eds.), *Humanizing research: Decolonizing qualitative inquiry with youth and communities* (pp. 223-248). Thousand Oaks, CA: Sage.

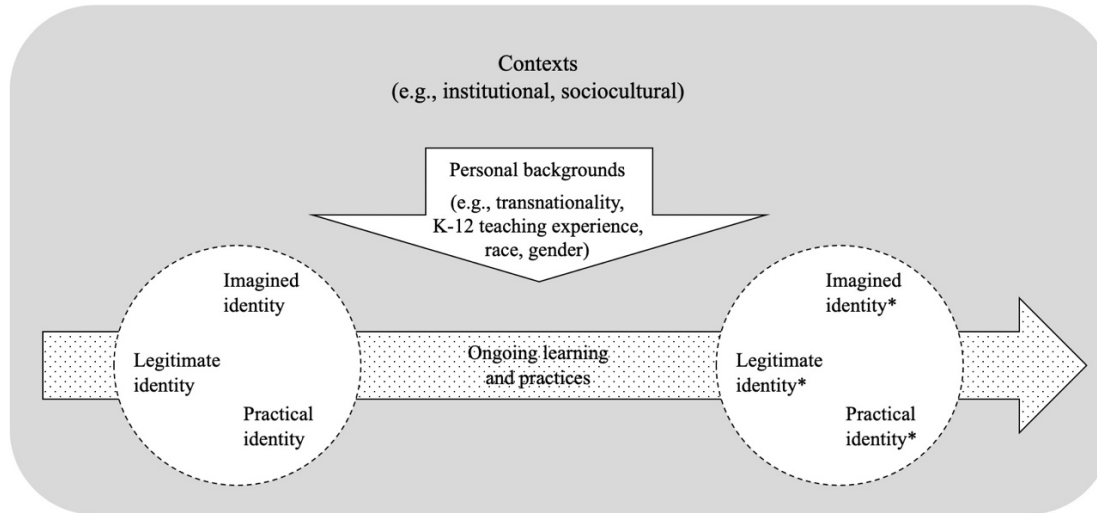
- Tuval, S., Barak, J., & Gidron, A. (2011). Negotiating a team identity through collaborative self-study. *Studying Teacher Education*, 7(2), 201-210.
- Ukpokodu, O. N. (2007). Preparing socially conscious teachers: A social justice-oriented teacher education. *Multicultural Education*, 15(1), 8.
- Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge, UK: Cambridge University Press.
- Williams, J., Ritter, J., & Bullock, S. M. (2012). Understanding the complexity of becoming a teacher educator: Experience, belonging, and practice within a professional learning community. *Studying Teacher Education*, 8(3), 245-260.
- Young, J. R., & Erickson, L. B. (2011). Imagining, becoming, and being a teacher: How professional history mediates teacher educator identity. *Studying Teacher Education*, 7(2), 121-129

Table 1. Data sources

Type		Scope and content	
		Yanji	Jooyoung
Teaching artifacts	Syllabi	2 syllabi: 2014 fall; 2015 spring.	6 syllabi: 2013 fall; 2014 spring; 2014 fall; 2015 spring; 2015 fall; 2016 spring.
	Lesson plans	28 lesson plans: <ul style="list-style-type: none"> • 2014 fall, 2015 spring. • The lesson plans are about a variety of topics on human diversity and social justice (e.g., socialization, race & racism, gender discrimination). 	80 lesson plans: <ul style="list-style-type: none"> • 2013 fall; 2014 spring; 2014 fall; 2015 spring; 2015 fall; 2016 spring; 2016 fall. • In the first two semesters, the lesson plans focused on what needs to be delivered (e.g., theories about diversity and social justice), whereas the lesson plans in the last five semesters focused on how Jooyoung's students and she could facilitate open and honest conversations using assigned readings and group/individual projects.
	Reflective journals	24 reflective journals: <ul style="list-style-type: none"> • 6 journals from each semester of 2013 fall, 2014 spring, 2014 fall, and 2015 spring. • The journals record Yanji's thoughts and reflections on his observation of mentors' and colleagues' teaching, attending instructor meetings, and teaching lessons. 	32 reflective journals: <ul style="list-style-type: none"> • 6 journals in both 2013 fall and 2014 spring; 5 journals for each semester from 2014 fall to 2016 spring. • The journals address critical classroom incidents, including problem identification and analysis, and the action plans for future improvement.
Vignettes	#1	"The 30-second silence": It describes an awkward moment about Yanji engaging students to discuss race and racism at the beginning of his teaching.	"Tensions about the authority and legitimacy for teaching as a transnational instructor": It describes how Jooyoung felt both marginalized and privileged to teach diversity courses based on her various social identity markers (e.g., race/ethnicity, accents, gender).
	#2	"I feel I was stupid when speaking English": It describes how Yanji felt linguistically disabled when participating in an activity in Yanji's mentor's class.	"Realization of multifaceted identities of myself and my students": It describes how Jooyoung's initial perceptions about her students as "mainstream" group began to shift.

	#3	<p>“Pushing students to think beyond the U.S.”: It describes how Yanji used China as a country reference for his American students to conduct cross-society analysis.</p>	<p>“Reflection on professional community participation and collaboration”: It describes what Jooyoung learned from participating in the instructor meetings and collaborating with her colleagues in teaching diversity course in comparison with her experiences with other professional community in her formal elementary schools.</p>
	#4	<p>“Nobody can be knowledgeable about everything”: It describes how Yanji’s mentor helped him adjust his beliefs about high-quality teachers and teacher educators.</p>	<p>“Reflections on teacher educator’s roles in different contexts”: It describes how Jooyoung began to change her perceptions about the roles that teacher educators should and could play in culturally, academically, and linguistically different contexts.</p>
	#5	<p>“A lesson before Thanksgiving Day”: It describes a lesson in which Yanji had to improvise his teaching, but which obtained unexpectedly positive outcomes.</p>	<p>“What does it mean to <i>take action</i> as an instructor of diversity courses?”: It describes Jooyoung’s reflection on the various forms of resistance and solidarity from her students when she pushed her students to respond to current social issues.</p>

Figure 1. Theoretical framework



Note: The left circle represents the initial status of the three layers of teacher educator identity, while the right circle represents the identity status having developed for a period of time.