

**Trans/forming 'The King's English'  
in global research education:  
A teacher's tales**

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*The King's English*

To authors so didactic as ourselves, however, a greater joy than that of surviving a quarter century would be evidence of having proved persuasive. But such evidence is extremely difficult to find, or to rely on when found. It has sometimes seemed to us... that some of the conspicuous solecisms once familiar no longer met our eyes daily in the newspapers. Could it be that we had contributed to their rarity? or was the rarity imaginary, and was the truth merely that we had ceased to be on the watch?

Henry & Frank Fowler, 1931, Preface.

In its strongest and most positive manifestation, the pragmatic approach replaces the concept of 'eternal vigilance' (beloved of prescriptivists and purists) with one of 'eternal tolerance'.

David Crystal, 2004, p. 524

Everything in this chapter has been a meditation upon the possibility that, at this divided moment, we should not only work mightily to take up the pen in our own hands, but that we should also..., with the help of our Polaroid, attempt to figure forth the world's broken and shifting alphabet.

Gayatri Spivak, 1995, p. 198

# TRANS/FORMING 'THE KING'S ENGLISH' IN GLOBAL RESEARCH EDUCATION: A TEACHER'S TALES

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## SIGNED STATEMENT

This work contains no material which has been accepted for the award of any other degree or diploma in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text.

I give consent to this copy of my thesis, when deposited in the University library, being available for loan and photocopying.

Signed

Date      18. November 2005      5. May 2006

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## GLOSSARY OF TERMS AS USED IN THE DISSERTATION

AAL	Advanced Academic Literacies ( <i>a recent suggestion to refer to EAP for research education – in some respects an equivalent for 'REAL'</i> )
Dissertation	the 'contextual statement' specified as part of the University of Adelaide's thesis requirement for the 'PhD by publication' ( <i>see 'Thesis' below</i> )
EAL	English as an Additional Language ( <i>a newer term to replace ESL with a more positive, non-remedial connotation, in a discourse of global multilingualism</i> )
EAP	English for Academic Purposes ( <i>the base term for research and teaching of generic academic English and study skills for EAL students in or for the Western EL academy</i> )
EIL	English as an International Language ( <i>used to refer to the ways English is used across the world for international business, trade, travel and other contexts of communication</i> )
EL	English Language ( <i>most generic term for the field and its students</i> )
ESL	English as a Second Language ( <i>most common term for EL students in English-speaking countries – loaded towards historically assimilationist goals</i> )
ESP	English for Specific Purposes ( <i>research and teaching of EAP for discipline- and context-specific texts and purposes</i> )
REAL	Research English as an Additional Language ( <i>coined in our Research Education Unit to refer to work in the new and expanding field of TESOL/EAP for international research education, carrying a socio-political connotation</i> )
TEAL	Teaching English as an Additional Language ( <i>a projected replacement term for TESOL, struggling to get off the ground</i> )
TESOL	Teaching English to Speakers of Other Languages ( <i>with TESL, the international term for teaching to ESL students, a big field in the USA, inescapably maintaining the discourse of 'othering'</i> )
Thesis	'a conventional written narrative' presented in this case for the 'PhD by Publication' as 'a portfolio of publications which have been subject to peer review' plus a 'contextual statement' or dissertation (University of Adelaide, 2005, 9.2 and 9.3, p.4).

## ABSTRACT

In this thesis\* I present a simultaneously scholarly and personally reflexive account of my own engagement with the English language, as a learner, a teacher and a researcher. The work represents a collection of first person narrative ‘tales’ which together constitute a multi-faceted investigation of key issues in the field of academic English as an Additional Language (EAL) for research students, especially in relation to the teaching of writing.

My primary contribution in this work lies in eight peer-reviewed academic papers which have been published in international, scholarly contexts. These papers demonstrate progress in the understanding of transcultural language learning experience for EAL students in Western research degree programs. In combination they move towards potentially transformative social justice issues in applied linguistic and pedagogic theory, as well as in the practice of teaching English with these students.

In the ‘contextual statement’ or dissertation\* which frames the papers I take an autoethnographic approach in order to realise aspects of my developing subjectivity as a teacher, and as the researcher of the published papers. Through story I interrogate my life and my relationships with English, my first language, as I grew to be a teacher and researcher with people from many different first languages and cultures. Finally, by exploring how I and other research EAL teachers struggle to position ourselves within the competing claims of professional responsibility to meet students’ demands, and ethical responsibility to address the global spread of the English language academy, I argue that the time is now ripe for us to trans/form our notional constructions both of what ‘Englishes’ actually are today, and of the pedagogies that we design for teaching them in research contexts.

Taken as a whole the thesis creates a developmental, imaginative reconstruction of the lived experiences of one academic EAL teacher in research education. Through this collection of ‘tales’ I present insights from some of my own deeply personal locations with the goal of furthering dialogues with teachers as well as researchers in EAL, and with a firm commitment to privileging global negotiation and ‘connection’ in the development of research English pedagogies.

\* See Glossary

## **ABSTRACTS OF PUBLISHED PAPERS PRESENTED FOR EXAMINATION AS PART OF THIS THESIS**

To begin my thesis I present below contemporaneous abstracts of the published papers which are the substantive contribution to scholarship offered by this work. It is particularly interesting to note how the 'I' of the first publication differs from the 'I' that I am creating discursively now, and how 'my' voice and my ideas have developed along the journey milestone by the papers. In the dissertation that accompanies the publications, I trace the process of my subjectivity-in-form through the evolution of some of the personae that have comprised 'me' – from my background through the teaching experience that inspired my first publication to the continuing questions I have in my present context.

### **Publication 1: *Question of identity***

Cadman, K. (1997). Thesis writing for international postgraduates: A question of identity? *English for Specific Purposes* 16(1), 3-14.

International postgraduates in the humanities and social sciences face particular challenges in writing English language theses, and in my experience often express these challenges negatively despite all the helpful explanations which they receive about our practices and conventions. A significant cause of difficulty may lie in the different epistemologies in which these students have been trained and in which their identities as learners are rooted. In this paper I explore this issue of identity in relation to postgraduate argument texts and examine research students' own perceptions about their writing experience. The clear associations which they make between their self-concepts as learners and their English language texts have, I suggest, significant implications for pedagogic practice.

### **Publication 2: *Songlines***

Cadman, K. (1997, 7-10 July). The 'Songlines' of academic writing: Integrating the voices of international and NESB students into their texts. In R. Murray-Harvey & H. Silins (Eds.) *Learning and teaching in Higher Education: Advancing international perspectives* (pp.37-50). Refereed Proceedings of the HERDSA National Conference, Adelaide, SA: Flinders University Press.

The Aboriginal imagery of 'Songlines', explored evocatively in Bruce Chatwin's (1987) book, offers an illuminating metaphor for reflecting on cross-cultural learning and language production. Composition of English language academic writing like that of song, takes place in 'voice': content material finds its form in the 'voice' of an intelligent thinker-writer who is created by the text itself. Genre analysis of written texts reveals, however, that International students have often been schooled in epistemologies which express 'intelligence' through a writer-persona which may be inappropriate for Australian contexts. Thus it becomes the responsibility of tertiary teachers, especially of writing, to involve such students in what Freire (1970) has called a 'pedagogy of knowing', to introduce holistic and learner-centred strategies in order to facilitate learning at the deepest levels of spoken and written identity. International students need context-specific opportunities to grow into 'singers' who can add their voices confidently to the expanding landscape of English language scholarship.

### **Publication 3: *Voices***

Cadman, K. (2000). 'Voices in the air': Evaluations of the learning experiences of international postgraduates and their supervisors. *Teaching in Higher Education* 5(4), 475-491.

International marketing of postgraduate programs by 'Western' Universities involves communication among scholars from divergent cultural backgrounds, though each may bring distinct learning traditions and values. At The University of Adelaide an Integrated Bridging Program (IBP) offers international postgraduates the opportunity to develop the languages and skills they need for successful acculturation. Evaluations of this program reveal that both postgraduates and their supervising staff often assume unquestioningly that only the newly recruited foreign postgraduates need to change their academic goals and practices, especially in relation to critical thinking and to studying in a new postgraduate research culture. This paper argues that as the marketing of international postgraduate education increases, the challenge to learn is on both sides. Valid 'transcultural' education requires that the values of Western academic tradition be critiqued through the perceptions and experiences of international scholars. The role of bridging programs like the IBP can be central to this process.

### **Publication 4: *Only connect***

Cadman, K., & Ha, T.H. (2001). 'Only connect': Transcultural supervision as the 'rainbow bridge'. In A. Bartlett & G. Mercer (Eds.), *Postgraduate research supervision: Transforming [r]elations* (pp. 215-231). New York: Peter Lang.

Discourses of research supervision have traditionally been characterised in terms of the Oedipal apprentice/master metaphor which carries with it all the assumptions of the historically white, male, Anglo-Celtic academy. This discourse continues to dominate research and policy documents, despite the increasing diversity of supervision relationships today. The taken-for-granted rhetoric which it displays sets power against subordination, and membership of an academic community against marginalisation and potential exclusion.

In this chapter, 'we', a young, male, international research student from Vietnam and a middle-aged, female, Anglo-Australian supervisor, want to present our own relationship in ways which counter the processes of 'othering' inherent in this traditional discourse, and replace the apprenticeship model with E. M. Forster's (1910/1941) metaphor of 'connecting'. For Forster the 'rainbow bridge' that connects the 'beast' and the 'monk' within each of us offers a fertile blend of emotional and rational inspirations, and allows for creative unity through reciprocation, dialogue and mutual trust. Here we explore how we, as student and supervisor, came to identify and connect with shared values across our different cultures, genders and ages, and, in personal narratives, reflect on our individual experiences of being supervised and supervising. We conclude by recommending Forster's metaphorical construction of 'connected' knowing as the basis for supervision relationships which foster equitable rather than hierarchical power relations, and enhance rather than disable the development of an independent researcher.

#### **Publication 5: *Silent issues***

Ingleton, C., & Cadman, K. (2002). Silent issues for international research students: Emotion and agency in academic success. *Australian Educational Researcher* 29(1), 93-113.

This study explores the emotional and social factors contributing to international students' success in an Australian research university. We were particularly interested in these students' sense of agency – what enables them to act with confidence as learners. We used memory-work to focus on the social interactions and emotions involved in building successful self-identities as students, both at home and abroad. Seven international postgraduate research students participated in the study and raised issues that have affected their confidence and success in different academic contexts. Some of these have received little attention in the literature or in their induction programs. The issues include the high personal cost of competition; the weight of responsibility towards

family, colleagues and workplaces at home; the need to maintain a successful self-image despite their self-doubt and lack of confidence; and the need for early academic validation in a foreign research culture. What the students had believed were individual and private issues, held in silence, came to be recognised by the group as common experiences. As a result of their participation in the study, the students set about changing private and public awareness of some of the socialisation processes that have inhibited their success.

#### **Publication 6: Possibilities**

Cadman, K. (2002). 'English for academic possibilities': The research proposal as a contested site in postgraduate genre pedagogy. *Journal of English for Academic Purposes* 1(2), 85-104.

The EAP debates of the 1990s have challenged TESOL practitioners in postgraduate research contexts to reconsider the assumptions underpinning their teaching. As coordinator of an Integrated Bridging Program for international research students in a conventional Australian university, I have primarily seen my role as investigating the contextual expectations, as well as the text features, of the target research genres required in my teaching. In pursuing the first of these goals, I surveyed faculty research supervisors, asking them to prioritise the particular features they expected to see in a successful 'research proposal', as this is the compulsory assessment task for each research student's initial probationary period. I also invited them to add personal written comments about their priorities. I then interviewed seven experienced supervisors representing all University faculties about the same issues. The results demonstrated an overwhelming concurrence of criteria for success in the research proposal across the University. Perhaps even more significantly, however, supervisors' personal responses presented in writing and in interview suggested a recurring reading of the proposal not in terms of document features but in terms of the student who wrote it, constructed either as the discursively instantiated writer/persona, or even as the embodied student as subject. For me, the implications of such assessment practices provoke a reconsideration of genre-oriented pedagogy and strongly support a critical rather than a purely pragmatic EAP in research contexts.

#### **Publication 7: Divine discourse**

Cadman, K. (2005). 'Divine Discourse': Plagiarism, hybridity and epistemological racism. In S. May, M. Franken & R. Barnard (Eds.), *LED: Refereed proceedings of the Inaugural International Conference on Language, Education and Diversity* (pp.1-17). Hamilton, NZ: University of Waikato Press [CDRom].

Over the last few years web-based resources have become increasingly accessible to students and now, with the arrival of *Turnitin.com* and other entrapment software packages, those of us working in academic writing contexts have seen a new flurry of attention to what is known as 'plagiarism', often with particular emphasis on the writing of international students involved in the global education market. The resulting emotion seems to emerge from a wide variety of ideological motives including striving for rigorous and well-considered educational outcomes, maintaining competitive academic standards, even catching the miscreants at it and making sure they suffer. One of the bases for these arguments is the desire to maintain the values which are inherent in the English language academy, in the belief that English language academic discourse is not finally the expression of context-dependent linguistic practices, but in fact that it embodies intrinsically superior modes of researching and thinking. Its protection then becomes a defence of academic purity, a deification of academic discourse in English.

In this paper I should like to explore authentic examples of international research students' draft writings in supervision and examination contexts in order to investigate how 'plagiarism', as defined in policy, may be seen to have occurred as writing practice and how such instances have been addressed - or, more interestingly perhaps, not addressed - by supervisors and examiners. My aim is to consider to what extent there is a kind of discourse racism at play in globalised research education, which may be seen as a natural extension of what is known as 'epistemological racism'. I should then like to raise the, perhaps heretical, question of whether, in the wake of new race-based epistemologies, we may not work towards wider acceptance of hybrid academic discourses in research education, in recognition of the diversity and complexity of its scholars.

[A shorter version of this paper has been accepted for a forthcoming *TESOL Quarterly* Special Edition on TESOL and Race.]

### **Publication 8: *Pedagogy of connection***

Cadman, K. (2005). Towards a 'pedagogy of connection' in research education: A 'REAL' story. *Journal of English for Academic Purposes* 4(4) (Special Edition on Advanced Academic Literacy), 353-367.

Despite increasing scholarly work on Advanced Academic Literacies (AAL) focussing on course curricula and genre materials, there has been little exploration of the classroom and personal relationships which are daily enacted in pursuit of the global and local aspirations of international research students. In this paper I present aspects of my lived

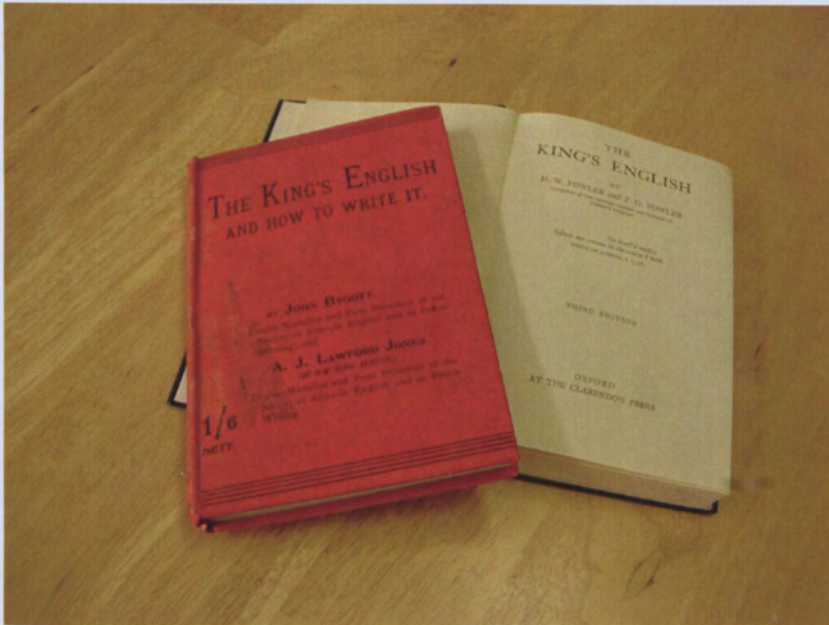
experience as a teacher of Research English as an Additional Language (REAL) by telling a reflexive story of developing a critical pedagogy which privileges ‘connection’ within an Australian AAL context. Prioritising interpersonal relationships over curriculum and content material requires a reassessment of the classroom as a teaching space, as well as of the roles of teachers and students. As this narrative indicates, it is my belief that such a pedagogy not only enhances students’ interrogation, and consequent manipulation, of the linguistic structures in which they have investment, but it also goes some way to fulfilling our hopes for AAL teaching as a site for transcultural dialogues and outreaches beyond nation.



PART I

Dissertation

# INTRODUCTION



*the language, 1950*

## PhD by Publication

To narrate is to know. We need to tell our teaching stories if we are to understand our teaching lives.

Trimmer, 1997, p. xv



When I was a young woman a friend lent me a book which had grabbed her imagination. It was a collection of stories by women about turning points in their lives, a collection I can't locate now because at the time it meant very little to me. One thing I do remember though, is the opening of one of the later chapters showing the photograph of a rather elderly-looking woman author, as she seemed to me then, with the epigraph: *I am fifty-nine, and free!* Today as I celebrate my own fifty-ninth birthday, I feel a warm identification with that freedom of thinking, and with the desire to write about it. This thesis is my response to that feeling, and I'd like to present it here as a collection of teacher's 'tales', specifically chosen to be examined for the academic award of Doctor of Philosophy in a fairly typical research intensive Australian university.

I am aware, of course, that the institutional requirements for any such collection of writings can't fail to constrain the selections and the discourses which I can use to represent me, in the variety of my positions, as a researcher, teacher, colleague and woman in a male-dominated Western, Anglo-Celtic academic tradition. This gathering of stories has resulted because, in trying to meet the specified criteria for this academic award, I want primarily to reflect on my academic and pedagogical learning journey, and my changing priorities, with sincerity and intellectual integrity. So, within the constraints of the Anglo-Celtic academy and its rules for acceptable theory and research, as well as the specifics of my own institution's 'PhD by Publication', I have chosen to place my own experience at the centre.

### **Thesis in context**

In taking this personal approach to the project, I am particularly conscious that I am stepping outside certain time-honoured institutional protocols especially within my own

University. The “thesis” for a “PhD on the basis of existing publications” as defined in this University’s *PhD Rules and Specification for thesis* comprises a “portfolio of publications which have been subject to peer review” in “journals approved by the discipline area”, together with a “contextual statement”, dissertation or exegesis (University of Adelaide, 2005, pp. 4-5). Technically, this “PhD by Publication” as described here requires a candidate to conform to a prescribed set of criteria which have evolved historically out of the scientific research education tradition. The “papers” are conceptualised as reporting on “the research problem investigated”, with “overall objectives” and “specific aims”; the “contextual statement” is required to provide “continuity for the whole thesis” by means of “an account of the research progress linking the scientific papers”, including a “critical review of relevant literature”, “identification of the knowledge gaps” and a “relationship of the literature to the experimental program” (University of Adelaide, 2005, p. 16).

These criteria, if literally applied, would effectively silence a wide range of research approaches and student voices in the academy. I challenged the equity infringements involved here and was assured by University management that such exclusionary outcomes were never intended to be the ‘spirit’ of the regulatory policy and I was advised to interpret the guidelines as appropriate for my discipline<sup>1</sup>. Consequently this thesis itself is a site of contestation as I try to reconcile my desire to be accepted into an institutionally mandated academic community so that I can enhance my agency within its power structures, and simultaneously give expression to my own intellectual explorations in a methodology and discourse that best represent my personal philosophy and worldview. Thus, having sought the advice of the Associate Dean and Convenor of the Higher Degrees Committee of the University’s Faculty of Humanities & Social Sciences, as well as my academic supervisors, I have chosen to present the thesis as a collection made up of

a portfolio of eight internationally validated publications which inform a personal, autoethnographical narrative (the “contextual statement”, or, as I refer to it here, dissertation). This narrative interrogates aspects of my own life as a woman growing to be a researcher and teacher of English to research students from other languages and cultures. All these writings combine to represent the stories that I want to tell today about what is important to me in this field.

### *Goals and contributions of the published papers*

In creating my narrative for this context, the criteria require me to show how the published papers I have selected for examination fulfil the primary emphasis of the recommended policy guidelines for a PhD by publication, which is that they are “closely related in terms of subject matter and form a cohesive research narrative” (University of Adelaide, 2005, p. 4). My own papers, unlike equivalent publication collections in the positivist, empirical tradition, do not have a single, definable objective. Nevertheless they clearly demonstrate overarching concerns with related subject matter, and form a cumulative narrative which explores common and interwoven issues central to the learning and teaching of English as an Additional Language (EAL), mostly in postgraduate research programs.

All the research represented here has emanated from my work as an academic English language teacher and lecturer in four Australian universities over the past thirteen years. Some of the papers are informed by early teaching with international undergraduates as well as postgraduates, one was directly inspired by my supervising an international research student (*Only connect*, Pub 4), and many open up issues experienced in the Integrated Bridging Program (IBP) in my present university.

The IBP is a semester-long course, equivalent to a Masters level subject in English language and research skills. Successful completion of, or negotiated exemption from, this program is a

mandatory requirement of a research degree for all international postgraduate students in their first semester of candidature. The majority of students I have worked with have been well qualified academics and professionals from Central and South-East Asia, the Indian sub-continent, Africa, Polynesia and the Middle East; a very small number have come from Europe. Notably, and perhaps differently from increasing trends both here and in the USA (Marginson, 2003), they have for the most part been engaged in research education in English for the express purpose of returning to continue their work in their home countries. A minority have been Australian residents with EAL backgrounds. The IBP is designed specifically for these students and several of the research papers presented here, and other publications written by my colleagues and me (Cadman et al., 2000; Cargill, 1996; Cargill, Cadman, & McGowan, 2001) continue to explicate and challenge the curriculum goals and structure of this program, of which I have been the Coordinator since its University-wide inception in 1996 (Pubs 3, 6, 7 and 8).

More broadly, however, this collection of published papers represents a continuing interrogation of critical issues for learners and teachers of academic EAL in Australia. The objectives of the research underpinning them all were, with varying emphases, to understand and articulate the complex relationships among four key topics of concern for academic and research EAL or, as we in our own Research Education Development Unit call them, 'REAL'<sup>2</sup>, teachers. These are: the text structures of students' target genres; socio-linguistic and contextual influences on academic English language use; students' developing subjectivities in the learning of English as the language of international knowledge construction; and academic/research EAL pedagogy. The contribution of the collection lies in its cumulative unfolding of the experiences of multi-cultural and multi-vocal student learners in an Anglophile academy, and the implications of affective and

socio-cultural aspects of English language learning for the teaching of academic text structures.

I continue to receive inquiring and interested emails especially in relation to the papers that deal with students' autobiographical and discursal identities<sup>3</sup> and I am aware that my work has been included in bibliographies and resource lists for academic writing in universities in the UK and Australia<sup>4</sup>. I have also noted that even the early papers included here, especially those dealing with international student experience and academic writing, have continued to be cited in articles and conference papers for the arguments they advance<sup>5</sup>. Occasionally, however, postcolonial commentators such as Parlo Singh and Catherine Doherty (2002, p.2) have noted the limitations I have myself identified (see Chapter 3). More recently I have been rewarded to find that my work has been a small stimulus for advancing critical explorations in the newly-coined advanced academic literacies<sup>6</sup>. Further, in relation to my developing engagement in pedagogy for intercultural research education and tertiary writing, which I eventually expressed in the *Pedagogy of connection* paper (Pub 8), I have frequently been invited to contribute papers or conduct professional development programs for tertiary literacy teachers and academics<sup>7</sup>.

Individual papers presented here thus address interrelated REAL issues in specific ways. Most have burrowed deeply into aspects of intercultural learning experience through analysis of the written and spoken words of international research students (*Question of identity*, Pub 1; *Voices*, Pub 3; *Only connect*, Pub 4; *Silent issues*, Pub 5), others have taken philosophical and discursive approaches to important considerations in teaching English to these students: *Songlines* (Pub 2) focuses on learner-centred pedagogies in relation to English language logic and argument construction; *Possibilities* (Pub 6) on contextual expectations of research proposals; *Divine Discourse* (Pub 7) on racism and prevailing attitudes to plagiarism. The articles have all, in varying degrees, presented their

analytical claims in relation to implications for pedagogy in research education, to the point where pedagogy itself is finally the subject of a whole paper (*Pedagogy of connection*, Pub 8). Taken as a whole, these articles constitute a multi-faceted investigation into key issues in the field of academic EAL for research students, with especially significant arguments presented for the teaching of writing.

## **Methodology**

Another aspect of these papers that I want to highlight here is that they constitute a group of personal reflections on my professional interests. In all the articles I work the scholarly claims I make through my situated experience, and I engineer my discursal ‘voice’ to be that of a professionally active teacher. I am particularly interested in the ways in which a teacher’s personal history and identity formations permeate the political research and pedagogic decisions that she makes<sup>8</sup>. In this thesis, in order to draw attention to this process, I have conceptualised my published contributions as a collection of academic ‘tales’. Through the dissertation I have then created a reflexively autobiographical narrative in order to situate them. This narrative puts me at the centre and its driving principle is to refract the understandings I have gained through past and present interpretations of texts, ideas, events and people. Through my story I explore what I see as burning issues for the global research EAL project through my own changing positions as a learner, teacher and researcher.

### ***Thesis as narrative autoethnography***

In situating my work in this way I have self-consciously drawn on a developing research tradition known as the ‘narrative turn’ in the Social Sciences. The primal work of Hannah Arendt (1957, 1973, 1993), for example, in the political sciences, Jeromé Bruner (1983, 1986) and Alasdair MacIntyre (1985, 1990) in educational philosophy, and David Carr



(1986) in historical inquiry, has constituted an explosive reconceptualisation of the concept of narrative as a fundamental guiding principle through which subjectivities are formed, and we come to ascribe meanings and values to the events and actions of our lives. These scholars show how, by absorbing our culture's narratives, we develop scripts for performing our own identities, and by reworking significant life moments into our own stories, we engage the empathetic imaginations of our readers and listeners beyond the 'telling' of information. For these reasons I have chosen to present this thesis as a form of narrative autoethnography, with all that that implies for academic inquiry.

Autoethnography, along with its variant as self-ethnography (Alvesson, 2003)<sup>9</sup>, is now an accepted methodological choice for qualitative research (Ellis & Bochner, 2000).

Considered in opposition to the historical assumptions and values of experimental or quantitative research studies, it has been argued that autoethnographic narrative offers a rich alternative to "objectivity and an unbiased point of view from which to gauge the veracity of knowledge claims" (McEwan & Egan, 1995, p. xii). The methodology addresses the inability of many forms of social inquiry to create an authenticated picture of everyday life, and "lead[s] to theoretical development that is more well grounded in experiences and observations than is common" (Alvesson, 2003, p. 178). Deborah Reed-Danahay (1997) traces the history of autoethnography from its roots in anthropology and shows how it is carried out by "an autobiographer who places the story of his or her life within the story of the social context in which it occurs" (p. 9). Through autobiographical narrative, researchers are able to use their "deep insider" status to negotiate their complex positioning both inside and outside institutional contexts (Edwards, 2002). Mats Alvesson (2003) stresses that the contribution of his "self-ethnography" lies in "cultural analysis and not introspection" (p. 175). Others have concurred that this methodology provides a unique "window on life in the organisations and institutions that frame the lives of

educational researchers” (Neumann & Peterson, 1997, p. 7). My own story tries to exploit these potentials to examine my embeddedness in the TESOL discipline, particularly in respect to institutionalised attitudes to English, currently the global language of research communication. I also extend this framing to include my increasingly critical interpretation of the taken-for-granted ontological and epistemological values that are infused in Western universities’ international trade in research education.

Of course this methodological approach has its weaknesses and ‘hazards’. Several of its advocates identify, for example, possibilities for limited or self-deceiving insider interpretations, biased or subjective reporting and potential ethical dilemmas in relation to naming or appropriating the experience of others (Alvesson, 2003; Bruni, 2002; Edwards, 2002; Mc William, 2004). While I agree that insider bias has the potential to influence research directions, I have chosen an autoethnographic framework because it recognises that all methodological and writing choices are biased in some way, and that epistemological groundings are inevitably ideological. Thus I have constructed my narrative to subject my experience to overtly phenomenological exegesis and to make my own positions and interpretive leanings quite clear. I have also tried to obviate extremes of idiosyncrasy by seeking feedback on draft publication submissions and dissertation chapters from a substantial number of colleagues active in my field. While some of my colleagues’ responses countered or challenged the views I have expressed, all the respondents endorsed the *experiences* I have described with all the warmth of close familiarity. It is perhaps significant to note, though, that we are responding largely from similar locations today in terms of gender, ethnicity, class and social positioning, and thus perhaps have restricted perspectives on the issues confronting us. With respect to ethical considerations in presenting my narrative, especially in relation to the portrayal of students, I have secured anonymity by creating composite characters and anecdotal events

from a variety of authentic incidents which occurred in the four Australian universities in which I have worked. Thus I have tried to retain features salient for interpretation while removing or changing details of identification.

Another challenge to this methodology worth mentioning relates to the perception that narrative form is negatively constrained as an embedded and restricted cultural production, what Estelle Jelinek (1986) calls “the imposition of a pattern on a life” (p. 2). As a result it is “necessarily partial, full of absences and silences, marked by its attempt to tell a coherent story”, as Catherine Hall (C. Hall, 1992, p. 1) points out. It is necessarily the case, however, that all academic research paradigms are equally responsive to and restricted by their traditional assumptions and processes. In my own case, while writing my dissertation story as a framing context for the published articles, I was particularly conscious of the ‘lure of the narrative’, as I came to see it, and struggled with decisions about when, and to what extent, to resist my own love for English storied form. As I have mentioned above, it has, of course, been argued by scholars of narrativity that the imperative to story is one of the most fundamental human experiences, or, as Barbara Hardy, an early guide for me in teaching English literature, is quoted as saying:

Narrative is not to be regarded as an aesthetic invention used by artists to control, manipulate, and order experience, but as a primary act of mind transferred to art from life. (Hardy in McEwan & Egan, 1995, p. x)

Unsurprisingly I enthusiastically share this conviction, notwithstanding cultural and linguistic differences in story formation. In my research writing I have tried to achieve a balance between self-conscious narrative coherence and a critical reflexivity about my experiences as reframed and retold for an academic purpose.

### *Teachers’ tales*

Despite some suspicion and disparagement in the academy, the ‘narrative turn’ has fostered in the discipline of Education a revaluation of teachers' stories and their capacity

to create situated knowledge and pedagogy. There is increasing recognition that not only the textual products but also the *processes* of developing narrative interpretation are especially fertile for generating theoretical understandings in Education. As Jalongo, Isenberg, & Gerbracht (1995) note:

The good teacher's life is not an orderly professional pathway; rather, it is a personal journey shaped by context and choice, perspective and values. Narrative is uniquely well suited to that personal/professional odyssey. It is primarily through story, one student at a time, that teachers organise their thinking and tap into the collective, accumulated wisdom of their profession. (p. xvii)

Those of us who are used to teaching staff-rooms know only too well the truth of this, and the delight of it.

Trimmer (1997, p. x) points out, though, that, as academic teachers, we have not trusted enough the capacity for our narrative reflections to create knowledge, and I explore in the dissertation some of the reasons why teachers often do not express their insights in ways which might contribute to the academy. Nor have we sufficiently taken up the contested spaces which Sidonie Smith and Julia Watson (1996, p. 5) argue are opened up by women's autobiographical writing, so interrupting the cultural erasures engineered by master narratives. The pathways of our lives as women may lead us to pedagogic understandings and practices which prioritise conventionally silenced or under-privileged educational values such as collaboration, compassion, vulnerability or pleasure in giving. But clearly we are becoming more confident in articulating our perspectives. Collections of energetic teaching stories that flesh out the daily experiences of classrooms along with the emotional realities which permeate them are becoming more and more accessible (Casey, 1993; Johnson & Golombeck, 2002; N. Lyons & La Bosky, 2002; Ritchie & Wilson, 2000; Trimmer, 1997; see Jalongo et al, 1995, pp. 219-228, for an annotated bibliography of teachers' stories). These collections are gripping and 'more-ish' to read, intellectually stimulating, and often surprisingly provocative and unsettling. In his

introduction to one of these, Michael Apple (in Casey, 1993) points to the radically political as well as professional insights to be gained from the personal narratives of women teachers:

Even more difficult to hear have been the voices of politically active teachers. Rest assured there were and are many such teachers, teachers who in their daily lives act against the racism and the patriarchal and class relations that tend to dominate all too many of our institutions. [This collection of stories] enables us to listen to, and learn from, the lives of a number of teachers who constantly provide reminders of the very possibility of difference. (pp. xii-xiii)

Others have concurred that “personal narratives help to destabilise dominant regimes and the professional standards they validate” (Danahay, 1996, p. 57; also Stone-Mediatore, 2003). Because we *are* teachers, engaged by inclination with fine-grained human growth and development, our stories often show us interrogating issues of injustice, inequity and the blinkered ideology of state systems. In the university setting, Alvesson (2003) goes so far as to say that narratives of self-ethnography are “not for the mainstream, organisational (wo)man, eager to conform to workplace norms and to be very loyal” (p. 188). In my narrative I have restaged teaching events in order to question established orthodoxies and focus on moments of tension, conflict or resistance for me as points of departure for critical analysis.

### *Subjectivity and the non-unified self*

There is one further aspect of the autoethnographic narrative that has been extremely satisfying for me and that is its characteristic tracing of the reworking and morphing of subjectivity. Following scholars like Chris Weedon (1987) and Sidonie Smith (1993), post-structural feminists have taken up narrative methodology to counter notions of a stable and essentialised ‘self’ in the formation of identity to show the multiple subject positions that people occupy, and “the critical roles that language, social interactions, and pivotal experiences play in the production of subjectivity” (Bloom, 1998, p. 3).

Walkerdine (1997) stresses the importance of these processes and offers a clear explanation for her choice of narrative methodology for her research:

My self-disclosure was always meant to be a way of understanding subjectivity by taking myself as subject and explaining my own formation. ...To view this as narcissistic is to disavow the complexities of my relation to the data and how that relation might be used to gain insights. (pp. 57, 69)

In my own case I have created the dissertation to make sense for myself of the ways in which I came to find research directions that helped me to change and develop my 'selves' and my practice within the anglophile research tradition. My narrative aims to rework my history to show how I have engaged with my own learning of English, and then with the project of teaching it to others in ever-widening circles. The search for all the 'whos' I have been in relation to the events and issues of my profession has remained at the heart of my research process, and this imperative evolved naturally into the dissertation. The published papers which are the substantial contribution of this collection represent, in the manner exemplified by Catherine Hall (1992), "the historical specificity of certain moments in that process" (p. 1). While *prima facie* they present research understandings of transcultural EAL learning and teaching processes, they also constitute an exploration of some of my subjective responses in fairly typical professional activities. In my research work I have tried not to lose sight of how significantly our working goals as EAL teachers, ideological as well as pragmatic, are inspired by and impact on our own kaleidoscopic self-identities. Taken as a whole this thesis expresses that motivation.

### **Role of literature**

In accord with the assumptions and established conventions of narrative methodology, I have chosen not to construct a separate and discrete literature review to frame the papers. Traditionally in a thesis the dominant functions of such a review are to display the writer's understanding of the field literature and to justify a research project by arguing a 'gap' in

Western, English language scholarship, or a problem of practice in a profession. Each of my published articles refers to literature to fulfil the relevant academic functions for its own context, and it is not useful for me to repeat the process here. There is a potentially artificial quality to the ‘Literature Review’ genre when developed purely as a demonstration of academic reading<sup>10</sup>. Furthermore, its rhetorical structure and style are disruptive, even destructive, to the aims of personal narrative research, the *raison d’être* of which is, as Trimmer (1997) has noted, actually “*avoiding* the litany of nouns and names” (p. ix, my emphasis).

Throughout the dissertation I have referred to contemporary literature where it informs my arguments and situates discussion within relevant debates in respect to both content ideas and methodology. I have tried to prevent saturating this ‘tale’ with literary references for the purpose of scholarly display, but have rather aimed to make judicious selections from among relevant texts, either for their width of coverage, as with review articles, or for their salient reference to arguments with which I am engaging. Rather than producing an amalgamated bibliography for the whole thesis which incorporates the references from the dissertation and the publications, at the end of the dissertation I have only listed those references cited within it. This list is thus not intended to be in any way exhaustive, but rather concisely and pointedly relevant to the issues raised in the narrative of the dissertation.

### **Thesis organisation**

As I have suggested then, in presenting the outcomes of my research work here I share Neumann and Peterson’s (1997) desire to emphasise the personal in the research of women in education. These editors articulate their goal to interrupt the dominant way of thinking about “the professional texts of [female academic] authors as existing in the ‘foreground’ of public knowledge about them, and of the personal texts as invisible

(though ever present) backgrounds” (p.9). I have chosen to follow this principle in placing my personal narrative “in the foregrounds of the chapters, while moving... professional activities and accomplishments to the back (but allowing them to remain visible so connections between the two might be seen)” (p.9). By foregrounding my own life construction in this way, and placing my published, peer-validated papers at the back of this thesis, I hope to allow for traditional recognition of prior academic achievement whilst drawing particular attention to the on-going flux of my own development as a researcher and teacher, as well as to the contingent nature of all research.

To introduce the thesis as a whole, and for ease of reference, I have presented abstracts of the published articles at the opening. The reflexive dissertation that fulfils my institutional requirement for a “contextual statement” then explores relevant educational issues through personal and social analysis in recursive and cyclical movements around my own thinking on my own experience. The four central chapters interrogate how, through my life, I have come to my present understandings in relation to the continually pressing concerns investigated in the research papers. In tracing this journey I first explore my north-of-England working-class acquisition of vernacular and ‘King’s’ Englishes in relation to formations of the gendered and classed identities that later informed my approaches to teaching. I then restage some of the tensions I experienced in EAL teaching events, especially around inter-cultural conflicts of identity experienced by international research students in their learning contexts. By exploring my own shifting gaze, I analyse institutional constructions of the corporatising and commercial trade in English, and uncover the implications of the global spread of English and accompanying explosions in English language research knowledges for my own subject positioning as a research EAL teacher in the Western academy. In the Conclusion I refocus on my multiple situations as female story-teller, busy classroom teacher responsible for curriculum and pedagogy,



academic team-member and international researcher. Here I consider possible future directions for me as a teacher and researcher, and for my discipline, in the sincere hope of creating positive openings for negotiating practices of power in global research Englishes.

So – in order to sustain vitality in the restless consciousness that explains me to myself, and in full awareness of the geographical and historical conditions of this project, I join with Linda Blanton (2003, p.156) to say, OK then, “...let the little girl tell her story.”

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<sup>1</sup> The Dean of Graduate Studies and Acting Deputy Vice Chancellor (Research) wrote to me: “You are right in presuming that the new rules relate most easily to experimental programs which may generate a series of papers. I think you should rely on the faculty procedure which will determine if the thesis is suitable for examination. Our intention is to ensure that candidates do not submit a collection of unrelated papers with no overall theme or underpinning thesis statement.” (N. Marsh, personal communication, 22. August 2003)

<sup>2</sup> After much discussion around the acronyms we might use in our documents to locate our research and teaching in the University’s internationalisation program (ESL, EAP, ESP, ESOL, TESOL, TEAL) and to refer to our students (ESL, NESB, NNS, EAL), this acronym came to us in one of our teaching team meetings. We have chosen it because for us it carries some of the political as well as pragmatic hopes we have for our teaching.

<sup>3</sup> Over the last few years I have received inquiring emails from Spain, Argentina, Indonesia, Thailand, the USA and the UK (an example is mentioned above Chapter 2, note 4).

<sup>4</sup> Examples of my work cited in international bibliographies were accessed on 18/11/05 at [www.research.uwaterloo.ca/grants/documents/bibliographyforSSHRCApplicationstudy.pdf](http://www.research.uwaterloo.ca/grants/documents/bibliographyforSSHRCApplicationstudy.pdf) (Canada), [www.uefap.co.uk/bgnd/bgnd.htm](http://www.uefap.co.uk/bgnd/bgnd.htm) and [www.ukcosa.org.uk/images/bibliopub.rtf](http://www.ukcosa.org.uk/images/bibliopub.rtf) (UK), <http://universityofchicago.com/CER/bibliog.html> (USA). Some references in University teaching resources are evident in the UK at [www.bournemouth.ac.uk/centre-for-academic-practice](http://www.bournemouth.ac.uk/centre-for-academic-practice) and in Australia at [www.newcastle.edu.au/research/STDP/readings.htm](http://www.newcastle.edu.au/research/STDP/readings.htm). My articles have also been cited in international contexts (accessed on 18/11/05) such as Japan, at [paul.iscs.hokudai.ac.jp/paul/JSLW1.pdf](http://paul.iscs.hokudai.ac.jp/paul/JSLW1.pdf), Taiwan at <http://ejee.ncu.edu.tw/teacherarticle/teacherarticle01-1.htm>, and Germany at [www.sw2.euv-frankfurt-o.d/vc/vc.ss.rhetoric.kirjallis2.html](http://www.sw2.euv-frankfurt-o.d/vc/vc.ss.rhetoric.kirjallis2.html).

<sup>5</sup> Cursory websearches have shown that my work has been cited in a range of international journals including *Arts and Humanities in Higher Education*, *ELTJ*, *English for Specific Purposes*, *Journal of English for Academic Purposes* (where my *Possibilities* paper [Pub 6] is among the top 25 in November 2005), *Journal of University Teaching and Learning Practice*, *Innovations in Education and Teaching International*, *Studies in Higher Education* and *Teaching in Higher Education*. I’m also aware that colleagues in professional organisations of which I am a member have also used my articles as a resource for conference papers, notably at the 2002, 2003 & 2004 conferences of the Australian Association for Research in Education (AARE), the 2005 English Australia (EA) conference, and the 2001, 2002 and 2004 Language and Academic Skills (LAS) conferences.

<sup>6</sup> For example, the critical direction of my work is given extended discussion by Strauss and Walton (2005). I have also been especially gratified to read a 2003 paper by Desmond Allison in which he comments that my 2002 *Possibilities* paper (Pub 6) “takes the research degree proposal forward” (p. 156) and he reflectively reviews his own previous position in relation to my claims (p. 174).

<sup>7</sup> In addition to conducting teacher training and professional development consultancies in several Australian universities including my own (NSW, 1997; Swinburne, 1998 ; Deakin, 1997-1999;

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James Cook, 2002, 2004 ; Flinders, 2004; Adelaide, 2003-2005), I have received the following international responses to my research work in academic writing pedagogy:

- in 1999 I was invited by the Chair of an international panel on ‘Teaching/Researching the Thesis/ Dissertation in ESP’ to present my research as a panel member at the International TESOL Conference in New York;
- following an invitation by John Swales, Professor of Applied Linguistics and Director of the English Language Institute at the University of Ann Arbor, Michigan, I presented research-based professional development workshops for Institute staff on integrated English language development for research students;
- I was invited by Ilona Leki, Professor of English at the University of Tennessee, to submit a chapter on postgraduate writing to a volume on *Academic writing programs* for the USA ‘Case Studies in TESOL Practice’ series. This became the collaborative paper, ‘Postgraduate writing: Using intersecting genres in a collaborative, content-based program’ (Cargill, Cadman, & McGowan, 2001);
- I was invited to join the Editorial Board of the *Journal of English for Academic Purposes*;
- in recent years I have been asked to review papers and books on tertiary and postgraduate writing issues for several international journals: *Journal of English for Specific Purposes*, *Journal of English for Academic Purposes (JEAP)*, *Teaching in Higher Education*, *Studies in Higher Education*, *Journal of Language, Identity and Education*, *Prospect* and *International Journal of Educational Integrity*.
- I was invited to submit an article to the *JEAP* Special Edition on Advanced Academic Literacies (attached, *Pedagogy of connection*, Pub 8).

<sup>8</sup> Generally I have chosen to represent the ‘teacher’ by a female pronoun throughout the dissertation, mainly because my experience of EAL teachers is that a large majority are women and to avoid the awkwardnesses of ‘his/her’ and ‘their’, not with any intention to exclude male colleagues.

<sup>9</sup> Alvesson (2003) makes a distinction between “self-ethnography”, which for him has “the intention of drawing attention to one’s own cultural context”, and “auto-ethnography” in which, as he sees it, “the deeply personal experiences of the researcher are in focus” (p. 175). Other leading theorists, however, such as Reed-Danahay (1997), choose not to invoke these binaries of self/society and subjective/objective, and thus maintain the position that “either a self (auto) ethnography or an autobiographical (auto) ethnography can be signalled by ‘autoethnography’” (p. 2). (There appears to be no significance attached to the hyphen.)

<sup>10</sup> Interestingly, popular Higher Education journalism in Australia has challenged the “hollow and mechanical conventions” of the “Literature Review” (Rankin, 1998, p. 38).

# CHAPTER I

NOTE:

This figure/table/image has been removed to comply with copyright regulations. It is included in the print copy of the thesis held by the University of Adelaide Library.

*the subject, 1956*

## The King and I: Learning English off-centre

When to the flowers so beautiful  
The Father gave a name,  
Back came a little blue-eyed one,  
All timidly it came,

And standing at its Father's feet,  
And gazing in his face,  
It said, in low and trembling tones,  
And with a modest grace:

'Dear Lord, the name thou gavest me,  
Alas, I have forgot!'  
Kindly the Father looked him down  
And said: 'Forget-me-not.'

Anon? Emphasis added (by the teacher I think)



In 2005 it is not hard to imagine the impact of this little poem on the developing subjectivity of a bubbly, fair-haired, very blue-eyed, working-class girl child of about seven or eight years old (my father was a Yorkshire bricklayer by trade, and my mother a piece-working factory-hand) in the north of England in the early 1950s. Even by this age it had been decreed that I was ‘good at English’ and I was chosen to recite the poem at a visit of the ‘School Inspectors’ – actually I don’t remember having ever seen it written down. I did my recital and for that brief hour won the delight and praise of the school community, including that of the forbidding Headmaster. The incident was not without very mixed emotions for me, however, the reasons for which might become clearer if I also mention that, despite ‘being a girl’, I had certainly tasted the routine corporal punishments, ‘the board-ruler’ and ‘the stick’, mainly because I did not seem able to obey, more accurately perhaps to *notice*, the School Rules. I was also generally unkempt and uncombed, ‘wandering’-eyed (with broken ‘National Health’ glasses stuck together with Elastoplast), impulsive and unattractively loud-mouthed.

Today I can begin to see the multivalent registers of class, gender and religion embedded in the school-based discourses of such moments. As I reflect on these incidents it becomes clear to me how, in experiences like this one, language, personal characteristics and socio-cultural positioning, in conjunction with life events, combine to create parameters for what we are able to hope for, and dream of. Here, the language itself and its construction as a tool of monarchy<sup>1</sup> was a central force in coercing me to become caught up in a formation of hegemonic aspirations which set goals for the structures of my life, and which, as I shall discuss in the next chapter, I share with other teachers like me.

The ‘Father’ in this poem that I easily learned ‘by *heart*’, is simultaneously familial, societal and deified, and He powerfully confers name and identity upon His subject, the demure, blue-eyed, diminutive forget-me-not. He is the apotheosis of post-war

Englishness. He is towering and kind, by implication gentle and just. He is (thankfully!) forgiving of weakness and transgression. Beneath all He is male authority; He is the controlling ‘all-knower’, the interpreter and warden of values, and so He wisely places Himself at the centre (yet with threateningly ubiquitous “feet”). His final imperative is overwhelmingly benign, welcoming the transgressor into the fold, naturally on the appropriate and easily fulfilled conditions of marginality and obedience.

How is the seven-year-old ‘me’ interpellated in this scene? I am conspicuously blue-eyed, and can only too easily identify with the forgetting, the causing disappointment, the fear of disapproval. All the rest is aspiration. How I *long* to be one of the “flowers so beautiful” (*unfortunately the body rebels against this notion – my mum and I have even given up on hair-ribbons*); my desire is aching to be “little”, “timid” (*reckless is more like the natural state*), obedient and adoring (*notoriously never ‘still’ long enough*), with “low and trembling tones” (*no hope of sustaining these for longer than two minutes even with voice modulation practice*), “And with a modest grace” (*never heard of modesty, and too interested in the next thing to be able to imagine ‘grace’*). With so much going against me, how is my assimilation within this hegemony so immediately effected? How does my desire to identify with the little flower embraced by the Father take root, and grow so strong? The immediate slippage which the poem engineers between the child-reciter and the little, “blue-eyed” flower becomes fixed in the intersecting gazes at its centre, where the one from the periphery yearns steadfastly upwards into the Father’s eyes, as they focus magnetically “down”. In this nexus I experience my own gendered and classed version of Fanon’s (1990) “white mask” (ironically I could hardly be whiter), where “the slave turns toward the master and abandons the object” (p. 221). Why don’t I resist this hypnotism? How am I brought so powerfully to collude in my own subjection and to embark upon a lifetime of aspiring to join imagined communities of power within which I am

marginalised, without thinking to turn my gaze back upon myself and my own investments within those socio-cultural structures?

### **Growing up as a King's English handmaiden<sup>2</sup>**

One answer that now affords me some insight relates to my relationship with the English language. My earliest memories foreground not only my 'place' as signified by the order of words and symbolic power of the language, but also by my immersion in the tactile and sensuous rhythms of speech. Well before I met the poem above I was consciously constructing myself in the rhythmic sounds and imagery of English. I learned to recite innumerable nursery rhymes and 'The House that Jack Built' all by myself, for the sheer lusciousness of them. Also in my home, joy in language manipulation was a shared, taken-for-granted condition of life. In my parents' bed on a Sunday morning (otherwise a forbidden place), I played all kinds of word games with my parents and brother. A favourite was 'Ready Teddy' where at the cry of "I've got one!", someone produces a clue like 'a prepared bear' and the others must guess the appropriate rhyming word pair, obviously a 'ready teddy'. Against the ideal model created by this crisp two-word example, we critiqued our own coinages with noisy hilarity as they arose: 'a rose-coloured washing-up bowl' – *HOPEless, too many words*; 'dark blue meat juice' – *mmm...you're kidding, sounds revolting*. Playing 'Proverbs' once, I still recall my palpable delight in recognising the many layers of nuance in the idea that 'It never rains but it pours' is the opposite of 'Every cloud has a silver lining'. Routinely in our extended family and neighbourhood too, dialogues among us played on puns and double-entendres; we shared delight in word card-games, and later 'Scrabble'; we made heroes of 'educated' wordsmiths on the radio, Clement Freud and Kenneth Williams in 'Just a Minute', Frank Muir and Dennis Norden in 'My Word'; my best boyfriend helped my chain-smoking parents with their cryptic crosswords.

Looking back now I can see how imperceptibly my own subjectivity developed organically in this context of, among other things, the accumulated intertextual formations specific to English language texts and the pedagogic assumptions of English learning and teaching. I am aware how some of the theoretical ideas presently identified in postcolonial studies as colonial desire and subjection, though developed out of quite different contexts from my own (ones now much more relevant for me in my professional role as an EAL teacher), have been enacted in complex ways in my own history. The subjection of the colonised subject shares many structural affinities with that of female, working-class, regional self-formations in male-centred middle class England. My personal, what perhaps I now see as my ‘private’, relationship with my language began early to reveal and connect me to myself in a process similar to that described by the postcolonial theorist Gayatri Spivak (1995a) as a “surrender to the text... in the closest places of the self” (p. 465).

I have a sharp visceral memory of the pleasure that my childish relationship with that ‘Forget-me-not’ poem brought me; I was captivated as I internalised the mellifluous rhythm and phrasing of the stanzas, and savoured the gratifying denouement and double-entendre of the final word. In that language I was bonded: the poem’s rhetoricity subsumed its invisible, colonising technologies and, embedded as these also were in the structured social formations of my family and schooling, they were simultaneously inscribed in my identity. Sneja Gunew (2001) has explored the concurrent bodily and political implications of this process in her analysis of the very different experience of migrant self-formations in diaspora, identifying this “inner music of the language” which “eventually exerts its seductions” so that the acquisition of English is experienced as a technology “not simply of subjectivity in general but of corporeality in a specific sense” (p. 736). Gunew shows how colonised subjects are inevitably bound up with their masters



in these mechanisms of mutual constitution, so that in English learning and teaching contexts, “[t]he ideological baggage carried by curricula and texts serve[s] to camouflage the imperial process” (p. 735).

### *Adoration and sacred texts*

Consequently, as my ‘private’ relationship with English structures and texts was strengthened through adolescence, my public endeavours became totally harnessed in the service of mimetic aspirations. My manacles were, as in Blake’s cosmology, “mind forg’d”, my vision “single”<sup>3</sup>. My rigorous girls’ grammar school education (with its emphasis on the three Rs and compulsory Latin) indoctrinated me easily into the belief that certain linguistic forms, when attached to specific restrictive ways of being and behaving in English, were intrinsically ‘superior’ to those with which I was naturally familiar. I did not need convincing that there was a ‘public’ English that conferred high levels of institutional respect and power, which my ‘home’ English (vocabulary, syntax, idioms, accent) did not; this superior English was everywhere, underpinning the belief system of my education. The ‘bibles’ of my adolescent years were my father’s much loved *Kingdom’s Latin Grammar*, almost physically imbued with the joys of his ‘helping me with my Latin homework’ (not always a fun activity for a man who left school to begin a trade apprenticeship at fourteen), my *Bradley’s Arnold: Prose Composition in Latin* (in which we scatterbrained girls were addressed severely by the erudition of Dr Henry Bradley, one time Chief Editor of the *OED*), and, of course, the golden key to our own language, the Fowler brothers’ *The King’s English*.

I still have my copy of *The King’s English* (Fowler & Fowler, 1931), along with a range of similar old friends with fraying cloth covers and blotchy print, even including the earlier namesake *The King’s English and how to write it* (Bygott & Lawford Jones, 1903). They sit on my shelves alongside my *First aid in English* (Maciver, 1955) (symbolic

treatment for social ailments), *The revised English grammar* (West, 1916) (known convivially by us as ‘West’s Revised’) and the book that made Fowler a household name, the *Dictionary of modern English usage* (Fowler, 1926). To dip into these volumes now (and in my work environment we find we still do, to retain our credibility as ‘English’ teachers) is to enter another world. This is a world entirely circumscribed by that delicate oxymoron, the English middle-class gentleman, and therein hung for me and for many others even to this day, its irresistible power of coercion. The “Father” of my childhood poem is here reconstituted as educator, the “warden” (to quote Henry Fowler’s biographer (McMorris, 2001) “keeping watch” over “our” potentially pure and beautiful English language, the ultimate guardian of which is, never to be forgotten, the monarch of England. It is the benign attention of honest, decent, *refined* men like the grammarian Fowlers which generates in us the aspiration and desire to join this community of English users, to shore up with them the essence of Englishness embedded in its linguistic structures<sup>4</sup> and to succumb to the belief that, without their erudite and timely interventions, our whole shared value system of what it means to be English will surely come tumbling down.

The discourse of the Fowlers’ *The King’s English* is particularly interesting in two intersecting aspects. First, by choosing to focus only on negative examples and incorrect usage (what its publisher described as “a heap of filth of varying degrees of abomination”; McMorris, 2001, p. 58), the book presents a theory of language which is famous for its hegemonic authority; on the other hand, it is strangely unpredictable and arbitrary. Its central, unarticulated assumption is that English operates on a fixed system of grammar “rules”, and on this assumption rests the authors’ basic stance of certainty (“Of the following quotations, the first is correct, the other five as clearly wrong” [p. 68]), and the modality of obligation which informs most of the explanations (“*Neither, either, as*

pronouns, should always take a singular verb – a much neglected rule.” [p. 78]). This certainty provokes a general rhetoric characterised by concepts such as the “bad sentence” (p. 12), “the monstrosity” (p. 13), usage which is “disgusting” (p. 107), taste which is “barbaric” (p. 34), words which are “antiquarian rubbish” (p. 13) or have been “pilloried time after time” (p. 63). ‘Good’ English, by contrast, is “natural” (p.13).

Significantly, however, there are many instances where the concept of ‘rule’ is arbitrarily put aside, and we are directed in imperial prose to the sole authority of the Fowlers’ opinions: “Some people say *some one else’s*, others say *some one’s else*. Our own opinion is that the latter is uncalled for and pedantic” (p. 73). One example is particularly interesting in the light of recent developments in gender-neutral language:

*They, them, their, theirs*, are often used in referring back to pronominals ... or to singular nouns or phrases of which the doubtful or double gender causes awkwardness... Our view, though we admit it to be disputable, is clear – that *they, their, &c* should never be resorted to. (pp. 75-76, my emphasis).

Occasionally a completely confident verdict like this is quite bewildering in its arbitrariness. For example, we are told that the addition of *-ly* to participles ending in *-ed* creates an “evil sound” and must be deprecated (p. 56); nevertheless, after many lines of explanation and examples, a brief final sentence advises: “It must be added that to really established adverbs of this form, as *advisedly, assuredly, hurriedly*, there is no objection whatever; but new ones are ugly” (56). Help! How on earth are those of us on the margins to know which is which?

And so the Fowlers build a model of English ostensibly on coded rules but which actually relies not on an accessible body of knowledge, but rather on the dictates of certain restricted, male, ‘scholarly’ experience<sup>5</sup>. That this is not the experience of the “lower classes”, that “vast number of people who are incapable of appreciating fine shades of meaning” (p. 58), is made explicit. The potential for offence is high (even “correctness”

can be “ill-sounding” [p. 50] or “unpleasant” [p.74]), and is caused primarily by transgression against the unpredictable judgement of the King’s grammatical representatives. The learning subject has little hope of achieving equity in knowledge or power, and depends for her success on her complicit relations with the language guardians.

This of course is me, and I become one of the Fowlers’ most assiduous acolytes. In their references to their “novice reader who has not yet developed enough discrimination...” (p. 58), in “the uneducated” who are, of course, “likely to produce anacoluthon if they write sentences of any length” (p. 371), in the “ignorant writers” who “hanker... after the unfamiliar and imposing” (p. 23), I easily find myself. I know without consciousness that I am not to be located with “our imagined intelligent reader” (p. 12), among “the educated” (p. 371) or “most well-bred people” who share the authors’ understanding that certain linguistic expressions are infinitely to be preferred (p. 48). More unhappily still, when the Fowlers point out how, at the sight of some offensive solecism, their “intelligent reader” will be “irresistibly reminded of that sad spectacle, a mechanic wearing his Sunday clothes on a weekday” (p. 12), I immediately recognise my father. In this way, as a Northern working class girl I experienced my interpellation into the margins of the Southern English cultured classes. As Gunew (2001) explains in a similar process for migrant subjects, ‘English was employed as a technology that structured the cultural terrain so that the self-defining gaze was always mediated by a cultural legacy which rendered one’s immediate context alien and unworthy’ (p. 741). It is not difficult then to see how my aspirations to ‘rise *above*’ the English of my background became blinkered, and I set about fulfilling them with a zeal smacking a little of desperation.

Ironically, it was to happen that not many years later in the mid sixties, as an undergraduate student of English at the University of Birmingham, I was to attend ground-

breaking lectures showing how the rise of this ‘Standard English’ acted as a key process in the production of patterns of social dominance and injustice. These lectures were presented by working class cultural theorists like Richard Hoggart (1957) and Raymond Williams (1958, 1965) in the University’s newly formed Centre for Contemporary Cultural Studies, later to be headed up by Stuart Hall. I was to hear Williams analyse the debilitating impact of educational reverence for Standard English, through which “thousands of teachers and learners, from poor homes, became ashamed of the speech of their fathers” (1965, p. 247), a process I was only too aware of in my own family. He was to speak powerfully to me of the “anxiously correct middle class”, “thousands of [whom] have been capable of the vulgar insolence of telling other Englishmen that they do not know how to speak their own language” (p. 247), and for whom “it has been one of the principal amusements... to record the hideousness of people” who use English differently from them (p. 245). Nevertheless, even in this exciting and highly reputable intellectual context, my ear-muffs and blinkers were tightly fitted; I hitched my wagon to the traditional Shakespeare Institute, despite the fact that there my language background still worked seriously against me. I kept my gaze on the master’s face, looking for approval, and knew that my tasks were to increase my proficiency and to spread the Standard English word to other unfortunates like myself.

In this context and for years to come, I fed two linguistic hungers. Most deeply I kept a store of ‘private’ English snippets, self-indulgently and almost with lasciviousness. This was a curiously eclectic mix of regional rhymes and song-lyrics, rich-sounding recipes, meaningful fragments from my background (such as my mum’s favourite recitation of the eight tributaries of the River Ouse) and, interestingly, chunks of Shakespeare and poems from the canon, also picked up in the family kitchen. Meanwhile in the ‘public’ arena, I

assiduously ‘mastered’ and then propagated through teaching in High School and university, the Englishes revered within the education system.

Through all this time I missed endless opportunities to reflect on and articulate for myself my marginal place in the hegemonic socio-cultural and intellectual structures I was part of. Instead I modelled and re-modelled myself as well as I could to fit gratefully and apologetically into the dominant ideologies of English, blind to the hidden hierarchies which they disseminated. In the two-hundred year old Oxbridge-preparation school in which I first taught, these ideologies were presided over by its history and its Headmistress; in my first university teaching position by the Professor, a conservative, elderly Shakespeare scholar. In these contexts I constantly performed my class-conscious anxiety in attempts to masquerade as a ‘proper’ scholar. I prepared short speeches for staff meetings in what I felt to be the appropriate English, paying particular attention to my syntax and accent. I learned to conceal my informal and over-noisy tutorials by displaying my tutorial-in-progress sign at the wrong times. As a research student, out of sheer fear I never once suggested discussing my research topic with my upwardly-mobile male supervisor, and I was never invited to do so (as I later explored in *Only connect*, Pub 4).

I have clear memories of incidents which secured my on-going co-option. I still feel shame when I recall the deep offence I caused by continuing to address the Australian Professor by his title and surname long after he was using my given name (the English working class way, not appropriate in Australia). I also recall the horror I felt at his paradoxical haughtiness as an ‘unassuming’ male guardian of the English language in the Australian academy, when I witnessed a fellow research candidate proudly place on his desk six blue, beautifully hard bound, gold lettered copies of his thesis. Without breaking his conversation with me, nor even glancing towards the young man, the Professor impatiently waved an instruction for him to remove the offending volumes immediately. I

later discovered that the gold lettering of the thesis title read, '*A* historical account of...' instead of the grammatically preferred '*An* historical account...', and the copies had to be re-bound. Each night I left the building with a sigh of relief that I had survived another day without being exposed.

I now think through these experiences as instances of regularising social formation. I still find it hard, though, to understand how I acquiesced so thoroughly in my positioning. I have been intrigued by Homi Bhabha's (1994b, p. 37) insights into the power of discursive formations in processes of colonisation, and the opportunities for agency that attempted mimicry of these processes can create. Bhabha (1994a) also identifies an alternative to the space of colonising otherness within the dominant culture in an unstable "third space" which is generated when identities are negotiated across cultures and languages. He describes it as:

[a] liminal space, in-between the designations of identity... an interstitial passage between fixed identifications [that] opens up the possibility of a cultural hybridity that entertains difference without an assumed or implied hierarchy.' (p. 4)

As I matured as a teacher and scholar I moved toward this third space so that now I can only wonder at the completeness of my own earlier envy and desire, and the extent of my subaltern "silence" (Spivak, 1988).

### **Rethinking relationships**

Perhaps, perversely, it may have been this very lack of conscious resistance, together with my failure to recognise possibility within the structural or political contexts of my life, that gradually led me to situations which offered me, slowly but naturally, opportunities for misappropriation and performative agency. Most significantly, first, I had a child. In the conservative university environment of the early 1970s, the birth of this child required that I leave full time academic employment to be a 'mum'. Predictably, I gladly embraced

the dominant value system which placed the role of child-raising above other female occupations. And I enjoyed it. Then, because several of our older generation family members were becoming frail and ill, my family and I went back to England to be close to them. I became the centre of an active, multi-generational family comprising four sporting Northcountrymen (three sons and a sports-addicted partner) and a range of differently-abled, elderly relatives. As time went by, just about all but my partner's mother died and our family dynamic greatly missed the opportunities of Australia so we uprooted again and returned. In this way, even though I was and still am hopelessly inefficient at running a home (my 'private' and largely impractical reciting of English language narrations dominates my thinking whether I want it to or not), for more than twenty years I dedicated my priorities and most of my time to caring for my family and the infirm elderly in the communities of two countries.

What I now feel is significant for me about those years from 1974 to 1994 is that they took me right outside the educational and professional structures which had so powerfully dominated my life up to that point. In my imagination at least, I became a free agent to myself, and, since most of those years were spent in Australia, away from my 'home' country in a diasporic relationship with its mores and its characteristic Englishes, I found new spaces for myself. I was able to find possibilities for reconstructing myself outside dominant discourses in the operations of child-raising, nursing the elderly and part-time teaching, in ways that had not been evident to me before. In the mid eighties we took on the care of my mother-in-law in our home when she became half-paralysed and incontinent following a stroke. In doing this our family's non-conformity was quite shocking to both our professional and personal communities. In this decision I was, paradoxically, released from the manacles of social construction: the general consensus among our colleagues and health professionals alike was that I was mad. I am not a



competent housekeeper, much less a nurse, and so I moved outside hierarchies of competition – and we can tell some hilariously hair-raising stories of the six years I was a primary care-giver! Through this process, however, I learned to give myself permission to resist the control of powerful discourses and to perform roles that seemed comfortable and natural to me. I came to be able to use Bhabha's spaces 'in-between' dominant formations (1994b, p. 25), in order to exert greater agency and control over my own life.

Not surprisingly, my attitudes to my professional role as a teacher (hourly paid and *ad hoc* as this then was) were also turned on their head in those years. Even before I left England again in 1985 I began to relate differently to the canonical and colonising texts I had to teach. I reconstructed my pedagogic goals and practices, and wonderfully, as corollary, re-examined my relationships with students. Teaching a compulsory English Matriculation Board syllabus so that the dialect-speaking unemployed could qualify for their government benefit (and it was my job to validate their class attendance), I was beginning to generate previously unconceived questions, such as: *Which* 'English' would I teach? How would I approach it *appropriately* for this group? How could students be encouraged to want to know more, and *about what*? My students now presented very different challenges: they were second-generation unemployed in the Thatcher-decimated north of England (with very little hope of ever being employed, and potential Falklands conscription just around the corner); multi-vocal classes of mixed races and mixed proficiency speakers, first language and EAL together; youths, mostly motor-bike thieves, from a local boys' 'Remand Home'; a delightful group of adolescent Pakistani girls with saris, bindis and broad Yorkshire accents, most of them carrying photographs of their non-English speaking betrothed in Pakistan whom they had never met and to whom they would fly on demand; not to mention the thirsty and linguistically gifted women of all ages in New Opportunities for Women, 'NOW!', classes. Much later when I came to

theorise the implementation of critical curriculum in international research education in my *Pedagogy of connection* paper (Pub 8), I realised how much I was able to draw on the ways in which my own identity and agency as a teacher had been forged, as it were by fire, in these earlier classrooms. *All* my previous assumptions – about English language, about the ways in which, in its ‘Standard’ educational application English creates subjectivities which open powerful social and economic doors (thus reinforcing hierarchies of dominance and subjection), and above all, about its users – all these previous ‘givens’ were interrogated in these new and unfamiliar multi-ethnic contexts and found to be not only inadequate but also profoundly unjust.

So – before I had ever heard of genre theory I was beginning to see that I wanted to develop teaching materials which expressed and valued the lives of the particular group of students I was working with. I repeatedly experienced pedagogic disasters, as well as causing cultural and personal offence, before I found ways to introduce students to a *range* of language varieties, which included those of value to them. I found it was possible to use texts which would meet their needs within the educational framework that could be useful to them, as well generating their interest in developing skills that connected with their lives. I challenged the appropriateness of the English canon for students from non-mainstream cultures and religions (the Pakistani male members of a culturally diverse class silently left an exam room when faced with sexual reference in a passage from *Room at the Top*), and I formally negotiated modifications to assessment criteria for specific purposes and groups. In harmony with these textual reassessments, I reconceptualised possibilities for student agency in learning/teaching activities and, importantly, in students’ learning relationships both with each other and with me-the-teacher.

Interestingly these deconstructive tendencies did not extend to my own relationship with written English. I had already internalised the operations and invisibly intrinsic values of

‘Standard’ English too deeply to be able to reevaluate their appropriateness for myself. There is clearly an ambivalence here in that, while I was beginning to react strongly against the subordinating constrictions of linguistic colonisation, both of others and myself, I still resisted critical interrogation of how performance of Standard English defined my own multiple identities, as female, regional, working class, professional and later migrant, through acts of marginality.

The gradual changes I worked through in my teaching philosophy and practice in the north of England were considered to be quite radical at the time, and were undoubtedly naïve in the context (as, for example, when I was called to a local police station in the middle of the night *in loco parentis* for one of my glue-sniffing vandal students). Nevertheless, they clearly formed the basis for a politics of learning which I began to develop and then to extend, albeit slowly, through my subsequent TESOL training and EAP teaching in Australia. They continued to inform my later interpretations of theoretical trends in the applied linguistics of TESOL. As my affiliation with prescriptive linguistics gave way to a descriptive model and, along with millions of other ‘ESL’ teachers, I embraced the linguistic theories of Systemic Functional Linguistics and genre, I remained slightly wary of interpellation by new incarnations of ‘Kings’ men and their schemas (men perhaps like Halliday, Martin, Swales). I began to learn personally productive ways of reflecting on how I was ‘forming’ and ‘being formed’ as aspects of my own life intersected with others, and of evaluating my relationships both with people and with social constructs within a hopefully more enlightened politics of diversity.

### **Anecdotes in ‘third spaces’**

This process inspires the self-reflexive thinking that is at the heart of this thesis. I have come to want to interrogate the taken-for-granted assumptions embedded in my teaching contexts. As the published papers suggest, my progress towards self-knowledge, while on

reflection frustratingly slow, has been incremental, and despite some strangely inexplicable reluctances, I have moved inexorably to interrogate the politics and ideologies which underpin my practice. In recent years my work has developed in the contemporary culture of corporatised international education to develop and teach academic English programs for international EAL research students. As I have mentioned, this work has been in the fast-capitalist, commercial contexts of four Australian universities. As I reflect I feel how important it has been for me to retain in these contexts my dawning and hard won confidence in making students the centre of my curriculum planning, prioritising *their* Englishes and *their* identities. I have continued to work, often successfully, with students to create specific opportunities for that “hybrid strategy or discourse” which Bhabha (1996) suggests “opens up a space of negotiation where power is unequal but its articulation may be equivocal” (p. 58).

When Claire Kramsch (1997) discussed Bhabha’s “third space” analysis to explore some of the possibilities of a critical language pedagogy, I had not sufficiently de-blinkered my gaze to be able to recognise the salience of her vision. Nevertheless, she struck a resonating note with me when she didactically announced: “I would like to suggest that language teachers focus less on seemingly fixed, stable, cultural identities... and more on the shifting and emerging third place of the language learners themselves” (p. 6).

Although I was, for the most part, without a clarified ideology at that stage, my teaching philosophy and practice were (I believe like those of many ‘ESL’ teachers) almost naturally inspired by this goal. Despite the fact that many of my teaching efforts were often misdirected in prioritising students’ access to the order of sameness to which I imagined they aspired, and often too invisibly embedded in the very injustices they tried to address, in my research I kept trying to challenge the status quo. As Stuart Hall (1990) and Catherine Hall (1992) have both stressed, the formation of subjectivity is an ever-

unfinished project. My own history as a late twentieth century woman and teacher has led me productively to glimpse the ways in which my own highest ideals have acted in consort with the formations of patriarchy, and within the relations of exclusion that perpetrate racism. My larger goal has been to find increasingly effective ways to interrupt this process.

In this respect my own story is one of many in the possible narrative constructions of English language teachers both within and outside tertiary institutions. As a demographic group in Australia we are mostly women, and often middle-aged. Perhaps unlike lecturers and teachers in other disciplines, we meet each other routinely secure in the knowledge that we share a strong, nurturing imperative that we will not compromise in our roles as teachers. While we still take pride in our field knowledges, which encompass the linguistic structures of English, their uses in local and global contexts and their pedagogies, we routinely, almost *automatically* make them subservient to the holistic needs of our students, their identities and their well-being. Day-to-day we prioritise the routine human interactions that provide us with our staple food-for-thought. As a result, however, we frequently fail to make the time to access existing scholarship, and write. This means that we tend to rely largely on our personal relationships with students and with each other as the grounding for our reflection and theoretical insight (as I have recently had the temerity to suggest publicly in my *Pedagogy of connection* paper).

My seven years of part-time English language teaching allowed me to be a peripheral member of many different formations of these active teaching groups in a wide variety of institutions. It has been my privilege to be part of, and to learn from the substantial bodies of knowledge and understanding developed through shared analysis of professional experience, and it is these analyses which have inspired my research. In routine ways such analyses are often crystallised and passed on to subsequent generations of EAL teachers as

teachers' anecdotes, which are repeatedly debated, developed and modified as new contexts generate new tellings. In this way we teachers build up valuable mythologies of practice around and often outside the scientific and epistemological insights contained in our scholarly literature. Through collaborative analysis these anecdotes often inform creative development of curricula and teaching materials, as well as research directions.

From within this context of peer-validated teaching perspectives I have drawn motivation and shaped the research represented in my publications. Many teachers like me are still grappling towards social theory which can help us to make explicit how our own identity formations and subsequent professional endeavours are contributing to invisible reproductions of marginalisation and dominance. Yet as a collective I believe we have unimaginable potential if we can, in our heterogeneous situatedness, find more ways of sharing our perspectives on possible *political* changes in our personal and pedagogic domains. We might then become more able to use those spaces 'in-between' which our profession so richly offers us: first and foremost to explore what we think our language *is* and what it *destroys* as it spreads; second, to contest taken-for-granted institutional expectations; and finally, to struggle positively with the power that our language and its use so automatically confer in global academic and intellectual enterprises.

This narrative and the published papers attached to it embody my attempts to give this work a voice. Most significantly, they show how I have been dynamically re-focusing my gaze. Through the process of researching and writing I have gained confidence to revisit the pedagogies and the critical scholarship of global EAP from my own multiple perspectives as a teacher. Feminist educators like Patti Lather (1991) have long argued that we need to off-set the analyses of intellectuals by developing "a kind of self-reflexivity that will enable us to look closely at our own practice in terms of how we contribute to dominance in spite of our liberatory intentions" (p. 15). For the contexts of

EAL I feel this very strongly. As an EAP teacher typically active and interactive in my professional contexts, it has taken me a long time to resist the behaviours invisibly expected of a handmaiden to an Empire-building King. Acts of teaching seem often to trap me, and my colleagues, in an institutionally-driven busy-ness that prevents self-reflection. Beyond my teaching, though, my research activities have provided the opportunity for me to reflect on my *many* ‘selves’ by questioning the extent to which my deeply personal and professional aspirations are, and have been, in any way products of coherent identity formations. Rather, I am discerning the power of insights drawn from fragmented and multiple ways of being. Through my research investigations I have come to understand better the plurality of my desires and to invigorate agency that does not position itself as subaltern, nor even vaguely within the imaginary of patriarchal monarchy. In recognising and articulating my own collusions with dominant social formations, I have become more comfortably resistant to their subtle coercions. As a teacher-researcher of EAL in research education, I am consistently finding more creative ways to negotiate the many anti-royalist Englishes which extend from my own heritage, and that of many others, across the globe.

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<sup>1</sup> Long after I had written this metaphorical theme into the autoethnographic structure of this dissertation, I met Ali Mazrui’s 1975 account of some of the personal events in his own life and their relationship to English, in his chapter entitled, ‘The King, the King’s English and I’ (pp. 17-38). Set in Uganda in the 1960s, Mazrui’s powerful story of the intricate and complex role of imperial English in the huge political turmoil of personal and national destinies for both King and commoners resoundingly dwarfs the significance of my own ‘tale’ here. Nevertheless, it does raise those interesting though minute commonalities that I capitalise on in telling my own story.

<sup>2</sup> I first heard this term at a national *Language and Academic Skills (LAS)* conference in 1996 when a colleague, Helen Johnston, from another university, used it to crystallise the Australian institutional view of the ‘service provision’ role demanded of English language and academic skills ‘advisors’ (see Chapter 3). Now it’s quite common in this context.

<sup>3</sup> William Blake’s famously powerful image of “mind forg’d manacles” is from the poem ‘London’, (l. 8). That of “single vision” is taken from the lines: “And twofold always. May God us keep/ From Single vision and Newton’s sleep!” in a letter to Thomas Butts, 22 November 1802 (Keynes, G. [Ed.]. [1966]. *Blake: Complete writings*. London: Oxford University Press, p. 819).

<sup>4</sup> Enacting the best of the English character through its language was not perceived by the Fowlers to be an accidental spin-off of linguistic control, but a natural and desired outcome: (see McMorris, 2001, p. 64)

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<sup>5</sup> Tony Bex (1999) has drawn similar conclusions from a discussion of Henry Fowler's *Modern English Usage*, making the point that "Fowler equates the 'correct' use of English with the public school virtues of manliness and lack of vulgarity" (p. 94).



## CHAPTER II

NOTE:

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*the students, 1994*

### Royal flushes: Mid-life tensions and reflexive teaching

*Jiao*, or to teach, literally means *xiao*, or to imitate. Words once spoken form models for people to imitate... therefore the words of kings and lords have come to be grouped under the general term of *jiao* or teaching.

Shih, 1959 in Kirkpatrick, 2003



And so it was that when I finally took up a tenurable academic position in the field of EAL teaching to international research students in 1994, I brought to it an enduring belief in the power and the beauty of academic English. Through more than forty years of following what I would come to see as naively restricted personal and professional goals, I had joyfully taken up these values as my own, dissolved, as I saw it then, at the core of my identity.

Gradually through my subsequent teaching and research journey, I came to the possibility that my relationship with the English language might have been forged through colonialist imperatives, enacted in my case through the continuous operations of class, gender, and temper. Reading Hall's essay on Caribbean "Cultural identity and diaspora" (S. Hall, 1990) opened my eyes to some of the enactments of my own identity formation. I immediately felt the validity of Hall's insistence that identity is a "production", "which is never complete, always in process, and always constituted within, not outside representation" (p. 222). In Hall's construct this process of production can be understood as a dialogic relationship between two simultaneously operative vectors: one, our feeling of similarity with others in an imaginary projection of unification and coherence, a shared sense of common heritage and belonging; and two, our idiosyncratic experiences of difference in the ruptures and discontinuities that constitute our personal "becoming" through the "continuous 'play' of history, culture and power" (p. 225). From this second perspective Hall defines identities as "the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past" (p. 225). So, in re-telling my own past and grappling with the interplays of sameness and difference that it uncovers, it becomes increasingly possible to understand my formation at the intersection of these axes.

As I have described in Chapter 1, my desired indoctrination into an imaginary unified community inscribed by mastery of 'The King's English' was irresistible, and, while my racialised position can never allow me to identify with the intensity of Hall's experience, his

analysis empowered me to recognise my own collusion with dominant forces in so far as “They had the power to make us see and experience *ourselves* as ‘Other’” (p. 226 Hall’s emphasis). I shared with many of my EAP teacher colleagues the acceptance and power conferred by surrendering our subjected language varieties to the mythologies of academic English. My education and professional experience as an old-fashioned ‘English teacher’ had focussed on the dominant coded forms of written Standard English based on Latin and most often exemplified in the literary canon. So, unlike a well-trained linguist, I did not see the possibility for exploring the contextualised social operations of this, or any, language. I savoured an unarticulated yet deep-rooted conviction that English rhetorical forms occurred within a hierarchical structure, with the historically designated ‘best’ academic and literary Genres (with the capital G) at the top. Because of my life trajectory I experienced no contradiction between this invisible belief system, my marginal place in it and my personal delight in my own local vernacular, as well as in other disrespected regional versions. (I have quite unconsciously passed on the deep value I feel for the vitality in varieties of British English – my Australian-raised children can converse in many different British regional dialects, embracing various idioms, accents, rhythms, and *characters* as joyfully as I do.)

And of course with much greater pedagogic significance for EAP, along with my assumptions about the hierarchical pluralism *within* English, I easily sustained a blind, largely unquestioned faith that ‘The King’s English’ at its finest is intrinsically more worthy than other languages, having a superior capacity to express and to generate theoretical, abstract (and thus more to-be-valued) knowledges. It’s not hard now to see how such an attitude to language, and especially to English and its contextual uses, has a defining impact on the way in which a teacher like me approaches the project of teaching English for Academic or Specific Purposes, and in my case, to international EAL research students.

## Telling REAL teachers' tales

As I look back on how my attitudes and world-view have moved from these taken-for-granted assumptions, I am conscious that it has been primarily through the practice of teaching and through the ways in which my fellow teachers have engaged with me to generate understandings about our practice, in the anecdotal way I have previously outlined. Situated with colleagues inside the institutional requirements of the Australian academy, my sense of professional belonging has made it hard for me *not* to approach my role as a teacher in the manner attributed to Chinese education in the epigraph above, as a purveyor of the model “words of kings and lords” for students to imitate and utilise. Yet it has not been primarily the expectations of institutions that have been most influential in dictating the methods and outcomes of my work, but rather, as I have implied, my own affective, ideologically embedded readings both of the nature of English and of my own contributions as an English teacher in my own contexts.

These readings are well recognised in language teaching in terms such as “the teacher’s mind-set”, “the teacher’s self-image, value system and even prejudice... the *totality* of attitudes and values... [which] is therefore both difficult, and perhaps uncomfortable, to change.” (Lewis, 1993, p. 32, author’s emphasis). Such teacher-beliefs are built, among other things, on hope and desire. They are the affective and often unconscious dimensions of identity that clash and blend with consciously willed motivations and actions. They are probably the most crucial indicators of the political and ethical outcomes of local English language programs for global markets yet they are lodged within teachers’ individual structures of possible aspiration. In reflecting on her own working class childhood, Valerie Walkerdine (1997) identifies for herself a “set of possibilities, a... set of things that I saw other people aim for (even though I knew at the time that these things were outside my reach)” (p.71). In this way certain contextual desires and aspirations become *imaginable*, as,

in Robert Browning's words, our "reach" can be visualised to exceed our "grasp" in a set of accessible though hegemonic relations – "or what's a Heaven for?"<sup>1</sup>. Of course, the opposite is also true, as Walkerdine powerfully shows: where possibility is not constituted within the realm of experience, it cannot be imagined, and self-actualising steps to realise it are not an option.

Earlier I have explored how my own aspiration was colonised in my childhood through language. Subsequently, as one of a professional cohort of academic EAL teachers, I have been interested to reflect on the tensions and disruptions that have helped to change the directions of my own desire. In this I've been influenced by Arjun Appadurai's (2004a, 2004b) analysis of the relationship between unequal distribution of this 'capacity to aspire', and poverty. As Appadurai (2004a) argues, by strengthening and extending our capacities to aspire as a cultural group, we can foster those resources required to contest the conditions of our relative powerlessness. As language teachers, in so doing we can gain confidence to interrogate our own more defensive and self-protective classroom practices, as well as to challenge the boundaries that we perceive keep us from influencing institutional and professional values.

I had a particularly illuminating experience with my first international publication in 1997, which I wrote in the first person from my own perspective as a hesitant and learning teacher-researcher (*Question of identity*, Pub 1). Both international reviewers rejected the article, one with considerable hostility not only to the content of the paper but also to the discourse persona I had adopted. In the margin opposite my tentative remark about a student, beginning, 'I believe that she understood...', this reviewer had rather flamboyantly written: '... unless your name is Widdowson or Halliday we don't care what you believe!' (underlined twice in the original). In a handwritten comment at the end of the reviewed article, this person had added the advice: '... we are not interested in this pop psychology –

we are a practical people!’ The inescapable lesson for me was that I could not be included in any ‘we’ that contained Widdowson or Halliday (or this reviewer!), and for many months I was not able to bring myself to revisit the article. It was only as a result of the personal, and totally unlooked for, interest of three major figures in the field, John Clanchy in Australia, and John Swales and Liz Hamp-Lyons in the USA, that I was able to see some possibilities in this situation for me, revitalise my hopes and resubmit the paper. And ironically, since its publication this paper has generated a lot of international interest and scholarly dialogue.

I naturally constructed these events as an anecdote in my teaching community to console me and generate empathy with the self-doubt of some of my novice teacher-researcher colleagues. We laughed together as the words ‘pop psychology’ became a humorous contribution to our discourse of trying to understand student behaviour. At times like this we tend to capitalise on the powerfully positive impact of such anecdotes as they spread surprisingly widely and influentially. We transgressively leave time for them in staff meetings. Nevertheless, we have to recognise that our lively anecdotal analyses of these moments are of their nature limited to the issues we encounter, and largely local in their force. More often than not they are focussed on pragmatic goals and fall short of embracing and articulating the critical, even where the outcomes we have worked towards, and may have achieved, are transformative. We need now to exploit them further. They effectively constitute authentic probings of Bhabha’s (1994a, p. 25) “third spaces” as, through such contextual retellings, we renegotiate transcultural, academic relationships and meanings. Articulating the insights we gain from these ‘tales’ is central to learning for teachers as well as for students. If we are able to use these anecdotal opportunities to interrogate our own often deeply embedded beliefs, we can raise and share the critical questions which provoke much-needed personal and political reorientations of our practice. In this way too we can heed Stuart Hall’s (1990) exhortation that we recognise differences in our contextual

histories and avoid hiding from ourselves the ruptures and discontinuities which characterise them.

What I am suggesting here and in the title of this chapter is the importance of foregrounding the frustrations and struggles that we experience through our own and our students' relationships with the regal status of English. I have recently commented that the challenges I have met and the ways in which these have disturbed or exhilarated me, are noticeably absent from the EAP literature (*Pedagogy of connection*, Pub 8), perhaps because EAP and TESOL are embedded within the historically impersonal research culture of Applied Linguistics. I noted in Chapter 1 how we EAP teachers have ourselves been generally unwilling to allocate time to engage with the established modes of international scholarship, often finding them irrelevant or alien. A more significant point to make here is that many teacher-practitioners find scholarly discourses difficult to access or threatening to master (see Lin, 2004; Toohey & Waterstone, 2004). Our reticence may spring not only from pressure of time, but also from a lack of confidence in risking our voices in a discourse community we don't relate to, and experience as incompatible with us – it is obviously a circular process and one which keeps us outside its circumference, largely through the formations of our own aspiration though by no means exclusively so.

For there to be productive, multi-directional and reciprocal learning dialogues by academic researchers and EAP teachers (and EAP-teachers-who-are-academic-researchers) around TESOL and Applied Linguistics issues, we teachers have to realise that, as a proactive professional group, we must be willing to interrogate the limitations of our present aspirations and openly share our 'techne'-based, collaborative knowledges with our researcher counterparts. And scholarly, theoretical researchers also need to be comparatively willing to welcome teachers' stories in a variety of divergent rhetorical forms, as both groups develop new discourses of collaboration. (There are convincing



recent examples in Canagarajah, 2003b and Toohey & Waterstone, 2004). Particularly in relation to encouraging critical and postcolonial perspectives in busy arenas of EAP practice, it is vital that we teachers share our special skills and knowledges in ways that open them up to *politically* critical analysis, as Pennycook (2004b) suggests in his identification of ‘critical moments’ for teachers.

So, a really important focus for us as EAP teachers is to develop our stories in ways that extend our own and our colleagues’ understandings of the broader socio-political imperatives that co-opt our expertise. We need to learn to speak more confidently for our own processes of ‘getting at’ our knowledges of practice as we do, in the lived experience of learning through dialogues built securely on the maxim (however historically disreputable): ‘How do I know what I think till I see what I say?’ (as I suggested in *Songlines*, Pub 2). Accordingly, in this reflexive narrative on my own growing-in-the-field in relation to academic English and to its teaching, I depict the main issues in terms of how I have interpreted them as milestones along my critical journey rather than as distillations from the EAP literature.

I need to say here that recent EAP scholarship does provide a substantial understanding of current issues in our field through dedicated books and journals embracing a wide variety of pragmatic and critical approaches to texts and teaching practices. Brian Paltridge’s (2004) ‘state of the art’ review article on “Academic writing”, for example, and Flowerdew and Peacock’s (2001) collection of *Research Perspectives on English for Academic Purposes* are cases in point. Scholarly accounts like these, however, extensively under-utilise contributions from teachers’ roles and voices. Paltridge’s long article raises over forty pedagogic issues from an examination of around a hundred and fifty sources, but classroom teachers’ perspectives are barely considered. Dana Ferris (2001) writing in *Research Perspectives* reduces these issues to what she sees as the ‘particularly salient’ (p.

298) ones for teaching academic writing, presenting them in a relatively dehumanised way as: the differences between “first” language (L1) and “second” language (L2) writers; differences across L2 populations (immigrant/international); discipline-specific or generic academic purpose; teacher and peer feedback; and, assessment and grading. While there is no doubt about the usefulness of this kind of scholarship, in practice many teachers recoil from these almost sterilised, decontextualised and authoritative analyses, especially those among us who are struggling in our engagement with these same issues in the daily nose-to-tail pressures of complex, situated learning interactions (Hyland & Hamp-Lyons, 2002).

**Critical tensions**

Some of my own learning struggles stand out. In my first full time position as an ‘Academic Advisor – Postgraduate International’ I was required to focus primarily on individual consultations with students, usually international scholarship holders, who sought help with their research writing or oral communication in order to meet certain research assessment requirements. It is unsettling for me now to call to mind how I constructed my office and myself for this job, as bastions of the desired, the ‘best’ academic English, and how I mobilised a pedagogy of explanation to fulfil my role as helper to the unfortunate and needy, remediated student (uncomplicatedly ‘*second language*’ [ESL] or *non-English* speaking background [NESB]). In patronising my students in this way, I fed my own desire to ‘help’, not to mention my need for assurance of my hard won academic status (and I think my self-representation in early publications somewhat betrays these motives, as I will suggest below). My mastery of ‘The King’s English’ was (and often still is) the outward sign of my value to the institution. But, as is so often the case with individual work with students, I could not disengage my interest in the students themselves, nor my curiosity about what was happening for them in the

constructing and being-constructed processes of subjectification. Through teaching encounters I moved naturally to crystallise understandings which proved to be mind-expanding, not only for my practice but for my view of the world.

### *Language/content*

One hoary chestnut in the EAP/ESP field which routinely pops on the brazier is how, and to what extent, the perceived inappropriateness of EAL writing can be attributed to a student's level of 'language' proficiency or 'content' knowledge. I met this issue particularly forcefully with one student, Reza (not his real name), a young Iranian PhD candidate in one of the mineral sciences. Reza was a shy and earnest man, a high level academic and scientist at home, who had come to Australia with his wife and small child. He had worked with me sporadically for some weeks on an extended review of literature in his field, which was the prescribed assessment task for his Annual Review of Progress. I was surprised when he made a one-off appointment to ask me, with obvious distress, if I would advise him. He told me that in his Annual Review he had been downgraded to a Master's level degree program because the supervisory team considered that he did not have enough background knowledge in his field to proceed with the PhD (a field in which he was recognised as an expert in his own country).

On paper Reza had three supervisors including his Head of Department but he saw only a junior staff member in a supervisory capacity. He met this person every day professionally, as well as socially, and had worked with him on his review drafts. To my view there had been little suggestion in this supervisor's feedback that further content reading was needed; the comments mostly encouraged Reza to take a more critical and analytical stance towards the works he cited. In the Annual Review process this supervisor had initially written positive comments on Reza's Review form. When asked to take this document to the other, more senior supervisors for completion, Reza had fortuitously

photocopied it before handing it on. Later, in the full team meeting, the supervisors asked Reza to sign a completely different, already-completed version of the Review form, on which they had downgraded him, and the young supervisor's comments were substantially different from previously. Reza brought copies of both versions to me to ask what he could do.

Clearly the Head of Department, who had only met Reza in passing, had intervened in the Review process because of a concern for the apparent lack of content understanding demonstrated by his review of the literature. Because Reza had kept a record of the earlier document, he and I were able to persuade this Head to allow him another month to redraft the review, with my 'help'. At this point Reza was still confused and panicked, convinced he could not meet the requirements successfully in the time allowed. So, together, we cooked up a scheme: I further analysed some model literature review chapters of recommended theses in Reza's discipline, and armed with these understandings I worked tightly on his review with him, seeking clarification from him especially about his own research goals. As we wrote together it became clear to me that there was no need to add further 'content' knowledge (which I couldn't help with anyway), nor even for me to completely understand what we were writing; to sound 'intelligent' and thus 'informed' in this review required quite different skills. Together we recognised that the key elements in what was needed were *discourse* features: a *recognizable* 'logic' connecting previous research studies in a linguistic chain; the *confident* creation of a research 'space' to justify the project; *appropriate* manipulation of the language of appraisal and evaluation in making attribution to published literature. We resubmitted a new version of the review and the supervisory team came to the view that, from the evidence of this document, Reza did, after all, have the capacity to finish his doctoral studies. Thus Reza and I lived the reality that form and content are perceived as co-dependent. Reza allowed himself to be

reinstated as a novice researcher in English because it was agreed by us all, including the supervisors, that what he needed was opportunity for further language development, and that a ‘content’/ ‘language’ binary can be quite misleading in relation to research writing, especially in transcultural contexts.

So I discovered that ‘genre analysis’ in the textual flesh, as it were, is deeply embedded in human frailty and interpersonal relations, as well as in institutional ideology and practice. In many such teaching situations I have found myself exploring beyond the structures and contexts of texts towards the socio-cultural and psycho-linguistic issues which draw me towards what is really happening for students’ learning, and, interestingly, often for their assessment too. As perhaps was the case with Reza’s Head of Department above, it may be that, pre-empting assessment of writing is a reading of postgraduate students’ “autobiographical” or psycho-social selves (Gee, 2002; Ivanic, 1998). These, rather than identifiable ‘skills’, may form the basis for interpretations of their potential to be successful researchers (and I specifically explored this notion later in my study of institutional interpretations of the Research Proposal: *Possibilities*, Pub 6). As academics of our own language-cultures we seem to make judgements, however unconsciously, about a student’s potential as a researcher based on psycho-social interactions in their disciplinary communities of practice. Yet characteristics of early candidature students’ behaviour which might indicate that they will find it difficult to succeed in our contexts, to become the appropriately embodied linguistic actors of their discipline’s research activity in English, are actually as elusive and ill-defined as ever in the prevailing institutional clamour for quantitative language testing.

My own interest developed in these broader contextual issues surrounding intercultural research literacies. In fact, purely linguistic analyses of the target texts and learning situations experienced by international research students don’t address some of the

extremely significant socio-cultural issues which may be contributing unconsciously to students' resistance of the textual practices they most wish to learn, and thus to their joining the discourse communities in which they are investing. I began therefore to investigate the complex and multiple relationships between the logics of English disciplinary discourses and the ways in which they constrain their content knowledges. I noted with interest postcolonial commentary on the implications of the linguistic structures of texts for their socio-political effects, as, for example in the work of Teun van Dijk (1993). In particular I reconsidered the socio-cultural as well as intellectual impacts of dominant approaches to disciplinary discourse analysis, by comparing the goals of linguistic studies (such as, for example as those on Science by Halliday and Martin [1993] and Martin & Veel [1998]), with some of the much more deeply political analyses of Science discourse (as in Elaine Martin's 1991 essay on 'The egg and the sperm: How Science has constructed a romance based on stereotypical male-female roles' and van Dijk on the persuasive manipulations of modern genetics in 'Specialised discourse and knowledge' [2001]). EAL research students have to grapple with the ways in which English language texts represent research knowledges at many levels, and they can demonstrate resistance to developing the content and the language skills required for their success for very complex reasons.

Multiple, interrelated issues like these come into play in teaching situations and in our teachers' anecdotes we interrogate all the apparently relevant influences on students' learning positions so as to develop theoretical perspectives out of praxis. Very early in a semester's course I will almost routinely identify some students who do not seem to be finding appropriate ways to 'walk the walk' of the successful research student in our contexts, seemingly irrespective of their capacity to 'talk the talk', or of their English language competencies and experiences, their academic histories or their demographic

profiles<sup>2</sup>. I am not even confident that debates about the significance of ‘Confucian-heritage-cultures’ and their preferred ‘learning styles’ throw much light. What has remained puzzling to me is how these combined disciplinary language issues, together with the socio-political learning situations of EAL research students, are connected to how they construct themselves in English texts, especially for our Western research environments.

### *Discourse personae*

In the research which underpinned my two early papers on academic writing, first as ‘a question of identity’ (Pub 1) and then as the ‘Songlines’ of English academic literacy (Pub 2), I moved beyond the contemporary emphasis on teacher-centred genre pedagogy to grapple with the relationship between students’ holistic behaviours in English and their self-representations as discourse personae. In these papers I explore ways to integrate aspects of student identity into theoretical perspectives for reconsidering curriculum design. I present analyses that are comfortably student-focussed and I carefully construct a discourse of educational development rather than the historically dominant institutional one of remediation. Nevertheless, it may be seen that the focus of these studies is primarily to investigate EAL students’ negative and deficit practices measured against the implicit hypothetical norms of the ‘King’s English’. I note with interest now, as others have recently done (Kubota, 2004; Singh & Doherty, 2002) that I am here naturally yoking students’ negative experiences of distress, pain, struggle, fear, confusion, loss, lack, void, panic, into the service of often laudable equity and liberal humanist motives, thus reinforcing the perimeters which constrain how we imagine the situations defined by the discourse, and strengthening its subtle powers of coercion<sup>3</sup>.

The *Songlines* paper is especially poignant in this respect because here I self-consciously embed the argument within contesting cosmologies, specifically pushing back notions of

interculturality to identify deeper levels of human experience in an attempt to deconstruct the operations of student identity and self-concept in the learning of academic English. In this paper I open up innovative pedagogic considerations by giving central emphasis to some of the subjective, long-term impacts of dislocation and marginalisation for my students, rather than focussing more conventionally on pragmatic outcomes of language learning. I do not, however, consider the ethical issues surrounding my own, or Bruce Chatwin's (1987), unmediated appropriation of Indigenous knowledges for our own overpowering epistemological and aesthetic purposes. Further, my paper operates on the uninterrogated assumption that the development of standard academic English is, for EAL students, the key to unlocking the secrets of the universe; English language provides the gateway to the only knowledge worth having. Though the paper celebrates the beauty and power of Aboriginal constructions of knowledge, I allow the resonating lines with which it finishes to slip gracefully into a move that homogenises and reduces all to Western dominance: "it is the singer of Songlines [*in English* is the unspoken assumption] who creates the landscape of the future" (p. 48).

*Songlines* gives a good example of how the operations of my restricted imagination at that time limited the opportunities I was able to offer students<sup>4</sup>. Nevertheless my active and interactive teaching relationships continued to inspire me to interrogate beyond the texts to the processes of students' subjectification. The bigger picture has always been there, though sometimes little more than a blurred image on my pedagogic horizon. I have consistently tried to develop research directions for interweaving textual explorations intricately with aspects of student identity and negotiated learning, especially in relation to recurring issues for EAP such as 'critical thinking' and plagiarism. In our early collaborative projects, my colleague Marianne Grey and I developed a philosophy of student-managed teaching which we published in a collection of materials. This



philosophy informed a comprehensive model of *Action teaching* (Cadman & Grey, 1997a) in which we introduced the stages of ‘reflection’ and ‘negotiation’ formally into the learning/teaching spiral for ‘critical thinking’. We loved the way in which teacher authority becomes greatly reduced as students actively take on the management of their own language learning in this model (see also Cadman & Grey, 1997b; Cadman & Grey, 2000), in opposition to the teaching-imitating pedagogy advocated in the Confucian cultural learning tradition of this chapter’s epigraph. It is interesting now, however, to reflect on the wonderfully transformative outcomes of these activities in *practice*, in relation to our theoretical position at the time. Our thinking was in fact complicated by some fairly uninterrogated pragmatic goals and accepted elements of the prevailing Ballard & Clanchy (1984, p.12) model of facilitating students’ movement from “reproductive” to “critical” and “speculative” modes of thinking and writing<sup>5</sup>.

Of course in many ways that’s not surprising. Our institutions uniformly demand and articulate the importance of ‘critical thinking’ and critical writing skills, and in deconstructing and teaching to them, we have to go against the grain if we wish to prise them open for interrogation. In trying to do this I found Ivanic’s (1998) theorising of the overlapping concepts of autobiographical-self and discursal-self very helpful (as I discuss in *Possibilities*, Pub 6). Using these frameworks my students and I can explore how, as writers of academic English, we are ‘read’ into our texts as intellectual ‘personae’, especially in our appropriation and attribution of previously published work. Academic readers and assessors formally, though often unconsciously, place a great deal of weight on how confidently writers create their own voices in arguments that perform this textual function. But, as one of these assessors myself, questions have continued to emerge for me as a result of my dialogues with foreign students, questions which circle around whether this written confidence can *ever* be accurately interpreted as autobiographical, perhaps

especially for EAL students, or whether such expertise is possibly never more than a linguistically realised, historically validated discoursal construct of English.

Professor Wei Zhou (again a *nom-de-plume*) was one very confident Chinese student, an international expert on architectural design in Beijing, who offered me a fascinating series of learning experiences. Professor Zhou was a mature, accomplished and efficient scholar whose institution had sponsored him to pursue doctoral studies in Australia in order to disseminate the content of his Mandarin publications to the international academy. His supervisors had asked him to work intensively with me on an early chapter of his thesis because, despite his obvious command of English grammatical structures, his writing lacked coherent argument; subsections, paragraphs and sentences were not cohesively related, and, above all, in clearly definable ‘patches’ his writing bore the trademarks of having been copied from other sources (Howard, 1992). I approached the situation as sensitively as possible to help him to conceptualise the issues involved. I offered explanations (which he assured me he understood and indeed could paraphrase back to me) and artificial, sentence-level exercises (which he could complete very competently). As soon as we turned again to his own composition, however, the patterns of ‘patching’ returned.

As weeks progressed Zhou became increasingly angry and frustrated at my repeated insistence that we, as his assessors, could not respect his writing in this form. Even when, in an attempt to help him to find his own ‘voice’, I asked him to put aside all sources and write ‘from his heart’, unreferenced ‘borrowing’ sprang unchecked from his memory. The breakthrough came when, by chance, I asked him to picture his supervisor reading a particularly colloquial phrase Zhou had ‘borrowed’, before reading Zhou’s own work, and so the supervisor would know that, as we saw it, this phrase had been ‘created’ by another scholar, and was being used by Zhou now, discourteously, without appropriate and

respectful incorporation into his own writing. Zhou was visibly stunned. I felt later that this was because for the first time he had fully realised the implications of text formation beyond content – for his honour and his reputation. In his experience there was no concept of the *social* reality of words or ideas being ‘owned’. He produced a national newspaper from his briefcase and showed me that most of his paragraph had in fact been taken from an interview with Paul Keating.

Such ‘Eureka’ moments are probably common experiences for international students developing their research writing in ‘English’ as I suggest in *Question of identity* (Pub 1). For many, the most important aspect of knowledge creation is its organic relation to what came before, in a process of observable metamorphosis, and for them this is at the core of the scholarly persona of the research disciple. For these students to express credit for the authority of knowledge as property, previously owned by individuals, often needs extended revisualisation and composition practice. A confident scholar of another language may or may not be able to realise linguistically a confident ‘discourse persona’ in English. This means that the written texts of EAL research students cannot necessarily, in my experience, be taken as indicators of affective and cognitive states such as confidence and/or capacity for ‘critical thinking’. No matter how banal, reproductive and underconfident a piece of writing might have seemed to my eyes, however *uncritical* the thinking it seemed to represent, when I have moved away from the written draft to ask its writer what they really *thought* about a published argument and its relevance for their project, no student has ever indicated that they didn’t know, or were waiting to be guided about what to *think*. The more informal the setting, the further from the University grounds, the more likely my students have been to open up with their opinions and evaluations.

There seem to be two issues here: one is the pedagogic relationship in which students are trying to perform academic, scholarly roles for institutional rewards; the other lies in students' *textual* 'becoming' as multiple autobiographical-selves try to find appropriate linguistic realisation as a discursal-self in ways that arguably differ in varying degrees from language to language (and this issue is a particularly hot potato for EAP). Fairly early in my experience, one group of about ten newly arrived Indonesian postgraduate Law students were required to comment in writing on a particular Judge's decision regarding an estoppel issue. Week after week they all failed to bring draft writing to discuss in our classes. Eventually I discovered that they were waiting for the lecture in which the Law lecturer would indicate *his* view, so they could take that line in their own writing. In class we had already had some informally heated and humorous debates on the topic in which their diverse opinions were well articulated, but when it came to writing for assessment they felt they had to wait for the received knowledge; their active 'critical' thinking was, for this group, clearly not relevant to 'critical' writing. These students could not take my advice on the inappropriateness of their expectations for this context but made me fetch the Law lecturer himself, who told them outright: 'What you are doing is anathema for me.' To have influenced them like this, however, was the beginning of serious challenges for some; one young man said to me privately: 'So now how to do this new thing? You push me out on the thin ice, and you take away my stick so I can test where the ice is thick.'

The ways in which text structures may follow different knowledge systems and discourse logics in different cultures as a result of these and other societal or academic expectations has been debated in EAP literature as 'contrastive rhetoric'. And I, like many others, have swung polemically around different approaches. What is important to me now is how we, as teachers and learners, become aware of our own affective subject positions in relation

to these theoretical propositions, and embody them in our learning/teaching interactions. When Professor Zhou, above, left my office in some distress, he digressed from his Urban Design project for a while and set off to research the philosophy and contrastive rhetoric literature in English in order to write himself a 3000 word piece on the differences between Confucian and Aristotelian logic, in his own ‘patch-writing’ rhetorical style. He asked me for feedback only on the accuracy of his content and on his English grammar. A couple of weeks later he came to tell me that, after lengthy discussion with his supervisor, he had decided to abandon his studies in Australia and go home; he said he was too old to work on ‘these things’. Within the deconstructions which were possible for me at that time, I felt dreadful. My best teaching efforts with Zhou had failed him. My job, as I saw it, had been to teach him to come to terms with the structural conventions of academic Urban Design English, and to master them. Like most of my colleagues, my professional expertise lay in teaching students to understand that what we see as ‘plagiarism’ and transgressions against English language logic would be seen by examiners as indications of inferior thinking. He needed the skill of writing about literature and ideas ‘critically’, *as I did*. Today I am more confident that in guiding Zhou towards his learning issues in English, I opened up possible reconsiderations for us both. By maintaining the space which allowed Zhou scope for the operations of his own agency, I perhaps contributed to transformative outcomes in international education more positively than I recognised at the time<sup>6</sup>.

### **Towards a critical practice**

What I learned through these and other anecdotal incidents clearly suggested to me that there was some basis for the contrastive rhetoric arguments. Further study of genre analysis, systemic functional linguistics (SFL) and corpus studies informed my understanding of how the ‘genres of power’ in my own research EAL contexts were

constructed and diversified. But what does a teacher actually *do* with these potentially regressive ideas, when she is still only groping towards an actualised counter-assimilationist pedagogy? In my own case, in my reflexive teaching ‘moments’ I have been simultaneously moved by the force of growing antithetical feminist and postcolonial literatures deconstructing understandings of gender and racial constructs in English discourses and in Western, male-dominated linguistic systems. I have come to recognise that, if we do not problematise our understandings and our teaching of the ‘genres of power’, we necessarily legitimise and reify them (see Pubs 6,7 & 8). Increasingly forceful analyses of the colonising and exclusionary impacts of the global marketing of international English offer us opportunities to locate our work in its political context, and to develop exciting potentials for more democratic and transgressive pedagogies, as I suggest later.

This literature may, however, be also having another effect, which is potentially obstructive to development of critical pedagogy in practice, and that is to propagate dichotomies around our teaching activities. It has become too easy for binaries to creep into scholarly discussion: pragmatic *or* ‘critical’ EAP curriculum (see *Possibilities*, Pub 6); multiculturalism *or* “critical multiculturalism” (Kubota, 2004); “reducing individuals to cultural types” *or* “reducing individuals to *acultural* types” (Ramanathan & Atkinson, 1999, p. 65); ‘individualistic’ *or* ‘collectivistic’ backgrounds; genre theory *or* critical literacy; contrastive rhetoric *or* “critical contrastive rhetoric” (Kubota & Lehner, 2004). In my professional contexts, however, I have not witnessed these dichotomies as praxis. In my observation, many EAP professionals in their practice naturally take the hybridising path advocated in Pennycook’s (1997, 1999) “pedagogy of engagement” and Canagarajah’s (2002a) “pedagogic alternatives”, as I have discussed in my later papers. Despite the fact that our *declared* aims may mark our collusion in the linguistic

colonisation of international knowledges, in many unnoticed ways in our interactions, EAP teachers like me challenge the assimilationist assumptions of Western discursive models of knowledge production<sup>7</sup>. Aspects of a ‘pedagogy of connection’ (Pub 8) which I have recently tried to analyse in order to articulate some of these unconsciously disruptive, holistic processes are, I believe, lived reality in innumerable EAP classrooms. In daily interactions we do, invisibly, problematise and resist the global EL teaching project through the continuous ‘becoming’ that enacts the formation of our identities as teachers, though most often without articulating the more transgressive ones, even to ourselves.

So the embodied teacher herself is a contested space in international EAP. It is her tangible, mediating activities first and foremost as a human agent that predispose outcomes in intercultural language education. My own deeply personal relationship with ‘The King’s English’ and all the teaching contexts in which it has been at the centre, have been struggling sites for pedagogic revaluation and re-formation. As Catherine Hall (1992) succinctly says, “The ‘Empire’ is not just out there, it is inside us too” (p. 20), and we need to be aware of our part in its operations. In the burgeoning international academy, the English in each of us can be used as a weapon in the advance of colonising forces or we can make it a creative instrument for re-inscription: the pen is, in all language, mightier than the sword.

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<sup>1</sup> Robert Browning, *Andrea del Sarto*, ll. 96-97.

<sup>2</sup> In a recent semester’s teaching I identified to my colleagues three of the fifteen students in my class as ‘of potential concern’ after only three weeks. To my knowledge these students shared no common characteristics apart from the fact that they were all international students living alone here in Australia; they differed markedly in age, gender, country of origin, religion, professional status, travel and life experience, family background and funding support. With regard to their command of academic English, one was a highly competent English medium speaker, one had a high English language entry test score, and the other had extremely low competency, both oral and written. In the past my early concerns for students have occasionally been misplaced or have

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dissipated throughout the semester, but after working with my team of colleagues for many years, we now find our diagnoses, though still difficult to define empirically, are increasingly reliable. In the cases of the students above, it turned out that none was able to meet the assessment requirements of their first semester of candidature. After extensive consultations with supervisors, the outcomes were that one decided to withdraw and return home, one arranged to take unstructured intermission time on medical grounds, and one took time out to deal with some personal issues, then grappled with a specially structured writing program supported by the supervisor and a REAL lecturer, and blossomed.

<sup>3</sup> Pennycook (2001) notes the "naïve liberal idealism" in the mission statement of the international TESOL organisation (p. 56) and my own perspective is that, while critical approaches to EAP teaching have increased exponentially in recent years, the majority of scholarly and pedagogic work on the teaching of academic writing to EAL students still adheres to this discourse.

<sup>4</sup> It seems appropriate to mention here that just recently (November 2004), seven years after it was published, I received an email from a junior counterpart in another country, praising *Songlines* as a 'wonderful' paper and asking if I would send a copy to a remote colleague who could not get hold of it.

<sup>5</sup> I was quite surprised to see that Paltridge (2003) has recently advocated using this framework as teaching material in a thesis writing course, indicating the continued prevalence of this conceptual construction of international postgraduates and their learning positions.

<sup>6</sup> I later explored the relationship between plagiarism and the expectations of the English language academy within the theoretical framework of epistemological racism (*Divine Discourse*, Pub 7).

<sup>7</sup> In a recent article Singh and Doherty (2004) provide an interesting discussion of the variety of ways in which EAL teachers respond to pragmatic, cultural and identity issues in academic settings.



## CHAPTER III



*the institution, 2005*

### Fortress academy: Resisting service in the English Empire

... the British Empire is a memory, but the English Empire is still expanding

Reeves, 1997 in McArthur, 2001, p.7

Because English sells well, English is now one of the most important products of the English-speaking countries. So, English is not merely a medium, but a proprietary commodity to be marketed across the world.

Tsuda, 1997 in McArthur, 2001, p.7

Whatever else it may be, the spread and probable consolidation of world English is not an innocent issue, detached from human pain or commercial gain.

McArthur, 2001, p.8



As I have gradually developed as a researcher, my goal has remained to focus on my situated teaching experience and to show how some of my peer-validated insights have been generated. Having now indicated some of the field struggles that my students and I have experienced at the micro-level of our joint educational experiences, I need to locate myself and these interactions in their institutional, national and international contexts. I know this despite the fact that in my busy teaching activities I try to avoid thinking about the implications for me of those political and economic agendas that provide the framework for my teaching. In my research work, however, I am engaging with these macro-level challenges more and more because I know that if I don't, I will continue to leave myself vulnerable to the prevailing, invisible, socio-political mandates and expectations that co-opt me to their purposes.

In this chapter, then, I explore my own academic and institutional settings as they seem to position me as an English teacher, and tease out some questions that this positioning raises for me. In the following chapter I locate these activities in their broader, global context, and work towards articulating a position for myself which might help me today to address my discomforts and interrupt what I now see as the destructive aspects of the spread of English, especially academic English. In this interrogation of my institutional and wider social positioning, the questions which spring up most naturally still relate to my understanding of what we are all *doing* in this business, and what I might try to do about it myself next Monday morning.

### **Academia in business**

All the published papers attached here have emerged out of research conducted as part of a specifically institutionalised academic teaching responsibility. They all represent attempts to understand what counts as success in intercultural (and gradually for me, *transcultural* [see *Voices*, Pub 3]) education for international research students in this

academic tradition, through analyses of situated curriculum design, active teaching experience and systematic program evaluation. Thus, they are positioned in global as well as local issues, being simultaneously situated in their disciplinary field in the international academy, and in the research processes of my own institution which typically embodies Western values and protocols.

### *‘REAL’ – field of conflict*

With respect to discipline, my work is in the academic field of Western Applied Linguistics, within a sub-field of international TESOL, within the smaller sub-fields of EAP and ESP, and recently in the even more limited area of ‘Advanced Academic Literacy’ (AAL) or REAL, as it is referred to in our own Research Education Development Unit (see Introduction, note 2 and Glossary). This little field is becoming increasingly prolific and gradually defined by a literature which covers a range of approaches and topics to which my work contributes. These are primarily:

- ☐ text structures of targeted research genres (see *Possibilities*, Pub 6);
- ☐ corpus studies of linguistic elements of research texts;
- ☐ research education courses and teaching strategies (*Pedagogy of connection*, Pub 8);
- ☐ research writing (teaching activities in textbook form);
- ☐ EAL students’ publishing in international journals;
- ☐ international students’ academic and/or socio-cultural experiences in Western institutions. (Most of my published work presented here may be argued to contribute to this category, with the possible exception of *Possibilities*, Pub 6.)

The expanding teaching and research work underpinning contributions to this field has until recently been predominantly pragmatic in its goals, most often taking approaches characterised by field leaders as “rhetorical” and “strategic” (Swales & Feak, 1994, p. 4,

authors' quotation marks) and inspired by assimilationist, liberal humanist philosophies of educational access and support. While early in my research work I particularly valued genre-based perspectives on research writing, I wanted in my own teaching to deepen my insight into ways of resisting the reproduction of Western cultural values. As a team leader I began to challenge the issues more openly with my own colleagues, and together we presented workshops on our debates (see, for example, Cadman et al, 2000). Above all I came to interrogate the implications of using the teaching tools of genre theory and SFL *uncritically*, without problematising what our EL discourse conventions can mean for big-picture decisions about possible project design and research directions<sup>1</sup> (see *Possibilities, Divine discourse* and *Pedagogy of connection*, Pubs 6,7 and 8).

My motivation towards a critical perspective in my own context has in part been stimulated by the swelling stream of 'critical' approaches to EAP which I identified in *Possibilities* (Pub 6). A tributary of this stream is opening up a critical dimension in research literacies too, by investigating the potentially oppressive impacts of an expansionist international research academy (Casanave & Vandrick, 2003), and suggesting strategies for developing critical pedagogies in research education (see Canagarajah, 2002b, 2002c, 2003a, 2005; Nelson & San Miguel, 2003; Starfield, 2004; Swales & Lindeman, 2001). A particularly convincing work on this subject, Canagarajah's (2002b) *A geopolitics of academic writing* engages controversially with globally hegemonic ideas and practices, as I explain in the next chapter, yet when I first met it I was thrown back on myself with strangely enervating effect. This book speaks directly to many of the ideas which I had been airing and debating with my colleagues yet which had seemed too oppositional for me to consider risking formally in the academy. Eventually I did articulate some of my particular concerns about the relationship between EL academic discourse expectations and the kinds of 'knowing' that they demand<sup>2</sup> (*Divine Discourse*, Pub 7), as Canagarajah does here so effectively in his developed and

situated argument, yet in my case not without some considerable hesitation barely concealed as transgressive flippancy.

In reflecting on my unconscious reluctance to formulate and express strongly critical ideas, I have come to revisit (of course with my colleagues too, as we debate many of these issues) a root question I referred to earlier: why exactly do so many of us, as EAP and REAL lecturers, hold back from trying to publish the insights we have gained through teaching practice? *Is* time the reason? Commitment? Capability? Are we too judiciously disaffected with the hierarchical and hegemonic processes required for gaining access to an academy that operates as a fortress – moat, drawbridge, keep and all? Are we in fact avoiding the challenges of academic writing in this imperial English? All of the above?

Through our dialogues my colleagues and I can arrive at some understanding: seeing ourselves through the gaze of gender, status, and professional role (always caring teachers first), we are beset by multiple uncertainties about what it really means to be a member of this academy. We question established criteria for ‘knowledge’ – what they are, and how artificial or distorting they may be for us. We worry about how we would have to re-invent ourselves as ‘knowers’ to be accepted and respected, and particularly about what gets *lost* (what happens to emotion and affective positions, for example?) if our understandings are translated into the language of academic-speak. All these conundrums combine to make us doubt the validity of the very perceptions that we trust implicitly in our daily practice, as we imagine them exposed to the mores of the academy. In contemplating such exposure, we lose our sense of self-worth. So, in the belief that we are sustaining our own identities and values, we too often resist using the passwords we feel we need to secure our roles in the fortress.

### *Traders in research education*

In respect to our academic field, then, our locations place us in contested spaces, in small ways similar to those experienced by our international EAL research students. Our knowledges may exist and remain on the periphery of the academy through our own hesitations about language and public performance. It is disconcertingly paradoxical, though, that our institutional and professional positions suck us into global and local mainstreams, even where their agendas grate with our academic ideologies and practices. Students perceive us to be, and we gain our credibility from being, skilled and ranked officials within the domains of power. It is our role to facilitate the linguistic and identity transformations they seek in order to secure their entry. This is the given. We all tacitly agree with the arrangement: it is the reason for our meeting; it is the capitalist assumption underpinning the transaction between buyer and seller in the global market that commodifies research in English. Our relationships with students enact the trade basis on which the imperial domination of Western knowledge is predicated through prevailing belief in the sanctity and power of the English language<sup>3</sup>.

In a recent presentation on how we translate this tension into active classroom practice (Cadman & Cargill, 2005), my colleague and I introduced perhaps the biggest issue for us as REAL lecturers, that is what Janks (2003/4) has called, the “access paradox”, the “irresolvable contradiction” between whose competing imperatives intercultural education in English is rooted. Janks expresses the dilemma which haunts us all so succinctly that it is worth repeating here:

If you provide more people with access to the dominant variety of the dominant language, you perpetuate a situation of increasing returns and you maintain its dominance. If, on the other hand you deny students access, you perpetuate their marginalisation in a society that continues to recognise this language as a mark of distinction. You also deny them access to the extensive resources available in that language, resources which have developed as a consequence of that language’s dominance... The access paradox recognises that domination without access excludes students from the language or the

language variety that would afford them the most linguistic capital, thereby limiting their life chances. (p. 1)

As Janks notes, deeper and deeper levels of paradox exist for students themselves, positioned as they are in multiple communities: some of these require them to have English language proficiency to thrive, or even to survive, at this moment in history; other communities to which they belong are threatened by this same expectation. International and other EAL students studying in the English language academy are in highly contested personal and professional spaces. Thus in our classrooms, community and institutional attitudes are not merely matters of theoretical policy formation, but person-to-person interaction. As Janks reminds us:

In all [our] classrooms it is important to get access to English right, because what is at stake is nothing less than students' identities and students' futures. In addition we all have a responsibility to understand the consequences of the global spread of English and the ways in which it inhibits people from learning other languages. (p. 1)

Once taken on board, this response provokes even more questions: How should we teachers in this global English project respond if the conflicting imperatives of this paradox challenge us like that? How can we learn to resist turning our gaze away from the big business and hiding behind our own busy-ness? How can we reconcile what we are and what we do on an interpersonal level, with our positioning in the political scheme of things?

Clearly we must not see these dilemmas as reasons to take our cargo home and pull out of the trading game; the key idea here is getting the "access to English *right*"<sup>4</sup>, because that is *our* business, squarely in the domain of pedagogy. But it is a mistake if we think we can do that by blinkering ourselves within graspable pragmatic assumptions. We *have* to interrogate our practice within its global as well as local contexts or we deceive ourselves, and our students. Before we can create pedagogies of access and equity, we need first of all to work towards those bigger questions by trying to conceptualise our teaching activities within the sets of



interlocking social and political structures which engage us all, teachers and students, in different ways.

James Scheurich (1997) deconstructs the seemingly ‘natural’, foundational assumptions which have imperceptibly sustained my own attitudes. Scheurich adopts a Foucauldian method and extends Foucault’s “discursive regularities” and “archaeological” systems<sup>5</sup> (Foucault, 1971/1973, 1972) to explicate “*social* regularities” (p. 94) and the epistemological “archaeologies” which rationalise Western research and policy (and I have discussed Scheurich’s framework in relation to research methodology more fully in *Divine Discourse*, Pub 7). This social archaeology represents “powerful ‘grids’ or networks of regularities” (p. 98) that are not just reflective but actually constitutive of social behaviours. Following Foucault (1972, p. ix), Scheurich shows how these regularities emerge by common “rules of formation” which “*constitute* the nature of reality, the way to know reality, the nature of the subjectivity of the knower, etc” (1997, p. 163, Scheurich’s italics). In this way we come to understand how it is possible for us to *be* in the world, as our cultures establish “formational sets” in relation to certain historically dominant social regularities. In this conceptual framework individuals are not totally constrained by any particular set of formations; rather they are constituted at “an interactive intersection of multiple formations” (pp. 168-9) which may be influenced by race, gender, class, body-ability and Scheurich adds, governmentality and professionalisation (p. 103); I might also add language. He notes that what he calls the *deepest* “rules and assumptions of the multi-formational archaeology” operate outside the reflective consciousness of culture members, and “are almost exclusively those of the dominant formation, which is... the key to its dominance” (p. 167). This locates the activity of individuals in quite specific “archaeological” contexts:

Each individual subjectivity (and its wants and desires)... operates according to, in the terms or categories of one’s intersectional

formations as those exist in relation to the overall archaeology, which, remember, is dominated by a particular set of formations – Anglo, male, elite, heterosexual. (p.170)

Thus, despite our intersectional or “third space” opportunities, all our activities in some way refer directly or indirectly to this dominant set of social formations.

As these formations then play out in institutional research contexts, Scheurich becomes more specific about the development of researcher subjectivity:

For th[e] vast majority of researchers, being a researcher, being seen as a researcher... [requires] ways of thinking and kinds of acting that are defined as what a researcher does, and if these are not done, tenure, promotion, grants, collegial legitimation – those things that are necessary to be a researcher – do not occur. (p.171)

In my *Divine Discourse* paper (Pub 8), I examined Patricia Hill Collins’ (2000)

demonstration of how these specific processes act in the Western academy to suppress and marginalise alternative research protocols. More recently in a discussion of globalisation and the research imagination, Appadurai (2001) presents a similarly exclusionary picture of the Western idea of research as having a “rather unusual set of cultural diacritics” which he names and discusses (pp.13-15). He too argues that the current process of what he calls “weak internationalisation” in Social Science research is characterised by a “world-generating optic” (somewhat reminiscent of Blake’s “single vision”) that leaves us “confined to our own first-order, necessarily parochial, world pictures” (p. 9), and he asks:

Are we prepared to move beyond a model of internationalising academic research that is mainly concerned with improving how others practice our precepts? Is there something for us to learn from colleagues in other national and cultural settings...? [Are] we serious about building a genuinely international and democratic community of researchers... [?]' (pp. 15-16).

For researchers, then (and I see this as relevant not only for EAL research students but also for faculty academics), “The researcher does not speak the archaeology; the archaeology speaks the researcher” (Scheurich, 1997, p. 171). As all these scholars advocate, it is important for Western academics to seek to understand how we are creative in our

professional, intellectual and social formations as well as in subject positioning. We need to be able to imagine the spaces articulated by the gridlines which reticulate experience and understanding at macro as well as micro levels.

And if I began this discussion by confessing that in my teaching activities I don't do this enough – if, in fact, I generally avoid thinking too deeply about the commercial operations which inscribe the global education 'business' in which I am an active operator – I know I'm not alone. Through my work on the National Council for TESOL Associations (ACTA) over several years, especially through running conferences and editing teachers' presentations for an edition of proceedings (Cadman, 2002), I have observed that I'm just one of the large majority of EAL teachers in all sectors who seem to act as filters, clogging ourselves up rather than allowing dehumanising economic imperatives to seep into our classrooms. Really it is small wonder that we have not developed the collaborative, strategic public initiatives that can begin to make our activities known and valued, but I think we need to. We have to resist the inertia that comes from giving way to anger, frustration and feelings of helplessness at the close relationships we experience between global capitalist agendas, national federal priorities and our own institutional policy directives.

### **Expansion by goods and services**

The internationalisation of education in English includes a demand for and supply of school, TAFE, private provider and undergraduate programs both of English and in English, as well as a wide variety in research contexts. The work of Simon Marginson (2003, 2004) demonstrates the nature and impact of the global commercialisation of degree programs in English, especially doctoral degrees, not only on educational outcomes in the developed market countries but also on the knowledge capital of developing nations. In Australia and the UK it is now acknowledged that "the public face

of internationalisation is the face of the international student”, with little concern about fostering internationalisation at home (Wells, 2003, p. 9; De Vita & Case, 2003). Wells (2003) points out that “the Australian government insists on treating educational funding as a cost to be pushed off to the individual client, and international education as a source of export revenue” (p. 10). Not only does this mean that individual institutions have become dependent for their level of operations, if not for their survival, upon international student fees (and international research student fees are the most lucrative), but also that universities are agents for “the push for revenue and their mission of working towards goals and expectations defined for them by community and government” (p. 10).

### *Commodified English*

This tension between market forces and educational mission goes back to one of the central issues that I raised in previous chapters, the conflicted nature of our field content, the English that we teach. The expanding globalisation of education in English, with the income revenue that it generates for economic rationalist governments, demands that we consolidate the conception of our language as a ‘product’, an objectified and unitary system of sounds and symbols, exactly as described by Japanese Professor Tsuda writing in the *International Herald Tribune* cited as epigraph to this chapter (see also Block & Cameron, 2002). We, the REAL teachers, for whom this is nearly always our first and often only language, inhabit the contested space. We depend for our existence on ‘knowing’ this language and the way it works in communication. Does this mean we have to be “language bosses”, as Lakoff (1990) splendidly defines them<sup>6</sup>? There is no doubt that if we do make our own language system containable and definable, as a ‘commodity’, then, as Lakoff points out, we can always say things right and plead our cases well: we can “make the money, win the offices, find love, get all the goodies [our] society has to give” (p. 296). From this position of power we can market our commodity globally, with “proprietary” control, as Tsuda says in the epigraph above.

In this respect Scheurich's framework furthers our understanding of why this model of marketing English is so satisfying to 'us', as trading partners. Beyond our personal interests, it can involve us in globally reinforcing our own prevailing social order in at least four ways:

1. As classroom practitioner-bosses

(If we unproblematically propagate the taken-for-granted assumption that knowledges generated in English are superior to all other in form and relevance to human life, we can co-opt the perspectives and skills of international students into this world-view, which of course includes our dominance within it);

2. As servants to the university agenda

(We can maintain an income stream for the purposes of reproducing dominant academic protocols and values at home);

3. As ideological pawns

(If we operationalise the international gatekeeping of the spread of scholarly Englishes and the knowledges that are generated in them across the developing world, we can ensure the imperial expansion of an English-language academy which will always confer power and advantage on us who are raised within its social order);

4. As hegemonic agents

(If we foster all these processes, we can promote the linguistic genocide of other world languages with their knowledges, thereby further securing the unassailable position of our own and, through it, ourselves).

In the metaphorical terms pleasantly sustained by this dissertation, such self-serving expansion amounts to little less than a crusade.

If we fail, then, to turn our gaze 'archaeologically' toward the invisible social regularities to which our teaching energies are in thrall, we may be colluding with crusaders (though how

*wilfully* it's difficult to assess). And to the extent that any EAP or REAL teacher fits into the descriptive categories which represent dominant forces in this social order, that is white, male, élite, able-bodied, heterosexual, English-speaking, governmental, professional (and of themselves the categories by no means imply paralysis of agency for individuals, as Scheurich makes clear), we need to ask ourselves, why *wouldn't* we be in favour of this global commercialisation of a 'Standard' English commodity, when it seems to further our interests so resoundingly?<sup>7</sup> Yet if we aren't camp followers, if we want to resist assimilationist forces, what can we do about it?

Perhaps a first step for those of us whose teaching centres on this linguistic expansion is to try to be self-reflexive about the personal journeys that have led each of us to a particular relationship with the language we teach, and call 'English', as I have begun to do here. In the formative years when I was quite unquestioningly a believer in the Divine Right of English, I was proud to be, in Lakoff's metaphor, a "language boss" and campaigned on behalf of my commodity. My two older children have been known to physically turn me around<sup>8</sup> and walk me out of the little one's kindergarten when the 'Potatoe family', in huge letters, were displayed on posters all around the walls – Mr Potatoe, Mrs Potatoe, Johnny Potatoe, Jeannie Potatoe...; they knew without conferring that it was the final poster, *Today the Potato's are having a picnic*, that would impel me into a fray with the teacher. Their embarrassment has been extreme when, for example, I have entertained a street crowd at Blackpool Illuminations, soliciting estimates for the cost of constructing a three-foot high, flashing orange, neon apostrophe in 'Fish and Chip's'. Interestingly I realise that it has only been on behalf of written English that I have felt the need to be bossy. I have never campaigned for the 'correctness' of oral language nor for 'RP'; un-'Received Pronunciation' was never among my enemies, perhaps because I hadn't received the 'standard' version in the first place. I suppose I felt I had no ground from which to attack, and by then I had learned to

manipulate a repertoire of inflections and intonations so I could be accepted in the contexts that mattered to me. I didn't think to try extending the same principles to the linguistic structures of written English – these were given, set-in-concrete, value-laden, and for them I was an unequivocal Defender of the Faith.

These reflections have led me to recognise some personal, social and political insecurities attached to my own embeddedness in social relations as a 'marginal' member. Self-doubt clearly acted as ground for that 'single vision', that kind of vision impairment by which I defended a position of comfort and power within my own community through my English. This is not a personally idiosyncratic or historical condition. Recently I've been quite astonished to observe, without any focussed searching, the extent to which these insecurities and the attitudes that they provoke are still alive and well. All the Fowler books are available in fairly recent editions from *Amazon.com*, and Kingsley Amis put out his own version in 1997<sup>9</sup>. Even in our proudly multicultural Australian society, regular radio presenters and newspaper columnists follow a well established British English "complaint tradition" (Bex, 1996), and continue to apply so-called 'rules' to settle scores about right and wrong expression in an untroubled discourse of exclusion-by-English. The usually balanced ABC recently focussed its national talk-back show on the degeneration of the English language<sup>10</sup> and chose 'experts' who were all champions of the prescribed linguistic structures and hegemonic attitudes of my past (and this despite the fact that today through the work of Michael Halliday, Australia is known to be a world leader in the field of applied functional linguistics). The binaries of 'good' and 'bad' English were the currency of discussion, and *every* caller either triumphantly presented or raised a question about an 'incorrect' use. In such a discourse (where expressions like 'stupid people' and 'lazy and sloppy' are standard), the entertainment value is only accessible to those already in the linguistic know; in enjoying

the solecisms, as I did too, we are simultaneously congratulating ourselves on our superior understandings, and denigrating other English users in our community.

A lot of the amusement on this radio program sprang from a recent publication entertainingly reworking an old joke on the punctuation of *Eats, shoots & leaves* by Lynne Truss (2003), one of the guest speakers. Truss in her “zero tolerance approach to punctuation” entertains her native-speaker readership by supposedly satirising herself and other “sticklers” for “accurate” English punctuation and grammar, as she educates the uninitiated for their own good so they can join the in-group. Truss’s delightfully humorous self-mockery, however, hides for me now an increasingly disturbing set of social formations linking “correct” linguistic expression to classism and racism in ways I didn’t appreciate earlier. What she refers to as the “stickler’s exquisite sensibilities” and “feelings of isolation and panic” (p. 2) seem gradually less amusing when set alongside references to other people’s “ignorance and indifference”. When I now read now some of Truss’s passages, I see the game we’re playing with quite horrifying clarity:

I’m well aware there is little profit in asking for sympathy for sticklers... We refuse to patronise any shop with checkouts for “Eight items or less” (because it should be “fewer”), and we got very worked up after 9/11, not because of Osama bin-Laden but because people on the radio kept saying “enormity” when they meant “magnitude”, and we really hate that. (pp. 4-5)

That’s when my own laughter starts to pall, but the book has been a best seller.

I experienced a similarly sawdusty taste with another book which takes a much more global approach and has very popular currency among my colleagues and even among my international students, Bill Bryson’s (1990) *Mother tongue*. My smile wilted almost immediately when I read this book’s opening examples of supposedly authentic foreigner-English, facetiously presented here to ridicule their linguistic ineptitude. The work continues by arguing for the characteristics of English which “set it apart from other languages” (p. 3)



and justify its use as a world language, in the stale old discourse of “good English and bad”. Bryson, however, declares he is prepared to be “charitable” and “fair” to the “unwary foreigner” (p. 3), so for him it seems to be all right then. Better, I suppose, this sort of patronising personal perspective passing as scholarship, than the kind of nasty, sarcastic rhetoric that labels those who present other than standard varieties as among “the lazy, the incompetent, and the naturally anarchic”, or “the ‘downtrodden’, those poor souls denied advancement in the world owing merely to inability... [by] symbols of an oppressive patriarchy, or some such blether” (Walker, 2005, p.5). This rhetorical style betrays its own anxiety and defensiveness only perhaps to a few; today it is easily downloadable from the internet and sadly, I think, it can be widely and successfully proselytising in its effect.

### *Institutional commerce*

Obviously these contemporary manifestations of Scheurich’s ‘social order’ demonstrate a community desire, among the educated at least, to commodify and so preserve an élite version of English which may not sit congruently with the escalating internationalisation of its education system. The Western English-language academy and its Higher Education institutions are particularly powerful representations of this social order. In Australia the Commonwealth Government’s 2001 Research Training Scheme (RTS) (based on the previous ‘green’ paper which I discuss in *Voices*, Pub 3) and the funding cuts to Higher Education that accompanied it, have resulted in a massive push for recruitment of full-fee-paying postgraduate research students to make up the funding deficit. As Starfield (2004) points out, universities such as my own have undergone a process of “corporatising” to accommodate this marketing push, which has resulted in “the recontextualising of discourses and genres of management” (p. 140) to refigure what is possible in the institution, especially in relation to the provision of EAL teaching for these students.

In Australia university managements almost invariably situate this teaching in language and research education units like ours outside faculties in administrative divisions as ‘support units’<sup>11</sup>. Within the administrative discourses that define our activities, students have easily become ‘clients’, educational outcomes for staff have become ‘key performance indicators (KPIs)’, and for assessment of our effectiveness, it is numbers (‘student-hours’, and high ‘Student Experience of Learning and Teaching [SELT]’ scores) that ‘speak’. With even further implication, in a recent article exploring managerial decision-making in this commercial university context, Mark Christensen (2004) shows how in his own context it was, in fact, “accounting *words* and not numbers” (my italics) that university managers used to justify severe educational decisions for their own purposes. He argues that management control of the discourse may simply *imply*, without needing to validate, empirical evidence to support rationalising processes; for him, “the incantations of technology ([as in] ‘low enrolment numbers in the relational database’) and accounting ([as in] ‘unviable program’) without accompanying inscriptions, illustrate a powerful synergy of power and knowledge<sup>12</sup>” (p. 509).

Christenson’s detailed case study of the rescission of a foundational intercultural academic subject provides one clear picture of Scheurich’s theory of social regularities in operation, and shows the ways in which social forces work in institutions as a “policy archaeology”. In Scheurich’s model the issues and “problems” identified as requiring policy, and the solutions which may be envisaged in response to them, are shown to be entirely constituted in the interests of the dominant social formation. In my own context policy-making is reputedly mysterious: because policies can only be accessed through a notoriously unfathomable web-based search engine, relevant ones are often very difficult for stakeholders to find<sup>13</sup>. Consequently there is little pressure for them to be monitored

and kept up-to-date. More significantly, they seem consistently to be generated by processes that are not transparent.

The institutional *Internationalisation Policy* within which my own work is directly situated offers a specifically illuminating window into the Western universities' internationalisation project. Here Sheurich's "policy archaeology arenas" are immediately visible in the circular self-referencing relationship between the relevant policy documents and their goals<sup>14</sup>. In the University's *Strategic Plan 2004-2008*, for example, the first 'Enabling Strategy' for internationalisation is to "Develop and implement an internationalisation plan that supports the University's *primary goals*' (my emphasis) . Then, under the *primary goal* heading of, "Our Nation's place in this world", the discourse is entirely commercial and related to competitive marketing for international students. Similarly the University's *Internationalisation Committee* document shows that the Committee's first term of reference is "to address planning and policy issues, and especially the development and implementation of the University's Internationalisation Plan". This *Internationalisation Plan* document, which is almost untraceably embedded in a previous but overlapping *Strategic Plan 2003-2005*, gives the following "strategic directions" for the university's internationalisation:

- The first "*Learning and Teaching*" goal (my emphasis) is: "Providing for the long-term sustainability of the University's learning and teaching activities by increasing income from fee paying programs", with a performance measure to "Increase the net revenue by increasing the numbers of fee paying international students";
- The second "*Learning and Teaching*" goal is: "Creating a vibrant learning environment which acknowledges and values diversity and encourages and supports student-based initiatives", the *sole* "performance measure" of which is to "position the

University... to regain the AusAID contract” and so increase its income from international students.

It is very hard to see whether there was any institutional research or interrogation of the issues underpinning these documents, or any communications between management and academic staff in the formation of these policies or the processes by which they were generated. International Education in English is invisibly assumed to be an unproblematic transaction in terms both of artificial ‘commodities’ (English language and discipline skills) and pedagogic interaction, for the sole purpose of income generation. Through this transaction masquerading as “learning and teaching”, the dominant socio-linguistic order narcissistically sustains its own hegemonic and financial interests. In such a deep structure, despite multiple and conflicting views among academics themselves about the sanctity of the Englishes within their jurisdiction, prevailing institutional values take an unproblematised, codified but *imaginary* model of English as their material base. Thus, through the commercial enterprises of its institutions, the academy becomes a fortress, protecting not just its Englishes but all the values that are believed to be inherent in knowledges generated through its self-serving way of interpreting and representing the world.

## **My place**

REAL teachers are right at the centre of this activity. If we are prepared to look, we can see how the spaces we inhabit are inscribed by global trade pressures, national neo-liberal economic mandates, community anxiety, institutional discourses and academic disciplinary theories and practices. My own gaze increasingly gravitates towards strong critique of the national and institutional ‘transfer of knowledge’ models of contemporary research education, and demands a transcultural exchange and reshaping of knowledges in institutional practice. My ‘Voices in the air’ article (Pub 3) aims to present an innovative perspective on these issues. In this paper I extend Roberto Salvadori’s (1997) concept of “*transculturalism*” to

argue overtly that “the values of Western academic tradition [need] to be critiqued through the perceptions and experiences of international scholars” (p. 475), that “the challenge to change is on both sides”, and that we in the West need to “develop new critical appreciation of the varieties of knowledge in the world” (pp. 487-488). And it seems to be for these arguments that I continue to receive citation (for example Strauss & Walton, 2005, pp. 53-54, 57, 58, 59) and enthusiastic inquiries from field colleagues in relation to the teaching that underpinned this study.

Despite these insights, however, I feel that this project missed an opportunity to grapple with some important critical potentials. Although the paper in some ways insightfully critiques students’ evaluations of our research communication and education program (the IBP), in their own “voices”, it does not go far enough to problematise interpersonal relationships between teachers and students. The methodology promises to identify, without bias, “the learning experiences of international students and their academic staff in Australia, as these experiences have been selected and constructed by the participants themselves” (p. 477). However, there are invisible regularities at the root of the project which clearly coloured the study as well as the discourse which represents it in the article. For example, despite a declared teaching context of cultural relativity, it is clear that the norm against which all research and researchers are figured is research in English; this norm imperceptibly ‘others’ international students and remediates them by their difference. Thus I create a fairly typical world-view here through my transparent though obviously unconscious desire to expose students’ difficulties and distress in order to protect them from the impatience or contempt of other academics, as well as to invisibly secure my own position as an educator who knows the problems and ‘helps’ students to overcome them. Despite my institutional rejection of the service model, I effectively constitute myself as an academic handmaiden.

While some of the students' writings that I quote in the article still strike me as evocative and moving, the analysis itself now seems to avoid dealing with the most important issues for these research students. While the strengths of the paper's dialogic materials are still evident to me, my own journey towards self-reflexivity has brought me to interrogate the self-referencing and self-perpetuating terms in which its conclusions are drawn. The data purport to be neutrally presented but categories for discussion are drawn fairly unreflectively from a prevailing literature marking "Confucian-heritage cultures" and their "thinking and learning styles" as potentially problematic and deficit. Thus, to my present view, the study is overly constituted by the 'grid' of academic regularities which subsumed me at the time. In relation to student agency, for example, I rather naïvely assume that students "focussed their own voices, unprompted" (p. 479), "chose to identify" (p. 479) and "spontaneously interpreted" (p. 480) the experiences they expressed in their evaluation data. On one level I clearly brought some insight to the educational issues at stake in the analysis, and this was respected and particularly noted by the article's reviewers. Nevertheless, I did not sufficiently question the critical implications behind the research processes. In fact, IBP students wrote the evaluation data towards the ends of courses whose goals, curricula, materials and pedagogy were created to address the very same 'problems' these students name, such as 'critical thinking', independent learning, unfamiliar research cultures and supervision relationships, as well as the contrastive rhetoric of text structures. These are the pedagogic issues constituted within global as well as local political and intellectual frameworks for international research education. The program itself still exists today only to target the perceived special needs of EAL research students. How then did I not find it disturbing that they "chose" to "identify their difference from the mainstream" (p. 479)?

One reason is of course that, while I continued unerringly to identify and address students' pragmatic goals in the AAL context, I was perhaps, as Scheurich suggests (1997, pp. 173-4),

mistaking the *lens* which colours all, for what I saw here as a “special *window* on these issues” (*Voices*, p. 479) brought by international students. Earlier in this dissertation I aligned myself with Stuart Hall’s “ourselves” in his recognition that “They had the power to make us see and experience *ourselves* as ‘Other’” (above Chapter 2, p. 41). At the opening of the *Voices* article, my analysis led me consciously to raise “issues of colonisation” (p. 476) for scrutiny. By progressing my research perspectives I came to realise that I was myself acting as one of Hall’s colonising “They”, an instrument prompting colonial desire and mimicry<sup>15</sup>. Happily, I have continued in the investigative journey which leads me further into the critical mode, and deepens the analyses that I can offer.

One of the dominant and most positive goals for my personal research project as it took shape in those years was really wanting to hear from the students themselves, to generate processes that would foster students’ writing ‘back’ to the representations of “international students” that were acting, and, in my assessment, still act, to marginalise them in the dominant institutional and academic discourses. While I retrospectively feel that *Voices* did not go far enough, *Silent issues* (Pub 5) and *Only connect* (Pub 4) come closer to effecting some interrogation of the givens. The “silent issues” for international postgraduates are seen again in this analysis to emerge naturally out of that ‘grid’ of social constructions through which we, and often they, accept the othering of international research students without challenge. Themes for analysis in this paper still serve to reproduce stereotypical negative experiences and outcomes. However, the research imperative is for students themselves to interrogate the complexities of the taken-for-granted deficits, and to explain them in their own ways. This process is very much more convincingly effected here through the progressive design and implementation of the collaborative methodology of memory-work. My colleague Chris Ingleton and I observed with delight how the interactive project activities succeeded in generating lively, contesting reflections and student agency, as the paper shows, especially in terms of the students’ own

development of initiatives and contributions to the academy (*Silent issues*, pp.108-109 and *Pedagogy of connection*, p. 363).

Similarly, in researching the *Only connect* paper (Pub 4) which grapples with related issues, my research student Ha Than Hai and I experienced a lot of contestation and fun. As we evaluated various metaphorical models of supervision and came up with our own framework of ‘connecting’, we were able to clarify our points of empathy or disjunction, and to interrogate them in relation to our situated diversity. While it’s clear in this paper too, especially from our personal narratives, that Hai and I don’t escape the hold of conventional readings of our situations in creating our discourse personae, we do successfully make visible some of the intellectual regularities which constrained us at the time. Through my work with Hai I began to articulate some of the intricate processes of connecting between people that are, for me, absolutely key to ethical practice in the inescapable global social order that affects our motivation as international educators. I have continued to explore the nature of these connections as formal aspects of a transcultural curriculum (*Pedagogy of connection*, Pub 8), and my future research directions will reflect the importance I give to getting the *access* to English, that is, the pedagogy, “right”, as Janks would say (above, p. 67 and Conclusion).

Through personal as much as definably professional experience, and perhaps because of my own heightened sense of what it’s like to be an outsider, I do not lose sight of the fortress-like self-protective protocols of the academy I am now within, and the passwords which I now use more comfortably. Even as I get clearer to seeing more rigorously how my own work is positioned in Scheurich’s ‘archaeology’, I recognise greater tensions at this paradoxical fulcrum that is EAL teaching. I want to resist congruency with a dominant social order that reproduces itself by marginalising and suppressing alternatives, and to work on principles of social justice and equitable power relations. The most perturbing obstacles in my path are a set of proprietarily controlled, research Englishes,



with their attendant epistemological and ontological constructs. These constructs are, in my view, characterised by a defensiveness which turns the Western academy into an impregnable belief-system requiring those commodified Englishes for entry, and then for survival. They are behind the expansionist trade initiatives which raze all before them in their zeal for larger territorial markets.

So, if I don't want to join this crusade, how can I deal with my own place in the EAL retail trade? How can I try to interrupt the self-reproductive, capitalist functions of my role in this fortress? *Is* my best way to focus my students on the technicised system of the English they 'need' for the access they desire? If I do, can I be confident as others are (and as I have discussed in *Possibilities* and *Divine Discourse*, Pubs 6 and 7), that this learning will increase their opportunity to create their own knowledges, expand their own world-views and strengthen their agency in addressing issues of injustice for them? *Will* they find, as so many of them believe, that in the period of a research degree candidature they can develop researcher-level linguistic competency in English, and that in so doing they have then gained access to structures of power through which they can instigate real change for their own futures and for those of other, possibly vulnerable, social groups?

Questions like these are certainly not new for white, male-dominated knowledge societies like ours, especially in feminist theory. One feminist scholar, Audre Lorde (1984), has given a resoundingly famous answer when she says, unequivocally, that "... *the master's tools will never dismantle the master's house*" (p. 112, author's italics).

Long pause for thought.

Something inside me instinctively aligns with this. Yet I have to ask, *is* it necessarily so, when the 'tool' in question is a powerful, élite variety of English? Isn't that just what I'm trying to do now, with my own academic language proficiency? Does it mean that I, we,

teachers, international research students, can never achieve change if we wake up one day to realise that *we* are within the fortress academy, that the tools in *our* hands have built and maintained this house and all the injustices it perpetrates? The ‘house’ concept is neither monolithic nor homogeneous so my students and I are in very different positions within it: I had access to the tool that is academic English by immersion in my Anglo-Celtic childhood; many of my students have had EAL schooling in a variety of English media; others have learned English in a foreign language context. How effectively can we each use our English with agency to inform our knowledge building? Who is to say what today’s students who engage in research with even the most basic, communicative competency in English, actually *do* with their skills for the futures of their multiple home contexts (Canagarajah, 1999)?

In my own experience, EAP teachers, informed by some strong arguments advanced by genre theorists, generally take a view which opposes Lorde. Most often they believe that it is unquestioningly in their students’ interests to get command of the English that lets them in to ‘the master’s house’ as quickly as possible (see Cadman et al, 2000). Further, some influential TESOL academics and policy strategists use postcolonial theory to argue that “mastering the master’s language has become a key strategy in all post-colonial societies” (Ashcroft, 2001, cited in Turner, 2004; also Brutt-Griffler, 2002; Kaminskiene, 1999). Even Peter Elbow (1999), a very experienced liberal language educator, suggests the neutrality of the English tool when he says, “We inevitably imbue our activities with our assumptions. Whatever kind of hammers and saws we find in our hands, we tend to build the boxes we are used to” (p. 329). These are very convincing arguments whose validity and force I can’t ignore.

And so this chapter has led me through a maze of issues which I now experience as inescapable in working as an English teacher within an insitutionalised, neo-colonial

process of trade expansion, and it has brought me face-to-face with Lorde's "house". Here then come some seminal questions for me: If I try to present international research students with a commodified 'Standard' English, as a technicist tool for their own use, will they be able to create and then maintain their own forms of knowledge with it? In their multiple positions they are clearly not entirely free agents; incommensurate desires, negotiated positions, adaptation, conflicting contests all intervene to challenge and reshape educational imperatives. Is it even realistic to think that the language tool can exist in any *conventional* form outside the norms of the fortress-like, 'imperial', self-sustaining academy? Can the English I teach be used to "dismantle" the invisible frameworks that sustain white, elite knowledges? Or does it only build the kinds of structures for which it is designed? Here is my core problem: *can* 'English' be reified, performed and taught as an objectified tool within the Western academy so that it can be used to undermine the dominance of an existing unjust social order, and help to create equitably fulfilling futures for *all* its users?

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<sup>1</sup> I have personal experience of many problematic international doctoral project issues, including: a mature-aged Headmaster from a remote island school trying to justify the focus of his project from within English-language scholarship; a colonel in a repressive regime's army distraught at the instruction that the appropriate research direction dictated by the field required a project based in critical social theory; a Professor of Education from a regional centre in Asia struggling with advice to explore the relevance of Communicative English Language Teaching in his institution; a Middle-Eastern professional academic advised that material written in their own language could only be peripheral to the study.

<sup>2</sup> It is widely acknowledged that in scientific method one of the most conventional structures of published research is a review of published literature which requires the identification of a 'gap' or 'problem' in the field, for which the reported research will, or has, produced a solution or new perspective. I have previously noted how, when this convention is followed in Education, it may work to create and demonise an artificially homogenised, problem 'group', whether of students (*Only connect*, Pub 4, p. 218) or of teachers (Cadman, forthcoming).

<sup>3</sup> Significantly several of my colleague-readers, without conferring, demonstrated discomfort with this passage. As one expressed it: 'Does it have to be this way? I don't see it that way in my own practice.' (T. Bretag, personal communication, 29. May 2005)

<sup>4</sup> Not of course as Michael Apple (2001) uses the expression in his *Educating the 'Right' way* where he presents a disturbing analysis of the history and effects of right-wing social movements on American education.

<sup>5</sup> Foucault (1972) distinguishes between *linguistic* analysis which provides from given, defined samples, "rules that make it possible to construct other statements than these", and *discursive* analysis which answers the more socially situated question: "how is it that one particular statement

appeared rather than another?" (p. 27). In this framework, *Archaeology* is the method of investigating the social and historical conditions that allowed such statements to be made.

<sup>6</sup> As a respected field leader in Linguistics, Lakoff (1990) says with delightful directness: "Simply put, a language boss is anyone who finds it necessary to tell others how to talk; feels some words, pronunciations, or constructions are 'bad', 'ungrammatical', 'degenerate', 'illogical', or 'corrupt', (or any of several other terms of abuse); and fears that the prevalence of such errors presages not just a decline in the culture's linguistic prowess, but also its cognitive ability and probably its political freedom" (p. 284). He is of course referring directly to the tradition propelled by Fowler.

<sup>7</sup> I will discuss some potential reasons in the following chapter, especially the extent to which this approach to English as a global language may act against the interests of scholars of other languages; paradoxically in Asia communities often embrace a prescriptive and value-laden linguistic approach to English both at home (for example Wang, 1997) and in the West (Yang, 1995), despite the fact that to do so reinforces that "stylistic competition" identified by Spivak (1995, p. 194) which can only disadvantage them in the present global academy.

<sup>8</sup> And even today, in addition to being insecure about mixing metaphors as I am here, I am also self-conscious about splitting infinitives like this one, not to mention starting sentences like this with 'And', and repeating words, and am even now cringing at the forthcoming subject-verb non-agreement in my text (family... *were?*), and certainly not failing to note that I have three 'evens' even in this little footnote.

<sup>9</sup> In his survey of "world Englishes" McArthur (2001) notes: "The Fowler Brothers' *The King's English* has never been out of print, or revised. In 1994, a highly prescriptive work called *The Queen's English: The essential companion to written English*, by Harry Blamires, was brought out by Bloomsbury (London). In 1999, Bryan A. Garner's *A Dictionary of Modern American Usage* (Oxford University Press, New York), explicitly sought to sustain the Fowlerian tradition within an American frame of reference" (p.16).

<sup>10</sup> *Australia Talks Back*, ABC Radio Broadcast, 1<sup>st</sup> September 2004.

<sup>11</sup> With the coming of the RTS in 2001 the Unit in which I work was split off from a larger 'Learning and Teaching Development Unit' and was relocated as a 'Research Education Programs Unit' in the Adelaide Graduate Centre, an administrative centre with responsibility for HDR administration and scholarships.

<sup>12</sup> This tendency has been entertainingly identified by Don Watson (2003, 2004) as converting industrial society members from citizens into customers through the strategic operations of "death sentences" and "weasel words".

<sup>13</sup> A recent example seems typical: after spending considerable fruitless time searching for the University's admissions policy for international postgraduate students, I did a phone-around among my co-workers and was finally advised by a colleague in the International Office that it is the Undergraduate Admissions policy, located at <http://www.adelaide.edu.au/policies/227/>, that is in practice applied in postgraduate cases.

<sup>14</sup> The analysis which follows was conducted on policy documents related to the work of my own Research Education Programs Unit collected through a systematic search by the Unit's Administrative Assistant, accessed via the University Home Page at <http://www.adelaide.edu.au/> during November, 2004.

<sup>15</sup> I should have been prepared by my adolescent encounter with Rudyard Kipling's (1926/1949, pp. 327-8) little poem on this subject, 'We and They', but I typically missed its ironical glimpse into Kipling's worldview, and its application to myself:

All good people agree,  
And all good people say,  
All nice people, like Us, are We,  
And everyone else is They.  
But if you cross over the sea  
Instead of over the way,  
You may end by (think of it!) looking on We  
As only a sort of They!

## CHAPTER IV



*the academy, 2005*

### The King is dead: Trans/forming futures

Step to a tune, square chests, erect each head,  
‘Ware the beholders!  
This is our master, famous calm and dead,  
Borne on our shoulders.

... with the throttling hands of death at strife,  
Ground he at grammar;  
Still, thro’ the rattle, parts of speech were rife:  
While he could stammer...

Robert Browning. *A Grammarian's Funeral*, ll.25-29, 125-129

...we shouldn't consider periphery scholars paranoid when they assume that colonising nations are using research journals now for what was accomplished in the past by guns.

Canagarajah, 2002b, p. 254



The narrative of this dissertation has brought me to a moment of responsibility for situating my identity and my institutional practice in relation to the geopolitical operations of the English language academy, a powerful wing of the white patriarch's "house" in Lorde's famous assertion (Lorde, 1984, p. 112 and below). The truth is that the story of my own growth to subjectivity within the intertextual power relations formed by English delivers me an already congealed emotional position – a deep accord with Lorde, despite the influence of my EAL teacher colleagues and my own scholarly interrogation of the interstices and 'third spaces' inherent in social formation.

Being in fear of the tyranny and taken-for-granted injustices that are the very fabric of this life-in-English seems to be a primary condition for me. As I have suggested above, I am immediately convinced by Scheurich's (1997) interpretation of Foucault's "archaeology" metaphor, when he says, "the lens constructs the world according to the nature of the lens... archaeology knows this, while realism imperially thinks its lens is a window onto the really real" (pp. 173-174). For someone like me who has slipped into and upheld this kind of imperial thinking myself for more than half my life, the dangers of this lens are never totally subsumed in its productive potentials. In a final analysis I am more afraid of the invisible, *unconscious* generation of racist and neo-colonial standpoints that are produced through an unproblematised English language "lens", both individually and civilisationally, than I am of compromising the linguistic character of 'English'.

Perhaps because of this fear, I rest ultimately with Lorde:

For the master's tools will never dismantle the master's house.  
They may allow us to temporarily beat him at his own game but  
they will never enable us to bring about genuine change. And this  
fact is only threatening to those women [and men] who still define

the master's house as their only source of support. (p. 112  
author's italics)

As corollary to this I have to recognise that for me, then, the master's tools can not exist, in their idealised form, outside the master's house. They are so powerful and so inherently a part of that domain's imaginary that even to see them, to pick them up and learn to use them, is to have already closed off possibilities for other, more locally apposite craft; even to wield them destructively is ever to act within the mores of that house, and to reify its values<sup>1</sup>. I know I can't ignore how my own aspirations have been opened out by experience, yet my consciousness-raising opportunities seem to have been mystifyingly serendipitous and outside my control. On one hand I don't denigrate the self-assurance I have gained in realising that, with the 'master's' pen, I am writing myself back into the discourses that initially marginalised me, so, today, I can try to exert some agency and power within the house. Looked at one way, these opportune spaces seem to have been 'natural' corollaries of my education. However, I don't have final confidence in this process. I have informally followed up the lives of other girls in school photographs from the English village school I evoked at the beginning of this dissertation. Most of them – sparky, intelligent, above all *capable*, women – seem to have aspired to local and domestic goals in ways that serve to solidify the constraints within which they live, limiting their own horizons of fulfilment and restricting their possibilities for making genuine change. I still recognise these patterns in myself and I see them again and again in the women I have known, and very often in both the EAL teachers and the -students that I work with today.

I recognise, then, that my own bedrock position rests with Lorde. Nevertheless I want to continue to explore how in practice my work takes me beyond it. Despite my fundamental apprehensions, I am greatly inspired by theoretical explorations of the interstitial



possibilities of subject formation. I have witnessed these first hand through global transformations of English, and in practice my natural way is to work with students to investigate ways of resisting the thrall of idealised, anglicised values, as well as of developing multiple identities and hybridities in their own élite Englishes. I want here then to identify the tensions inherent in these arguments specifically in relation to my professional responsibilities, which largely focus on traditional written academic Englishes, and in the light of my own history.

### **Postcolonial vacillations**

Initially I was greatly influenced by approaches in feminist post-structural theory such as those explicated by Elizabeth St. Pierre (2000; St. Pierre & Pillow, 2000) centring on Althusser's (1971) concept of "interpellation", and Spivak's (1988) "subaltern silence". St. Pierre (2000) traces how, through processes of interpellation and the constitutive nature of discourse, subjectivities are produced socially through language relations: "we take up or resist certain subject positions that are already available in discursive formations operating within cultures and are obliged to work within the confines of those positions" (p. 502). In this way, as St. Pierre citing Judith Butler points out:

the "I" who would select between [positions] is always already constituted by them... Indeed this "I" would not be a thinking, speaking "I" if it were not for the very positions that I oppose, for those positions... are already part of what constitutes me. (Butler, 1992, cited in St. Pierre, 2000, p. 503)

In other words, in Althusser's (1971) terms, 'I' can only construct my understandings in the terrain of the enemy, or, as Spivak's (1988) famous assertion implies, "the subaltern cannot speak" outside the discourses of power that sustain her.

It is the logic of these arguments that resonates most viscerally with my own experience and sensitises me to the deep implications of these processes in relation to my students'

construction of knowledge across linguistic concepts. Yet, as I have suggested, I have come to harness pedagogically the conceptual power of Bhabha's interstitial "third space" in which social meanings and realities are seen to be mutually constituted in the colonial contact. Notions of "transformation" and "writing back" have been positively delineated (Ashcroft, 2001; Ashcroft, Griffiths, & Tiffin, 1989), with emphasis on the creative openings they offer through the medium of language. St. Pierre (2000) shows how Butler and others develop concepts of subject-positioning as not only limiting agency but also "enabl[ing] certain kinds of knowledge and action not possible from other positions" (p. 502). Similarly, Bill Ashcroft (2001) presents an illuminating discussion of *interpolation* as distinct from *interpellation*, which he defines as

the access such 'interpellated' subjects have to counter-discursive agency... the capacity to interpose, to intervene, to interject a wide range of counter-discursive tactics into the dominant discourse without asserting a unified anti-imperial intention, or a separate oppositional purity. (p. 47)

For Ashcroft "language is the key to this interpolation, the key to its transformative potential, for it is in language that the colonial discourse is engaged at its most strategic point" (p. 14). So I realise that despite, possibly even because of, my fear that the Western postcolonial project itself "seeks, unconsciously perhaps, to complete the project of colonialism" (Gikandi, 1996 cited in Gunew, 2001, pp. 735-736), I have consistently tried to capitalise on the "*interpolative*" dimension in students' learning.

The research publications embodied in this thesis demonstrate my analyses of how this transformative agency is enacted by research students, as well as how the silencing operations of social formation are experienced by them. Interestingly to me now, the papers demonstrate how, as a teacher and researcher, I am positioned at a nexus of these tensions. Since my earlier thinking in the *Voices* paper, despite being a part of the silencing mechanism, as I have mentioned I continued to return to Salvadori's (1997)

concept of "transculturalism" or "transculturation" as I first met it in researching for the *Voices* paper (see *Only connect*, Pub 4, pp. 221-222 and *Possibilities*, Pub 6, p. 99). This concept expresses the multi-directional and dynamic cultural interchanges through which periphery participants are implicated in changing the centre. Transculturation occurs as a result of what Ashcroft (2001) describes as "the *resistance* involved in the process by which colonial subjects take hold of any imperial technology, and make it work for them" (p. 24 author's emphasis). This is the perspective that provokes post-colonial theorists such as Ashcroft (p. 46) and Ania Loomba (1998) to return to Spivak's question, "Can the subaltern speak?", and re-ask it to emphasise its paradoxical tensions:

In what voices do the colonised speak – their own, or in accents borrowed from their masters?... if we suggest that the colonised subjects can 'speak' and question colonial authority, are we romanticising such resistant subjects and underplaying colonial violence? (Loomba, 1998, p. 230)

I have continued to investigate how such "resistance" becomes activated for students, perhaps because I was so slow to recognise it myself, and I have come more and more consciously to want to ground my teaching in it.

### **Spaces 'in-between' research contexts**

In pursuing this goal, at a significant learning node for me I became engaged with the memory-work methodology of Frigga Haug (1989; see *Silent issues*, Pub 5). Haug, like Ashcroft, locates the "strategic points" of transformative potential in language, at the intersection of the processes she refers to as "socialisation" (through which women are made subordinate through "patterns of thought drilled into us by others" [p.60]) and those of "subjectification" (which is "the active participation of individuals in their formation as social beings" [p. 33]). So: "The concept of subjectification can be understood as the process by which individuals work themselves into the social structures they themselves do not consciously determine, but to which they subordinate themselves" (p. 59). In our

own memory-work project based on Haug's methodology, all the student participants and my colleague and I as facilitating researchers experienced this "working in" to oppressively dominant academic and societal structures extremely positively (see *Silent issues*, p. 97). By cooking, laughing and crying together we were able to deconstruct discursive expressions in relationships that allowed us to explore and reframe our subject positioning. Haug's theoretical framework was thus re-enforced for me, considerably increasing my confidence in the possibility of a theoretical location from which to develop and change teaching relationships (some of which are suggested in *Pedagogy of connection*, Pub 8).

On this point it is interesting to note that Lorde's metaphorical framework with which I opened this discussion does not refer to *demolishing* the master's house, but to *dismantling* it. Even as I acknowledge that I'm well in this house and thus always to some degree harnessed by its tools, the distinction offers me some grounds for action.

'Dismantling' is carried out slowly and with care: we evaluate and assess the usefulness of component elements; we save and re-use those we value; we 'dismantle' existing structures strategically because we are imagining new and different ones for new and different purposes. And what is particularly noteworthy about these images of 'dismantling' is the high level of confidence that they assume in us. They demand a coherent belief in the new (as yet unformed) and different (by definition, unfamiliar) 'house' we are imagining, whether this house symbolically connotes community, institution, language or personal relationship.

As EAL teachers in whom this confidence is low, we may not feel we can embark upon the process unaided. We need inspiring and committed leadership to offer us *imaginable*, experiential and practical counter-images to those that surround us in our Western

institutions. In the specific field of research education, I think we need to be able to see, however hypothetically, some imagined outcomes of dismantling the global English project before we can invest in change at this level. We have to be convinced that we are not acting within a politics of subversion, destruction and loss, but that we can be part of a community of scholars and teachers working to *transform* knowledge generation in its characteristically ‘English’ mode. The new world we are trying to build and belong to needs such people as us, but it depends for its success upon our bravery.

We also require confidence if we want to engage strategically with the complex iterations of power operating in our institutions. At one point as a researcher I felt particularly vulnerable when I was confronted by the unexpectedly marginalising implications of some straightforward, interpretive data about Research Proposals (*Possibilities*, Pub 6). I had heard the term ‘contested site’ but I had not previously been able to give it meaning in my own experience. Now, as I was classifying and counting responses to prepare a quantitative report on these data (collected for my teaching and for a Higher Education journal such as the one in which I had previously published *Voices*, Pub 3), I found I was spontaneously re-forming what I wanted to say about the data. My feeling of vulnerability is memorable because at this point the data analysis took on a life of its own, and it was not a life which my institutional position would either have expected or necessarily condoned. I was moving further and further away from my given role of ‘informing’ the institution, toward that of ‘persuading’, and the persuasive arguments I was constructing were not consistent with institutional goals, as I’ve suggested in the previous chapter.

I have become more aware of my multiple positions as I have uncovered more and more challenges to what I now see as linguistically *racialised* processes of academic marginalisation and subordination, the intellectual blindness that exists in powerful form in the Western

academy. In trying to question where I am in relation to this idea, I'm challenged by Scheurich's (1997) confronting questions:

Although it flies in the face of popular conceptions of free will and moral agency, conceptions which are constituted by and reproduce the social order, it makes little sense to me to say that people simply do not care or that they are consciously sexist, or racist, or classist. If our society is one or all of these, how does it work? How is male supremacy reproduced? How is white supremacy reproduced? How can white supremacy fade as a conscious orientation among whites while so many African-Americans [and many other peoples of colour and difference from the mainstream] continue to experience a white supremacist one? (p. 113, my parentheses)

I have begun trying to probe the 'between' spaces which these questions open up. I boldly situated an institutionally-required exploration of plagiarism (a recurring topic for academic EAL teachers as I've suggested in Chapter 2) in Scheurich's stimulating exposition of racist epistemologies (*Divine discourse*, Pub 7) and in so doing provoked some perhaps overdue dialogues among my contemporaries. As I've noted, however, it is apparent that I chose to hide behind some irreverence and facetiousness in this paper, even though the conference arena for my presentation was notably sympathetic. More telling perhaps is that, when I was invited to be a plenary speaker at the inaugural international conference on *Intellectual integrity: Plagiarism and other perplexities* in 2003 (held in the same physical location as my own University and attended by a large number of local academics), I decided not to present my own material and avoided all considerations of intellectual racism in the address that I shared with the host university's Pro-Vice Chancellor (Access and Learning). Because of the solidarity of conservative views around me on that occasion, my own confidence was not strong enough for public interrogation of a transgressive position.

By reflecting on these events I am developing a more active and agentive stance. In *Divine Discourse* I briefly outline how studies of racial bias as well as feminist approaches in the Sciences, Social Sciences and Philosophies, and techne-based understandings of the

world, offer as yet unmined resources for transforming the historically white, male *episteme*. In addition to white academics like Scheurich, writers of colour are showing how even these arguments advocating the diversification of knowledges within the academy are of necessity embedded in the validities conferred by the white-supremacist tradition of that academy. Also, extending beyond critique, minority voices have powerfully reclaimed academic spaces to conceptualise diverse pathways for generating knowledges. The potential for race-based epistemologies, for example, has been clearly identified by African American analysts like Patricia Hill Collins (1998, 2000) and John Stanfield II (1985, 1993, 1994) as well as by Indigenous scholars, as I am coming more and more to see. By even *imagining* and dialoguing around such approaches, we in the mainstream can begin to re-vision our dominant white, historically male, English-language academy and re-configure our own roles in dismantling and remantling it creatively.

### **Hybridities in and through writing**

These are some of the ideas that have been inspiring my research journey more recently. In particular I have been interested in the concept of ‘hybridity’ which has been characterised by the postcolonial commentator Leela Gandhi as “processes of ‘cultural mutation and restless (dis)continuity that exceed racial discourse and avoid capture by its agents’” (Gilroy, 1993 cited in Ghandi, 1998, p.131; also Bonnett, 1997; M.D. Young, 1995, Werbner & Modood, 1997). While the usefulness of this theoretical framework is currently being scrutinised and debated (for example, Haggis, 2004), it has provided me with meaningful concepts from which to hypothesise with hope for future directions, as I begin to do in *Divine Discourse* (Pub 7). But I still grapple somewhat uncomfortably with the relationship between theoretical concepts and practical outcomes. In practice, I have been particularly inspired toward *realizable* “creolisation” of knowledges (Gandhi, 1998,

p. 131) by more personally referenced ‘tales’ outside academia, by the self-reflexive analyses of life trajectories by writers whose subjectivities have developed in ‘third spaces’ as real and inhabitable places as well as conceptual and metaphorical ones.

### *Storied identities*

I am thinking particularly of my early migrant’s delight in stories and accounts of multicultural experience<sup>2</sup>, and in novels evoking the complex relations of hybrid identity formation<sup>3</sup>. More recently I have been affected by illuminating personal analyses informing post-colonial theory, such as Ien Ang’s (2001) multiple interpretations of hybridity in *On not speaking Chinese*, and Gloria Anzaldua’s “borderlands” and “bridge” metaphors, which are now recognised as contested theoretical categories (see Ashcroft, 2001; Gonzales, 2001). Exploiting rich metaphors of hybridity, these and other writers creatively employ poems, vignettes and sketches in their quest to write not just *about* but rather *through* their own experiences (Anzaldua, 1987, 1990; Anzaldua & Keating, 2002; Neilsen, 1998)<sup>4</sup>.

I have naturally been fascinated by reflexive stories specifically about acquisition and relationships to language, such as Eva Hoffman’s (1989) *Lost in translation*, Suzette Haden Elgin’s (2000) *Native tongue*, and contributions to Karen Ogunnick’s (2000) *Language crossings*, to Norma Gonzales’ (2001) *I am my language*, and Belcher and Connor’s (2001) *Reflections on multiliterate lives*. I particularly like the work of those feminist educators of colour who speak powerfully and directly out of their own ‘hybrid’ experience as learners and teachers<sup>5</sup>. Interestingly some writers have directly addressed their own struggles to reconcile academic credibility with a personal evocation of situated hybridity, exposing academic writing itself not just as a glorified refuge for transformative knowledge construction but also as a site of violence (Banerjee, 2002; Lin, 2004).



I lend these texts and others like them to my students, and share with them their influence on my pedagogic goals and teaching style. Through this wide variety of written analyses, many of them emanating from outside the dominant academic arena, I'm brought to recognise the multiple and complex relations among racial identity, knowledge and language, in understandings of hybridity. Thus, despite my location within the reality as well as the imaginary of Lorde's 'house', these relations provide me with active forces in my work and productive tensions remain alive.

### **Spreading 'Englishes'**

Outside the 'fortress academy', of course, and almost in defiance of it, the reality is that as English spreads unstoppably across the world, its hybridities are facts of life. Indeed they have generated swelling trends in scholarship exploring theoretical and geophysical implications of the living linguistic events, trends that have been reviewed in some of their complexity by McArthur (2001) as "World English and world Englishes", and elsewhere canonised as "Global English" (notably by Crystal, 1997). Without wanting to create artificial binaries out of the many interesting positions which I am aware are being negotiated in Western literature, current debates seem to congeal around two sets of political beliefs: one promoting the equity of free, market-driven forces (as now inspires the aggressive Western market in English language education) and another emphasising oppositional ideologies of ecolinguistics and multilingualism. In referring to this dichotomy, though without any desire to reify it, I'm aware that I am following the ecolinguists (Phillipson & Skuttnab-Kangas, 1996; Tsuda, 2000). For my own teaching I don't give any serious consideration to the old colonial stance that 'The King's English' is what the world needs (despite the accessibility of this view in popular media and on the web) because it's a long way from my own position and, as far as I can tell, however

diverse current academic arguments may be, they all presuppose goals of equality, equity and social justice for marginalised and developing peoples.

### *Towards development*

The complexities of the multiple and conflicting roles of English language teaching as a tool for development are well explored in a variety of different settings in the 2002 Special Edition of *TESOL Quarterly* (Markee, 2002) and Joseph Lo Bianco's (2002) collection of *Voices from Phnom Penh*. The main debates have subsequently been taken up explicitly in a 'Forum' section of the international *Journal of Language, Identity and Education* (2004, 3[2]) in which central issues are hotly contested in seven consecutive papers written by leaders in the global English field. The original context for this debate goes back to the fear I've acknowledged earlier, that the 'lens' effect of English is capable of what Ngugi wa Thiong'o (1981) early described as "colonising the mind", thus limiting world knowledges and restricting the reciprocal spread of ideas (also Phillipson, 1992; Tsuda, 1994). The free-market model of language provision expressed in this 'Forum' by Janine Brutt-Griffler (2002, 2004) refutes this. Being based on linguistic rather than socio-linguistic considerations, Brutt-Griffler focuses on potentially positive outcomes of promoting English in developing contexts. She accelerates the debate here by pressing "the importance to the marginalised of a policy of guaranteed access to English" to the extent of recommending this as a mandatable "Human Right" (2004, p. 140; also Brutt-Griffler, 2002). Elsewhere Ligija Kaminskiene (1999) presents a similar perspective in recommending for her own Eastern European context that English be "a global international language which should be recognised by law" (p. 48).

Against counter-arguments Brutt-Griffler (2002) takes a strong stand, confidently refuting the notion that "people around the world... are the passive victims of Western ideological

hegemony,” choosing instead to emphasise “their agency in (re)making world culture” through English (p. 4). Thus she actively harnesses the theoretical frameworks of ‘world Englishes’ scholars such as Kachru (1986, 1992, 1996) and L. Smith & Forman (2000) so as to dispute claims that, through unmediated collusion in the free market spread of English, mother-tongue users remain judges and guardians of the language’s authenticity and its knowledges. She argues that “linguistic and cultural imperialism comes not in the act of teaching but in the way that language is taught: in the teaching of a *particular* variety, which amounts to the attempt to elevate that variety to the status of an international standard” (p. 183). While such an argument seems to lead away from the desire to impose a ‘standard’ American or British English on language learners across the world, and towards recognition of linguistic diversity, there is still here an assumption of neutrality in the globalised EAL teaching project.

### *Towards language loss and knowledge death*

Scholars who see themselves as embracing principles of language rights, linguistic ecology and multilingualism interpret such trends as conducive to linguistic imperialism, violations of human rights, and linguistic genocide (Phillipson, 2000). The agency of EAL learners is not felt to guarantee automatic resistance to the spread of a self-serving and colonising ideology, as Canagarajah (2004) puts it, to my mind very convincingly:

While we must certainly be sensitive to the agency of the powerless in changing their attitudes and practices to further their interests, we must also be alert to the power of the dominant ideology to create illusions of freedom, clarity and agency. The literature in critical education ethnography is filled with examples of students and communities whose adaptive responses only made them participate in their own powerlessness. (p. 141)

From a similar perspective Tove Skuttnab-Kangas (2000) paints a stark picture of the global situation:

Languages are being killed today at a much faster pace than ever before in human history. Linguistic diversity is disappearing relatively faster than biodiversity. Linguistic and cultural diversity on one hand, and biodiversity on the other hand are related to each other and possibly influence each other mutually. The fate of languages is thus vital for the future of the planet... The top languages in terms of numbers of speakers are the big killer languages, and English is foremost among them. (pp. 22-25)

These scholars and I clearly share the dread that with the spread of English goes the increasing dominance of capitalist, positivist world views which, if not faithful reproductions of their Western counterparts, nevertheless promote a globally reductive cultural homogenisation, a so-called “McDonaldisation” of epistemological and social belief systems (Kibbee, 2003, p. 53). Through capitalist technologies and media engines these world-views have the potential to dominate communities’ developments and thus reproduce, even increase, existing social injustices, in other words to corrupt rather than benignly influence productive diversity in the generation of new ideas and ideologies. This process has been referred to as “linguicism” (Phillipson, 1992; Skutnabb-Kangas, 1998), and the work of these ecolinguists has been instrumental in drawing international attention to the potential dangers of its operations. Above all the movement has been extremely successful in exposing threats to bilingualism and multilingualism, as well as in mobilising academic support for what its followers see as antidotes to these flow-on effects of global English, especially the injection of energy and resources into multilingual education, language maintenance and linguistic human rights initiatives (see Phillipson’s recommendations, 2000a, pp. 277-278).

These ecolinguistic approaches have been described as limited by their uninterrogated location within the discursal and paradigm assumptions of Western linguistics (Pennycook, 2001, pp. 59-65; Makoni & Pennycook, 2005) and their relatively unproblematised conflation of English language and power (Conrad, 1996, p. 19). They

have also been interpreted as paternalistic, with “a heavy dose of idealism that offers little real world promise” (Kibbee, 2003, p. 56). And the debates are continuing. While from one perspective Bhatt (2005) has recently challenged the findings of what he calls these “new didacts”, especially for the case of Indian Englishes, arguing strongly that these “expert” “discourses of globalisation tend to under-represent the power of the local to appropriate dominant codes and discourses” (p. 37), from another Vaidehi Ramanathan’s (2005) in-depth study, also located in India, stresses the deeply and negatively divisive outcomes of the different English and vernacular pedagogical practices she analysed.

For me these debates have been influential and stimulating, especially with respect to the two types of interest identified, with their interconnections: the *expressive* (or non-instrumental and symbolic, with emphasis on identity and cultural belonging) and the *instrumental* (with emphasis on social and economic opportunity) (Skutnabb-Kangas, 2004, p. 159). This distinction in particular helps me evaluate my own activities at the heart of the “access paradox” which I mentioned earlier (p. 67) to ensure that in practice not just in intention, I respect and foreground the expressive as well as instrumental interests of my own students (a point importantly made by Frances Vavrus, 2002, in the context of development) and engage their critical awareness in my teaching processes.

### *Towards Western narcissism*

So – I have found the intellectual insights I’ve gained from grappling with these arguments very rewarding, especially their implications for my teaching. However, this literature is gradually becoming discomfiting for me. It seems that the more I become immersed in the ‘Global English’ scholarship, the more distant many of its arguments become. They are effectively waning in their relevance to my weekly decision-making and my affective motivations. In fact, they seem increasingly to take their *primary*

function and character from their need to be successful theoretical products of the Western academy rather than engage with what is actually happening in the world. In this respect they confirm my position in relation to the ‘master’s tools’. This is particularly evident in the published debate I referred to above, in which the authors’ need to defend their academic credibilities gradually reduced not only the tenor but also the field *content* of the arguments, away from significant disciplinary issues toward self-defence, as the titles of the papers reveal: “The sound of retreat: The linguistic imperialist camp in disarray” (Brutt-Griffler, 2004), and “Needed: Constructive scholarly dialogue” (Skutnabb-Kangas, 2004).

Further, and in a completely different way, I am distanced by that work in structural linguistics which remains blind to the performance of diversity. Researchers continue to construct micro-analyses in a scholarly tradition of language definition and categorisation, even as the English language is changing in form and function at a great rate ahead of them. Perhaps because of the historical conditions of survival in the Western academy, linguistics research largely remains embedded within restricted anglophile conventions, paradigms and methodologies. This work still seems to privilege ‘vertical’<sup>6</sup> discourses of positivist classification and competition, too often losing sight of the *real* impacts of globalising English. I can’t escape the image of Rome burning to the tune of Nero’s fiddling.

### **Critical Research Englishes**

It may be that I respond this way because of the particular nature of the global EAL research world in which my own work is located. In our teaching context we see up close and personal the operations of research knowledges being developed by hesitant English language users, and we have been witness to the significant expansion of this commercial

project. In our positions we are under considerable pressure to interrogate those issues which our institutions see as directly relevant to our REAL teaching, and this generally means to develop understandings at three basic levels: first, students' target contexts and audiences of language use; second, the target discourses and genres; and, third, the grammatical and cohesive structures of students' disciplinary academic Englishes.

### *Resisting conformity in contexts and genres*

Interestingly, in his widely-embracing exposition of world Englishes, McArthur (2001) argues that the print medium is "the key area of canonicity" (p.11) yet he hardly mentions the global academy and international research publication. It is Canagarajah (2002b) who presents the most detailed and critical analysis of the operations of the Western academy in his *Geopolitics of academic writing* and challenges taken-for-granted practices most forcefully, notably at the first two of the levels I have identified above.

In relation to the first issue, that of context, Canagarajah opens this volume powerfully<sup>7</sup> with an anecdotal example of the way in which the knowledges of 'periphery' communities are validated and appropriated by the West, setting the scene for an examination of how material, contextual conditions act to marginalise periphery scholars in both ideological and textual ways. When I made my own suggestions for addressing the racist implications of Western epistemologies and discourses at the end of my *Divine discourse* paper (Pub 7), I had not read this book. When I did I was impressed by the feasibility of Canagarajah's well-exemplified suggestions. His proposals for democratising the processes and conventions of international scholarly publication (also Canagarajah, 2003a) can, in my view, work very effectively to reduce the impacts of marginalisation and extend the reach of periphery knowledges. It was heartening for me to read his self-termed "controversial" recommendations, such as that journals should

actively seeking periphery voices and themes, and reviewers act as “collaborators in the construction of the paper for publication” (2002b, p. 275), because my colleagues and I had previously instigated several of these protocols with most rewarding results when I was Executive Editor of the Australian Council of TESOL Associations (ACTA) journal, *TESOL in Context* (1999-2001, and currently as Associate Editor, 2005-6). Canagarajah himself does not prevaricate about what he sees as the “control on thought enforced by the publishing industry” if current international publishing protocols are maintained: “Periphery experience and perspectives, filtered through these [Western] conventions, will take a shape that is consonant with the governing ideologies of the centre” (p. 253), effectively, to use Lorde’s metaphor, adding extensions to the “master’s house”<sup>8</sup>.

A second important aspect of Canagarajah’s discussion here is the way in which it demonstrates the socio-cultural character of text structure. Significantly he interrogates in detail the discourse structures of different academic Englishes without a prevailing assumption that Western EL conventions are stable and should remain inviolate. For example, in discussing the contrastive rhetoric of research article (RA) introductions, (a central REAL research and teaching topic for some years now), he stresses the normalising effects of research outcomes, publishers’ expectations and teachers’ curricula; in fact he makes an almost heretical comment about the work of the international field leader in genre theory in saying that, “when Swales analyses an article by an ESL graduate student that fails to display its move 2 before its move 3, Swales considers this to be an ineptitude of the writer not a reason to change his model” (p. 111). I have developed a similar attitude in my teaching for some years now, as I have outlined in the *Pedagogy of connection* paper (Pub 7), but it is rare to meet it in scholarship or informing teaching materials (but see also Kubota, 2001; Kubota & Lehner, 2004).



The question that emerges from these arguments, and no longer seems self-evident to me, is: to what extent *does* mastering the target discourses have to be the goal of international research education<sup>9</sup>, and *why*? In his early contribution to the literacy debates in Australia, Allan Luke (1996) challenged naïve belief in the ‘hypodermic effect’ of teaching only to genre mastery, as much because of the provisional and socially contingent nature of genres as for the lack of automatic and equitable outcomes for students. Perhaps it’s now time to consider refocusing the purposes for which, in research education, we want to understand how linguistic and functional structures differ across languages – not so much to assess students’ EL competence, nor yet to facilitate certain types of EL performance by students with a focus on their access to scholarship in English, but rather to analyse and celebrate the complexities of diversity and difference in ways of seeing and expressing the world, and to join with students in negotiating these understandings. At present it seems that no matter which of the current methodological rhetorics we ascribe to, most of us in EAP and ESP still need to resist getting too caught up in institutional and scholarly discourses if we want to escape the tyranny of the pragmatic and work creatively with the critical<sup>10</sup> (a point also made by Luke, 2004b).

### *Trans/forming grammars?*

Canagarajah thus makes a strong case for reform and reconstruction in institutional policies, current publishing practices and, in his own words, in English “style and written discourse” (2002b, p. 269). However, he does not engage directly or radically in this *Geopolitics* with the third issue I raised, the basic grammatical structures of English such as morphology, syntax and cohesion.

Canagarajah does address these issues elsewhere, however, in his contemporaneous publication on *Critical academic writing and multilingual students*, under the heading of

“Negotiating grammar” (Canagarajah, 2002a, pp. 48-62). In this context he takes critical steps in arguing for a “fundamentally different orientation” (p. 51) in the role of the grammar teacher in EAL student writing. He tables the need for significant basic reconceptualisations: from “error” to “choice”; from “linguistic homogeneity” to “linguistic diversity”; “knowledge of grammar rules” to “meta-linguistic awareness”; “linguistic competence” to “communicative competence”; and from “correction” to “negotiation” (p.52). While I find these suggestions important in helping composition teachers to understand and develop critical practices, for my own situations they don’t go far enough. It is obvious that, even though Canagarajah is strongly advocating teaching towards student agency and decision-making in respect to linguistic structures, his discussion remains embedded in a discourse which privileges “knowledge of grammar rules” (p.52). His explicit position on “negotiating grammar” is: “Students also learn that in certain special cases they may try out a peculiar structure for [their own culturally] unique purposes. But they should indicate to the audience that they are using this with full awareness of the established grammar system” (p.56). Ironically, then, what is demanded here is that EAL students develop a greater and more complex facility with the language than that required by first language writers – a bit like Ginger Rogers dancing with Fred Astair, backwards, and in high heels. Even the thought of my own students working towards such dexterity makes me feel overwhelmed on their behalf.

Canagarajah sustains this position in the *Geopolitics* (2002b). Here he argues that it is the responsibility of periphery scholars not to become immersed in Western academic culture, but yet to find ways to develop the linguistic competence they need to “interact with the literate forms of knowledge production in centre-based journals” with a kind of “attached detachment” (p. 269). He also points out that centre reviewers should “guide a periphery writer in revising a paper in relation to centre discursive conventions” (p. 275), so leaving

the basic grammatical forms unchallenged in his discussion. Focussing mostly on contrastive discourse conventions, he demonstrates the “levels to which [local writers] can ‘codeswitch’” at the rhetorical level (p. 143), but he does not seek to interrogate the micro-structures of the dominant linguistic code itself.

Kibbee (2003) has suggested that because socio-linguistic and language/knowledge ecology paradigms concern themselves primarily with socio-political and biological effects of the dominance of English, they do not interrogate linguistic issues, in fact that “notions of linguistic purity lie just below the surface”<sup>11</sup> (p. 54). In mother tongue contexts since my own encounter with Raymond Williams in the 1960s there have been on-going challenges to the appropriateness of defining and privileging a ‘standard’ English (Crowley, 2003; J. Milroy & L. Milroy, 1999; L. Milroy, 1999). With respect to global English, however, our fears are well founded in that the dominant Western view still accepts the inevitability and the desirability of a homogenised model, an ‘informally federative standard’ known as ‘World Standard English’ (WSE), which McArthur (2001) in his review paper argues has “been evolving (warts and all) for some time” (p. 10; see also Crystal 1997). Both this ‘World English’ and the recognised ‘World Englishes’ are increasingly being standardised, McArthur argues, by “international” media publications, as well as being codified by centre histories (Burchfield, 1994), grammars (Greenbaum, 2000), style guides (Peters, 2002, 2004) and dictionaries (Pakir, 1999).

As I mentioned previously, the body of belief that without these artefacts of Western scholarship, the result will be an anarchic and degenerative descent into “Babelisation” (Maurais, 2003, pp. 28-29) seems still to be alive and kicking. ‘We’ are believed to need this kind of global standardisation and monitoring in order to protect and reproduce our white man’s ‘house’, because its safety requires the controlling tool of formalised English.

In the real world, however, it is becoming clearer that, as English is appropriated globally by those *outside* its conceptual domains, it is being simultaneously morphed into new forms for new purposes. The efforts of Anglo-Celtic ‘owners’ to define a core structure with which they are familiar and over which they can exert gatekeeping and domination will not contain the hybridising process. Graddol’s (1997) much quoted report to the British Council makes this clear: “Native speakers may feel that the language ‘belongs’ to them, but it will be those who speak English as a second or foreign language who will determine its world future” (p. 10; see also McConnell, 2003, pp. 302-303). To my mind, if this is so, and if in international programs we unreflectively teach to an idealised World Standard model of the language, we will not only be colluding in the deathly spread of anglicised world knowledges but also ignoring the rich multiplicity of emergent, contextually-coloured Englishes generating their own knowledge discourses.

### **English diversity at large**

My own experience is obviously idiosyncratic and limited, but it has not led me to see written Englishes across the world as adhering to homogenised structures, nor to interpret developing linguistic hybridities as degradation of English. Simplistically, at the communicative level, when I have travelled in Europe, India, South East Asia and China, I’ve confronted almost as many written Englishes as contexts in which I have stayed. An anecdotal example tells of my shopping around for silk ties in a regional, non-tourist town in Thailand where three department-type stores boasted huge and expensive signs for departments of ‘Men Swear’. As a bona fide, card-carrying English teacher, I considered pointing out the ‘error’, but the image of King Canute confronting the waves kept popping up in my mind, and in any case, I was very comfortable writing ‘Men Swear’ in the ‘English’ of the region so that cheerful bell-boys could help me to find some ties I liked.

Since then such hybridities are globally proliferating and being *welcomed* in multiple Anglo-Celtic, as well as multilingual contexts<sup>12</sup>.

In my fiction reading too I've been excited by the hybrid forms of English which have come alive in the works of gifted multi-English-lingual writers like, among many, Gloria Anzaldhua (1987, 1990; Anzaldhua & Keating, 2002) in her inspirational Tex-Mex, Spanglish poetry, Ming Cher (1995) in the Singlish dialogues of *Spider Boys*, Salman Rushdie (1981) in *Midnight's children*, Amy Tan (2001) in *The bonesetter's daughter*. Such techniques have been appreciated by fellow-countrymen as well as by Westerners like me, as when Mazrui (1975) celebrates the novels of Chinua Achebe for their rich and self-conscious 'Africanisation' of English (p. 14)<sup>13</sup>. Overall, while I can never underestimate the predatory aspects of the spread of culturally embedded Englishes, I feel with Kibbee (2003) that predation only occurs as a result of uncompromising conversion; in practice we can all exploit the hybrid spaces offered by the principle that: "If two languages are in contact with each other, then they influence each other,... they create a new language" (p. 51). Shared meanings can be negotiated to produce what Bhatt (2005) has celebrated as "gloriously impure" local Englishes.

In my REAL academic context I routinely experience the Canute sensation when I take in the first draft literature-reviewing assignment from newly arrived EAL students. Only in very rare cases is it possible for international students who embark upon research degrees with the University's minimum English language entry score (or *automatic* for English-medium students who have never left their linguistic environments before) to develop the English sentence- and paragraph-level competency required to write a PhD or research Masters thesis in the required candidature period, without a lot of help. In practice students' texts are most often re-formed, sometimes by supervisors (frequently with very

heavy workloads and stress), paid editors, or personally negotiated arrangements<sup>14</sup>, while the student's command of a 'standard' English may progress very slowly. It is my experience that international research students themselves most often demand access to the established academic 'English' of their discipline, especially on their arrival. Nevertheless it is just as evident that the majority of them become too caught up in learning the skills and theoretical knowledge bases of their disciplines to give much focussed concentration to improving their command of linguistic structures. Their initial hopes for language development are often based on unrealistic expectations of the amount of work and attention required for them to improve their English language ability significantly. After students return to their home language environments, they are very rarely able to publish independently in their international academic disciplines or feel confident of the written academic English they need<sup>15</sup>.

The point I am making here is that, while a rhetoric of 'standards' and 'values' may support the gate-keeping of written Englishes among linguists, as well as among disciplinary academics and even international students themselves, in practice, toleration of textual variation is much more common than might be supposed (as I eventually explored in more detail in *Divine Discourse*, Pub 7). In research education, mutual intelligibility is most often the yardstick, up until the point of public examination or publication. In a published book chapter, Ulrich Ammon (2000) makes some rather defensive arguments about "linguicism" and calls for "fairness in International English". In doing so he raises issues which are commonplace for us in REAL work and, as he says, "widespread in the scientific community" (p. 114). In relation to thesis assessment, for example, he assumes in Europe, as would be expected in Australia, that "quality judgment of texts [are made] according to the language in which they are written" (p. 114). In this same chapter he says that his own German-influenced English "has not been 'corrected',

apart from items retrieved by a spell check”; his own “linguistic peculiarities” are left in this text “in order to exemplify the problem of native speaker norms and privileges” (p. 111; see above, note 11). Ammon asks for “all participants in international communication to be as tolerant as possible with respect to any linguistic peculiarity, as long as the text remains intelligible” (p. 114).

What is interesting here, in relation to the points I’ve raised above, is that Ammon’s errors are in fact quite unobtrusive; it seems most likely that they have been pointed out to him and that he understands them. In my view their presence does not change our positions as readers very much at all. These errors do not, unlike the draft texts which my colleagues and I work with every day, require us to direct our attention as academic readers away from *form* towards *content*. The complex way that form and content are interpreted in writing is often invisibly assumed in the Anglo-Celtic academy, as I explored in Chapter 2. However, as language teachers reading the often hesitant and apologetic texts of EAL research students, we find it is quite a feasible process for us to consciously focus our attention beyond form. It is also probably the currently preferred mode among transglobal EAL readers and writers today, as Pennycook (2000) suggests by his question: “[I]s international intelligibility always a negotiation of possibilities with no obvious standard?” (p. 115)

As part of a joint project I am conducting in Asia with a colleague, we have begun to read theses and published articles written in English, in and for Asian-international contexts. Our preliminary data attest to the fact that in these scientific and scholarly contexts, a whole range of different hybrid, non-standard academic Englishes, which would not be considered appropriate in our own environments, is today being produced and accepted. The knowledges these Englishes express are being recognised and validated as a result of

local, culturally developed criteria, producing what Bhatt (2005) refers to as “hybrid sociolinguistic reality in postcolonial contexts” (p. 38). These criteria privilege content over standardised genre-based linguistic and rhetorical structures, and sometimes over grammatical accuracy too. In my view such content-focussed evaluation could be quite possible for many, if not all<sup>16</sup>, disciplinary discourses in an international academy based on mutual respect and knowledge sharing, if linguistic ‘peculiarities’ could be accepted by us all as globally negotiated and validated *radical* expression of a writer’s meaning.

### **Re-inscribing the centre**

Thus my thinking leads me back to the “access paradox” intersection. As a result of the ‘tales’ in this collection I can better appreciate some of the issues and impacts of those paradoxical tensions in my narrow field. And the ideas to which I am now tending push me to consider a radically reconceptualised view of what ‘English’ actually *is*, not to mention what it might be. Ammon (2000) himself dismisses this possibility, saying: “Doing away with standards altogether would certainly be no viable option since it would endanger successful communication” (p. 114). For myself I’m not sure to what extent miscommunication *would* be such a necessary outcome of at least *relaxing* strict adherence to established grammar rules and discourse conventions in teaching research writing; even George Orwell (1946) was known to say that “correct grammar and syntax” had nothing to do with “making one’s meaning clear” (p.7).

In a 2000 review article Pennycook (2000) raises some seminal questions about ‘standard’ English: Does it exist, or is it rather a notional construct, “produced as a myth to maintain certain interests”? If it does exist, has it been constructed to serve specific purposes? Whether it exists or not, how can we act on the knowledge that debates about the nature of English are inescapably debates about ideology and power? (pp. 120-121) These questions



have been niggling me, at the chalk face, for some years, and in my own work I have independently come to an active position similar to those articulated very recently in critical language studies. It has for some time been clear to me, as Reagan (2004) has recently argued, that really there is “no such thing as English” (p. 42) and that the objectification of language, and technicist approaches to teaching it, are finally more about wielding power than creating access (pp.46-47). I have already begun in my own contexts to recognise the “invention” that is the notion of English, and to develop strategies for dismantling or “disinventing” it, as Makoni and Pennycook advocate (Makoni & Pennycook, 2005; Pennycook, 2004a). The aim of my work with faculty staff and students is rather to interrogate the linguistic realities of plurality and diversity. While I am not considering the implications of this suggestion in a broad application, I can begin to envisage spaces in my own contexts for rethinking attitudes to the hybrid global disciplinary Englishes that are evolving in research writing, and to ways of teaching towards them.

As we, REAL teachers, embrace this idea of dismantling our old notional constructions of English, then we are able to be proactive in reversing the stale priorities which potentially keep us focussed outside ideological considerations and on students’ acquisition of patently hegemonic linguistic forms. Our materials and curricula take on whole new possibilities for *trans*/forming the English language, and with it knowledge and racial positioning, through acts of teaching. To an increasing extent, in my observation, it’s happening already. In recent years, I, along with my colleagues and counterparts in other institutions, have redesigned teaching programs to focus students’ learning on the processes and skills of *negotiation*, creating communicative rather than linguistic priorities. These negotiations occur for us at many levels, the most obvious of which relate to the creation of research documents: students negotiate the scope and parameters of

project content for their draft writing; they negotiate the rhetorical and logical moves, in other words the genre steps, they are aiming to realise linguistically; they negotiate the degree to which they re-use the conventional phrasings of their disciplines<sup>17</sup>; they negotiate their meanings by manipulating the morphological and syntactic forms of English they have available to them.

The more we, as teachers in this process, positively articulate the attention we give to these *negotiations* of English language meaning in text, without needing to evaluate text structures in terms of their divergence from notionally standardised forms, the more agency our students can mobilise as they compose. At the point of language exchange, we can open up discussion of how students are actively using their own languages in these educational processes, how they are imaginatively constructing and reconstructing their developing epistemological concepts across the borderlands inscribed by their own languages and English. In supporting their formation of written English expression, we might look at both symbolic and technical constructions with new eyes. We might, for example, follow the leadership of an early writer from the periphery like Mazrui (1975) and aim to open out, rather than correct, students' new and different formations of figurative language in metaphor and imagery, aiming to work towards "a new consciousness of the residual racism of the English language, and new imaginative coinings of alternative metaphors" in strategic diversification and "deracialisation" of the language (p. 81). Then, if we strengthen our focus on mutually recognizable rather than consistent or formalised lexical and syntactic structures, we may witness students' insights and knowledges growing more autonomously in the hybridised 'English' forms that represent their transcultural thinking.

It is important to note at this point that if we do conceptualise our work in this way, it is not a corollary, as Hyland (2003) argues, that we necessarily “fail to provide learners with what we know about how language works” and thus “den[y] them both the means of communicating effectively in writing” and of gaining critical access to the ‘standard’ disciplinary English they may seek (p. 25). In the REAL context, as a framework to teaching language structures we engage with students in negotiating not only the expression of their research project design, but also the investments and desires that they bring to their language learning activities (as I have shown in *Pedagogy of connection*, Pub 8). It is often our role to explore with students how they perceive that their literacy practices in English will make substantial contribution to transforming their potential for generating and distributing knowledge, and thus for access to economic and social capital both for them as individuals and for their communities. Nevertheless we ultimately rest with Luke’s (1996) position in the genre debates, in that, while we do not argue idealistically for students’ ‘personal growth, “empowerment”, “self-esteem” and so forth’ (p. 312), we want to facilitate their understanding of the text not as an inert and reified object, but as a social strategy open to contextual interrogation, and change. With this goal, we are quite specific and detailed in interrogating with students their future uses for English, their personal positioning and relationships with research conducted in this language, and the kinds, and levels, of mastery that they seek in relation to text structures.

In this way a primary focus of our negotiations is students’ *language* learning goals for the period of their research candidature. Occasionally students are prepared to dedicate time, focussed commitment and energy to optimistic and sophisticated language-learning aspirations, and we are well qualified to facilitate their learning; often, however, after participating in informed negotiations, they feel it is more appropriate for them to re-evaluate their initial goals and settle, within their own comfort zones, for more realistic

and achievable mastery of a hybridised ‘English’. For these situations, in order to acknowledge present criteria for thesis examination, our Unit maintains a register of qualified editors which students, faculty supervisors and funding bodies can access if they choose to use, and then declare, editing services immediately prior to thesis submission.

In these ways I am beginning to reconcile the tensions of Lorde’s ‘house’ metaphor and the “access paradox”, as they exist in my own attitudes: I now work and play (as this dissertation attests) inside the ‘master’s house’, even as I locate myself ideologically outside it. I am energised to design and work with new language tools even though I see that they must inevitably be refractions of the old ones. I’m particularly excited by the challenge of furthering my understandings of and strategies for negotiation of both the expressive and instrumental issues for research students, especially exploring how students position themselves in their international research communities, how they see their own potentials for global knowledge creation and, correspondingly, what linguistic features of English are specifically important for them, and why. Significantly, through this work I aim to build learning and teaching contexts which support increasingly broad and flexible concepts of what can be meant by ‘English’. Thus I contest even the *notion* of a homogenised world ‘standard’. Yet, in so doing, I still want to build on the conceptual learning-and-teaching frame of scholars like Larry Smith and Peter Strevens, early advocates of the idea of English as an ‘international language’ (EIL). One of Smith’s and Strevens’ goals is indelibly inspiring for me. It involves using the EIL concept to ‘horizontalise’ relationships between mother-tongue and EAL researchers, for reciprocal trans/formation through processes of negotiating linguistic futures (Smith, 1981). With such a purpose embedded in collaborative research education, REAL teaching particularly could:

... differ] from TEFL and TESL in that native speakers are also seen as needing help in cross-national and cross-cultural communication, rather than as representing the norm at which all non-natives should aim. It is assumed in [this REAL] that English belongs to all its users (whether in its standard or any other form), and that ways of speaking and patterns of discourse are different in different nations. (Smith, 1992 cited in McArthur, 2001, p. 11)

This vision places the learning of English at the centre of an interchange which Ang (2001) describes as “the emergence of new, combinatory identities” (p. 194) enacting a “togetherness-in-difference” as the basis for “co-existence in a single world” (p. 200). My own emphasis is unashamedly on the “togetherness”. Through such an ethical as well as pragmatic framework, we could work towards a genuine cosmopolitan pluralism, and, as Appadurai (2001) suggests, create the foundations for a collaborative REAL pedagogy that closes the gaps engineered by globalisation through “new forms of dialogue between academics, public intellectuals, activists and policy makers in different societies” (p. 20).

And in this thinking, my wheel has come full circle as I travel hopefully towards reinscription of the centre. The pedagogic emphasis on self-reflection and negotiation I emphasised in my latest paper (*Pedagogy of connection*, Pub 8) brings me back to the initiatives of ‘Reflection’ and ‘Negotiation’ that my colleague Marianne Grey and I introduced into our early *Action Teaching* model for international EAP (Cadman & Grey, 1997a). I’m still convinced that in pedagogy itself, and in the living classrooms that result from it, lie the keys to exploiting some of the paradoxes in which we global EAL teachers are situated. Perhaps in the future it may be through the work of teachers like us, and our fulfilling ‘connections’ with international students, that change can be generated.

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<sup>1</sup> With undeniable global effect in the field of Cultural Studies, periphery voices have become among the centre’s leaders (Appadurai, Bhaba, Fanon, Hall, Spivak spring to mind), having served to create shattering new possibilities out of their specific applications of the centre’s own value systems and “temporarily beat [the master] at his own game”. Nevertheless, this kind of work remains deeply constitutive of the excluding and marginalising operations of the centre, especially in the structures of its English. For me the cases of special individuals only go to show that the

exception proves the rule – from my own tiny vantage point in the big picture, occasional swallows can not convince me of a coming summer.

<sup>2</sup> Ones I remember enjoying were by Gunew & OLongley (1992) and Holt (1991).

<sup>3</sup> Some of the most illuminating ones for me, bringing to life a variety of geographical and ethnic formations, have been by Mark Raphael Baker (1997), Gao Xingjian (Gao, 2000), Kerri Hulme (1986), Catherine Lim (2002, 2004), James McBride (1996), Toni Morrison (1977), Eva Sallis (1998), Mira Stout (1998), Amy Tan (1989, 1991), and of course the South Asians, Rohinton Mistry (2001), Ben Okri (1991), Arundati Roy (1997), Salman Rushdie (1995), Vikram Seth (1993), A. Sivanandan (1997).

<sup>4</sup> Thus, as a reader as well as writer, I may be “privileging the telling over the told”, however inadvertently, in these moments of “enunciation”, as Ashcroft explains (2001, p. 123).

<sup>5</sup> I’m thinking in particular of Lisa Delpit’s (1988) *The silenced dialogue*, and *The skin that we speak* (2002), bell hooks’ (1990) *Yearning* and *Teaching to transgress* (1994), and in TESOL, Casanave and Schecter’s (1997) *On becoming a language educator*, and Lin and colleagues’ (2004) *Women faculty of colour in TESOL*.

<sup>6</sup> Ashcroft (2001) makes a strong case for “horizontal” as a metaphor for positive transcultural hybridity when he says: “Horizontal... implies the use of mundane experience as a transgressive principle of resistance, a principle that, when used to disrupt a dominant culture, must be used also to reconsider one’s own” (p. 186).

<sup>7</sup> I refer mostly to Canagarajah’s (2002b) *Geopolitics of academic writing* in this discussion, though some of this material is also published in his contemporaneous volume, *Critical academic writing and multilingual students* (2002a).

<sup>8</sup> American Indigenous scholar Louis Owens (2001) makes the same point in relation to Indigenous writers who, he says, have to “write like the colonial centre” to receive recognition.

<sup>9</sup> One successfully negotiated variation occurred in my own context when my colleagues and a faculty supervisor concurred in helping a dedicated Muslim student to write his religious value system and acknowledgement of God explicitly into his applied science PhD thesis. A long, contextualising chapter was specially designed to allow him to “remain[] true to [his] values and beliefs while dancing to different cultural steps” (Ingleton, McGowan, & Brine, 1996. p. 7). Examiners in his discipline praised his work, highlighting, among other things, its originality and individuality.

<sup>10</sup> An example of how difficult this is can be seen in an article by Yakhontov (2001) where she evaluates a reputable graduate writing textbook for its appropriateness in Ukrainian contexts. Yakhontov declares her own teaching goals are “opening the way to more emancipated forms of discursive participation” and “alternative ways of envisioning the world”, yet her prevailing discourse is characterised by students’ need to “master academic English for the purposes of international scientific communication” and by their frequent “use of inappropriate discursive structures” (p. 412).

<sup>11</sup> I noted that Canagarajah (2000a) himself critiques the writing of other periphery scholars in quite negative terms for being “not... written/structured coherently” and having “convoluted syntax” (p. 301). I was also interested to see that Phillipson, a staunch ecolinguist, when editing an academic collection, allows a German first language speaker, Ulrich Ammon, to retain some Germanic English in his own chapter (Phillipson, 2000b). Surprisingly, however, a couple of years later, when reviewing a volume which Ammon himself edits, Phillipson (2002) makes quite scathing comments about Ammon’s editorial failure to provide “the meticulous care that editing requires”. As evidence for this criticism Phillipson points out that “several articles by people for whom English is not the mother tongue contain language errors that affect comprehension, including his own... as well as countless German-influenced forms that disrupt, without perhaps impeding, comprehension” (p. 169). Clearly Phillipson is applying a ‘standards’ rather than a communication model here and we can infer no global editorial flexibility from his earlier position.

<sup>12</sup> I had half-heartedly begun to collect my own occasional examples showing how deliciously local written Englishes reflect the spirit, the characteristic *flavour*, of their home communities: Indian park signs politely read – ‘Please to refrain from plucking the flowers’, and ‘Please to avoid shiting here’; a huge expressway billboard in China proclaims, ‘PROHIBIT TO CHUCK JETSAM’.

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Other collectors, however, are a long way ahead and have created a website which is already much appreciated by my acquaintance: see [www.EnglishinAsia.com](http://www.EnglishinAsia.com).

<sup>13</sup> However, as an Indian commentator ironically notes, fellow countrymen can be amongst the staunchest supporters of the superiority of Standard English over their own local hybrid (Davidar, 2003).

<sup>14</sup> One enterprising student completed his PhD in record time by running a regular crèche at his church, in payment for which the thoroughly non-academic parents edited the grammatical structures of his draft thesis chapters, to the great relief of his supervisor.

<sup>15</sup> As one phase of the study-in-progress I refer to later, my colleague and I are interviewing successful Asian research students after they have returned home from studying in the West. One participant we spoke to clearly articulated the position I express here: “The first thing I thought, I would... be able to speak English fluently and I thought I would come to write English very nicely, and thought I would become like a native English speaker. That’s what I thought and I thought it could be a great advantage for me when I come back to [home country] – [but] ... (laughs) I found you wouldn’t get English skills that easily. I thought four months would be enough to speak English pretty fluently if I reading English... and [living in] what I mean English speaking environment. Then even one month I thought it would be enough, to speak English fluently or understand by listening, and I found its not. It didn’t happen to me and I found it wasn’t happening to anyone... I saw one Indonesian student I still remember in my class..., an Indonesian PhD student. I talked to her. She was near finishing her PhD. She spoke with real bad English. I thought, that’s gonna happen to me too.” [Unpublished transcript 1Mv1]

<sup>16</sup> Disciplinary specialists in the pure Humanities have informally suggested to me that, where a research contribution is ‘language rich’, in other words, purely the expression of argument, then content knowledge cannot be imagined *except* through linguistic form, and meaning can *only* exist in nuances of linguistic structure. In my ten years’ experience with EAL Humanities research writing I have not met such a case empirically, and I suspect it may be an imaginary concept. Nevertheless I do recognise, and work with, great differences in the complex linguistic manipulations required to produce accepted research outcomes in different disciplinary theses and articles.

<sup>17</sup> Because of Western ideological pressure in recent years, our teaching programs have increased their attention to reworking typical disciplinary arguments without plagiarising, and to using concordancing corpora to build appropriate resources (Cargill & Adams, 2005; Starfield, 2004).





# CONCLUSION

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*the REAL story*

## Teacher-Sheherazade

And the King, hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one, Shahrazad commenced her recitations...

Morning overtook Shahrazad and she lapsed into silence.

*Stories from the thousand and one nights.*  
The Harvard Classics. 1909-1914.



It seems appropriate at the end of this short narrative to bring the focus back to myself as teacher-storyteller. This collection of autoethnographic ‘tales’ has traced some of my life’s events as they throw light on the dilemmas and struggles which have underpinned the overarching motivation for my research, and inspired my published contributions.

Through the chapters of this dissertation I have detailed the learning journey by which I came to this model of a globally ethical pedagogy for research EAL. The published papers I selected for inclusion in the thesis are milestones in my thinking along the way, as I formed and reformed my own attitudes to the linguistic forms of English that constitute the field knowledge that I teach, and to possibilities for a morally robust pedagogy.

Consistently, from my early *Question of identity* paper (Pub 1), I have had an unshakeable, underlying motivation to investigate the role of students’ self-concepts and perceived identities as learners, so that I could develop a student-centred pedagogy which could work to address my dissatisfaction with restrictedly pragmatic teaching goals. In this dissertation’s ‘contextual statement’ I have reflected on my growth towards a broadly critical approach by examining my earlier conceptualisations of a holistic pedagogy of ‘knowing’ in *Songlines* (Pub 2) and explicit articulation of the principles of transculturation in *Voices* (Pub 3), while opening out the invisible frame of acculturation within which I was unconsciously working. My research led me to investigate different methodologies for eliciting and disseminating students’ own stories (*Voices*, Pub 3; *Only connect*, Pub 4; *Silent issues*, Pub 5) and, through these research experiences, I began to make explicit the internal tensions for teachers who pride themselves professionally on knowing best what students ‘need’, yet who simultaneously strive for outcomes of student agency (*Possibilities*, Pub 6; *Divine Discourse*, Pub 7). The *Pedagogy of connection* (Pub 8) in research education which I am more confidently formulating today is performed in the daily interactive minutiae of language teaching, but it rests on a challenging

confidence in the power of communication to stimulate new and equitable directions for research.

All these tales have had their source in my personal relationship with English, my mother tongue, and have journeyed through some of the micro-teaching issues I have grappled with in my research as an English teacher. The dissertation has raised further questions which have confronted me, and most of my counterparts in some form or other, about the institutional, and finally, civilisational assumptions of our teaching and research in global research contexts. I have self-consciously storied these events through that ‘double’ or multiple vision which is now possible for me because, without fully understanding how, I have come to see my professional activity from changing perspectives, with a constantly re-focussing gaze.

In a slightly ironic way I see this storytelling as having had something in common with the nights of Sheherazade, as I try to survive and flourish by creating opportunity for communicating through story, attempting to use the King’s language and the thrall of the narrative to retain some power in my relationships in these subtly threatening contexts. In doing this I have brought my own story to a point of tenuous and fleeting self-recognition (a colleague referred to it as a “theorisation of your own academic identity”<sup>1</sup>) and now at least I know some more things about myself. On the one hand:

- o I continue to fear the spread of English as a mind-colonising (see Ngugi, 1981), affective force, through its effects on technologies of self and knowledge production for marginalised subjects, whether they are apparently within the centre or on its periphery;

- I have a clearer perspective on the ways in which the conventions of international publishing and thesis assessment can marginalise, isolate, even destroy, non-Western knowledges.

On the other, the ‘in-between spaces’ afforded by my teaching practice allow me to see that:

- ‘The King’s English’ is well dead for me (having been trans/formed into hybrid spoken and written Englishes across the globe) which means that it no longer demands exclusive rights as a coherent linguistic system, the *only* language commodity for me to ‘sell’;
- the heterogeneity of evolving Englishes offers positive openings for diversity in understanding and knowledge production;
- I have some identification with the potential power of individual and collective student agency in the process of language trans/formation.

Thus, I can see possibilities for working more radically in my own context in relation to institutional policy, current publishing practice, the structures of academic writing and the teaching of English at both discursive and grammatical levels.

In telling my tales I may have had a more politically disruptive goal as well. I want to move beyond Sheherazade’s silence of the morning to help to facilitate daytime dialogues of self-reflection, interrogation and sharing in my profession. I’d like to be more proactive in rechanneling my insights into professional collaborations with colleagues and students. Thinking beyond my personal position, there are still vital questions that need to be addressed: Where to from here? What possible opportunities might be open to us as a professional group for transforming practice and theorising in the future? In looking for

some possible proactive directions, it is important that we do not lose sight of, first, *who* we are and *where* we are located, and then *what*, *how* and *why* we are involved in teaching and research.

### **Retelling who and where we are**

Throughout my work I have claimed membership of a community of academic EAL, specifically ‘REAL’, teachers engaged in the present global commercial research education project. When, in situating myself, I stressed my own compliance within a hegemony of aspiration which coloured the horizons that were visible to me, both as a young person and later as a teacher, I have expressed my similarity to many of the female teachers around me. Without knowing it, I have located my work in that “collective memory” which Appadurai (2004b) calls “an especially precious resource”, being “interactively designed and socially produced” (p. 8). This collaborative memory is the means by which communities create their collections of tales, their “archives”, which are evolutionary artefacts as well as repositories of imagination and so act as “conscious sites of debate and desire”. Appadurai argues that these “locations of memory”

may have different materialities and different architectures. But they meet in the body of agents, living persons who negotiate the gap between these terrains by building archives – bodily, electronic and institutional, in which new solidarities might produce memories, rather than just waiting for them. (p. 8)

Thus, it is a community’s productive “capacity to aspire”, as I have explored earlier, and the potential for “ordinary people [to] craft the scripts of possible worlds and imagined selves” (p. 4), that Appadurai stresses are the keys to transformation.

For the global community of academic EAL teachers this presents a call, if not to arms, then to the scribing tools that will allow us to rework our anecdotal memories into our own archives in order to better understand the rich diversity of “living persons” that makes up who we are. Through these archival texts, both written and oral, formal and informal, we can offer

a broader and more complex range of teacher identities and experiences to inspire the imaginations of our teaching fellows and disrupt the hegemonic formations that influence our aspirations. For Western academic EAL teachers, our feelings of insecurity when we actively contest the sites that are our professional workplaces are most readily overcome when we have strong and freely dialogic, professional collaborations that celebrate while they explore our different profiles and positions. Lorde (1984) articulates this forcefully, from her own location on the academic periphery:

Without community there is no liberation, only the most vulnerable and temporary armistice between an individual and her oppression. But community must not mean a shedding of our differences, nor the pathetic pretence that these differences do not exist. (p. 112)

Our goals must then be, as I have explored in Chapter 2, to work collaboratively to reflect on and share accounts of who we are as the basis for research and teaching initiatives that have the power to impact and move us forward in the actualising of diversity as a productive resource. Possibilities for accessing this power lie in the confidence building that comes through claiming our own multiple and contradictory positions in stories which represent variegated models of collaborative teaching and research.

In enriching and strengthening the sense of our own imagined community in this way, we also need, however, a willingness to be much more visible, not just as who we are but also in response to the conditions operating in the places where we are. Throughout this dissertation my iterations of the metaphorical ‘King’s English’ have sustained its connection to tyrannical, expansionist commerce, controlling patriarchy and intellectual supremacy. Sadly I’m still confronted by the prevalence of these attitudes in the Western academy. However, struggles against these forces are wriggling assertively. Allan Luke (2003a, 2003b, 2004a), for example, has recently argued that the post 9/11 iron is still hot and we must strike now by recognising that the conditions of education are globally “after the marketplace”. Teachers must meet the necessity for becoming “cosmopolitan” in “the

cultural, linguistic and epistemological diversification and, potentially, hybridisation of the very educational institutions where we work” (2004a, p. 1439). For REAL teachers this means broadening the institutional contexts in which we are willing to contribute our insights and our expertise, and be seen acting as agents not handmaidens in responding to the prevailing mores of the multiple spaces where we are professionally active.

Above all, because we function in this bastion that is the imperial academy, and are mostly Anglo-Celtic ourselves, we need to acknowledge openly the extent to which our assumptions in these Western academic settings act as a restricting, almost blinding lens. Through our singleness of epistemological vision, we keep world scholars in myopic relations with world knowledges (see also Canagarajah, 2002b, p. 254), and, as Anzaldhua (2002) has pointed out, more often than not fail “to listen and learn from racial others” (p.564). If, as a REAL teaching community, we want to play some part in interrupting hegemonic dialogues, there are positive steps we can take. As Scheurich (1997) points out, first we ourselves ‘need to become aware of our racial positionality as it affects our intellectual products and then infuse this reflexivity into those products’ (p.127). Further, as he says, we need to accept that ‘we are in this problem together’ (p. 127) and that only by communicating closely and sharing perspectives and initiatives can we transgressively open up entrenched positions. In a similar way, Apple (2004) calls for a “popular front politics that enables people to join together” (p. 187) for educational outcomes, and in the research context, Appadurai (2001) expresses particular confidence in the global potential of intra- and inter-academy collaborative pedagogies.

My own future path is thus to make increasing efforts to occupy some of the fertile transition spaces in our academy, generating dialogues between REAL teachers and students, their supervisors, colleagues, research centres, institutional policy-makers and the international profession itself through conferences, publications, networking and



lobbying. The routinely interactive roles of REAL teachers in the generation of transcultural knowledges have the potential to be deeply influential if we can consolidate and articulate for ourselves a range of communal values which represent the views from our rather special locations. In these roles we can become more confident in working to raise critical questions in the academy, however gently – questions around the lens-effected blindness of global scholarship and about the knowledges of those whose voices we may unconsciously be conspiring to silence.

### **Trans/forming the REAL story – what, how and why**

Working collaboratively is the key to strengthening the impact of who we are on where we are, and to peeling the scales from our eyes in relation to the assumptions underpinning our work. It is a logical corollary that we would also need to examine how the language we teach performs the cultural reproductions we contribute to. It seems vital that we consciously seek to uncover, and to broadcast, the racially discriminatory implications of an unquestioned belief in the superiority of experiencing, knowing and expressing the world in English, especially in its élite, academic varieties. Perhaps we could begin by interrogating *what* we teach at a more fundamental level than we have thought imaginable before. Indeed it may be possible, as I have suggested in Chapter 4, for us to work towards a much more eclectic approach to the disciplinary Englishes which are presently the currency for entry into the discourse communities of international research assessment.

Negotiating meaning in hybrid disciplinary Englishes is a routine occupation for REAL students as well as for their supervisors and language lecturers. The Research Education Unit in which I work, unlike many others, bases its programs, as far as possible within funding constraints, on genre-specific rather than generic research texts and disciplinary cultures. This means that different REAL staff members develop expertise in and take responsibility for teaching disciplinary mores as well as the specialised textual expression

of given field knowledges. Thus we often become deeply engrossed in disciplinary discourses which, even when they conform to conventional grammatical and discursal structures, may not be completely meaningful to us. As a result we have developed special skills in negotiating content understandings, both in speech and writing, where the interlocutor or writer is the field expert and the language specialist is a facilitator for the translation of a researcher's complex, often multi-lingually-understood, ideas into comprehensible, disciplinary English.

I have shown earlier how my experience has led me to interpret this process as successful for us, in our own terms, long before our students have produced grammatical or rhetorical 'accuracy'. Our teaching goals are most satisfied when we can assess that a student is developing the skills to communicate, in mutually recognizable linguistic forms, their own research *position*, their present location on an intellectual journey of their own designing. And this outcome seems to us to be largely independent of testable competency in any standardised variety of English language. Rather it is most often correlated with the student's confidence in several things: in their self-identity and sense of what they stand for; in their ability to cope with change and dislocation; finally, in their familiarity with their own disciplinary knowledge and culture, whether or not these are consistent with anglophile traditions. We can most often evaluate this confidence by exploring students' draft texts in relation to their ability to realise a discourse persona which demonstrates intellectual control of a range of content issues, again whether or not this knowledge control is presented in conventional English discourse structure – in fact, in our experience, it is more likely to be expressed in a hybridised form of disciplinary discourse. Notably, as I have suggested, student texts, even those which demonstrate incremental improvement in academic expression, may not necessarily be taken as interlingual markers in steady progress towards command of accepted disciplinary English. For this

reason in our curriculum design we have increasingly privileged the skills of negotiating project development and content meaning in English over mastery of standardised discursal and grammatical forms and, as I have argued in *Divine Discourse* (Pub 7), this is overwhelmingly our experience of the priority for most supervisors too.

If we do want to increase our confidence to give teaching precedence to negotiation skills rather than to linguistic structures, we will have to be willing to image and work for change in assessment criteria for research outcomes too. I have already commented on the notable breadth of tolerance that exists in supervision expectations. Where faculty attitudes are still unhelpfully conservative, many of us are trying to open discussions with both students and staff to make explicit the feasibility of working with hybrid Englishes in draft documents and oral presentations. Future steps might be for us to raise further questions about the viability of alternative rhetorical structures for examinable theses and dissertations. We might work to facilitate some debates about criteria for thesis examination and publication guidelines in the arenas in which we feel we may be able to exert some influence (as above Chapter 4, Note 9). As I have commented in *Divine discourse* (Pub 7), it is still surprising to me how strongly Scheurich's 'civilisational' academic belief systems and institutional mandates are applied at thesis examination time, covering the diverse realities of thesis preparation for EAL students and their supervisors. Patently unworkable academic policies and protocols are often hotly defended, creating the need for veils to be routinely drawn over unregulated practices. To my view what is clearly needed is for a much wider range of culturally and linguistically sensitive options for methodological and textual outcomes of research to be validated so that REAL students and their supervisors are able to negotiate outcomes with much greater flexibility.

Perhaps the most important aspect for us of the educational goals involved in this global project is to continue, recursively, to work with students towards interpretation of their

specific language desires in their uniquely hybridising locations. I have stressed how important it is that REAL teachers themselves have mastery of the complex disciplinary Englishes that their students want, so being able to draw on that knowledge in informing curriculum and materials while leaving students themselves to be arbiters of the levels and kinds of linguistic expertise they need. In earlier chapters I outlined the tensions for teachers in relation to how research students relate to their ownership of both the content of their research contribution, and the form of its expression in English. However, in facilitating greater flexibility and welcome for hybrid forms and expressions of disciplinary knowledge, and opening students' minds to the range of possible outcomes that they can work towards, we have to make sure that we do not fail to attend to their increasingly self-reflexive decision-making. Students' 'research education' is then as much about how they can learn to identify their own, possibly differing and conflictual, investment in epistemological, linguistic and life goals, and to evaluate the feasibility of achieving them in expanding global research contexts, as it is about mastering strategic methodological, scientific or linguistic techniques.

Thus 'what' we teach becomes subsumed in 'how' we, as research educators, interact with students as learning individuals. And I believe that this 'how' is the foundation for ethical and effective practice, particularly for REAL students (as I argued in *Pedagogy of connection*, Pub 8). At the most immediate level what is needed is a teaching Discourse, with the capital 'D', which presents epistemological processes and language features as matters of preference (and chosen for a wide range of political, social and personal reasons) rather than of 'right' and 'wrong' or 'good' and 'bad'; in this worldview, authentic textual genres are 'examples', not 'models', and students themselves negotiate with supervision teams to make decisions about what they learn, how they develop teaching/learning relationships which are appropriate for them, and how they are assessed.

As I have suggested, if the Western academy is to welcome and implement such approaches, its members have to be willing to go all the way, to envision change in every aspect of research students' 'study' – physical and spatial arrangements, supervision relationships, learning behaviours, administrative protocols, research products and discourses, assessment criteria – and so begin to actually *perform* diversity in our institutions. If institutions could embrace such changes, they could offer genuinely transcultural research degrees in achievable, well defined and competitively marketable, global research methodologies. However, they would need to *want* to re/form and trans/form their own mainstream expectations and behaviours. Scholarly research and experience are showing us that, in pursuing knowledge that is meaningful to them, many research scholars from other knowledge cultures experience a deep rift between Western institutional mores and those of their home environments, on behalf of which, and often about which, they are conducting their research (see *Silent issues* Pub 5, and *Pedagogy of connection*, Pub 8). As bartering in the global research market becomes more commonplace, REAL students will increasingly question the relevance of the understandings they develop for both their physical and imagined communities. A person's intellectual 'home' is not disjunct from their sense of social, linguistic and subjective identity; a seriously global research academy will require its members to recognise and address this at many levels of experience.

In my own work my attempts to theorise a model of 'teaching to connect' in some ways aim to engage with this potential rift between the nurturance of 'home' for EAL students, and the isolation wrought by living in the conceptual and linguistic alienation of a foreign epistemology (*Only connect* and *Pedagogy of connection*, Pubs 4 and 8). My experience has convinced me that, advertently or inadvertently, the operations of linguistic imperialism are either performed or subverted in the 'how' of Western English language

teaching. By privileging connecting with each other in the teaching process (and it seems to me that this is what the best academic EAL teachers routinely do to some degree, whether or not they would articulate that), we effectively dismantle the unnecessary structures of authority which we inherit, and we learn together in mutually satisfying encounters. When a Thai student shared her knowledge and skills with me in baking a cake for our community's enjoyment (a skill I definitely didn't have very effectively at the time!), it didn't occur to me to think, or her to say, that she was the 'teacher' who 'taught' me how to do it. The cake-baking analogy works well to help my students and me to create a 'home' environment where no one person has an over-riding claim, and gate-keeping functions are as far as possible reconstructed and negotiated so that our mutual expertise can be shared and enjoyed with minimum exploitation of desire or mimicry, and recognizably transformative outcomes.

I ended Chapter 4 by citing the ideological hopes of the early influential scholars Smith and Stevens, which are expressly for a pedagogy that privileges such transcultural equity in the social relations of language learning and teaching. These writers conceptualised a process of free, global intercommunication, which could foster positive relations among the world's peoples. McArthur (2001) presents their tenets for future development of respectful and harmonious transcultural relations through the practice of negotiating meaning-making in English: primarily these are "that all speakers of English need to be courteous and tactful with one another, culturally and linguistically, and that no one has an edge of ethnicity or heritage when the aim of a transnational encounter is successful communication"; additionally, "that meaning and socio-cultural harmony need to be negotiated, whatever the language or variety of language being used" (p.11). In this vision, effective and, above all, harmonious communication, in and of itself, is the driving

force behind English language teaching, and thereby behind learning, in transnational contexts. And all these skills can be developed in our classrooms.

These are the teaching and research experiences that have underpinned my own confidence in privileging communication over language mastery, and in celebrating the possibilities offered by the escalating generation of Englishes across the globe. Scholars have expressed similar confidence in collaborative and transcultural pedagogy to mitigate the impacts of corporate capitalist technologies. Appadurai (2001), for example, argues that “a series of social forms has emerged to contest, interrogate and reverse these [globalising] developments and to create forms of knowledge transfer and social mobilisation that proceed independently of the actions of corporate capital and the nation-state system” (p.3). For Appadurai, working towards such an international civil society “is neither idle nor frivolous” especially in the academy, because “all forms of critique, including the most arcane and abstract, have the potential for changing the world” (p.20). We need to lay “the foundations of a pedagogy that closes [the] gap and helps democratise the flow of knowledge about globalisation itself” (p. 20).

In similar terms, Peter McLaren (1995) demands a postcolonial pedagogy which employs a “language of hope... by encouraging students to actively invent [history] by *reintegrating desire into existence, into the realm of the possible, the realm of impossible possibility*” (p. 234, McLaren’s emphasis). Pennycook (2001, 2004c) defines such a pedagogy as “postcolonial performativity”, and argues for a critical version of language and social relations that “can take us beyond deterministic and pessimistic analyses” to capitalise on “the belief that change in language can also produce change in society” (2001, p.73). And Luke’s (2003b, 2004a) proposals which I mentioned earlier (p. 127) also require a “cosmopolitan, intercultural vision” as the basis for “social contracts around issues of cultural reconciliation, cohesion, immigration, and indeed, geopolitical

responsibility and ethics”<sup>2</sup> (2004a, p. 1440). For Luke this indicates a focussed return to the ethical and moral dimensions of teaching and is “a matter of honour” (p. 1439) for teachers.

What I can imagine, then, both locally for me and globally in the heterogenous coming together of hybrid-English writers in the new millenium, is the development of a new story, a narrative which no longer takes technological development and economic growth as its categorical imperatives, but rather focuses on the potentials of *English learning and teaching* for dialogues around effective communication, global citizenship and racial harmony. This is an especially enthralling tale for those of us in the ‘business’ of research EAL because, as knowledge is power, mediating as we do in the generation of multi-contextual knowledges in multi-contextual Englishes, we contribute in the most intimate, interactive birthing of ideas to potentially peace-generating renegotiations of power and fulfilment. Robert Young (1992) speaks of our own potential for transcultural learning in these moments, as we “in the microwave West desperately need to regain the delight in simple things, and in the spirit” (p. 125) which our collaborations with other cultures may help us towards. So, our English teaching moments can, if we can hold to them, “contribute towards the emergence of a truly participatory global community of thinking human subjects”, as Thiru Kandiah (1998, p. 108) believes, and we can be involved in sowing the seeds of authentically trans/formational, republican linguistic futures.

The story of my own learning has been so significantly influenced by the inspirations of James Scheurich that I should like to leave a final thought with him. Scheurich (1997) himself predicts volcanic change to the dominant status of Anglo-Celtic, realist English language research, mainly through the development and spread of post-realist, critical and race-based research epistemologies. He, like me, sees inter-racial and inter-lingual dialogues as energising media for the research of the future:



Research and research method in the postmodern is already fragmenting into a multi-voiced, multi-hued clamorous circus, while the monological conversation of modernism, carried on by a relatively restricted group, is dying...[R]esearch is morphing... What it is to be a researcher is not what it was twenty years ago when there was one right way, and will not be in another twenty years what it is today. Those who hold on to the old ways or the current ways, while both will continue to exist to some extent, will be increasingly ignored, as if they spoke... 'dead' languages, by new researchers speaking new languages. (p.175)

Perhaps, as REAL teachers, working together, we may help our students to create some of these new languages, and connect with each other through our old Englishes, collaboratively transformed.

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<sup>1</sup> J. Miller, personal communication, 29. May 2005.

<sup>2</sup> In respect to this trend I noted with some interest that in 2004 the international conference of the Australian International Development Program (IDP), which usually prioritises issues relating to the “increasingly competitive global marketplace”, took as its theme, *International Education: The path to cultural understanding and development*, inviting contributions that would “drive the agenda to ensure greater cultural understanding and development” and “maximise the benefits derived from international education for... democracy, diplomacy and international relations over the longer term” (IDP Conference Program, 2004, p.3).



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PART II:

Scholarly Publications

## STATEMENT OF AUTHORSHIP

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## STATEMENT OF AUTHORSHIP

### Publication 2: *Songlines*

Cadman, K. (1997, 7-10 July). The 'Songlines' of Academic Writing: Integrating the voices of international and NESB students into their texts. In R. Murray-Harvey & H. Silins (Eds.) *Learning and Teaching in Higher Education: Advancing international perspectives* (pp. 37-50). Refereed proceedings of the HERDSA National Conference. Adelaide, SA: Flinders University Press.

Cadman, K. (1997) The 'songlines' of academic writing: integrating the voices of international and NESB students into their texts.

*Presented at HERDSA National Conference, 7-10 July, Adelaide, South Australia, pp37-50*

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## STATEMENT OF AUTHORSHIP

### Publication 3: *Voices*

Cadman, K. (2000). 'Voices in the air': Evaluations of the learning experiences of international postgraduates and their supervisors. *Teaching in Higher Education* 5(4), 475-491.



Cadman, K (2000) 'Voices in the air': evaluations of the learning experiences of international postgraduates and their supervisors.

*Teaching in Higher Education*, v. 5(4), pp. 475-491

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## STATEMENT OF AUTHORSHIP

Publication 4: *Only connect*

Cadman, K., & Ha, T.H. (2001). 'Only connect': Transcultural supervision as the 'rainbow bridge'. In A. Bartlett & G. Mercer (Eds.), *Postgraduate research supervision: Transforming [r]elations* (pp. 215-231). New York: Peter Lang.

### **Cadman, K.** (Candidate)

Kate initiated the ideas underpinning this paper, led the research and drafted the majority of the paper.

Signed ..... ..

Date ..... 12 - September 2005 .....

### **Ha, T.H.**

Hai investigated his learning experience from a cultural perspective, participated in theoretical discussions, prepared a written contribution to the paper and provided feedback for the final draft.

Signed ..... ..

Date ..... 14 - October 2005 .....

Cadman, K. & Ha, T.H. (2001) 'Only connect': Transcultural supervision as the 'rainbow bridge'.  
*In Postgraduate research supervision: transforming relations, Peter Lang, New York, pp 215-231*

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## STATEMENT OF AUTHORSHIP

### Publication 5: *Silent issues*

Ingleton, C., & Cadman, K. (2002). Silent issues for international research students: Emotion and agency in academic success. *Australian Educational Researcher* 29(1), 93-114.

#### **Ingleton, C.**

Christine researched the methodological issues and led the data analysis, drawing on her earlier theoretical work on emotion in learning.

*Signed* .....

*Date* .....24 / 10 / 05.....

#### **Cadman, K. (Candidate)**

Kate researched the theoretical issues relating to the development of research questions and objectives, drawing on her previous work on the internationalisation of postgraduate research education, and led the data collection.

*Signed* .....

*Date* .....24.10.05.....

Ingleton, C. & Cadman, K. (2002) Silent issues for international research students: emotion and agency in academic success.

*Australian Educational Researcher*, v. 29(1), pp. 93-114

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## STATEMENT OF AUTHORSHIP

### Publication 6: *Possibilities*

Cadman, K. (2002). 'English for academic possibilities': The research proposal as a contested site in postgraduate genre pedagogy. *Journal of English for Academic Purposes* 1(2), 85-104.

Cadman, K. (2002) 'English for academic purposes': the research proposal as a contested site in postgraduate genre pedagogy.

*Journal of English for Academic Purposes*, v. 1(2), pp. 85-104

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### Publication 7: *Divine discourse*

Cadman, K. (2005) 'Divine Discourse': Plagiarism, hybridity and epistemological racism. In S. May, M. Franken & R. Barnard (Eds.) *LED: Refereed proceedings of the Inaugural International Conference on Language, Education and Diversity* (pp. 1-17). Hamilton, NZ: University of Waikato Press [CDRom].

Cadman, K. (2005) 'Divine discourse': plagiarism, hybridity and epistemological racism.  
*Presented at, Inaugural International Conference on Language, Education and Diversity, Hamilton, New Zealand, pp 1-17*

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## STATEMENT OF AUTHORSHIP

Publication 8: *Pedagogy of connection*

Cadman, K. (2005). Towards a 'pedagogy of connection' in research education: A 'REAL' story. *Journal of English for Academic Purposes* 4(4) (Special Edition on Advanced Academic Literacy), 353-367.

Cadman, K. (2005) Towards a 'pedagogy of connection' in research education : a REAL story.  
*Journal of English for Academic Purposes*, v. 4(4), pp. 353-367

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