Marginalization of diverse bodies in the U.S. academia has been articulated by several scholars and issues of race, ethnicity, gender, and even sexual orientation have already been increasingly addressed, to a certain degree (Cole & Hassel, 2017; hooks 1994; Miller & Rodriguez 2016; Tierney 1997). Similarly, the body of literature, both in qualitative and quantitative methods, is already established on international students and their challenges in higher education in the U.S. However, thus far, not much have written about the experiences of transnational scholars, their experiences or challenges in higher education (Bhattacharya, 2012; Moreira, 2009). Hence, the goal of this issue is to provide a scholarly space, created through critical autoethnographic writing, for transnational scholars to narrate, name, and claim their experiences about institutional power structures, immigrant experiences in academia, living in borderlands, displacement, negotiating issues of disciplinary and interdisciplinary voice, and their persistent search for finding home in academia. Transnational, in this context, refers to people who are connected to multiple nation states as they understand and author themselves, and are often in movement between multiple subject positions produced by the nation states with which they are connected (Bhattacharya, 2009).

This special issue builds on Bhattacharya’s (2012) previous work and Atay and Chawla’s special issue on decolonizing authoethnography (Cultural Studies <= Critical Methodologies, 2017). In their essay, Introduction: Decolonizing Autoethnography, Chawla and Atay call for decolonization of autoethnography to allow historically marginalized bodies/scholars, even within autoethnographic circles, to embody decolonizing autoethnographic writing practices to destabilize colonizing understanding of autoethnography. In the same issue, both Atay (2017) and Bhattacharya (2017) wrote about their experiences as transnational scholars, being a faculty in U.S. higher education, trying to belong to an institutional culture, and their yearning for finding homes (physical, ideological, intellectual, and emotional). This proposed special issue recognizes that transnational scholars who are using qualitative methods, specifically performative methods, narratives, autoethnographic writing, and arts-based research methods, are also marginalized within these critical, cultural, and performative method circles due to the domination of a particular form of English usage, differences in storytelling techniques, and varied ways of performing (both in theatrical and everyday performance sense).

The purpose of this special issue is to propose de/colonizing (Bhattacharya, 2009) autoethnography as a way of legitimizing marginalized transnational voices in higher education and creating frameworks to make sense of transnational experiences in academia. Autoethnography as a method of inquiry emerged in the 1990s due to the critical turn in ethnographic studies and as a reaction to scientific research and the dominance of white/western voices within this paradigm. Like Chawla and Rodriguez (2008), Holman Jones, Adams, and Ellis (2014), articulated, autoethnography is a narrative or story about the self, “told through the lens of culture” (Holman Jones, Adams, & Ellis, 2014, p. 1). Further, according to Adams, Holman Jones, and Ellis’ (2014) definition, “Autoethnographic stories are artistic and analytic
demonstrations of how we come to know, name, and interpret personal and cultural experiences” (p. 1). Therefore, autoethnography is a research method that highlights the reciprocal relationship between self, self in relation to other, and self and culture.

Thus, in this special issue, we use transnational autoethnography as an umbrella term to refer to autoethnographies written by scholars who belong to more than one nation-state, possibly speak more than one language, and move between, among, and outside national and cultural borders, practices, and ontoepistemologies.

**Goals and Rationales**

This special issue has several interrelated goals:

1. Even though autoethnographies written by transnational scholars have been featured in various journals, including *Qualitative Inquiry* and *Cultural Studies <=> Critical Methodologies*, they have been rare. With some exceptions (Chawla, 2011; Moreira, 2009), more autoethnographies are needed that address global issues in academic contexts or challenge the existing power structures. Hence, this special issue highlights the importance of transnational autoethnographies that aim to decolonize the method and challenge the larger academic and institutional structures.

2. As scholars have (Atay, 2017; Bhattacharya, 2017; Chawla & Atay, 2017; Chawla & Rodriguez, 2008; Holman Jones, Adams, & Ellis, 2014; Pathak, 2014) suggested, autoethnography has the potential to challenge and change power structures through storytelling. Therefore, in this special issue we would invite authors who challenge dominant structures through using multiple languages, ontoepistemologies, and border crossings as necessary to narrate and juxtapose their narratives within local, national, and global terrains.

3. In this special issue, we go beyond the traditional discourses of racialized experiences limited to a Black and white binary structure. Transnational experiences blur these simplistic boundaries and highlight the complexities of how power structures play out in lived experiences, within academic contexts, which is a microcosm of the broader culture within which they are situated. These experiences include, but are not limited to, experiences of liminality, hybridity, polyphony, academic homelessness, academic silencing and marginalization and the constant flux between multiple nation-based and other subject positions.

4. In this special issue, we aim to theorize the notion of home (physical, academic, intellectual, emotional, and spiritual) for transnational academics whose experiences are always shifting, their voices are always marked and questioned, their bodies and identity performances are critiqued or pushed aside, and their stories are often silenced, dismissed, scrutinized, caricatured, or co-opted. Hence, this special issue aims to create dialogic spaces to highlight the challenges of belonging in academy and creating the im/possibilities of finding home.

5. Finally, we offer transnational autoethnography as a home space where transnational scholars write themselves in existence and use the legitimizing space offered within this journal to situate this scholarly work as tenure and promotion worthy while they negotiate the academic terrain.
Editor Biographies

Ahmet Atay (Ph.D., Southern Illinois University, Carbondale) is an Associate Professor at The College of Wooster. His research revolves around media and cultural studies, globalization, postcolonial studies, and critical intercultural communication. Particularly, he focuses on diasporic experiences and cultural identity formations of diasporic individuals, political and social complexities of city life, such as immigrant and queer experiences, the usage of new media technologies in different settings, and the notion of home. Currently he is carrying out an ethnographic project on the current state and the future of the soap opera genre in the US and UK. He is the author of Globalization’s Impact on Identity Formation: Queer Diasporic Males in Cyberspace (2015, Lexington Books) and the co-editor of The Discourse of Disability in Communication Education: Narrative-Based Research for Social Change (2016, Peter Lang), The Discourse of Special Populations: Critical Intercultural Communication Pedagogy and Practice (In Press, Routledge) and Communication, Culture and Making Meaning in the City: Ethnographic Engagements in Urban Environments (In Press, Lexington Books), and he published a number of journal articles and book chapters. He is the editor of two book series, Transnational Communication and Critical/Cultural Studies (Lexington Books) and Critical Communication Pedagogy (co-editor, Deanna Fassett) (Lexington Books).

Kakali Bhattacharya (Ph.D) is an associate professor and program coordinator of Qualitative Research Graduate Certificate at the Kansas State University. Her research interests include contemplative and de/colonizing epistemologies, ontologies, pedagogies, and methodologies. She focuses on creativity in inquiry, and transnational issues of race, class, gender in higher education. She has published widely, including articles in Qualitative Inquiry, International Journal of Qualitative Studies in Education, Cultural Studies <= Critical Methodologies, International Review of Qualitative Research, Creative Approaches to Research. She has book chapters on various methodological and pedagogical aspects of qualitative research in Enhancing qualitative and mixed methods research with technology (2014), and Academic Knowledge Construction and Multimodal Curriculum Development (2013), Qualitative Inquiry as Global Endeavor (2013), Higher Education: Handbook of Theory and Research (2009), and Arts-Based Research in Education: Foundations for Practice (2007). Her recent book, coauthored with a former student, Kent Gillen, titled, Power, Race, and Higher Education: A Cross Cultural Parallel Narrative, has won two prestigious awards, one from American Educational Research Association for outstanding publication and another from International Congress of Qualitative Inquiry as the 2017 Outstanding Book award. Her other text, Foundations of Qualitative Research: A Practical Guide book (Routledge) has been widely used as a required text in qualitative research methods class. Currently she is working on two texts focusing on Creativity in Higher Education and Educational Research (Springer) and Critical Contemplative Approaches to Qualitative Research (Sage).

Important Dates

Abstracts are due by November 15, 2017, with a word length of no more than 500 words. Full-length manuscripts are due on June 15, 2018, with a word length of no more than 6,000 words including references, endnotes, and so forth. Manuscripts should be formatted according to the guidelines of the 6th edition of the American Psychological Manual. Abstracts should be emailed as Word documents to co-editors Ahmet Atay (aatay@wooster.edu) and Kakali Bhattacharya (kakalibh@ksu.edu) for an initial review.
References


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