Democratising English language research education in the face of Eurocentric knowledge transfer: Turning mute Chinese linguistic and theoretical assets into analytical tools

Hui MENG

Bachelor of Arts (English) (2000)
Jilin University (Changchun, China)

Jilin University (Changchun, China)

A thesis submitted in fulfilment of the requirements for the degree of

Doctor of Philosophy

Centre for Educational Research
College of Arts
University of Western Sydney
ACKNOWLEDGEMENTS

Taking a PhD study is one of the great challenges of my life and completing it is one of my best achievements so far.

Every student says: “PhD is a lonely and difficult journey”. For me, this journey is even more difficult. I don’t remember how many times I have been thinking about giving up when I couldn’t fall asleep at night. However, I did it because I have been supported and encouraged by many people. Without them, I wouldn’t have made it through.

First and for most, I am greatly indebted to my principal supervisor Professor Michael Singh. He is the best supervisor any student could ever imagine. I did not know how to do research before I came here. He was so patient and encouraging and made me feel I could do it. Each tutorial we did was beneficial to me. I finally put together a thesis of nearly 100,000 words. Each word has his effort in it. Most importantly, he showed me, not with lectures but with his own action, what a scholar means. His passion and effort in doing research set up an example for everyone around him. I am also grateful to him for the opportunities he offered me to attend conferences, seminars, research workshops and training courses. Through these activities I improved my understanding of research and research method and my presentation skills were also enhanced. Most of the time he is like a friend and a father. He is concerned with all his students and is very protective. He is like a “hen” who wants to protect all his students under his “wings”.

He is also the most generous boss. The financial support from his project made my study affordable. Working as a research assistant for him benefited me a lot. I could feel the tasks he assigned to me more and more difficult. But each time I finished one, I knew I had learned something. This job cost some time but it also helped me finish my thesis faster. I am so thankful that he gave me this opportunity.

I would also like to express my great gratitude to my associate supervisor Doctor Jinghe Han. Without her help I couldn’t have been able to start this study. She helped me get this opportunity and gave me much help to both my studies and my life in
Australia. We discussed about the progress of my thesis and my worries. Her encouragement meant a lot to me. She also gave me much help for my data collection. She contacted potential interviewees and we went to Melbourne together to do interviews. I couldn’t have finished data collection so fast without her help. She is such a nice and kind person, who is like a big sister to all Chinese students. She often invited me to her home for dinner. Sometimes we went out for barbeque. To live in a foreign country thousands of miles away from home was lonely and scary. Her presence and help made me feel I have a home here.

A special note of gratitude goes to my friends, Doctor Chen, Doctor Cui, Doctor Li, and doctoral candidate Qi. I am lucky to have known them. Life became easier when I had friends around to share my ideas and worries.

I truly appreciate the efforts of all the interviewees who generously shared their time and experiences. I appreciate the anonymous reviewers for providing insightful revising suggestions. I also owe my gratitude to an Australian Research Council project, led by Professor Michael Singh and Doctor Jinghe Han. This project provided the funding for my study in Australia.

I would especially like to thank my parents Yan Sun and Qingtang Meng for their spiritual support. I know they will support whatever choices I make. Thank you for your complete trust and your unfailing love. I love you, too.
STATEMENT OF AUTHENTICATION

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

……………………………

(Signature)

20 January 2012
# TABLE OF CONTENTS

LIST OF TABLES ................................................................................................................ VI
LIST OF FIGURES ............................................................................................................... VII
ABBREVIATIONS ............................................................................................................... VIII
ABSTRACT ........................................................................................................................ IX
AUTHOR’S PUBLICATIONS ............................................................................................ XIV

CHAPTER ONE  DEMOCRATISING AUSTRALIAN RESEARCH EDUCATION THROUGH THE TRANSNATIONAL EXCHANGE OF THEORETICAL KNOWLEDGE .......................................................... 1

1.0 INTRODUCTION ......................................................................................................... 1
1.1 RESEARCH PROBLEM ............................................................................................ 2
1.2 RESEARCH QUESTIONS ......................................................................................... 5
1.3 DEFINITION OF KEY TERMS ............................................................................... 6
1.4 THEORISING TRANSNATIONAL KNOWLEDGE EXCHANGE: INTELLECTUAL CONTEXT .............................................................................................................................................. 9
   1.4.1 Delimiting the theoretical framework ................................................................. 9
   1.4.2 Eurocentric knowledge diffusion ........................................................................ 10
   1.4.3 Alternation of global centres of knowledge production ..................................... 11
1.5 INTERNATIONALISATION OF HIGHER EDUCATION, SILENCE AND DEMOCRATIC EDUCATION: REVIEW OF RECENT RESEARCH LITERATURE ............................................. 13
   1.5.1 Internationalisation of higher education ............................................................. 13
   1.5.2 Silence of international students ....................................................................... 15
   1.5.3 Democratic education ........................................................................................ 16
1.6 RESEARCH METHODOLOGY AND METHODS ...................................................... 17
1.7 THESIS STATEMENT ............................................................................................... 18
1.8 SIGNIFICANCE AND INNOVATIVENESS OF THIS STUDY ....................................... 19
1.9 OVERVIEW OF THE THESIS ............................................................................... 21

CHAPTER TWO  RE-FRAMING THEORIES OF THE INTERNATIONALISATION OF EDUCATION: EUROCENTRIC VIEWS VERSUS ALTERNATION VIEWS OF TRANSNATIONAL KNOWLEDGE EXCHANGE .......................................................................................... 24

2.0 INTRODUCTION ......................................................................................................... 24
2.1 EUROCENTRIC KNOWLEDGE DIFFUSION ................................................................ 25
   2.1.1 Eurocentric knowledge diffusion via Western educational research ............... 25
   2.1.2 Absence of Eastern theories in Western social sciences .................................. 29
   2.1.3 Possible irrelevance of Western theories to Eastern/Chinese contexts .......... 33
   2.1.4 Eastern academic dependency on Western theory ........................................... 38
   2.1.5 Global division of labour ................................................................................ 39
   2.1.6 Alternative discourses in social sciences ......................................................... 40
2.2 CHI/QI 氣 .................................................................................................................. 42
2.3 ALTERNATION ......................................................................................................... 43
   2.3.1 Transnational knowledge exchange between China and the West ............... 43
      2.3.1.1 Technological contributions .................................................................... 44
      2.3.1.2 Philosophical contributions ..................................................................... 46
<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>TITLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SEVEN</td>
<td>WORDS EXCEEDING NEEDS, INTELLECTUAL DIVERSITY AND DEMOCRACY</td>
<td>176</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>176</td>
<td></td>
</tr>
<tr>
<td>7.1</td>
<td>DIVISION OF INTELLECTUAL LABOUR: DATA SOURCES FROM CHINA</td>
<td>177</td>
</tr>
<tr>
<td>7.1.1</td>
<td>Data collection from China</td>
<td>178</td>
</tr>
<tr>
<td>7.1.2</td>
<td>Interest and intellectual knowledge</td>
<td>180</td>
</tr>
<tr>
<td>7.1.3</td>
<td>Social networks in China</td>
<td>186</td>
</tr>
<tr>
<td>7.1.4</td>
<td>Career consideration</td>
<td>188</td>
</tr>
<tr>
<td>7.1.5</td>
<td>Division of intellectual labour</td>
<td>189</td>
</tr>
<tr>
<td>7.2</td>
<td>EXCEEDING NEEDS AND REDISTRIBUTING DIVISION OF INTELLECTUAL LABOUR</td>
<td>190</td>
</tr>
<tr>
<td>7.2.1</td>
<td>Training intercultural researchers</td>
<td>191</td>
</tr>
<tr>
<td>7.2.2</td>
<td>Mutual learning</td>
<td>195</td>
</tr>
<tr>
<td>7.2.3</td>
<td>Challenges: Ignorance and theoretical engagement</td>
<td>197</td>
</tr>
<tr>
<td>7.3</td>
<td>INTELLECTUAL DIVERSITY AND DEMOCRATIC EDUCATION</td>
<td>200</td>
</tr>
<tr>
<td>7.4</td>
<td>CONCLUSION</td>
<td>203</td>
</tr>
<tr>
<td>EIGHT</td>
<td>WORDS EXCEEDING THE PREVAILING MODES OF COMMUNICATION: REDISTRIBUTION OF THE INTELLECTUAL ORDER AND SENSIBILITY</td>
<td>205</td>
</tr>
<tr>
<td>8.0</td>
<td>INTRODUCTION</td>
<td>205</td>
</tr>
<tr>
<td>8.1</td>
<td>WORDS’ EXCEEDING THE ENGLISH MODE OF COMMUNICATION: CHINESE LINGUISTIC ASSETS (HANZI AND/OR PINYIN)</td>
<td>206</td>
</tr>
<tr>
<td>8.2</td>
<td>REDISTRIBUTING INTELLECTUAL ORDER AND SENSIBILITY</td>
<td>211</td>
</tr>
<tr>
<td>8.2.1</td>
<td>Contribution of Chinese knowledge to the internationalisation of Australian research education</td>
<td>212</td>
</tr>
<tr>
<td>8.2.2</td>
<td>Chinese “knowledge diaspora”</td>
<td>216</td>
</tr>
<tr>
<td>8.2.3</td>
<td>Autonomous social science tradition</td>
<td>218</td>
</tr>
<tr>
<td>8.2.4</td>
<td>Intellectual awareness</td>
<td>220</td>
</tr>
<tr>
<td>8.2.5</td>
<td>Students’ voice</td>
<td>222</td>
</tr>
<tr>
<td>8.3</td>
<td>INTELLECTUAL DISSENSUS AND DEMOCRACY</td>
<td>224</td>
</tr>
<tr>
<td>8.4</td>
<td>CONCLUSION</td>
<td>226</td>
</tr>
<tr>
<td>NINE</td>
<td>“MUTE SPEECH” PEDAGOGY 教学做合一 FOR DEMOCRATISING AUSTRALIAN RESEARCH EDUCATION</td>
<td>228</td>
</tr>
<tr>
<td>9.0</td>
<td>INTRODUCTION</td>
<td>228</td>
</tr>
<tr>
<td>9.1</td>
<td>THE RESEARCH-ORIENTED SCHOOL ENGAGED TEACHER EDUCATION (ROSET) PARTNERSHIP</td>
<td>229</td>
</tr>
<tr>
<td>9.2</td>
<td>教 TEACHING</td>
<td>230</td>
</tr>
<tr>
<td>9.3</td>
<td>学 LEARNING</td>
<td>233</td>
</tr>
<tr>
<td>9.4</td>
<td>做 DOING</td>
<td>234</td>
</tr>
<tr>
<td>9.4.1</td>
<td>Pronunciation (pinyin)</td>
<td>235</td>
</tr>
<tr>
<td>9.4.2</td>
<td>Translation</td>
<td>236</td>
</tr>
<tr>
<td>9.4.3</td>
<td>Contextualisation</td>
<td>239</td>
</tr>
<tr>
<td>9.4.4</td>
<td>Illustration</td>
<td>243</td>
</tr>
<tr>
<td>9.5</td>
<td>CONCLUSION</td>
<td>244</td>
</tr>
</tbody>
</table>
CHAPTER TEN CONCLUSION: CHINESE LINGUISTIC AND THEORETICAL ASSETS CONTRIBUTING TO DEMOCRATISING AUSTRALIAN RESEARCH EDUCATION ................................. 247

10.0 INTRODUCTION .................................................................................. 247
10.1 RESEARCH ATTRIBUTES DEVELOPED THROUGH THIS STUDY ........ 248
10.2 KEY FINDINGS .................................................................................. 252
10.3 DELIMITATION AND LIMITATIONS ............................................... 260
10.4 IMPLICATIONS FOR POLICY AND PEDAGOGY ............................. 261
10.5 RECOMMENDATIONS FOR FUTURE RESEARCH ....................... 263
10.6 REFLECTIONS ON BECOMING A TEACHER RESEARCHER .......... 266

REFERENCES ............................................................................................ 267
APPENDIX 1 ............................................................................................... 280
APPENDIX 2 ............................................................................................... 282
APPENDIX 3 ............................................................................................... 284
APPENDIX 4 ............................................................................................... 287
APPENDIX 5 ............................................................................................... 288
APPENDIX 6 ............................................................................................... 290
LIST OF TABLES

Table 1.1 Two cycles of data coding ................................................................. 17
Table 2.1 Dimensions of academic dependency of Eastern academy on the West .. 38
Table 2.2 Division of intellectual labour ............................................................ 39
Table 2.3 Chinese origins of British Industrial and Agricultural Revolutions ....... 44
Table 4.1 Research protocol (adapted from Yin, 2009) ...................................... 101
Table 4.2 General information about the selected PhD theses ......................... 109
Table 4.3 General information about the selected Masters of Education (Honours) theses ................................................................................................................... 110
Table 4.4 Data sources and participant groups ................................................. 114
Table 4.5 Methods used for two cycles of data coding ..................................... 119
Table 5.1 Five dimensions of multicultural education ........................................ 147
Table 6.1 Percentage of Chinese references in the reference list of Chinese international research students’ theses ................................................................. 156
Table 6.2 Chinese international research students’ uses of Chinese references ..... 157
Table 6.3 Number of Chinese concepts used by students .................................. 162
Table 6.4 Theories used by Chinese research students in their theses ............... 164
Table 6.5 Chinese research students’ uses of Chinese concepts ...................... 165
Table 7.1 Chinese research students’ uses of data from China ....................... 178
Table 7.2 Theories and data sources from 12 Chinese students’ theses ............ 179
Table 7.3 Both Chinese research students and Australian academics’ views on the scholastic knowledge of Chinese research students ........................................ 183
Table 7.4 Chinese students’ social networks providing access to Chinese resources .................................................................................................................... 186
Table 7.5 International students’ career intention and their choice of topic ....... 188
Table 7.6 Knowledge that Australian academics learned from Chinese research students ........................................................................................................... 195
Table 8.1 Chinese research students’ uses of hanzi and/or pinyin .................... 207
Table 8.2 Contribution of Chinese research students to Australia .................. 214
LIST OF FIGURES

Figure 2.1 Transnational knowledge exchange: Orthodoxy versus heterodoxy ........25
Figure 4.1 Research design .....................................................................................99
Figure 4.2 Criteria and procedures for selection of doctoral theses ......................108
Figure 5.1 Different dimensions of silence ...............................................................130
Figure 6.1 Concept map of Chapter 6.......................................................................155
Figure 7.1 Concept map of Chapter 7.......................................................................176
Figure 7.2 Relationship between Chinese knowledge, interests in Chinese issues and choice of data sources ..........................................................185
Figure 7.3 Division of intellectual labour represented by Chinese international students’ choice of Chinese data sources ........................................................190
Figure 7.4 Redistribution of division of intellectual labour ...........................................191
Figure 8.1 Concept map of Chapter 8.......................................................................205
Figure 8.2 Uses of hanzi/pinyin by Chinese research students in their theses (number of hanzi/pinyin appeared in the theses) ..........................................................206
Figure 8.3 Mute speech and democracy .....................................................................226
Figure 9.1 Yuan’s (2009, p. 14) illustration of a Chinese concept “三驾马车 [san jia ma che]” .................................................................................................................244
Figure 9.2 Mute speech pedagogy – A circular and interactive process ..............245
ABBREVIATIONS

ADTD – Australian Digital Thesis Database

APA – American Psychological Association

IELTS – International English Language Test System

ROSETE – Research Oriented School Engaged Teacher Education

UNESCO – United Nations Educational, Scientific, and Cultural Organization
ABSTRACT

The internationalisation of higher education witnesses more and more students from countries through continental Asia studying in Australian universities. They bring with them a fund of intellectual assets from their own countries. However, research education in Australian universities tends to engage in educational processes of transnational knowledge transfer largely centred on Euro-American theories. The intellectual assets of international students from continental Asia tend to be mute in their Australian research education. This poses problems for the democratisation of Australian research education.

Under such intellectual circumstances, the exploratory case study reported in this thesis investigated the uses of “Chinese intellectual assets” (a linguistic and theoretical category recognised as problematic) by international students from the People’s Republic of China undertaking research higher degrees in Australia. The main research question is: What pedagogies might be developed to enable such students to use their Chinese linguistic and intellectual assets to contribute to the democratisation of Australian research education? There are five contributory research questions. The first question concerns factors contributing to the “non-use” of Chinese intellectual resources by Chinese research students (Chapter 5). However, the next three questions raise the prospects of democratising Australian research education. Besides the meaning assigned by the students to the Chinese intellectual resources they used, what else is signified by the presence of these terms (Chapter 6)? What is signified by the students’ uses of Chinese intellectual resources given that their use exceeds what is necessary (Chapter 7)? What is signified by the students’ uses of Chinese words given that this usage exceeds the expected English mode of communication (Chapter 8)? What pedagogical strategies can be developed to turn students’ “mute” knowledge into “audible speech” so as to further democratise Australian research education (Chapter 9)?

The conceptual framework for this thesis is built upon theories that critique Eurocentric knowledge diffusion (Alatas, 2006; J. Blaut, 1993; J. Clarke, 1997;
Connell, 2007; Hobson, 2004; E Said, 1982). Blaut (1993) and Hobson (2004) question as mistaken the belief that the West created the modern world through developing its intellectual culture and knowledge autonomously, and then diffused these into the East. Connell (2007) has critiqued Eurocentric knowledge diffusion for the absence of Eastern theories in global social sciences. Other conceptual tools are derived from debates over the irrelevance of Western theories and concepts to the situations and problems of non-Western nations (Alatas, 2006; Davies, 2007), academic dependency (Alatas, 2006), the global division of intellectual labour (Alatas, 2006) and alternative social sciences (Alatas, 2006). However, when it comes to education, and specifically research education, these socio-historical studies are lacking in Qi / Chi [vital energy], because none of them provide research-based knowledge of pedagogical strategies to stimulate worldly theoretical interactions (Singh, 2011).

To address this research problem, Goody’s (2010) alternation argument is used in this thesis to provide possibilities for generating better insights into the educational issues at stake. Goody’s (2010) claim is that sometimes “one society gained an advantage over the others, but this was only a temporary state of affairs since this position was characterised by the existence of alternation between the major societies” (p. 108). In this thesis, the alternation theory is tested for its potential to generate new insights for democratising Australian research education. Asian countries such as China and India are emerging as “alter/nations” as sources of original contributions to knowledge, but as Blaut (1993) and Hobson (2004) note about Western Europe, not necessarily in and of themselves. They can also be expected to contribute to global social sciences. This thesis is concerned with what this means for the democratisation of Australian research education, and in particular issues of pedagogy. This led to testing Rancière’s concepts of democracy (1991, 2006a, 2007b, 2009c) and mute speech (1999, 2007b, 2010a) to provide a new interpretation of Chinese students’ uses of their own intellectual assets in their research.

This study is located in reference to the research literature on the internationalisation of higher education in Australia and elsewhere. In the first section of Chapter 3, three theoretical categories have been employed in the review of this research: cultural
adaptation, cross-cultural interaction and intellectual engagement. The move from one category to the next tends towards a deeper engagement with international students’ intellectual assets. Because this study focuses on the mute uses of the linguistic and intellectual assets of international students from China, Section Two addresses the phenomenon of silence among international students. Much of the research was found to focus on students’ behavioural silences, ignoring intellectual silences. However, the “mute” use of Chinese intellectual assets poses problems to the construction of democratic research education in Australia. Therefore, the research literature on democratic education and its relationship with the internationalisation of higher education is reviewed in Section Three.

Informed by the foregoing theoretical framework and literature review, Chapter 4 provides a “natural history of the research project” (Oakley, 1992) reported in this thesis in terms of the methodology and method used in this study. It provides an explanation and justification of the research strategy and research design, including details of the research principles and procedures used for data collection, reduction, analysis and display. The procedures for drawing conclusions and the strategies for writing thematic narratives are explained and justified, along with issues of research ethics.

Chapters 5 through to 9 are the evidentiary chapters of this thesis. Factors associated with the “non-use” of Chinese intellectual assets are analysed in Chapter 5 showing that processes of research education in Australia are such that transnational knowledge transfer is largely centred on Euro-American theories. To explore the potential uses of Chinese intellectual resources in the democratisation of Australian research education, Chapters 6 to 8 provide a novel analysis of the evidence of the intellectual silence in the theses of international research students from China. Specifically, in these chapters Rancière’s (1999, 2007b, 2010a) concepts associated with the theoretical category “mute speech” are used to analyse the uses of Chinese intellectual assets as representing excesses of meaning, needs and mode of communication. The data analysis presented in these three chapters shows that while the uses of Chinese intellectual assets are muted, their significance exceeds (i) their literal meaning, (ii) the requirements of Australian universities, and (iii) using
English as a sensible mode of communication. This provides the basis for arguing that these mute Chinese intellectual assets represent a claim for, and a chance to leverage the democratisation of Australian research education. Chapter 9 provides an analysis of pedagogies that might help turn international students’ “mute” knowledge into audible theoretical tools for worldly theoretical interactions and intellectual conversations within, and beyond the Australian educational research community.

The concluding Chapter of this thesis summarises the main research capabilities developed through the research project reported here. It then explains and justifies the five key findings from this study as original contributions to knowledge.

First, Chinese international research students’ “non-use” of their own intellectual resources might be associated with the hegemonic Western research environment, Chinese students’ “captive mine” (Alatas, 2006), their ignorance of Chinese intellectual resources, supervisors’ negative attitude towards engaging such resources and students’ worries about possible negative feedback from examiners. This finding points to the Eurocentric knowledge diffusion and the need to democratise Australian research education.

Second, some Chinese international research students’ “mute” use of Chinese concepts in their research exceeds the concepts’ literal meaning, and points to the issue of intellectual equality as a defining attribute of democracy, and thus the democratisation of Australian research education.

Third, the mute use of Chinese intellectual assets exceeds necessity or what is required by the norm of Australian research education. This points to the place of intellectual diversity in democracy, and again the democratisation of Australian research education.

Fourth, the mute use of Chinese words exceeds the “sensible” mode of communication (English) in Australian research education. This recalls the importance of dissensus as a change mechanism in democracy, and provides a basis for leveraging the democratisation of Australian research education.
Fifth, the mute speech pedagogy of “教学做合一 jiao xue zuo he yi [combining teaching, learning and doing]” can be used to turn students’ mute intellectual resources into audible speech in the communication with the Australian educational research community.

This study attempts to advance knowledge and the field of internationalisation of research education by providing pedagogies that can be adopted in the field. The thesis engages with the innovative concept of mute speech pedagogy in an effort to making mute Chinese linguistic and theoretical assets audible in academic conversations between China and Australia. This contributes to democratising Australian research education and the intellectual engagement with Chinese linguistic and theoretical assets.
AUTHOR’S PUBLICATIONS


CHAPTER ONE
DEMOCRATISING AUSTRALIAN RESEARCH EDUCATION THROUGH THE TRANSNATIONAL EXCHANGE OF THEORETICAL KNOWLEDGE

1.0 Introduction

Many students from “Eastern” countries are studying in “Western” universities. In Australia approximately 80 per cent of international students come from Asian countries, and 21 per cent of these are from mainland China (Bradley, 2008). These students bring with them a repertoire of knowledge from their own countries, but whether this is valuable and/or valued is open to investigation. During their studies and/or research in Australia, these intellectual assets seem to be ignored (Singh, 2009, 2010). The international students from Asia want to, and are supposed to learn advanced technological and social-cultural knowledge from Australia. To do so, they are expected, and sometimes helped to adapt to the local intellectual community. In this way, the internationalising research education in Western Anglophone countries such as Australia emphasises the teaching of these international students, mostly from Asian countries, Western knowledge through English. This is not surprising. The students themselves often desire such knowledge. The theoretical knowledge transferred to Asian students through Australian international education in social sciences is largely derived from Europe and North America.

However, in an era when democracy is emphasised in many fields – military as well as intellectual, what does this flow of theoretical knowledge from the West to the East mean for Australian research education in particular? This research project which provides the basis for this thesis investigated the possibility of reconceptualising Australian international education as a two-way, reciprocal process of transnational knowledge exchange through Australia/Asia intellectual engagement. This thesis focuses on the problems posed by the “mute” uses of Chinese intellectual
assets for the democratisation of Australian research education and pedagogies that could turn those “mute” resources into audible “speech” in transnational academic communication.

To address this problem, this thesis reports on an investigation into what knowledge from China is used, formally and informally, explicitly or implicitly, by Chinese research students studying in the education field in Australian universities. It also examines how such knowledge might contribute to the democratisation of Australian efforts to internationalise its research education pedagogically. This introductory chapter gives a brief account of the research problem, the research questions, the key terms to be used in this project, and the significance and innovativeness of this study. The key elements of the research design and an overview of the structure of the thesis are also provided. The first section addresses the research problem.

1.1 Research problem

The internationalisation of Australian research education poses problems for democracy. The understanding and practice of global knowledge flows in this process largely focuses on the one-way knowledge transfer between nations (Alatas, 2006). This contemporary global flow of knowledge, from the West to the East, from the centre to the periphery, preserves the intellectual, and in particular the theoretical dominance of Western countries (Connell, 2007). Altbach (2001) holds

“Both the basic institutional structure of modern higher education and science and the intellectual underpinnings are Western in nature and have come to dominate the world. All contemporary universities are based on the Western model, regardless of their location.” (p. 200)

In the internationalisation of research education, this means knowledge production and its distribution are centralised around a Euro-American axis. The majority of the world’s research and development expenditures are presently made by a small number of industrialised countries. So-called developing nations, “including China and India, account for under 10 percent of the world total” (Altbach, 2001, p. 202). However, whether this conception of hegemonic knowledge flows still applies and whether the democratisation of education through internationalisation is on the horizon invites further investigation. Weiler (2001) argues that “the decentralisation
and democratisation of the international knowledge order becomes one of the most pressing and noble tasks for our institutions of higher education” (p. 43). But how can this “democratisation” be achieved? Grossberg (cited in H. Wright, 2001) contends that

we should be creating new paths of [knowledge] distribution and dissemination, and new communities of discourse and obligation. All too often, the dissemination of work in cultural studies [of education] follows the path of cultural and economic imperialism. … it has become more and more difficult to actually talk about a place that is not already interconnected to other places. (pp. 156-157)

Innovative ways of distributing and disseminating non-Western linguistic and theoretical knowledge in Australian research education have to be found to promote communication and understanding among researchers from different educational cultures. This task is urgent in an era when the whole world is interconnected to an increasing extent. Consequently, more efforts need be taken to learn about the higher order knowledge – the theoretical assets – from different nations and to engage these into the pedagogical processes of internationalising Australian research education. A popular Chinese concept states, “三人行, 必有我师” (sanren xing, biyou woshi), which means even when three people are traveling together, one of them has something that I can learn. In other words, with the East and the West studying together, they can always learn something from each other. International research students from Asia come to Australia to learn “advanced” Western ideas but it is not appropriate that this education is practiced as a one-way process in which they are treated as passive “blank slate”. Therefore, it would be beneficial if a learning environment was created where the East/West, North/South intellectual assets are critically engaged so that the democratisation of Australian research education can be advanced.

This potential intellectual interaction becomes even more necessary, when Eastern countries, especially China and India, are undergoing an international resurgence, and beginning “to influence the educational processes” (Goody, 2010, p. 110). International research students from all over Asia bring with them to Australia their distinctive linguistic and theoretical assets (or the potential to access or generate these resources). These represent a potential source of novel contributions to the
Australian academy which are not accessible to Western educators who do not speak the many languages used by students from continental Asia.

Generating new theoretical tools out of Asian linguistic resources could hold considerable significance both for the research students themselves and the Australian and international academic community. When their value is taken seriously enough to be subjected to critique rather than just ignored, they may contribute to the democratisation of Australian research education. Likewise, international research students who are not aware of the value of their own intellectual heritage may be interested in learning to contribute their knowledge to the world’s development of theoretical assets. Even though the international education is dominated by Euro-American theories, such efforts by international research students from Asia and their Australian research educators are not likely to be made in vain. Young (2008) addresses the issue:

In the narrower context of education, ideas and methodologies can persist because they reflect the professional interests of members of particular intellectual fields. Debunking dominant knowledge claims is one way for members of the younger generation in an intellectual field to assert themselves, and even to displace existing leaders. (p. 5)

There is a slowly growing expectation among international research students from Asia that their intellectual resources will be explicitly engaged as part of the internationalisation of Australian research education, e.g. Han and Zhao (2008) and Zhou, Knoke and Sakamoto (2005). International research students from China who study in Australian universities are mutely articulating their own linguistic and theoretical knowledge, but such knowledge deserves more direct intellectual engagement by the Australian academy as part of the internationalisation of Australian education.

However, when international research students study in the West they are not only silent behaviourally but also intellectually. The linguistic and theoretical assets brought by and/or accessible to these students are largely mute in academic conversations in Australia. This might be seen as being in part due to language problems – many (but not all) Australian educators do not speak any language other than English. At the same time some Chinese students are not aware of whether or
how to use their own linguistic and/or theoretical assets while doing research in Australia. What does this prospect of reciprocal knowledge exchange mean for the democratisation of Australian research education? How can “mute” non-Western linguistic and theoretical knowledge be made audible to Western Anglophone audiences? This thesis develops a nuanced understanding of the prospects for using Chinese linguistic and theoretical assets for the democratisation of internationalising Australian research education. A few key research questions were generated to drive the exploration of this issue.

1.2 Research questions

To address the research problem identified in the previous section, this thesis reports on my investigation into what knowledge Chinese international research students use during their intellectual interactions with the local academy and how such knowledge might contribute to the democratisation of Australian research education. Thus, the main research question addressed in this thesis is:

What pedagogies might be developed to enable Chinese intellectual resources (linguistic and theoretical assets) to contribute to the democratisation of Australian research education?

The contributory research questions are:

1. What factors might be associated with the silence (non-use) of Chinese intellectual assets in the communication between Chinese international research students and Australian academic community? (Chapter 5)
2. Besides the meaning assigned by the students to the Chinese intellectual assets they used, what else is signified by the presence of these terms (Chapter 6)?

---

1 Donmoyer (cited in H. Wright, 2006c) reminds us of a problem in constructing research questions, namely that “the language we use to frame our research questions has a lot to do with the answers we get” (p. 91). When framing the foregoing research questions, I consciously or unconsciously did so in a way that helped with deducing the answers that I expected. However, without being aware of this, the validity of this research could to some extent be undermined. To avoid this, I have given attention to this issue. For the purpose of this study, the questions to be investigated were explored via students’ performances (theses and interviews) and supervisors’ dispositions (interviews) so that conclusions are not based on the analysis of a single data source.
3. What is signified by the students’ uses of Chinese linguistic and theoretical assets given that their use exceed what is necessary (Chapter 7)?

4. What is signified by the students’ uses of Chinese words given that this usage exceeds the expected English mode of communication (Chapter 8)?

5. What pedagogies can be developed to turn students’ “mute” knowledge into an audible presence so as to further democratise Australian research education? (Chapter 9)

These questions attempt to help understand how the silenced linguistic and theoretical resources from China might be transformed into analytical tools in Australian research education – something of particular importance at a time of transition/alternation, when economic and arguably cultural power is shifting from West to East. They invite open answers so that researcher’s influence on the answers is reduced to a minimum. Before moving on to the intellectual context of this research, the definition of some key terms used in this study will be clarified.

**1.3 Definition of key terms**

Among all terms used in the above research questions, four of them merit clarification at the point, namely the internationalisation of Australian higher education, Chinese research students, Australian academics and East or West.

Internationalisation is now part of Australian research education discourse. The term has been included in the policy of almost every university (McGowan & Potter, 2008). A working definition of internationalisation used by Knight (2003) is:

> Internationalisation at the national sector, and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education. (p. 2)

International students make up a sizeable proportion of those enrolled in Australian universities (Bradley, 2008). Vidovich (2004) argues that the internationalisation of education is often considered in a narrow economic sense, which is related to buying and selling educational products and services across national boundaries. However, the internationalisation of education arguably involves “complex interrelationships of
economic, cultural and social dimensions” (Vidovich, 2004, p. 444). A key result of efforts by Australian universities to internationalise is that they have become Asianised, including more non-white students by way of enrolment.

The policy of “social inclusion” (Vidovich, 2004) in Australian universities represents increased tolerance and acceptance of non-white international students. However, it is doubtful that this satisfies the situation when improvement is measured only in terms of increased “numbers”. The increasing number and proportion of international students only leads to the internationalisation of the academy’s population, and is not reflected in the politics of knowledge. After more international students have been enrolled, what happens in their studies? How do Australian universities improve their academic achievements? How can the “difference” represented by their linguistic and theoretical assets contribute to democratising the Australian research education system?

To answer the research questions identified previously, this study focuses on studying the internationalisation of education as an intellectual and epistemological project. In the case of Australian research education, it entails engaging the intellectual diversity represented by international students from China; using their linguistic and theoretical knowledge to assist their studies. It also means developing pedagogies to enable and encourage such communicative process.

The focus of this thesis is on international higher degree research students and academics in education faculties; at no time does the thesis mean to refer to international research students and academics in other faculties. Specifically, in this study “Chinese research students” are those from “mainland China”, as the People’s Republic of China is often referred to in the West. This term indicates the unresolved Chinese civil war which has left Taiwan with an ambiguous status. The mainland Chinese students in this study had all received at least 16 years of formal education in the People’s Republic of China and had been studying as research students in Australia for over a year. These well-educated bilingual adults have a repertoire of intellectual knowledge that they have acquired from both their academic studies and life experiences in China (which includes much Western knowledge). Moreover, their bilingual literacy provides them the capability for accessing even more Chinese
theoretical assets. It is this knowledge to which they can refer, explicitly or implicitly, during their studies in Australia. They are competent intellectual agents as much as representatives of China’s diverse linguistic and theoretical assets (G. Davies, 2007). This study tests the assumption that these students (i) can draw on their own intellectual resources for the theoretical analysis of evidence while doing research in Australia and (ii) in doing so can contribute to the democratisation of Australian research education.

The Australian academics who were involved in this study were those working in Australian universities. They were supervising or had supervised mainland Chinese research students. These Australian academics were engaging in international education, had direct interaction with, and influences on these students’ linguistic and theoretical knowledge they used. Most of them were monolingual, Anglophone educators in the field of education. Some had non-Western backgrounds being from China or Vietnam. These supervisors’ disposition toward their students’ uses of intellectual assets from around the world was expected to play an important role in this process in whether the students engaged in transnational knowledge exchange, and to what degree. Their cultural and intellectual backgrounds is specified in the “structural coding” (Namey, Guest, Thairu, & Johnson, 2008) and is taken into account in this investigation. Supervisors in Australia cannot read, and could not be expected to know their students’ many different languages. However, given pedagogical principles such as student-centred teaching and recognition of prior learning, engagement with students’ linguistic and theoretical knowledge would seem appropriate. Singh (2009) argues for the pedagogical significance of seeing supervisors’ ignorance of intellectual inequality as a productive force in creating spaces for such students’ learning and an opportunity for the supervisors’ own learning. This requires that supervisors have a sense of self-conscious critique, which Darder, Baltodano and Torres (2003) see as a defining characteristic of critical pedagogies.

The contested terms of “East/West” and “non-Western/Western” are used throughout the thesis. Similar terms Chinese/Western theoretical resources are also used, especially when analysing the uses of Chinese and Western theoretical resources by Chinese international students in Chapter 6. All of these concepts are open to
question as not represent any fixed, stable entity. For instance, Lewis and Wigen (1997) gave a graphic portrayal of “seven versions of the West”. However, two things have to be noted here. First, the seemingly contrastive uses of “East/West” and “non-Western/Western” seem to suggest binaries. But these entities are more interdependent and mutually influential than oppositional and separate. The uses of these terms aim to open up spaces for “new interests, understandings, and translations, catalysing the potential for rediscovery. The emphasis here is on the fluidity and permeability of the boundaries beyond both halves of the binary so as to reconstruct these relations positively” (Singh, 2011, p. xviii). At the same time, the uses of “East/West” and “non-Western/Western” should not mean or suggest “a homogeneity among particular group members, while ignoring their differences” (Durkin, 2008, p. 16). So although these terms are used for analysis, this is not to suggest that there is one unified Eastern culture that is in any way absolutely different from some imagined single Western culture. This is not the case. This thesis, therefore, recognises the complexity of these issues at stake here. The uses of the terms “East/West” and “non-Western/Western” emphasise “relations – authority, exclusion and inclusion, hegemony, partnership, sponsorship, appropriation – between intellectuals and institutions in the metropole and those in the world periphery” (Connell, 2007, pp. viii-ix). The next section provides a brief account of the intellectual context for this study.

1.4 Theorising transnational knowledge exchange: Intellectual context

This section critically reviews the theorisation of transnational knowledge exchange as used in this thesis. It draws on research which has largely been undertaken by historians and sociologists. The detailed theoretical framework is provided in Chapter Two.

1.4.1 Delimiting the theoretical framework

There is a wide range of theoretical literature relevant to this study. The following are the key theoretical sources engaged in this study, namely Alatas (2006), Connell (2007), Goody (2010), Hobson (2004) and Rancière (1991, 1999, 2006a, 2006b, 2006c, 2007b, 2010a, 2010b; Rancière & Panagia, 2000). An overview of how these
scholars provided analytical tools for the theoretical framework used in this study is given below, and these analytical tools are elaborated upon in Chapter 2.

However, the delimitation of the scope of this thesis, in so far as it is restricted to the above theorists, may be regretted by some of its readers. I am aware of a range of other literature that could contribute to the analysis of evidence presented in this thesis. For instance, Dewey (1916), Gadamer (1975), Habermas (1970), Hofstede (2001), Niranjana (1992) and Spivak (1988) could all be of potential relevance. However, I could find no literature indicate the use of these scholars’ conceptual tools for addressing the questions that are the focus of this thesis. This study engages theories and concepts produced in more recent time in order to provide more relevant insights into contemporary issues at stake in democratising Australian research education. In addition, the objective of this study is to highlight the uses of Chinese linguistic and theoretical assets by Chinese international research students and develop pedagogies to improve democracy in Australian research education. The theoretical assets selected are sufficient for this task.

1.4.2 Eurocentric knowledge diffusion

The theoretical framework provided in Chapter Two maps the conceptual tools that have been used for theorising evidence of transnational knowledge exchange in the evidentiary chapters of this thesis. This theoretical framework has been developed from an in-depth study of the two approaches to theorising knowledge exchange, specifically, the Eurocentric and the alternation orientations.

The theory of Eurocentric knowledge diffusion has been developed from the work of several scholars including Alatas (2006), Apffel-Marglin (1996), Blaut (1993), Clarke (1997), Connell (2007), Hobson (2004), and Said (1978). For instance, Hobson (2004) questions the autonomous belief that the West led the creation of the modern world through development of its own intellectual culture and knowledge, and then diffused these throughout the East. This Eurocentric view ignores the intellectual connections and communication between the two since at least 500 (CE) and the significant role of knowledge from the Eastern world in enabling the rise of
modern Western civilisation. The East has not been a “passive bystander in the story of world historical development” (Hobson, 2004, p. 4).

In spite of historical evidence showing the significant role of Eastern knowledge in the world’s modernisation (J. Clarke, 1997), the presence of the epistemic heritage of Eastern countries in the West tends to be overlooked. This is evident in the internationalisation of Western education, which is characterised as “Eurocentric diffusionism” (Blaut, 1993). Said (1978) used the concept of Orientalism to describe this phenomenon: “Orientalism is a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’” (Edward Said, 1978, p. 2).

In this largely Eurocentric process of knowledge transfer, several conceptual issues are addressed in Chapter Two. These are, what these mean for the “absence” of Eastern theories in global social sciences; the irrelevance of Western theories and concepts to the situations and problems of non-Western nations; non-Western academic dependency on the West, the global division of intellectual labour and the prospects for alternative East/West social sciences. These concepts are useful for analysing and critiquing issues in the Eurocentric knowledge diffusion. However, the studies from which these concepts are derived are lacking in “Chi/Qi 虚 [vital energy]” given that none of them provide pedagogies to improve the situation in social sciences and especially in research education. The alternation theory provides possibilities for addressing this issue.

1.4.3 Alternation of global centres of knowledge production

A heterodox perspective for theorising transnational knowledge exchange starts from the presupposition of intellectual equality between East and West (Singh & Meng, 2011). This is borne out by historical evidence of the alternations in the world’s knowledge producing centres. The West’s contemporary dominance of the global knowledge economy is currently challenged by a new situation where Eastern nations such as China and India are playing greater roles in world economy, politics and culture (Sharma, 2009). Goody (2010) uses the concept of “alternation” to explain that sometimes “one society gained an advantage over the others, but this
was only a temporary state of affairs since this position was characterised by the existence of alternation between the major societies” (p. 108).

This alternation theory leads to new insights about democracy in the field of research education. Assuming that non-Western countries such as China and India are equally capable of contributing theoretically to global social sciences, what does it mean for the democratisation of Australian research education? Rancière’s (1991, 2006a, 2007b, 2009c) concept of democracy is explained in Chapter Two and used for data analysis. His three key elements of democracy – equality, diversity and dissensus – are discussed. Rancière separates these key attributes of democracy out from “all the other institutional and legal forms with which democracy is so frequently conflated” (Chambers, 2010, p. 67). His point is to contribute to efforts to shift the hierarchical distribution of roles and capacities for intellectual labour within the social body. However, the global intellectual hierarchy cannot be altered until those who had been “rendered inaudible by the socially authorised distribution of roles effectively communicate their claims” (A. Ross, 2010, p. 135). Thus, another key concept for Rancière (1999, 2007a, 2007b, 2010a) is “mute speech”. Being included in the theoretical framework used in this study, mute speech proves to provide new analytical possibilities for interpreting the silent uses of Chinese intellectual resources by Chinese international students.

Mute speech is defined as “the eloquence of the very thing that is silent, the capacity to exhibit signs written on a body, the marks directly imprinted by its history, which are more truthful than any discourse proffered by a mouth” (Rancière, 2007a, p. 13). The terms “mute” and “silent” are used interchangeably in this thesis. Mute speech consists of three dimensions, namely, the excess of the literal meaning of words, words’ excess of needs and words’ excess of mode of communication. The uses of these concepts attempt to present an innovative approach to research and to the limited understanding of the linguistic-theoretic-intellectual silence that has largely been unnoticed in theses produced by international students from non-Western countries.

Informed by this above theoretical framework, which is elaborated upon in Chapter Two, this study explores what pedagogies might be developed to make the mute
linguistic and theoretical assets of non-Western countries contribute to the
democratisation of Australian research education by extending their effective
audibility among Western intellectuals in this field. The next section introduces the
literature reviewed in Chapter Three of this study.

1.5 Internationalisation of higher education, silence and democratic education:
Review of recent research literature

This research study is an exploratory case study focusing on the intellectual silence
of Chinese international research students’ linguistic and theoretical assets, and
pedagogies for making audible those mute resources through giving them a speaking
role in academic conversations between these students and the West. Accordingly,
literature on the internationalisation of higher education\(^2\), international students’
silence and democratic education are reviewed in this thesis and used to inform the
data analysis. The literature review chapter situates this study in the context of
relevant, recent empirically grounded research; provides critiques of the gaps in
current knowledge and helps to highlight the significance of this study.

1.5.1 Internationalisation of higher education

The internationalisation of higher education witnesses an increasing number of
international students from non-Western countries studying in Western countries,
barring global financial crisis. Studies in this field can be divided into three
categories based on the level of engagement with these students’ cultural and
intellectual knowledge: cultural adaptation, cross-cultural interaction and intellectual
engagement.

Some studies focus on the difficulties international students encounter while studying
overseas (Cemalcilar & Falbo, 2008; Ingleby & Chung, 2009). In these studies,
students are taken as passive recipients and the value of their intellectual heritage is
ignored. These research has identified various factors that have influenced their

\(^2\) Literature on international research education would be more relevant in this case, but not many
studies focus only on research education. Given that research education is part of higher education and
many studies have been done on higher education, this part reviews trends in the internationalisation
of higher education in a bid to provide a more general and wider intellectual context for this study.
adaptation of their new academic culture such as the students’ personality, their sense of belonging, their language difficulties, their cultural differences, the unfamiliar patterns of classroom interactions, and need for learning support (Campbell & Li, 2008; Ingleby & Chung, 2009; Vita, 2007; Raymond Yang, Byers, Salazar, & Salas, 2009). Suggestions are provided by researchers for pedagogies and policies which can better assist students’ adaptation process (J. Biggs, 1999; Gill, 2007; Zhou, Jindal-Snape, Topping, & Todman, 2008).

The internationalisation of higher education has also been studied from a transformative perspective, which is concerned with knowledge sharing and cooperation, and integrates “an international/intercultural dimension into the teaching, research, and service functions of academic institutions” (Knight, 1999, p. 16). Studies on cross-cultural interaction see internationalisation as an opportunity for exchange of personal and experiential knowledge (Courtney & Anderson, 2009; Rui Yang, 2002). This perspective creates a more open view which values the cultural backgrounds of international students instead of foregrounding the expectation that they adapt to the new culture. Some important concepts reviewed in this section of Chapter Three are cultural diversity (Leask, 2010), interculturalisation (Caruana, 2010; Q. Gu, 2009; Knight, 1999; Schweisfurth & Gu, 2009), cultural synergy (Kingson & Forland, 2008; Zhou, et al., 2008), cultural asymmetry (Currie, 2007), reciprocal knowledge transfer (Courtney & Anderson, 2009) and bi-lateral cultural engagement (Hsieh, 2006; Phan, 2009; Viete & Phan, 2007).

There are other studies that have broken new ground through deeper explorations into the transnational exchange of linguistic and theoretical knowledge as a defining attribute of the international research education. International research students’ bilingual and theoretical competence for making scholarly arguments has been studied. Concepts reviewed in this section of Chapter Three include knowledge detour and zigzag learning (Singh & Guo, 2008), double knowing (Singh & Shrestha, 2008), chéngyú (Singh & Han, 2009), the productive ignorance of intellectual inequality (Singh, 2009, 2010) and Chinese knowledge diaspora (Rui Yang & Welch, 2010). These concepts provide new perspectives on engaging intellectual resources from non-Western countries. However, they have not provided pedagogies which might be adopted in Australian research education. This study aims to provide
suggestions for pedagogies that can contribute to the internationalisation of Australian research, and research education. The second dimension of studies on internationalisation of higher education reviewed in this study focuses on the silence of international students.

1.5.2 Silence of international students

Students from Asia are often characterised as “quiet” or “silent” in Western universities (Hsieh, 2007; Liu, 2000; P. Wang, 2010). This silent in-class behaviour is considered as a barrier to the fostering of good learning. Using interviews, observations or narrative studies, much of the literature centres on the factors associated with Asian international students’ silence (Hsieh, 2007; Liu, 2000; P. Wang, 2010), and how this “problem” can be solved (Hsieh, 2007; Liu, 2000; Mayuzumi, Motobayashi, Nagayama, & Takeuchi, 2007; P. Wang, 2010; Y. R. Zhou, D. Knoke, & I. Sakamoto, 2005).

Much of the research on the silence of Asian students in Western universities emphasises the role of cultural values and socio-cultural discursive norms in students’ culture and language. However, this literature is in danger of setting up a dichotomy between Asian and Western educational cultures which considers that the silence of these students is a problem to be mended or remediated after they come into a new culture. Some studies offer deeper explorations as a way to explain and justify such behaviour (Liu, 2002; Nakane, 2006). However, placing the emphasis on cultural differences or the cultural attributes of Chinese international students, without considering aspects of the educational culture, “may over-simplify and distort the mechanisms underlying silence/reticence of these students in their classrooms” (Y. Zhou, et al., 2005, p. 289). In contrast, another domain of literature reviewed in Chapter Three concerns a more productive way of interpreting silence, considering it as having pedagogical value (Zembylas & Michaelides, 2004; Y. Zhou, et al., 2005). However, the silence of international students poses problems for the democratisation of Australian research education. The next section introduces studies in this field, which are also reviewed in Chapter Three.
1.5.3 Democratic education

Studies of democracy and education abound, and their relationship has been addressed by many researchers (Biseth, 2008; I. Davies, Evans, & Reid, 2005; Ekholm, 2004; Englund, 2002; Falk & Darling-Hammond, 2010; Matthews & Sidhu, 2005; Snauwaert, 2009; Tabulawa, 2003). In this study, the literature on democratic education is categorised into education for democracy and education in democracy.

Education for democracy considers education as an important factor for a democratic society (Biseth, 2008; Englund, 2002; Olssen, 2004; Parekh, 1994; Spilimbergo, 2009). Higher education is considered as making a substantial contribution to this process because universities in Western countries supposedly cultivate deliberative citizenship in the society change underway in Western democracies (Englund, 2002). While education in democracy emphasises equal educational opportunity and outcomes for participants based on democratic principles (Starkey, 2005). In this sense, democratic education needs to ensure that “students have a powerful voice in deciding what they learn, the manner in which they learn, and the manner in which they are held accountable for that learning” (Morrison, 2009, p. 106).

However, these studies do not provide pedagogies for achieving the goal of internationalising research education in democracies such as Australia. The current study thus employs Rancière’s (Rancière & Panagia, 2000) definition of democracy as “the paradoxical power of those who do not count: the count of ‘the unaccounted for’” (p. 124) and tests its potential for addressing the issue at stake. Democratisation of education in this thesis entails empowering those who do not count, in this instance, Chinese international research students, in the communication of their capabilities of bilingualism and the use of Chinese theoretical tools within the Australian academic community. This thesis identifies pedagogies that could be helpful in this process, and is one of its major contributions to knowledge. The next section gives a brief introduction to the research methods explained in detail in Chapter Four.
1.6 Research methodology and methods

This study into the internationalisation of research education was inspired by the work of researchers from marginalised intellectual backgrounds (Dillard, 2000), who are endeavouring to make non-Western knowledge heard by epistemological contributions to the field of education (J. Han & Zhao, 2008; Phan, 2009; Y. Zhou, et al., 2005). As a young Northeast Chinese woman doing research in Australia, I am interested in how Chinese intellectual assets can be engaged on a theoretical level so as to democratise Australian research education. This effort is especially relevant and significant during the time of epistemological proliferation in educational research (H. Wright, 2003b, 2006c).

This study adopted case study as the main research method (Griffiths, 1998; Swanborn, 2010; Yin, 2009). The design for this study was flexible (Robson, 2002). It was fully expected that there would be refinements to the research questions, literature review, theoretical framework, methods of data collection and drawing of conclusions about this project’s original contribution to knowledge. This process of progressively refining this study helped to “avoid the situation in which the evidence does not address the initial research questions” (Yin, 2009, p. 20). The evidence was generated from documents (completed theses n=17) and interviews (n=42) with both Chinese international research students (n=22) and Australian supervisors (n=20) (see Appendix 6). For an overview of the research design see Chapter Four, Figure 4. 1.

Throughout this study strict principles were followed to ensure the rigour of the research. Factors considered include validity, reliability and triangulation. Ethical procedures were employed to protect participants. The data analysis for this study featured two cycles of coding (Table 1.1).

<table>
<thead>
<tr>
<th>Coding cycles</th>
<th>Coding methods</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>First cycle</td>
<td>Provisional coding</td>
<td>Saldaña, 2009</td>
</tr>
<tr>
<td></td>
<td>Structural coding</td>
<td>Namey, Guest, Thairu &amp; Johnson, 2008</td>
</tr>
</tbody>
</table>
As befits a flexible research design, the data analysis methods were not necessarily used on a fixed linear order. Appropriate procedures were chosen for data analyses at certain points in the investigation. The software NVivo 8 was used to assist in data management for my analytical purposes (Bazeley, 2007). During the data analysis process, appropriate ways to display the data such as figures, tables, and concept maps were used to facilitate the analysis process (Miles & Huberman, 1994; Walliman, 2011). The conclusions drawn from this study were informed by tactics such as clustering, making contrasts, checking for researcher effects and checking outliers. These tactics helped to mitigate researcher bias and improve rigour of the research. Lastly, to construct rigorous and interesting narratives from data analysis, the integrative strategies were employed (Emerson, Fretz, & Shaw, 1995).

The research design and methods of this study aim to provide a comprehensive evidence-driven and theoretically engaging analysis of the research question: What do the Chinese international research students’ uses of Chinese intellectual resources mean for democratising Australian research education? The next section provides the statement of the thesis derived from the analysis of evidence in Chapters 5-9.

1.7 Thesis statement

This thesis aims to make an original contribution to knowledge in terms of providing a new insight into the uses of Chinese linguistic and theoretical assets by Chinese international research students and pedagogies to improve democracy in Australian research education.

It is argued that the “mute” uses of Chinese intellectual resources in students’ theses exceed their literal meaning, exceed what is needed and exceed the
required mode of communication, and represent an approach to, and a claim for democracy in Australian research education.

Pedagogies to turn these mute resources into audible speech for the theoretical conversation between China and Australia are identified. This study explored the pedagogical implications of this muteness and its excesses for the research education of international research students in Australia. Pedagogically, this could engender deeper theoretical insights into the place of non-Western intellectual assets in Western academic community and points to the ways such knowledge might contribute to the democratisation of the internationalising Australian research education. The next section provides the significance and innovativeness of this study.

1.8 Significance and innovativeness of this study

The significance of this study is its development of the innovative concept of mute speech pedagogy. Pedagogically, this entails making mute Chinese linguistic and theoretical assets audible in academic conversation between China and Australia. This is a major contribution to the transnational exchange of theoretical knowledge in language education, teacher education and international education in the social sciences. In addition, this study contributes to developing the innovative concepts of democratising Australian research education and Chinese linguistic and theoretical assets.

In this study democracy is defined as “the paradoxical power of those who do not count: the count of ‘the unaccounted for’” (Rancière & Panagia, 2000, p. 124). Democratisation of education in this thesis thus means empowering those who do not count – specifically this means Chinese international research students – in the linguistic and theoretical communication with the Australian academic community. Thus, democracy is conceived as an epistemological and intellectual phenomenon. Democratising Australian research education entails the intellectual engagement with Chinese international research students’ linguistic and theoretical assets so that such knowledge will not remain silent or mute but play a part in the theoretical dialogue between these students and Australian academic community.
The specific field of knowledge that is to be studied in this project is “Chinese intellectual resources/assets”. The definition of this concept in this thesis is treated as problematic since it is extremely complicated and contested to trace and claim the origin of certain knowledge. Sen (2006) identifies “a serious methodological difficulty related to the procedure for diagnosing the movement of ideas from one country to another” (p. 175). Therefore, in this study “Chinese intellectual resources/assets” is not treated as an unchanging, homogenous nationally-based entity. It is considered to exist in a continuing process of re-constitution, especially through global knowledge flows (so is the concept of Western theory). As Turner (2010) holds

social phenomena are not so easily pigeonholed, but rather are subject to change, transformation, mutation, development or decay. [So]… a single phenomenon does not have to be placed once and for all in one category but may exhibit elements of more than one type. (p. 52)

The idea of “Chinese intellectual resources/assets” is thus considered as a fluid concept which has to be subjected to critical inquiry3. Singh (2010) makes more explicit arguments holding that defining China’s intellectual heritage is a challenge in practicing transnational knowledge exchange in Australian research education. This difficulty in defining “Chinese intellectual resources/assets” shows the complicated processes of transnational knowledge exchange as a result of intellectual interaction. Permitting a grey area for its definition and leaving space for further debate is more practical and beneficial. However, for the purpose of data collection and data analysis in this study, Chinese intellectual resources/assets included:

1. Linguistic knowledge – knowledge that shows the bilingual or multilingual competence of Chinese international research students. Although all practices involving reading, speaking and listening with comprehension to Mandarin

3 With the Westernisation of Chinese intellectual culture, there is much debate about what constitutes “true” or “authentic” Chinese knowledge, and who can speak for Chinese knowledge (Davies, 2007). Davies (2007) argues:

it should also be noted that capacious terms like ‘theory’ and ‘critical inquiry’ are invariably open to interpretation and contestation, and there is ultimately no stable and determinate way of adjudging what kinds of phrases and formulations should properly count as theoretical and critical without also implicitly ushering in the values and beliefs that constitute one’s selection criteria. (p. 14)
(Chinese) show this competence, only the uses of Chinese characters (hanzi) or romanticised script (pinyin⁴) and Chinese references were analysed.

2. Theoretical knowledge – knowledge of metaphors, categories and/or images which are used by Chinese intellectuals that provides a resource for the theoretical analysis of evidence. This includes chéngyŭ (axioms) (Singh & Han, 2009, 2010), most of which are presented in the form of hanzi or pinyin in students’ theses.

This categorisation provided a starting point for developing and refining the definition of the complex and tension-ridden concept of “Chinese intellectual resources/assets”. In this thesis, these assets are tested for the possibility they represent for being constructed as theoretical tools, which can “formulate a broad vision of the social, and offers concepts that apply beyond a particular society, place or time” (Connell, 2007, p. 28). Theoretical tools are supposed to be able to make propositions or hypotheses “that are relevant everywhere, or propose methods of analysis that will work under all conditions” (Connell, 2007, p. 28).

The innovative concepts developed in this thesis open up possibilities for engaging non-Western theoretical assets and creating reciprocal dialogues between the East and the West. Before moving on to the next chapter which provides the theoretical framework for this study, an overview of the structure of the thesis is provided in the last section of this chapter.

1.9 Overview of the thesis

This thesis – scholarly argument – is elaborated upon across 10 chapters. The first chapter has provided an introduction to the research problem, research questions, key terms, theoretical framework, literature and research methodology.

Chapter 2 provides a theoretical framework based on concepts concerning transnational knowledge exchange, Eurocentric diffusionism, alternation of global centres of knowledge production and democratic education. This chapter compares two theories on transnational knowledge exchange, namely, Eurocentric and

⁴ Pinyin is defined as “the phonetic, alphabetic spelling of Chinese writing” (Mah, 2002, p. xiii).
alternation, and provides the novel combination of concepts – democracy and mute speech – to guide the data collection and to inform the data analysis used in this study.

Chapter 3 provides a conceptually focused review of recent studies concerning internationalisation of higher education, international students’ silence and democratic education. Through the review the gaps in knowledge in current research are identified. In particular, the internationalisation of higher education raises issues of democracy for Australian research education, which has not been adequately addressed. It is this ignorance – this absence of knowledge – that provided a key point of departure for the theoretically informed, empirically grounded investigation used in this study.

Chapter 4 begins with an exploration of research philosophy and then provides an explanation and justification of the research strategy and research design used in this study. This includes details of the research procedures used in the research project reported in this thesis. A rationale for the research principles, which have been strictly followed to ensure the rigour of the research, is provided. The methods used for data collection, analysis, display, and reduction, along with the procedures for drawing conclusion and strategies for writing thematic narratives are explained and justified. Key issues concerning research ethics are discussed.

Chapter 5 focuses on the intellectual silence of Chinese research students. Evidence of this silence is analysed in terms of the “non-use” of Chinese linguistic and theoretical assets and the “mute” use of those resources. This chapter addresses the first aspect while the second aspect is analysed in Chapters 6-8. The analysis in Chapter 5 identifies factors associated with the non-use of those resources. It is suggested that Chinese international research students could be encouraged to draw on such intellectual capital.

Chapters 6, 7 and 8 focus on the second aspect of intellectual silence of Chinese research students, providing an analysis of evidence of the “mute” uses of their own intellectual resources. Informed by Ranciere’s concepts of mute speech (words’ excess of meaning, needs and mode of communication) (1999, 2007a, 2007b, 2010a)
and democracy (equality, diversity and dissensus) (1991, 2006a, 2007b, 2009c). Chapter 6 analyses evidence of how the mute uses of Chinese references and concepts exceed their original literal meaning and can be read as a claim on intellectual equality and democracy in Eurocentric and hegemonic Australian research education. Chapter 7 addresses the second aspect of mute speech – words’ excess of needs. It analyses evidence of how the uses of Chinese data represent the division of intellectual labour and how the mute uses of Chinese concepts point to its re-division. The key claim made is that this could contribute to the intellectual diversity and democratisation of Australian research education. Chapter 8 explores the last aspect of mute speech – words’ exceeding mode of communication. This chapter analyses the mute uses of Chinese words (hanzi and/or pinyin) by Chinese international research students. It argues that such uses exceed the preferred mode of English-only communication in Australian academic community and points to the disruption in the sense and sensibility (dissensus) in this field. This also represents an added claim on democracy in Australian research education.

Chapter 9 develops the concept of “mute speech” pedagogy – 教学做合一 jiao xue zuo heyi, which could help to turn the mute uses of Chinese intellectual resources into audible speech in the theoretical conversations between Chinese international students and Australian research community, and thus contribute to the democratisation of Australian research education.

Chapter 10 summarises the whole thesis. It includes the following sections: Introduction, research attributed developed, key findings, limitations of this study, implications, recommendations for future research, and reflections on becoming a teacher-researcher.

After the introduction, the next chapter focuses on the theoretical framework used for guiding and informing data collection and analysis in this thesis.
CHAPTER TWO
RE-FRAMING THEORIES OF THE
INTERNATIONALISATION OF EDUCATION:
EUROCENTRIC VIEWS VERSUS ALTERNATION VIEWS
OF TRANSNATIONAL KNOWLEDGE EXCHANGE

2.0 Introduction

This chapter provides a theoretical framework that draws on transnational knowledge exchange which is the major theory on which this study is based (Figure 2.1). The orthodoxy (Bourdieu, 1977) in this field is to look at it from the perspective of Eurocentric diffusionism (Blaut, 1993). This idea assumes that knowledge flows from the West to the East and this trend will be permanent. It has led to critiques focusing on the absence of Eastern theories in world social sciences, the irrelevance of Western theories to non-Western contexts, and the academic dependency of the East on West theories. However, these critiques are not without problems. To put some Chi (energy) into the discussion, I start from a heterodox position (Bourdieu, 1977) by considering the alternation of knowledge production centres in transnational knowledge exchange. In this regard, Rancière’s concepts of democracy (1991, 2006a, 2007b, 2009c) and mute speech (1999, 2007a, 2007b, 2010a) are adopted to analyse what can be achieved when the East is considered as a site for the production of theoretical knowledge equal to the West. The aim is to seek possible pedagogical strategies that might be helpful for Chinese international students to articulate their own intellectual resources when doing research in Australian universities rather than keeping such knowledge silent.
2.1 Eurocentric knowledge diffusion

Eurocentric diffusionism has been playing a significant role in transnational knowledge exchange. The West has been considered leading the modernisation of the world through developing knowledge by itself and diffusing it to the East. This perspective has led to many critiques of the social sciences.

2.1.1 Eurocentric knowledge diffusion via Western educational research

Currently, the power distribution in international education is uneven. Chen (2010) holds that the West is the most dominant and the richest in resources. There is a tendency to see achievements of modern science, either in the field of medicine, agriculture or communications and education, as “a Western success story and to forget the important contributions of other major civilisations to the complex and delicate process of understanding that resulted in its emergence” (Hayhoe & Pan, 2001, p. 9). The internationalisation of Western education today continues to marginalise the epistemic heritage of international students from Eastern countries, which reflects “Eurocentric diffusionism” (Blaut, 1993). This concept points to the presumption that the internationalization of (Western) education means knowledge flows from the West to non-European countries and this situation is expected to be
permanent. It has been taken for granted that the modern dominant form of knowledge in the world today is supposed to be “one of the offshoots of the scientific revolution and of the Enlightenment, both of which were Western European phenomena” (Apffel-Marglin, 1996, p. 3).

The presumed intellectual inferiority of the East and the assumed superiority of Western knowledge were ideas that developed between 1700 and 1850. The West was imagined to be blessed with unique virtues while the East was defined by a series of intellectual absences. Said (1978) used the concept of Orientalism to describe this phenomenon, which is “a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’” (p. 2). Orientalism can be defined as

the corporate institution for dealing with the Orient – dealing with it by making statements about it, authorising views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism [is] a Western style for dominating, restructuring, and having authority over the Orient. (Edward Said, 1978, p. 3)

Thus, an image of a “dynamic West” versus an “unchanging East” was established (Hobson, 2004). This image produced “an immanent and ingenious legitimating rationale for the West’s imperial penetration and control of the East” (Hobson, 2004, p. 9). Furthermore, it

immunised the West from recognising the positive influence imparted by the East over many centuries, thereby implying that the West had pioneered its own development in the complete absence of Eastern help ever since the time of Ancient Greece. (Hobson, 2004, p. 9)

The influence of Eastern knowledge on Western intellectual civilisation in ancient times is now “rationally” denied, constructing the West as the solitary pioneer of modern intellectual civilisation. The West views itself as the centre of legitimate knowledge and the source of “civilised knowledge”, which has been constantly reaffirmed by the globalisation of knowledge and Western culture (Smith, 1999). Said (1978) holds that
[i]t is hegemony, or rather the result of cultural hegemony at work\textsuperscript{5}, that gives Orientalism the durability and the strength … the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. (p. 7)

The Eurocentric nature of knowledge diffusion has its roots in the Western colonisation of the world, because it attempts to conceptualise European and non-European societies differently and to justify European expansion. It is seen as natural, desirable and profitable just as it was also seen as natural for societies conquered “to succumb and to provide Europeans with labor, land and products” (Blaut, 1993, p. 20).

During Western expansion and colonisation of the rest of the world, it was necessary to construct an ideology that could justify the acts of conquest and be useful for colonialism. It is a specific formation through which the West “came to ‘see’, to ‘name’ and to ‘know’ [non-Western] communities” (Smith, 1999, p. 60). Alatas (2006) argues that European discourses on non-Western societies tended to picture them as the opposite of what Europe represented, that is, as “barbaric, backward, and irrational” (p. 32). This creation of a negative image of non-Western societies is “a formation of cultural identity that is developed by one group’s perception of identity over another, which, in this case of a dominant group constructing and defining the picture of a subordinate group” (Stonebanks, 2008, p. 306). This inevitably leads to a

\textsuperscript{5} The concept of hegemony is used throughout the thesis. It is necessary here to distinguish it from the concept of historicism. Cultural hegemony in this thesis is considered as

the ‘spontaneous’ consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is ‘historically’ caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production. (Gramsci, 1971, p. 12)

In other words, hegemony indicates the dominant groups’ imposing a direction on social life. While historicism is defined as “what made modernity or capitalism look not simply global but rather as something that became global over time, by originating in one place (Europe) and then spreading outside it” (Chakrabarty, 2000, p. 7). In this sense, historicism takes historical time “as a measure of the cultural distance (at least in institutional development) that was assumed to exist between the West and the non-West” (Chakrabarty, 2000, p. 7). This study focuses on critiquing the dominance of Western theoretical resources in research education. Historical time was only considered relevant when analysing the processes of transnational exchange of knowledge.
positive image of the West and stereotyped negative images of non-Western intellectual traditions.

Non-Western societies were thus characterised as uninventive, ancient, savage and uncivilised, and their societies were incorrectly depicted as stagnant and despotic. The claim was that the “natural” way for the non-Western world to develop and modernise was (and is) to receive the knowledge diffused from Europe through colonisation. Davies (2007) observes

as a consequence of historical colonialism, the West has been able to impose the universality of its ideas and theories, leading EuroAmerican scholars to celebrate ‘difference’ but without interrogating the concept for its subjugation of the non-West to the norms of the West. (p. 38)

Knowledge production becomes one of the major sites in which colonialism operates and exercises its power (K. Chen, 2010). In this way, knowledge production and exercise of empirical power legitimates each other (Weiler, 2001), and the previously colonised nation-states continue the knowledge system imported by their former colonial masters (Apffel-Marglin, 1996).

This leads to the “captive mind” (Alatas, 2006), or the “colonisation of the mind” (Apffel-Marglin, 1996; Smith, 1999). The captive mind is a victim of Orientalism and Eurocentrism which is a consequence of Western dominance over the rest of the world. It is a phenomenon peculiar to the developing world, characterised by a “way of thinking that is dominated by Western thought in an imitative and uncritical manner” (Alatas, 2006, p. 47). It is an intellectual impact of Western imperialism and the “success of the powerful in imprinting their own understandings onto the minds and practices of the non-Western world” (Acharya & Buzan, 2007b, p. 294). The captive mind in the field of internationalisation of education is seen in the existence of uncritical and imitative thought in the context of the domination by Western scholarship, the alienation of Eastern societies both from major societal issues as well as its own national tradition and the lack of creativity and the ability to raise original problems. Scholars from non-Western nations tend to draw on theories and concepts from the West while doing research in their local contexts without valuing the intellectual resources from their own cultures.
Eurocentric diffusion legitimises the superiority and dominance of Western knowledge and the marginalisation and ignoring of non-Western intellectual assets. The prevailing Eurocentric view ignores the connection and communication between the two that has occurred through globalisation since 500 CE, and specifically the significant role of the Eastern world in enabling the rise of modern Western civilisation. The East has not been a passive bystander in the story of world historical development, therefore, there is no reason for it to be “marginalised from the progressive story of world history” (Hobson, 2004, p. 4). The Eurocentric knowledge diffusion has been critiqued for its overlooking of Eastern theories in Western social sciences, which will be discussed in the next section.

2.1.2 Absence of Eastern theories in Western social sciences

As a result of the Eurocentric perspective of knowledge diffusion, there occurred a dominant belief that social science has only one universal body of theories and concepts, which was created in the West (Connell, 2007). Social scientific approaches draw exclusively on Western theories, methods and assumptions, and the Eastern world has been treated as an object, a site for data mining: “the colonies became a field for the collection of raw material – scientific data – that was sent to the metropole where theory was produced” (Connell, 2007, p. 104). The Eastern communities are seen as research objects, who do not have a voice and do not contribute to educational research. Within this view it is impossible or “ridiculous even, to suggest that the object of research can contribute to anything” (Smith, 1999, p. 61). Ideas from the rest of the world were considered as footnotes to the theory of Western social sciences even though those ideas are supposed to promote a shared learning process and interactive conversations, especially at the level of theorising.

Connell (2007) critically analyses theories of three Western sociologists, specifically, Coleman (USA), Giddens (UK) and Bourdieu (France). Her analysis shows a common problem in their theories, namely that theoretical knowledge from “peripheral” nations is ignored. While China and India now underwrite the world’s economy, they are certainly not peripheral, but are marginalised intellectually. Connell (2007) argues that texts of Western theory “include exotic items from the non-metropolitan world, but they do not introduce ideas from the periphery that have
to be considered as part of the dialogue of theory” (p. 46, italics in the original). These Western theorists all claim a universal relevance for their theories, which means “the concepts can be applied in any time and place” (Connell, 2007, p. 29), but their theories originate from the metropolitan West.

For instance, one weakness of Coleman’s theory, as Connell (2007) observes, is its ignoring of the theories of peripheral nations: “there is a heartland of Coleman’s sociology, and also an exotic periphery” (p. 32). Connell (2007) holds that “Coleman ignores the whole historical experience of empire and global domination … and ignores the social experience of the majority world now” (p. 33). The intellectual resources of marginalised nations that constitute the majority of the world have been ignored in Coleman’s theory.

Giddens’ theory involves taking human beings as agent, not only active but also knowledgeable, arguing that

all competent members of society are vastly skilled in the practical accomplishments of social activities and are expert ‘sociologists’. The knowledge they possess is not incidental to the persistent patterning of social life but is integral to it. (Giddens, cited in Connell, 2007, p. 35)

The knowledge possessed by all competent members of a society is essential to it, no matter where that knowledge is from. Thus, there is no reason to ignore the knowledge from peripheral nations since they may prove indispensable to members of the global intellectual community. However, Giddens’ theory arises from “reflection on the internal antinomies of a European/North American intellectual tradition” (Connell, 2007, p. 35). So in the grid built up to define types of society, one type that is missing is the colony. Connell (2007) argues that Giddens’ grid of societal types “systematically downplays the significance of imperialism and the experience of colonial societies” (p. 38). Not only has the theoretical knowledge of peripheral societies been ignored in Giddens’ social theory, but he has also justified Western dominance of the rest of the world – because of its “temporal precedence” – “The West industrialised and modernised first. Other social orders are passing away not because Europeans with guns came and shattered them, but because modernity is irresistible” (Connell, 2007, p. 38).
Bourdieu’s social theory is also criticised by Connell (2007) for ignoring voices from colonised societies. For him a European conceptual framing is self-sufficient, so there is no need to include voices from peripheral societies in Africa and Asia. Connell (2007) holds that in Bourdieu’s theorising, “debates among the colonised are ignored, the intellectuals of colonised societies are unreferenced, and social process is analysed in an ethnographic time-warp” (p. 44). The focus of Bourdieu’s social theory has been on the North while the theoretical resources from the South have been ignored.

Connell (2007) argues that this phenomenon means that: “where the [Western] theorist’s concerns arise from the problems of metropolitan society, the effect is erasure of the experience of the majority of human kind from the foundations of social thought” (p. 46). These metropolitan theories exclude theoretical knowledge, concepts, metaphors and images (Turner, 2010) from peripheral nations, nations that constitute the majority of human kind and have contributed to the intellectual foundations of the world (J. Clarke, 1997; Hobson, 2004). This exclusion has been detrimental because there is a relative absence of Western intellectual engagement with theoretical resources from the South in the field of educational research.

If the Eurocentric tendency in the theories of the three Western theorists noted above is oblique, then in the theories of Karl Marx and Max Weber it is rather explicit. Karl Marx’s theory assumed that the West was the active subject of progressive world history and the East was only its passive object (Hobson, 2004). Marx saw Asiatic societies as unchangeable and stagnate. Hobson (2004) observes that Marx never detracted “from his abiding belief that the East had no prospects for progressive self-development and could, therefore, only be rescued by the British capitalist imperialists” (p. 13). In this Marxist perspective, the West has been leading the progress of world history while the East has always been a passive follower and

---

6 This problem of theoretical inadequacy is a bother for some educational researchers. For instance, Grossberg (cited in Wright, 2001) asks “why the available theoretical resources seem inadequate to comprehend what is going on and to develop strategic ways of opposing it. Why do our theoretical resources seem largely incapable of enabling us to go on theorising?” (p. 135). The inadequacy of theoretical resources in educational research suggests that there are not enough conceptual tools to enable further theorising. To engage more intellectual resources from the educational heritage of international research students from Asian countries may offer new approaches to world education research and pedagogies for internationalising education.
recipient. While Marx’s theory is useful and insightful, it remains embedded within a Eurocentric discourse (Hobson, 2004).

This prejudice against the East and its intellectual resources is even clearer in the theories of the German sociologist, Max Weber, whose initial research question was: “why did only the West break through to modern capitalism, while, conversely, the East was doomed to remain in poverty?” (Hobson, 2004, p. 18). This research question took a predetermined position which presumed that the West is rising and the East is stagnating. In Weber’s theory, the East and West were divided according to the presence of irrational and rational institutions. His understanding of rational society involves the process during which the modern Western form of knowledge “not only outlived the circumstances of its birth, but also spread far beyond an elite circle of scientists and philosophers” (Apffel-Marglin, 1996, p. 10).

The intellectual contributions of the East were ignored, deliberately or not, in the theories of these Western scholars. The West is supposed to be equipped with universal theory; the rest have only value as empirical data. Eventually ideas from the rest become a footnote that either validates or invalidates Western theoretical propositions. However, Hobson (2004) argues that without the help of the intellectual advances of the East from 500 to 1800, the West may not have crossed the line over to modernity and this influence from the East was realised through two processes, namely, the diffusion and assimilation of Eastern intellectual resource portfolios through oriental globalisation, and the appropriation of Eastern knowledge through European imperialism. To draw attention to the absence and ignoring of Eastern epistemic heritage in Western social theories, Connell (2007) raises the following question:

Can we have social theory that does not claim universality for a metropolitan point of view, does not read from only one direction, does not exclude the experience and social thought of most of humanity, and is not constructed on terra nullius (land belonging to nobody)? (p. 47)

The answer is positive. Eastern societies are not just the objects of Western theories or data mines for Western research education. As Said suggests, theories are “worldly”: they are not simply abstract, but rather are “part of the social world, human life, and of course the historical moments in which they are located and
interpreted” (Said, cited in Fahey & Kenway, 2010b, p. 628). Eastern societies have their own way of interpreting the world, which might be potential theoretical resources for Western research education.

Chinese scholars also critique this situation and propose the acceptance of Eastern intellectual heritage in the West, because

the more opportunities for international communication through cultural exchange, the greater the understanding and ability to absorb appropriate outside cultures. This is important, given that the development of a nation’s culture and pedagogy requires strong, indigenous roots blended with exotic ones. (Lu, 2001, p. 249)

Similarly, Pan (2000) holds that the purpose of modernisation is to enable human beings to realise their full humanity, at the level of the individual, the group and society as a whole. This common pursuit entails the emergence of a common cultural heritage for all of human kind, which draws upon the diverse intellectual heritages of different civilisations. Wang (2001) addresses the value of the diversity of human cultures, which exist in different formations, places and times in independence of one another. A mutually beneficial knowledge exchange is “a dialogue about ethical and spiritual values of the great civilisations in the East and West” (F. Wang, 2001, p. 300).

Many positive aspects of China’s educational traditions, which have contributed to China’s rapid development in education, are an important part of this shared cultural heritage. Chinese intellectuals are determined to “build theories of education and teaching that are rooted in China’s own cultural soil, and develop them into something that can be contributed from China to the global community” (Hayhoe & Pan, 2001, p. 14). They are not satisfied with the current situation that Chinese knowledge is largely absent in world social sciences especially research education.

2.1.3 Possible irrelevance of Western theories to Eastern/Chinese contexts

Another problem in modern world social sciences is the irrelevance of Western theories and concepts to the situations and problems of non-Western nations. The formation of concepts in the social sciences is defined as “a process in which ideas, information and data collected and reflected upon during various stages of the
research process are recast in the form of abstractions” (Alatas, 2006, p. 122). These abstractions or concepts are such that many in the social sciences were originated from European traditions. Problems arise when such concepts which derive their characteristics from a particular Western cultural tradition are used universally and adopted to solve problems in non-Western situations (Alatas, 2006). This raises the question of the relevance of these bodies of knowledge to Eastern societies and their problems. These knowledge can be tested for their relevance to other contexts, but it is not appropriate to assume that “Western theories and research methods are appropriate in other cultures” (Watkins, 1996, p. 3).

The awareness of the possible irrelevance of Western concepts, theories and methodologies in Eastern social sciences has occurred since the nineteenth century. In Asia scholars have been addressing the problem of reading European meanings into Asian social realities. Chen (2010) points out that

under the influence of mainstream Euro-American social thought, these intellectual and academic practices have copied, applied, and appropriated analytical categories historically rooted in early capitalist societies to understand our own social spaces. (p. 224)

Chinese intellectuals worry about the influences of foreign ideas on Chinese thought and their relevance to Chinese contexts (G. Davies, 2007). Through examining the context and features of Chinese critical inquiry, Davies (2007) argues that Chinese intellectual discourse has been, and continues to be shaped by a sense of youhuan – worrying about the nation, even as Western theory is appropriated to add value to Chinese thought. Confucian ideas have had great influence on the thoughts of Chinese academics. Davies (2007) holds that “Confucian ideality of assuming responsibility for the well-being of all continues to exercise a significant rhetorical influence on the writings of contemporary Chinese intellectuals” (p. 19). This leads to the sense of personal responsibility in Chinese critical inquiry about the nation’s well-being or youhuan (worrying). They are especially worried about the influences and relevance of foreign ideas, how to engage with such ideas and their ambivalence about whether such theories can benefit China (C. Chen, 2010; K. Chen, 2010; B. Li, 2001).
Davies (2007) holds that scholarly debates among Chinese intellectuals have been deepened due to disagreements as to “which kinds of foreign ideas should be enlisted for the purposes of improving Chinese intellectual discourse” (p. 20). For example, Samuel Huntington’s (1993) questionable concept of “clash of civilisations” was debated among Chinese intellectuals in the 1990s. Shanghai-based historian Xu Jilin (2004) is suspicious of Huntington’s “ice-cold” reasoning and EuroAmerican scholarship more generally. Shanghai-based historian Wang Xi (1997) criticised the lack of empathy among Western sinologists for the “objects” of their inquiry. The Beijing-based philosopher Liu Dong (2003) questioned the distinction that Weber makes between value rationality and instrumental rationality. The literary scholar Li Tuo (1996) also from Beijing provided a critique of “difference” as a Eurocentric theme. He argued that the way that difference is engaged is a Eurocentric preoccupation that leads to “a classification of ‘others’ on the basis of how they ‘differ’ from one or another set of implied Western norms” (G. Davies, 2007, p. 38).

Chinese intellectuals are well aware of the problem of the relevance of Western social science. Hobson (2004) observes that they critique their Western counterparts for enjoying their global dominance while ignoring the resurgence of Eastern civilisations. They take a critically cautious stance towards foreign ideas, but do not exclude them completely.

Chinese educator Wang Chengxu addressed the balance of power and influence of European and Chinese educational ideas: “China may have received and absorbed many progressive ideas in education from abroad over the past century, but these have to be understood in relation to its own rich heritage of educational thought and practice” (Hayhoe, 2006, p. 75). Therefore, they engage with those ideas critically and choose carefully those that might be useful for improving Chinese intellectual discourse according to the differing political or scholarly interests. This is because, as Davies (2007) indicates, they have a “profound desire to perfect China, on the one hand, and an ambition to ‘catch up with’ (ganshang) or ‘join rails with’ (jiegui) the West” (p. 35).

To make the social sciences more relevant to particular historical and social realities in Eastern nations, Alatas (2006) sees one possibility as the indigenisation of the social sciences presumably a process that could apply in reverse. This process can
occur from within, whereby key indigenous concepts, methods and theories are semantically elaborated, codified, systematised, and then applied. This approach (pedagogy, mode of analysis) draws upon “the philosophical traditions and the popular discourses present in these societies for relevant and original social scientific concepts and theories” (Alatas, 2006, p. 120). The practice of relevant social science is supposed to engage the intellectual resources of the local society by analysing non-Western philosophies, cultures and historical experiences as sources of concepts and theories to be used, to make an original contribution to knowledge by analysing, explaining or solving local problems.

Alternatively the process can occur from without via the modification and translation of imported theories and concepts which are ultimately assimilated theoretically and culturally, namely to extend or revise existing Western theories based on the particular realities of the local society. According to Alatas (2006) this echoes the Chinese scholar Fei Xiaotong’s idea of revising foreign ideas to serve local Chinese social purposes. This is supposed to go beyond making descriptive statements about Chinese society and the systematic application of Western concepts to Chinese realities. Rather, Fei attempted to “apply Western theories to the observation and analysis of social life in China with a view to generating explanations for problems in Chinese society” (Alatas, 2006, p. 34).

One of China’s prominent modern writers Lu Xun (1881-1936) deployed the term “appropriatism” to “exhort his readers to exercise intellectual rigor in adopting foreign ideas and to choose only those ideas that were suitable for the national interest” (G. Davies, 2007, p. 24). His idea has been revived by some Chinese intellectuals who argue it is a proper method (pedagogies, mode of analysis) to acquire Western knowledge. It is thus not appropriate to take in everything from the West, but choices have to be made to ensure that only Western knowledge that can serve the common interests of Chinese people is introduced. However, who decides the selection, criteria and the common interests of 1.3 billion people is a focus for debate itself. Taking Chinese philosophy as an example, Tang (2007) argues

Western philosophy will have distinctive characteristics due to its evolution within a particular sociocultural environment. Likewise, Chinese philosophy will necessarily be influenced by social and cultural
factors and hence will possess certain particularities. Thus, injudicious and unrestrained construction of Chinese philosophy according to the terms of reference in Western philosophy will unavoidably be problematic. (p. 37)

An example of revising Western theories and then using them in Chinese local context is Tao Xingzhi’s theory on education (Guo, 2009). He was a research student of the US educator John Dewey and was greatly influenced by him. However, Tao’s theory is different from that of Dewey’s, because he reversed key concepts from Dewey’s theory in order to make them applicable in China. This was necessary due to the different problems confronting education in China. What Dewey had faced was the problem of how to develop capitalism in the USA, but Tao Xingzhi was living in a semi-feudal and semi-colonial China. Initially, he made efforts to introduce John Dewey’s concepts into China for carrying out universal education, but this met with setbacks. So he changed it and put forward his own theory of life education. He successfully revised and developed Dewey’s theory and then raised some proposals for improving the education in China, many of which were reasonable. He is one of the most influential educators in China.

In short, there has been a recognition of the questionable irrelevance of Western social sciences, which requires investigations into possibilities for generating relevant alternatives (Alatas, 2006). The two approaches (from within and without) suggested above constitute alternative responses to the possible irrelevance of Western social science which is one of the consequences of Eurocentric diffusionism.

---

7 This example of Dewey and his student Tao also shows the epistemological cross-currents, or in other words, the knowledge exchange between intellectuals from the East and the West. As addressed in section 1.3, this study affirms such exchanges of theoretical knowledge have occurred throughout history. The problem is that there is no evidence of pedagogies for affecting such theoretical exchanges as part of the internationalisation of Australian research education. The concepts of East/West and Chinese/Western are not binaries, but indicate interdependent and mutually constituted entities rather than oppositional and separate ones. The uses of these terms aim to open up theoretical spaces for new understandings. The emphasis in this study is “on the fluidity and permeability of the boundaries beyond both halves of the binary so as to reconstruct these relations positively” (Singh, 2011, p. xviii).
2.1.4 Eastern academic dependency on Western theory

A third concept that arises when looking at transnational knowledge exchange is academic dependency. According to Alatas (2006), it is a theory on the global state of dependence amongst the social sciences, which originated in Brazil in the 1950s. It is defined as “a condition in which the social sciences of certain countries are dependent on the development and growth of the social sciences in those countries to which the former countries are subjected” (Alatas, 2006, p. 63). Academics in the dependent position passively receive research methods and theories from Western powers. This phenomenon occurs across different dimensions (Table 2.1).

Table 2.1
Dimensions of academic dependency of Eastern academy on the West

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideas</td>
<td>The dependence on the various levels of social scientific theory, including metatheory, theory, empirical social science and applied social science.</td>
</tr>
<tr>
<td>Media of ideas</td>
<td>The dependence on the media of ideas such as book, scientific journals, proceedings of conferences, working papers and electronic publications of various kinds.</td>
</tr>
<tr>
<td>Technology of education</td>
<td>The dependence on materials and facilities in resource centres set up by Western embassies, foundations, and other non-governmental institutions.</td>
</tr>
<tr>
<td>Aid for research and teaching</td>
<td>The aid dependence in the form of foreign funds and technical aid originating from governments, educational institutions and foundations in Western countries.</td>
</tr>
<tr>
<td>Investment in education</td>
<td>The direct investment by Western educational institutions in the East, including various degree programs.</td>
</tr>
<tr>
<td>Western demand for skills of Eastern social scientists</td>
<td>Dependence of Eastern scholars on the demand of their expertise in the West – brain drain.</td>
</tr>
</tbody>
</table>

(Source: Adapted from Alatas, 2006, pp. 64-70)

The table shows that the academic dependency of Eastern academy on the West occurs in different dimensions. However, dependence on ideas or social scientific theories, is “the most important dimension of academic dependency. The other dimensions … facilitate in one way or another, the flow of ideas from the social science powers, but are in, and of themselves meaningless without this first dimension” (Alatas, 2006, p. 65).

---

8 Evidence relating to concepts in 2.1.4 (academic dependence) and 2.1.5 (division of labour) are displayed in Table 6.4 (academic dependence) (p. 163) and section 7.1 (division of labour) (p. 177).
This study attempts to address the first dimension – ideas/social scientific theories. For instance, in the field of international relations, there is a substantial body of theory. However, “almost all of it is produced by and for the West, and rests on an assumption that Western history is world history” (Acharya & Buzan, 2007b, p. 288, italics in the original). This dominance is not beneficial for a wider understanding and interpretation of the social world. Alatas (2006) contends that there is a need for more serious theoretical and empirical research on the problems of academic dependency and calls for alternative discourses in social sciences. This study attempts to add to such efforts through developing pedagogies for engaging Chinese intellectual resources in Australian research education.

2.1.5 Global division of labour

The last concept that is worth addressing is the global division of labour in the social sciences, which was originally determined by the Eurocentric mode of knowledge production. According to Alatas (2006), this division of intellectual labour (Table 2.2) has three characteristics. Firstly, social scientists in the social science powers engage in both theoretical and empirical research studies, while those in non-Western countries mainly do empirical research. Secondly, scholars from Western countries undertake studies of both their own as well as other countries, while scholars from non-Western countries tend to focus their research on issues in their own countries and rarely undertake research on the West. Lastly, Western scholars tend to do comparative work while those from non-Western countries generally do single case studies which “almost always coincide with own country studies in the Third World” (Alatas, 2006, p. 72).

Table 2.2

Division of intellectual labour

<table>
<thead>
<tr>
<th>West</th>
<th>East</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both empirical and theoretical research</td>
<td>Mainly empirical research</td>
</tr>
<tr>
<td>Studying issues in both their own and other countries</td>
<td>Focusing on issues in their own countries</td>
</tr>
<tr>
<td>Comparative work</td>
<td>Single case studies</td>
</tr>
</tbody>
</table>

(Source: Alatas, 2006)
Given that the social sciences is associated with the development of original concepts, theories and methods that are creatively applied to a wide range of historical and empirical situations according to certain criteria of relevance, it can be understood that “the division of labour in the social sciences actually hinders such progress” (Alatas, 2006, p. 73). Alatas (2006) thus concludes that the global division of labour in the social sciences results in inequalities in relations between First World and Third World social science communities. Academic dependency is in turn maintained and even exacerbated by specific features of the current division of labour in global knowledge. The evidence analysis in this study also reflects this tendency, which will be detailed in Chapter 5. The next section addresses alternative discourses in social sciences.

2.1.6 Alternative discourses in social sciences

As a response to this situation, there has been a call for alternative social sciences since the late nineteenth century. The goal of alternative theories is to reveal and articulate the diversity of historical, social and philosophical knowledge of the East. Research is needed to demonstrate that social scientific theories, concepts and methodologies are not only produced in the West, but can also be derived from the histories and cultures of the various non-Western civilisations. Such universal social sciences “are not confined to the study of the civilisations of their origin but are extended to explain and interpret the whole world from various non-Western vantage points” (Alatas, 2006, pp. 148-149).

Alternative theories draw attention to the engagement with local or indigenous theories and concepts, but the term “alternative” is not used to indicate that indigenous or local concepts are to replace Western ones (Alatas, 2006). It suggests that there is a need for world social sciences to consider seriously non-Western sources of ideas and concepts, and to take a more cautious and critical attitude towards the adoption of Western theories and concepts. In other words, alternative theories do not go to the extreme of dismissing all knowledge from the West, but suggest that social sciences are universal, which entails being open to possibilities for indigenous philosophies, epistemologies, and histories to become sources of human knowledge. Local and indigenous sociologists can and should contribute “on an
equal basis with their Western colleagues to international scholarship” (Alatas, 2006, p. 87). According to Alatas (2006) the goal of alternative theories is “to reveal the diversity in historical, social and geographical contexts of the Third World. There are alternatives to the established corpus of theories, concepts and methods that can be indigenously generated” (p. 94). One approach might be to build “an autonomous social science tradition” (p. 118). It draws upon the various non-Western historical experiences, cultural practices and intellectual resources for concepts and theories. It is a creative process involving an entire social science community, which “would require a turn to local philosophies, epistemologies, and historical experiences” (Alatas, 2006, p. 118). In addition, Western scholars need to be aware that whatever defies or fails to fit in to the established category-system is not something horrifying, to be isolated or expelled. On the contrary, it is an intriguing ‘phenomenon’ – a starting point and a challenge for the invention of new classifications and new theories (Horton, 1971, p. 252).

Therefore, it might be helpful to create an “intellectual encounter”, which was not merely at the level of “common sense where differences were negligible. It was also at the level of basic theory where differences were striking” (Horton, 1971, p. 259). This pedagogical or analytical encounter is made possible by voyages of travel and exploration in which members of one community go to live temporarily amongst members of a culturally alien community, with the express aim of intellectual and emotional contact at all levels from the most superficial to the deepest. (Horton, 1971, p. 259)

This scenario seems to be what happens when international students from non-Western countries go to study in Western universities. However, this encounter in this field has only involved communication and interaction on cultural levels, while the theories and concepts from non-Western countries have been largely ignored (Connell, 2007). After discussing important concepts proposed by various scholars to address the Eurocentric knowledge diffusion in the global social sciences, the next section points out problems of those analysis adopting a Chinese concept “Chi/Qi气”.
2.2 Chi/Qi 气

The issue in the field of modern social science – the marginalisation and absence of theories from non-Western nations has been addressed by various scholars (Acharya & Buzan, 2007a, 2007b; Alatas, 2006; Apffel-Marglin, 1996; K. Chen, 2010; Connell, 2007; Hobson, 2004; Horton, 1971). However, these analyses assume, but spend little or no time considering adopting any non-Western theories to advance their own arguments. This, to some extent, undermines the strength of their argument. In the absence of such theorising, the prescriptive calls for engaging non-Western knowledge are necessarily vague. In addition, they have not provided any insights into the implications for pedagogies in Western or Eastern education. How can international students from non-Western countries gain emancipatory knowledge so as to empower themselves? Specifically, what can Australian academics do to improve research pedagogy in Australian universities so as to democratise research education?

It seems there is a gap between these theories in social science and the practice of democratising research education in Australian universities. To use a Chinese metaphor: there is a lack of Chi/Qi 气 in this field. Chi is an important concept in Chinese philosophy. It has varied connotations in different contexts, one of which is “energy” or “life-force” and is believed to be linked with the origin and production of life (Hao, Zhang, & Yu, 2010; Vallée, 2006). Mencius defined Chi as an individual’s vital energies, which flows around and through the body, forming a cohesive and functioning unit and contributing to a sustainable development (Hao, et al., 2010).

Although Western/Eastern scholars (Alatas, 2006; Connell, 2007) in social sciences are interested in internationalisation, their research to date suffers from a lack of Chi. This prevents it from functioning and developing properly because it fails to provide satisfactory practical services to international students from non-Western countries. They have funds of theoretical knowledge which have the potential to be used as theoretical tools and to interrupt the Western academic hegemony but have been largely ignored. This study adds some Chi/Qi in this field by engaging Hobson’s (2004) alternation perspective in transnational knowledge exchange and testing some

2.3 Alternation

A heterodox perspective for theorising transnational knowledge exchange is to start from the presupposition that there have been alternations in the world’s knowledge production centre. Eastern countries such as China have made great contributions to the modernisation of the West in history (Hobson, 2004). Then the West rose to the front and led the world development. However, currently the revival of Eastern countries such as China and India (Sharma, 2009) again shows the trend of alternation. This section starts from the transnational knowledge exchange between China and the West in ancient times, which was largely an East-to-West tendency.

2.3.1 Transnational knowledge exchange between China and the West

Educational research in Australia has largely focused on the intellectual resources from dominant countries especially the United States, Britain, France and Germany. When developing programs, extensive research is undertaken “into the changing environment of teaching and education not only in Australia, but also Europe and North America, to produce the best educators of today and the future” (UWS, 2011, p. 5). To move outside this circle of knowledge, if only to keep Australian educational research itself vital and relevant, Grossberg (cited in Wright, 2001) argues that “we need to find and demand the means to support these expanding flows of questions, theories, politics, resources, tools, and knowledges. We need a much more open sense of the dialogue” (p. 158). This suggests the importance of investigating practices (pedagogies, modes of analysis) that might promote the intellectual communication among the different countries from which international research students come and those in which they undertake their studies. The local/global flows of people, especially international students and immigrant workers provide a good channel for opening up such intellectual dialogue, interrupting the domination by one party over many others. Therefore, when Australian educators teach Chinese international research students to do research in Australian universities, paying attention to the knowledge these research students bring with them is
expected to benefit both parties. This is especially relevant when considering the
history of transnational knowledge exchange which shows the influence of Chinese
knowledge on Western intellectual civilisation.

2.3.1.1 Technological contributions

The exchange of knowledge between East and West can be traced back to the ancient
world. Blue (2001) observes

specifically Chinese influences on Europe were not limited to the pre-
modern period, … in certain areas Chinese influence was more extensive
in the 17\textsuperscript{th} and 18\textsuperscript{th} centuries, when knowledge of the country was rapidly
increasing. (p. 281)

Long before the West could lay claim to any influence on the East, China was
making its presence felt in many areas of Western material and intellectual culture
(Swann, 2001). Hobson (2004), in a perhaps over enthusiastic account, argues that
British agricultural and industrial revolutions had their origins in China (see Table
2.3).

Table 2.3

Chinese origins of British Industrial and Agricultural Revolutions

<table>
<thead>
<tr>
<th>Chinese Inventions</th>
<th>Time brought to Europe</th>
<th>How</th>
<th>Influences or inspirations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese iron mouldboard ploughs</td>
<td>18\textsuperscript{th} century</td>
<td>The Dutch brought back the Chinese model and created the Dutch or “bastard” plough, which was adapted into the British Rotherham plough.</td>
<td>British Rotherham plough</td>
</tr>
<tr>
<td>Rotary winnowing machine (invented in 2\textsuperscript{nd} century BCE)</td>
<td>1720s</td>
<td>It was first brought to France by the Jesuits then to Sweden, where it was adapted by Swedish scientists.</td>
<td>European rotary winnowing machine</td>
</tr>
<tr>
<td>Chinese multi-tube seed-drill (invented in 3\textsuperscript{rd} century BCE)</td>
<td>1655</td>
<td>The idea was transmitted through the diffusion of books and manuals on this device.</td>
<td>European seed-drills and horse-hoeing husbandry</td>
</tr>
<tr>
<td>Crop rotation systems</td>
<td>18\textsuperscript{th} century</td>
<td>Not known</td>
<td>New British crop rotation systems</td>
</tr>
<tr>
<td>Hydraulic bellows, crankshaft, steam turbine, cannon, gun</td>
<td>1700s</td>
<td>The European designs were derived from those of China through various intermediaries such as Agostino Ramelli (1588)</td>
<td>The steam engine</td>
</tr>
<tr>
<td>Blast furnace</td>
<td>1863</td>
<td>Not known</td>
<td>Martin and Siemens steel process</td>
</tr>
<tr>
<td>Steel production principles</td>
<td>1852</td>
<td>Four Chinese steel experts were brought to Kentucky in 1845</td>
<td>Bessemer converter</td>
</tr>
<tr>
<td>Big-spinning frame, silk technologies</td>
<td>1700s</td>
<td>Chinese models were resembled by Italian machines which were based on by Lombe’s machine</td>
<td>Rise of Italian silk industry, Lombe’s silk production machine, flying</td>
</tr>
</tbody>
</table>
Through various intellectual intermediaries and communication channels, Chinese knowledge is said to have inspired important inventions in Britain, such as the steam engine, spinning jenny, iron suspension bridge, seed-drills and horse-hoeing husbandry. These inventions contributed to the agricultural and industrial revolutions which led to the modernisation of Europe. Europeans were particularly interested in knowledge regarding productive techniques in three areas in which the Chinese were more advanced, namely, the fabrication of porcelain, the processing of silk and the cultivation of tea. Chinese agricultural policy was proposed as a model for Europe. Blue (2001) argues that

Chinese and other East Asian influences were of considerable importance for the 18th century European agricultural revolution, a transformation that was a necessary condition for the industrial revolution of the late 18th and early 19th centuries. (p. 281)

Clarke (1997) also points out that the commercial and cultural communication between East and West was established when “the philosophical foundations of Western thought were being laid in Greece and continued to flourish right through the period of Roman hegemony and the founding of Christendom” (p. 37). However, this transnational knowledge exchange occurred not only in industrial and agricultural fields, but also in other fields, as explained below.
2.3.1.2 Philosophical contributions

Chinese influences on Europe during 18\textsuperscript{th} to 19\textsuperscript{th} centuries were not only in the realm of material culture. They also affected the philosophy and abstract culture of the time. Blue (2001) observes,

In the 17\textsuperscript{th} and 18\textsuperscript{th} centuries China was invoked as a model as European thinkers developed ideas like the distinction between morality and the Christian religion, the separation of Church and state, and the ideal of understanding human existence in terms of reason and experience. (p. 285)

The Chinese influence on Europe contributed to “the progressive transformation of European culture that we know as the Enlightenment” (Blue, 2001, p. 286). Alatas (2006) argues that Chinese civilisations made “seminal contributions to the [Western social] sciences by having a strong foundation in philosophy and theology” (p. 75). Chinese philosophy and literature has been highly appreciated in Europe. Ideas transmitted from China played an important role in the formation of some Western philosophical ideas during that time (J. Clarke, 1997, p. 40). Confucian philosophy, Chinese intellectual civilisation and its literature had great impact on European “government, moral philosophy, artistic styles, clothes and many other matters” (Hobson, 2004, p. 194).

According to Clarke (1997), some prominent European thinkers made significant contributions to the introduction and appreciation of Chinese ideas during that period, including the French essayist Michel de Montaigne (1533-92), who “drew on the example of China to encourage his readers to take a broader and more open-minded view of European affairs” (J. Clarke, 1997, p. 43). He suggested that people open their minds so that they could discover the variety and diversity in the intellectual fields of the world. French philosopher Malebranche (1638-1715) went a little deeper than merely accepting the existence of Chinese intellectual civilisation, working to increase the influence of Chinese philosophy in European intellectual life (J. Clarke, 1997). The contribution of East Asian scholarship also made the historical priority given to the Israel of the Bible questionable, thus undermining the “established order and orthodoxy of Church and States” (J. Clarke, 1997, p. 46). The leading Sinophile of the time, however, was Voltaire (1694-1778), who emphasised the Confucian idea
of democracy and used it as a weapon to attack the authoritative Catholic Church. He learned that

Confucius was an ideal philosopher-statesman, an archetypal rationalist who not only propounded a political philosophy that was free from religious dogma, but whose ideals were supposedly the foundation of the tranquil and harmonious political order that was believed to prevail in China. (J. Clarke, 1997, p. 45)

Clarke (1997) also observes that Chinese language had attracted interest from Western scholars, including the German philosopher Leibniz (1646-1716). He argues that the pictographic nature of the Chinese language suggested that it was more ancient than the more abstract alphabetic languages of Europe. Some Chinese concepts were also introduced and studied by Western scholars. For instance, Leibniz argued that the Chinese concepts 理 (li) (first principle) and 氣 (chi) (vital energy) could be compared with similar Western philosophical concepts of principal and energy and suggested the establishment of a common core of philosophical beliefs.

Other philosophical concepts that were studied include 道 tao, which is the idea that nature inclines towards harmony and balance, not through being forced and constrained but rather through following its own way. Clarke (1997) argues that in light of the idea of 道 tao, the emperors were supposed to ensure that the ways of nature were respected. The state policy for ruling the economy was in a sense to do nothing, which was called 无为 wu-wei, another Chinese philosophical concept which finds echoes in liberalism. These Chinese concepts provided valuable and provocative information for European intellectual working in the fields of philosophy, science and government administration.

According to Clarke (1997), the Chinese educational system was also admired in past times by European scholars such as Francois Quesnay (1694-1774), who argued that Europe should evaluate the Chinese system of education which prepared young men (and only men) for public service through a rigorous program of study and competitive examinations. Alatas (2006) makes similar observation arguing that the examination system developed by the Chinese contributed to the establishment of the modern Western university. Welch and Denman (1997) also hold that the
internationalisation of education started long before the emergence of universities in their modern sense, tracing this back to Confucius in China. These studies show that the advantages of Chinese education system were appreciated in Europe over 300 years ago and had great influences on the modernisation of Western education. The next part discusses China’s influences on Western art.

2.3.1.3 Artistic contributions

Transnational exchange of knowledge from China to Western countries is also witnessed in the field of world art. Western art and Chinese art “encompass varying, unclearly delimited areas, show in different places the effects of different external influences, including the influences they have exerted on one another” (Scharfstein, 2008, p. 12). Clarke (1997) examined the influences of Chinese decorative motifs on the art of the baroque and rococo period, and on the painting styles of artists like Watteau and Boucher. Europeans adapted Chinese styles in furniture, pottery and textile design, informing the emergence of Romantic sensibilities in the mid-eighteenth century.

The term “Chinoiserie” is used to define artworks produced in the West using Chinese symbols, techniques or expressions. It is also defined as “the cultural interpretation and misunderstanding of Chinese ideas imported into, and used in Britain” (Cheang, 2008, p. 75). It had great influence on Western art. Swann (2001) holds that

Chinoiserie, is a genre in its own right, and it is one which has greatly enriched our lives and our homes, giving them colour and a vision, however false or fanciful, of a different and intriguing civilisation. It is charming, often playful, and certainly harmless. (p. 275)

Many artworks produced in Britain were inspired by Chinese ideas. It was fashion for all things Chinese, especially in architecture, examples of which include the Chinese Palace at Drotningholm begun in 1763 CE, the garden landscape in Veitschocheim, Germany, and the mid-18th century ten-storied Pagoda in Kew Gardens, London, England (Swann, 2001). Every European factory tried “sometimes in horrible taste, to imitate the Chinese. No European princely mansion, like
Blenheim, and no Victorian house was complete without its examples of Chinese blue-and-white” (Swann, 2001, p. 271).

According to Lomax (2008) this access to Chinese objects and ideas was due to economic factors, such as international trade. Merchandises from Central and South America and Europe exported large quantities of bullion for exchange of luxury goods from China by the 1680s. Among them the most popular was finished silver objects either as ornamental objects or as tea of coffee pots and bowls. Beevers (2008) holds that British artists thus emulated Chinese features of artefacts via products from China including porcelain, tables, picture frames, cabinets, furniture, and silk. Chinoiserie was created in silver, ceramics, furniture and furnishings, costumes, textiles and fans, books, pictures, prints, drawings and wallpaper (Beevers, 2008). Chinoiserie provided class-conscious British middle classes with a sense of elegance and distinction:

The craze for china in Britain is inextricably linked with the taste for tea and the burgeoning ceramic industry in Britain was greatly stimulated by the need to produce appropriate vessels for serving it. … Tea drinking provided the gentry and later the aspiring middle classes, with an opportunity to show off their wealth and taste with glamorous imported porcelain. (Beddoe, 2008, p. 31)

This scenario in world art shows the Chinese knowledge had some influences on the West in the transnational exchange of knowledge happened in the field. However, like in many other fields including education, world art history is dominated by its “Westernness”, which is featured by its interpretation of artworks using “the toolbox of twentieth-century Western European and North American art history: structuralism, formalism, style analysis, iconography, patronage studies, biography” (Elkins, 2008, p. 113). Therefore, Elkins (2008) calls for a more adventurous approach to explain artworks using indigenous, non-Western texts, instead of Benjamin, Lacan, Foucault, Derrida and the rest, in a bid to see “what might happen to our concept of adequate or appropriate interpretation when the discourses are no longer the familiar ones” (Elkins, 2008, p. 113). This practice might risk being ineffectual or misguided, but the risk is worth taking if world art studies are to diagnose its Westernness and welcome diversity and equality.
Another feature of Western domination in world art studies is the neglecting of Chinese influences and treating it as second-class. Even though Chinoiserie was so popular and influential especially among the British middle class (Beddoe, 2008), it was critiqued and dismissed by some conservatives for being too effeminate. This hostile attitude towards Chinese knowledge might be attributed to the Eurocentric view of knowledge diffusion. The West is the centre of innovative knowledge production while the East is supposed to be stagnant and uncreative (J. Blaut, 1993; Hobson, 2004). Knowledge from the East is thus seen as second-rate.

In sum, in earlier times, China has had significant influence on almost all fields of Western thought, especially in technological, philosophical, and artistic dimensions. Many ideas and concepts from China have been studied and appreciated by European thinkers. However, since then the enthusiasm for knowledge from China diminished. By the end of eighteenth century, Chinese knowledge had been marginalised and mostly ignored thereafter due to the Western intellectual dominance in the world. This shows the historical trend of alternation of knowledge production centres in the world, which will be discussed in the next section.

2.3.2 Alternation in the world’s knowledge production centres

The long-term history of transnational knowledge exchange discussed in the previous section shows that no party can hold superiority permanently, either economically or intellectually, as Tabulawa (2003) holds “the privileged position in the world system of core states cannot be guaranteed, for their relations with periphery states are dynamic” (p. 11). Goody (2010) uses the concept of “alternation” to explain that sometimes “one society gained an advantage over the others, but this was only a temporary state of affairs since this position was characterised by the existence of alternation between the major societies” (p. 108).

Thus, one intellectual culture may lead the way for a certain period, followed by others. But with continuous cultural communication and knowledge exchange, permanent intellectual supremacy is not possible. The possibility for alternations exists all the time. Now the world has moved beyond the period of Western colonialism, and into a period in which non-Western cultures are regaining their
intellectual autonomy (Acharya & Buzan, 2007a). There is always a point at which “one pole of the opposition passes over into its opposite; that point occurs precisely when the separation between them is thought to be at its greatest” (Turner, 2010, p. 68). Goody (2010) considers the re-emergence of China and India as global powers a possible source of contemporary alternation, holding that it is just such an alternation we are experiencing today, with China and India beginning to dominate the manufacturing economy and the search for new materials, and beginning too to influence the educational process and the conquest of space. (p. 110)

The West’s dominance of the global knowledge economy is currently challenged by a new situation where Eastern nations such as China and India are playing greater roles in world economy, politics and culture (Sharma, 2009). The Western domination of world knowledge is being loosened. Globalisation is no longer Westernisation (Goody, 2010). The alternation perspective on transnational knowledge exchange opens new possibilities for knowledge from non-Western traditions to be articulated in the world social sciences which are dominated by the West. To add to such efforts, Rancière’s concepts of democracy (1991, 2006a, 2007b, 2009c) and mute/silent speech (1999, 2007a, 2007b, 2010a) will be tested for the new insights they provide into the issue.

2.3.3 Democracy and mute/silent speech

The alternation theory implies that all nations are equal: “any such advantage was only temporary, mainly due to the fact that these cultures were continuously communicating, exchanging one product against another, or against abstract media of exchange. So we get not permanent supremacy but the alternation of cultures” (Goody, 2010, p. 111). Everyone has the opportunity to exceed. This echos Rancière’s (1991, 2006a, 2007b, 2009c) concept of democracy, which addresses the presupposition that all people are equal. It is a start rather than an end. Therefore, democracy entails to find out what can be achieved under such presupposition. This section explores these concepts as a basis for subsequent consideration with regard to international research education and the strategies that might help non-Western international students to articulate their intellectual resources.


2.3.3.1 Democracy

A familiar liberal definition of democracy is “a society ruled by and for the people” (Biseth, 2008, p. 7). In contrast, Rancière (2006b) holds that “there is, strictly speaking, no such thing as democratic government. Government is always exercised by the minority over a majority” (p. 52). Democracy is

the symbolic institution of the political in the form of the power of those who are not entitled to exercise power – a rupture in the order of legitimacy and domination. Democracy is the paradoxical power of those who do not count: the count of ‘the unaccounted for’. (Rancière & Panagia, 2000, p. 124)

He defines democracy as the “process of struggle against [the] privatisation, the process of enlarging the public sphere” (Rancière, 2006a, p. 299). The enlargement of public sphere indicates

gaining the recognition of those whom state law has consigned to the private life of inferior beings as equals and political subjects; and gaining recognition of the public character of types of spaces and relations that have been left to the discretion of the power of wealth. (Rancière, 2006a, p. 299)

Democracy is the process of struggles against the unequal distribution of public and private that secures the double hegemony in the state and in society. In the field of literature, for instance, Rancière’s democracy indicates the principle that

there are no noble subjects or ignoble subjects … there is no border separating poetic matters from prosaic matters, no border between what belongs to the poietical realm of noble action and what belongs to the territory of prosaic life. (Flauber, cited in A. Ross, 2010, p. 141)

The democratic attitude represents an effort for a shift in the hierarchical distribution of roles and capacities within the social body. Rancière (2007b) addresses three key elements of democracy – equality, diversity and dissensus. The equality in educational institutions can be improved “by changing the forms of educational society, and by adapting the educational content to those students most deprived of cultural background” (Rancière, 2009c, p. 24). In this way, education will be able to provide the universality of knowledge to everyone equally, irrespective of origins or social background (Rancière, 2009c).
However, Rancière also addresses the scandal of democracy, which “lies in the disjoining of entitlements to govern from any analogy to those that order social relations. … It is the scandal of a superiority based on no other title than the very absence of superiority” (Rancière, 2009c, p. 41). Democracy assumes that equality is a given, and then tries to see how productive it can be and thus maximises all possible liberty and equality (Rancière, 2007b). Here, equality is “not an end to attain, but a point of departure, a supposition to maintain in every circumstance” (Rancière, 1991, p. 138). It exists somewhere; it is spoken of and written about. It must therefore be verifiable (Rancière, 2007b). The problem is not to prove that all intelligence is equal, but to verify this supposition and find out what can be done under this supposition (Rancière, 1991).

In this sense, to qualify as democratic, political agency need to “set in motion or fuel a practical verification of the equality of intelligence, that is, a process of subjectification through which all participating agents are empowered to find out for themselves how their conditions of living can be improved” (Citton, 2010, p. 33). Those who are marginalised need to be aware that they are equal in intelligence to those deemed dominant. If one starts out from distrust, assumes inequality and proposes to reduce it, one can only end up “setting up a hierarchy of inequalities, a hierarchy of priorities, a hierarchy of intelligences – and will reproduce inequality ad infinitum” (Rancière, 2007b, p. 52). The problem, in education, then is not to transmit knowledge, but “to reveal an intelligence to itself” (Rancière, 1991, p. 28). Education is neither the mask of inequality nor the instrument to reduce inequality, but

the site of a permanent negotiation of equality between the democratic state and the democratic individual: a manifold negotiation which, to unequal and often contradictory expectations, offers gains and losses which are infinitely more complex than those conceived of by the analysts of educational ‘failure’. (Rancière, 2007b, p. 55)

Equality is considered as “a presupposition rather than a goal, a practice rather than a reward” (K. Ross, 1991, p. xix). Democracy is a result of negotiation in education with a presupposition of the equality in intelligence of different groups. The negotiation process verifies the presupposition and empowers participants to find out what they can contribute under it.
Another feature of democracy addressed by Rancière (2007b) is diversity. Democracy – the power of demos – “is not synonymous with some principle of unity and ubiquity” (Rancière, 2007b, p. 43). The guarantee of permanent democracy is “the continual renewal of the actors and of the forms of their actions, the ever-open possibility of the fresh emergence of this fleeting subject” (Rancière, 2007b, p. 61). Democracy is in its essence a system of variety and a regime of multiple accommodations (Rancière, 2007b). It is like a market that is filled with all possible constitutions and at the same time keeps correcting itself and is open to opposing principles so as to approach perfection. Rancière (2010a) conceptualises democratic practice as

the inscription of the part of those who have no part – which does not mean the ‘excluded’ but anybody whoever. Such an inscription is made by subjects who are ‘newcomers’, who allow new objects to appear as common concerns, and new voices to appear and to be heard. In that sense, democracy is one among various ways of dealing with otherness. (Rancière, 2010a, p. 60)

Democracy is about the principle of otherness, rather than a power of self. It attempts to disrupt such a power with diversity (Rancière, 2010a). A democratic education thus welcomes students from different social backgrounds who might have been marginalised as “other”. However, Rancière (2007b) interrogated the tendency to “turn that difference into destiny and the institution of the school into an institution of assistance” (p. 54). Democracy entails diversity and emphasises otherness, but it does not necessarily mean that celebrating difference is the end of democratic education. In this sense, if Western educational institutions want to provide a genuine democratic educational service to international students from all over the world, they would have to do more than simply helping students solve problems caused by their difference.

Democracy also implies a practice of dissensus, which is “not conflict of interests, opinions or values [but] it is a division inserted in ‘common sense’: a dispute over what is given and about the frame within which we see something as given” (Rancière, 2010a, p. 69). Specifically, what dissensus means is

an organization of the sensible where there is neither a reality concealed behind appearances nor a single regime of presentation and interpretation
Dissensus is not a confrontation between interests or opinions, but a conflict between a sensory demonstration and a way of making sense of it. For Corcoran (2010) it is to effect a redistribution of the sensible by reordering the relations of power between existing groups. It is an activity that “cuts across forms of cultural and identity belonging and hierarchies between discourses and genres, working to introduce new subjects and heterogeneous objects into the field of perception” (Corcoran, 2010, p. 2). In this way, the uncounted could make themselves count by “showing up the process of division and breaking in on others’ equality and appropriating it for themselves” (Rancière, 1999, p. 116).

Rancière opens up a new space for thinking about democracy. He separates it out from “interest-group competition, civil rights, liberal constitutionalism, and all the other institutional and legal forms with which democracy is so frequently conflated” (Chambers, 2010, p. 67), and points to the effort for a shift in the hierarchical distribution of roles and capacities within the social body. However, the social hierarchy is not altered until those who had been “rendered inaudible by the socially authorised distribution of roles effectively communicate their claims” (A. Ross, 2010, p. 135). The question here is what strategies can be developed to make the democratisation of speech extend effective audibility to audience? The next section addresses the concept of silent/mute speech.

2.3.3.2 Mute/silent speech

Words are “silent” in that they “do not of themselves furnish any clarifying commentary or reproach” (A. Ross, 2010, p. 143). This silence of words is, on the one hand, obstinate, because it remains problematic and contingent to try to give an interpretation to every word. On the other hand, this silence is productive because it makes words always ready for further elaboration or adaptation, and “demands of
each writer and also in the exchanges between different writers constantly new efforts to make things speak” (A. Ross, 2010, pp. 134-135). These two seemingly contradictory features of silence make the meanings of words flexible and subjected to being appropriated. Words might have been mute stones, but “in the age of archaeology, paleontology and philology, stones, too, speak” (Rancière, 2011, p. 14).

This reshaping and reappropriation of words – with an effort to improve democracy – constitutes a “mute speech” (Rancière, 1999, 2011). The mute word “speaks more eloquently than any speech, because it isn’t trying to say anything, because it can’t lie, because it is the pure writing on things of their own specific history” (Rancière, 2011, p. 157). The mute speech focuses on the threefold surplus created by the excess of words, thereby interrupting given hierarchical social order, which privileges certain groups: firstly, words exceed over what they name, or “the function of rigid designation” (Rancière & Panagia, 2000, p. 115) and thus make the distribution of things in social space impermanent. This first step in the conceptual analysis focuses on what the Chinese words (references and concepts) used by Chinese research students name or mean, and that their use points to the impermanent positioning of Western knowledge in the global intellectual space.

Secondly, words exceed needs, which have disposition over the social hierarchies that govern the division of intellectual order. This is related to the requirements for the knowledge production for doctoral research in Australia, where the actual use of Chinese words is not required. These students’ use of Chinese words exceeds what is needed, and leads to a change concerning the intellectual hierarchy governing the division of intellectual labour in the production and legitimation of research-based knowledge.

Lastly, words exceed the mode of communication, which means they can be the resources for the redistribution of social order and the sense and sensibility of democracy. The third analytical step focuses on the excess of Chinese words which does not conform to the patterns of English-only modes of research communication. In a research environment where English is privileged, this excess of Chinese words communicates the redistribution of the sense and sensibility for democratising research education in Australia.
This threefold excess of words constitutes the mute speech which is considered as “a productive contradiction” by Rancière (A. Ross, 2010, p. 145). It is a process to articulate a critical perspective on social hierarchies and hegemony because it can “escape the posture of authority of the supposed masters of language, those such as the consecrated writers and experts who are presumed to own the ‘means’ of expression” (A. Ross, 2010, p. 135). He uses mute speech to critically mark the factors involved in the democratisation of words as well as the consequences of the inclusion of “equality” into the literary field (A. Ross, 2010).

Since words can be appropriated by anyone because they do not need the authority of a mediator, this mute speech can occur in many fields where there are social hierarchies to be altered. Therefore, mute speech is a process during which “those who had been rendered inaudible by the socially authorised distribution of roles effectively communicate their claims” (A. Ross, 2010, p. 135). In this way, the social hierarchy is altered and new ways of doing and saying are established and accepted by the society. In this study, the three dimensions of excess of words are adopted to analyse the uses of Chinese intellectual resources. Since mute speech is the major concept in this study, it is necessary to explain the “voice” this speech represents, which will be focused on in the following section.

2.3.3.3 Voice of knowledge

Many studies in the field of international education focus on learners’ voices which refer to an individual or a group’s stories or perspectives. For instance, Stone (2008) understands voices as students’ “stories – their triumphs and achievements as well as their struggles” (p. 263). Partridge and Sandover (2010) consider voices as students’ valuable “insider perspective” while they participate in pedagogic research. In this way, their “authentic voices” (Partridge & Sandover, 2010, p. 4) will be heard so that they can contribute to teaching and learning research which might lead to educational changes. Morrison (2009) understands students’ voice as perspectives and choice “in what they study, and how and when they study it” (p. 103). However, the “voice” associated with mute speech analysed in this study is understood from a more epistemological point of view. It is sustained by “a form of knowledge that is symptomatic of a strongly insulated field position supporting a particular position-
taking strategy” (Moore & Muller, 1999, p. 203). So it refers to a “voice of knowledge” (Young, 2009, p. 193). Informed by Rancière’s (2011) concept of mute speech, this study aims to seek possible pedagogical strategies that can help Chinese international research students to make the voice of their intellectual knowledge audible to mostly monolingual Western audiences in the field of education.

2.4 Conclusion

This chapter has provided a theoretical framework to address the research focus, namely, democratizing internationalisation of research education in the context of Eurocentric knowledge exchange. However, there are still some counterpoints to be considered: firstly, the discussions involving the absence of Eastern theories in the field of social science (Alatas, 2006; Connell, 2007) and the engagement with Chinese philosophies by the West (Goody, 2010; Hobson, 2004) seem to be contradictory. This can be explained by the different timeframes on which the scholars put their focus. In ancient times (18-19th centuries) China made contributions to the modernisation of the West, while in contemporary times along with the rising of the West and the declining of Eastern nations’ power and influence in the world, world social sciences started to be dominated by the West and neglect voices from the East. This is a changing and developing process which reflects a pattern of “alternation” proposed by Goody (2010). Secondly, the call for engaging Eastern theories and concepts might invite questions on the relevance and irrelevance issue raised by Alatas (2006). If it is problematic to use Western theories in non-Western contexts due to its irrelevance, will there be the same problem to engage non-Western theories in Western contexts? The answer is no because the focus here is not to turn the marginalised non-Western theories into “universal” ones that “can be applied in any time and place” (Connell, 2007, p. 29), but to seek for possibilities of engaging indigenous theories and concepts in both local and international contexts so as to improve the relevance between theories and evidence and to enhance democracy in the field of Australian research education. As Alatas (2006) holds “indigenizers of knowledge do not wish to discard Western social science, but wish to open up the possibilities for indigenous philosophies, epistemologies, and histories to become bases of knowledge” (p. 87).
To achieve this, the Eurocentric perspective was adopted to provide conceptual tools to critically reflect on Western intellectual dominance and its neglect of Eastern thoughts, concepts and methods in international research education. However, there is still a lack of Chi/Qi气 in the analysis of some theorists’, such as Alatas (2006), Connell (2007) and Hobson (2004) (discussed in section 2.2), given that no Eastern theoretical knowledge can be found in the argument or any strategies for engaging such knowledge. To put some Chi/Qi气 into this field, concepts of alternation (Goody, 2010), democracy (Rancière, 1991, 2006a, 2007b, 2009c) and mute speech (Rancière, 1999, 2007a, 2007b, 2010a) were adopted. Together these concepts will be tested to find out what can be achieved when the presupposition of democratic Australian research education is that all knowledge systems have an equal status to contribute to the world. The next Chapter reviews the literature in terms of internationalisation of higher education, silence of international students and democratic education.
CHAPTER THREE
INTELLECTUAL CONTEXT: INTERNATIONALISATION
OF HIGHER EDUCATION, SILENCE
AND DEMOCRATIC EDUCATION

3.0 Introduction

This chapter provides a review of the empirical literature concerning the internationalisation of higher education and transnational knowledge exchange. In terms of the selection of literature, Emerson, Fretz and Shaw (1995) point out that

[t]he ethnographer does not review ‘the literature’ on the topic, nor does she simply cite several works others have done. Rather, she carefully selects other research which provides a context for the upcoming findings and only discusses those ideas which highlight her own analysis. (p. 201)

Informed by this instruction, the literature in this study was selected carefully. It contains critiques based on gaps in current knowledge and highlights the significance of this proposed study. Based on the nature, purpose and findings of the studies, the literature is put into three categories, namely, internationalisation of higher education, silence of international students and democratic education, which will be discussed separately in the following sections.

3.1 Internationalisation of higher education

Many studies on the internationalisation of education have been done on the level of higher education. The focus of this study is on internationalisation of research education, which is considered to be a special and important part of higher education. To provide a more general and wider intellectual context of the current study, literature on the internationalisation of higher education has been included. Three categories have been identified: cultural adaptation, cross-cultural interaction and intellectual engagement. Each one represents a deeper engagement with international
students’ cultural and intellectual heritage. The first one to be reviewed is cultural adaptation.

3.1.1 Cultural adaptation

Some recent studies on the internationalisation of higher education have been conducted to explore the cultural adaptation of international students in Western universities. It is taken for granted that these students should learn to adapt to the new educational culture and suggestions are provided in terms of pedagogies and policies which are supposed to better assist the adaptation process. Students are taken as passive recipients and the value of their bilingual capability and their intellectual heritage is completely ignored and even considered as hinders to the adaptation process.

The internationalisation of education witnesses an increasing number of international students from non-Western countries to study in Western countries (McGowan & Potter, 2008). Due to the cultural and language differences in most cases, these students encounter difficulties when they are transmitted from home to a different cultural and academic site, which they find both socially and psychologically challenging (Cemalcilar & Falbo, 2008; Ingleby & Chung, 2009). Campbell and Li (2008) hold that “international education poses many challenges for international students, academics, and host institutions. Most of these challenges derive from cultural differences in pedagogical implementations” (p. 389). Similarly, Kirby, Woodhouse and Ma (1996) argue that difficulties encountered by international students could arise from their “relative lack of familiarity with the specialised culture and conventions of the academic environment within which they are studying” (p. 142). Kelo (2007) also contends that international students “may face problems including those related to cultural differences, language difficulties or the demands of moving from one country to another and being far away from home” (p. 173).

These international students are supposed to adapt to the new social and academic culture, which is considered as a process of acculturation. Acculturation refers to the process of cross-cultural adaptation (Zhou, et al., 2008). It is redefined as “an orthogonal relation between a culture-of-origin and a host culture” (Raymond Yang,
et al., 2009, p. 118). According to this definition, individuals adjusting to a host culture can:

(a) identify with the host culture (i.e., assimilate in the traditional sense);  
(b) identify with the host culture while retaining an identification with their culture-of-origin (i.e., be bicultural);  
(c) retain an identification with their culture-of-origin (i.e., remain a foreigner); or,  
(d) identify with neither culture (i.e., become marginalised). (Raymond Yang, et al., 2009, p. 118)

This model is used to understand how students cope with the university culture and become adapted to the new environment. It focuses on the psychological journey that international students or migrants undergo when they are repositioned in a new culture. A three-fold process could occur during this adaptation: stress-adaptation-growth (Gill, 2007). The learning experience of international research students from non-Western countries is seen as a process of cultural adaptation, which brings about profound changes in these students and transforms their values and worldview.

However, curriculum innovation and development in the internationalisation of research education is complex, messy and problematic because it requires conversation between educational theory, research and policy initiatives. Caruana (2010) holds that internationalisation is about more than acculturating international students to research education. This is because internationalisation of the curriculum cannot take place “in a monocultural classroom in isolation of the wider world and where the student body, staff, curriculum content and supporting materials all reflect a single dominant culture” (Caruana, 2010, p. 34). The internationalisation of higher education is associated with intellectual openness and the ability to adopt a critical perspective on one’s own, as well as others’ beliefs and perspectives.

Various factors were identified to have influenced international students’ adaptation to the new culture. These include students’ personality, sense of belonging, language difficulties, cultural differences, unfamiliar patterns of classroom interactions, and learning support (Campbell & Li, 2008; Ingleby & Chung, 2009; Vita, 2007; Raymond Yang, et al., 2009). Students who do not have social network and lack confidence with their university life feel lonely, confused and insecure, so they are more likely to face more substantial challenges and need more support from the
university (Raymond Yang, et al., 2009). In addition, international students’ cultural background also plays a significant role in their adaptation of the new academic culture. For Chinese research students, some distinguishing concepts and features in their own culture all influence their performances in a Western university (Ingleby & Chung, 2009; Vita, 2007).

For instance, Ingleby and Chung (2009) explored the influence of Chinese research students’ cultural background on their research studies in Australian institutions. Drawing on the concepts of power-distance, collectivism, individualism, high context and low context, they analysed how Chinese research students’ educational background can influence their performances in a Western university and suggested that better preparation of students and supervisors, together with proper policies will assist their studies. They analyse some distinguishing Chinese cultural features, including the acceptance of power-distance, the desire for harmony, the need to maintain face and teacher-student relationship. Adjusting to the Australian system is therefore a major challenge for Chinese research students.

To help these students to adjust to the new culture, some studies focus on what support could be provided. Ramsay, Jones and Barker (2007) examined the relationship between adjustment and support types for first year students in an Australian university. They made comparisons between young (17-21 year olds) and mature-aged students and local and international students. Four types of support were examined in the study: emotional, practical, informational, and social companionship support. Within each category, participants were expected to comment on the amount of support they received, their sources of support, and their satisfaction with levels of support they received in first year. Results show that international students are potentially faced with a greater risk of reduced opportunities for social companionship and emotional support. In addition, they may face difficulties communicating and making friends in a new culture, highlighting the importance of orientation programs that facilitate cross-cultural adjustment. (Ramsay, et al., 2007, p. 261)

Therefore, this group of students needed more emotional, practical and informational support, thus suggestions were given concerning service provision and university
strategies. It was advised that more attention be given to review university services so that international students’ access to necessary support could be improved.

Similarly, Yang, Byers, Salazar and Salas (2009) investigated how university student-support office could provide appropriate help to minority student groups in Western universities, but what features these students’ cultural and intellectual heritage and how that can contribute during this process were not discussed. Cemalcilar and Falbo (2008) conducted a longitudinal study of international students attending an American university to examine their adaptation to the new cultural and academic environment. They also examined how the acculturation strategies adopted before the transition influenced their psychological well-being and adaptation after the international transition. It was suggested that effective and appropriate orientation and support programs were needed. Kelo (2007) also suggests

available support should not be designed simply with financial concerns or the institution’s competitiveness. … the main aims of international student services are, firstly, enhancing the overall student experience, integration and academic performance and, secondly, levelling the disadvantages of international students vis-à-vis home students by addressing issues where they may face additional difficulties. (Kelo, 2007, p. 177)

Similarly, Biggs (1999) formulated a typology of teaching responses when dealing with international students. It includes the awareness of different cultural learning behaviours co-existing in the multicultural classroom, the valuing of cultural differences and different ways of knowing and the emphasis on cognitive outcomes to activate higher-level cognitive processes and skills.

These studies have drawn attention to the needs and concerns of international students, but focuses have mainly been put on examining and working out strategies both for the students and the universities to “help” them get used to the new environment better and sooner. International research students from non-Western countries are supposed to appropriate the perplexing novel knowledge of the foreign country so that they can be better adapted to that society. This is rather problematic because “appropriation is a form of collaboration in one’s own intellectual domination and in marginalization of one’s own culture” (H. Wright, 2006c, p. 88).
A possible consequence of this knowledge appropriation can be the marginalisation and neglect of one’s own intellectual heritage.

One example of this marginalisation is McGowan and Potter’s (2008) study. They discussed the impact of Chinese learners in the internationalisation of higher education, specifically the problematic use of student evaluations in the context of Chinese learners. Their conclusion is that the presence of Chinese students “hinders the development of higher order skills in the internationalisation of the curriculum. … their presence amid tensions emanating from managerialism in the Australian higher education environment may lower standards” (McGowan & Potter, 2008, p. 194). They believed the current context in higher education threatens to undermine academic standards. The context is caused by “the university’s accommodation of the language deficiencies and perceived preferences of customers such as CLs [Chinese learners]” (McGowan & Potter, 2008, p. 194). In this case Chinese learners were taken as a passive factor that partly caused the issue simply because of their “presence”. Their deficiency in English was believed to have lowered the academic standards while the advantage of their being bilingual was ignored.

In these cases, the bilingual and intellectual knowledge of some international students was considered as a disadvantage which undermined and hindered the process of adaptation to the new educational culture. This is a problem because there is no way to completely abandon one’s intellectual background. It influences people’s perception of the world in one way or another. Cultural adaptation ignores the intellectual background of international students and demands that they become successfully integrated into the new academic society. As Kirkness and Barnhardt (2001) hold

> little of what they [international students] bring in the ways of cultural knowledge, traditions and core values is recognised, much less respected. They are expected to leave the cultural predispositions from their world at the door. (pp. 81-82)

A more productive approach is to pay attention to international students’ own intellectual capital in the communication between them and the Western academic community. This is especially relevant when some of these students make every
effort to use learning skills acquired in their own countries (Campbell & Li, 2008). The next section reviews studies on cross-cultural interaction.

### 3.1.2 Cross-cultural interaction

Internationalisation of higher education can be defined as “the process of integrating international dimensions into teaching, research and service. … an international dimension introduced or integrates an international/intercultural/global outlook into the major functions of a university or college” (Rui Yang, 2002, p. 83). Universities need to establish “a true ‘learning society’ by internationalising educational programs and making provisions for the learning society to adapt to the [intellectual] advances that facilitate knowledge transfer in a global learning society” (Courtney & Anderson, 2009, pp. 206-207). Yang (2002) argues

> Internationalisation means the awareness and operation of interactions within and between cultures through its teaching, research and service functions, with the ultimate aim of achieving mutual understanding across cultural borders. … it refers to dialogue with those in other countries. (p. 83)

Cross-cultural interaction is seen as mutually beneficial. Western educators might misunderstand their international students if they “fail to comprehend the conceptions of learning and related constructs deriving from this heritage [students’ own intellectual assets]” (John Biggs & Watkins, 1996, p. 269). Thus, there is a need for universities to be reconsidered as an intellectual community where knowledge is freely produced and disseminated. Various concepts have been adopted to analyse the process of cultural interactions between different cultures in universities. This section reviews some of them, including cultural diversity, interculturality, cultural synergy, cultural asymmetry, reciprocal knowledge transfer and bilateral engagement. The first is cultural diversity.

#### 3.1.2.1 Cultural diversity

The internationalisation of higher education witnessed a growing cultural diversity on campus, which has been considered as an important and positive factor providing valuable opportunities for students to engage with different cultures. Efforts have been made to internationalise campus culture by providing more students with an
experience enriched by cultural diversity. It could develop both domestic and international students’ intercultural confidence and competence. Leask (2010) investigates the strategies that can be developed to support interaction and enrich cultural diversity and finds that

the decision to require that students work in culturally diverse pairs and groups, and the provision of training and support to assist them to do this effectively, had a positive impact on the experience of internationalisation for both international and domestic students, although the impact was variable across different groups of students. (p. 16)

The study also shows it is important to monitor the effectiveness of any interventions designed to change the student experience, at both institutional and programme levels. In summary, to use cultural diversity to enrich all students’ experiences of internationalisation, multiple responses on various levels in an institution and constant monitoring of the effectiveness of strategic interventions are necessary. This study focuses on the cultural and intellectual interaction between domestic and international students, but does not indicate the possibilities of such interaction between supervisors and international students while their cultural differences sometimes cause problems. The next concept to be reviewed is interculturalisation.

3.1.2.2 Interculturalisation

Internationalisation of higher education can be approached from a transformative perspective, which is concerned with knowledge sharing and cooperation, and integrates “an international/intercultural dimension into the teaching, research, and service functions of academic institutions” (Knight, 1999, p. 16). Interculturalisation and the presence of large number of international students create potential for universities to facilitate intercultural experiences. However, there are limits in the process of interculturalisation in the context of Western universities (Schweisfurth & Gu, 2009). For instance, international students prefer to select peer groups from similar cultures; they do not feel confident and equal when interacting with other students; they are constrained by financial challenges, and there is much dependence on the provision of responsive and appropriate authority support. Likewise, Gu (2009) explored the nature of Chinese students’ intercultural experiences and the
phenomenon of the internationalisation of higher education, investigating different aspects of those students’ study and living experiences in UK higher education. Gu (2009) claimed that it is important “to adopt a holistic and developmental lens to view and interpret Chinese students’ experiences while they are studying in the UK” (p. 47).

The intercultural experiences of international students require a holistic interpretation which does not merely expect them to adapt to the new environment. Therefore, there is a need for university authorities to take an active and transformative approach to the internationalisation of research education. Caruana (2010) undertook a research at a UK university with graduate students and new academic staff, exploring the role of institutional policy in shaping participants’ attitudes to the international/intercultural dimension in curriculum development. Results showed that to understand the complexity of the internationalised curriculum and global citizenship, it is more helpful to adopt an approach that brings together faculty and students for communicative discussion in the spirit of collaboration and insider perspectives and that enhances research that offers more potential for authentic engagement than merely acculturating international students to the new academic culture. Another concept arises under the theme of cross-cultural interaction is culture synergy.

3.1.2.3 Culture synergy

The concept of culture synergy is used to analyse pedagogical adaptation. It suggests a mutual and reciprocal process in education, indicating that teachers may learn from students by understanding their cultural traditions. Zhou, Jindal-Snape, Topping and Todman (2008) adopted the “culture synergy model” to inform the pedagogical adaptation of international students in higher education. They reviewed both the traditional and contemporary theories on intercultural contact. The study provided the standards for institutional policies that can support international students and their teachers, being comprehensive, easily accessible and readily put into practice. This study goes further than other studies on one-way cultural adaptation by suggesting a mutual learning process – a culture synergy – between both Western educators and international students.

68
The concept of “culture synergy” was also adopted by Kingston and Forland (2008) in their investigation into the issues that arise when different cultures encounter each other in British universities. They suggested universities “work toward the goal of cultural synergy in which both cultures are equally valued and grow and adjust together” (Kingston & Forland, 2008, p. 211). Both studies draw attention to the cultural and intellectual traditions of international students, but they lack evidence and theoretical concepts concerning what intellectual resources could be useful and how pedagogies favourable to them could be developed. The next part concerns a problem that arises in cross-cultural interaction.

3.1.2.4 Cultural asymmetry

A problem that Chinese students experience when they participate in research projects in Western countries is cultural asymmetry. It is mainly attributed to culture shock (Currie, 2007). During the process of adapting to the new culture, Chinese students encounter various difficulties, one of which is the one-way adaptation:

While Chinese students accommodated Anglo-American assumptions about appropriate behaviours, UK students appeared resolutely ethnocentric to Chinese students. Chinese students described UK students as failing to “see the world from our [Chinese students’] point of view. Everything has to be seen from the western point of view.” (Currie, 2007, p. 546, italics added)

Chinese students have to struggle when adapting to the new culture. Therefore, there is a need to interrupt this cultural asymmetry and to value and engage the knowledge of international students more effectively in moving towards the internationalisation of Western research education. Currie (2007) suggested that cultural assumptions held by these Chinese students be explored in a dialogic fashion, which value and respond to the incoming characteristics of international students, and that a critical approach be enacted to accommodate differences in values. However, students’ intellectual heritage is not taken into consideration. The next concept is reciprocal knowledge transfer.
3.1.2.5 Reciprocal knowledge transfer

One-way transfer of knowledge from Australia to China, rather than the desired reciprocal transfer of knowledge, appears to be most common. This pattern of knowledge exchange has aroused concern of many Australian academics. Courtney & Anderson (2009) conducted a study to explore the way knowledge is transferred between Australia and China and the potential for commercialisation of research findings, providing new insights into the international, intercultural and bi-directional knowledge transfer in research education between the two countries. A one-way transfer of knowledge from Australia to China was a concern of many key academics participating in the study. In the increasingly knowledge-driven global economy, higher education has great contributions to economic competitiveness. But to meet the need of different societies from different cultures there is a need for “intensive knowledge sharing between institutions, academics, students, and industry” (Courtney & Anderson, 2009, p. 211). This can be done by improving international collaboration and supporting effective knowledge transfer activities. This study contributes to a more comprehensive understanding of the key mechanisms involved in international knowledge transfer, which is expected to enhance academic and research excellence and relevance between Australia and China. However, more practical pedagogies are needed to achieve this goal.

3.1.2.6 Bi-lateral cultural engagement

The internationalisation of research education in the context of global knowledge economy makes it increasingly important to adopt bilateral or even multi-lateral approaches in pedagogies (Y. Wang & Singh, 2007). Improvements can be made in repositioning international research students within the multilingual knowledge economy by exploring the possibilities for bilateral engagement in research between Eastern and Western universities, such as to help international research students represent “self” and grow their own “voice” in academic writing as a representation of their intellectual resources (Phan, 2009; Viete & Phan, 2007), and to negotiate their identities during their studies (Hsieh, 2006). International research students can be supervised in a way that their cultural background is engaged and their identity is
respected. The relationship between Western supervisor and students from non-Western countries can be collaborative and mutually engaging.

This approach is especially helpful when there are mismatches between Chinese students’ dispositions and those of Western supervisors’ (Dooley, 2001). It is thus necessary to prepare more culturally informed teachers for Chinese students and a critical sociological insight into the intellectual background of Chinese students. The bi-lateral engagement among researchers from different educational and cultural settings has various benefits, such as

- to critically examine and compare each other’s knowledge and experience so as to deepen their understandings of ideas and practices …
- to supplement each other’s understandings of the complexities and challenges in the globalisation of higher education. … bilateral engagement in research makes possible the exchange and evaluation of new theoretical concepts, research approaches and findings around common research problems. (Y. Wang & Singh, 2007, p. 31)

Consequently, such interaction can generate research outcomes with world-wide significance and increase the chances of solving commonly faced concerns brought about by internationalisation of research education. Such reciprocal relationship between international research students and the Western academic society can also contribute to the creation of a new pedagogy in education, to formulate new paradigms or explanatory frameworks that “help us establish a great equilibrium and congruence between the literate view of the world and the reality we encounter when we step outside the walls of the ‘Ivory Tower’” (Kirkness & Barnhardt, 2001).

Four levels of engagement were put forward by Caruana (2010) including understanding the influences of culture and nationality on attitudes and values, enabling cross-cultural interaction, understanding different cultural contexts, approaches and international standards and using cross-cultural interaction skills to make contributions to knowledge. Some strategies such as problem-solving exercises and/or research assignments or projects where students would be assessed on their ability to work with others and to consider others’ perspectives in comparison with their own can be adopted to assist the engagement. It is also helpful to engage students in
assessments involving simulated international professional environments, collecting data or gaining feedback from a cross-cultural audience, applying reflective writing skills to intercultural or international matters, and tasks involving assessment criteria explicit to cross-cultural communication skills. (Caruana, 2010, p. 37)

These strategies and approaches can promote the bi-lateral engagement between international research students and local students and/or their Australian supervisors so as to make better use of their cultural background. However, Leask (2010) identified barriers to working across cultures in internationalisation of research education, such as perceptions of their English language competence, high levels of risk associated with task failure, the limited amount of time available to build the communicative skills and the substantial effort required to work across cultural and linguistic borders.

The bi-lateral engagement in the internationalisation of research education is an important concept that addresses the importance of the cultural background of international research students. It critiques the neglecting of their cultural heritage in cultural adaptation and takes their cultural backgrounds into consideration, but it is still problematic when engagement is limited at the culture level. The next dimension of concepts is related to the intellectual engagement – a level higher and more specific than cross-cultural interaction.

3.1.3 Intellectual engagement

Studies to be reviewed in this section have made deeper explorations into the theory and practice of transnational knowledge exchange through international research education. International research students’ intellectual knowledge, such as their bilingual competence has been studied. However, the relationship between research students’ uses of such knowledge and their supervisors’ disposition, as well as how such knowledge can contribute to Western pedagogy, remains unknown. The first relevant concepts are knowledge detour and zigzag learning.

3.1.3.1 Knowledge detour and zigzag learning

Chinese research students’ ability to speak Chinese has been considered a barrier for learning English and doing research in Australia (Kelo, 2007). However, it can be
treated as an attribute of quality teaching in the context of the internationalisation of Australian research education (Singh & Guo, 2008). The concepts of “knowledge detour” and “zigzag learning” can be used to improve quality teaching in Australian universities. The idea of a knowledge detour refers to

the way in which bilingual students are able to recognise an impediment to their learning or research, such as the challenges posed by advanced academic English, and to draw upon their first language in order to negotiate their way around the obstacle. (Singh & Guo, 2008, p. 233)

Knowledge detour shows that Chinese research students use their layers of knowledge accessed by their competence in Chinese to solve problems when they are doing research in Australia. Likewise, the concept “zigzag learning” recognises that “bilingual students have at least two funds of knowledge to draw upon, or to shuttle between, in their studies” (Singh & Guo, 2008, p. 233). Therefore, they benefit from speaking two languages by being able to see the object of their studies from differing perspectives.

These two concepts move beyond both concerns about how Chinese research students can adapt to the new academic environment. They point out one important competence of those students that can be developed and engaged to help their research studies in Australia. A concept that might have the same function is “double knowing”.

3.1.3.2 Double knowing

The internationalisation of research education in Western countries entails seeking for approaches which can engage and make valuable use of international non-Western research students’ knowledge, networks, and capabilities (Singh & Shrestha, 2008). The concept “double knowing” is used to “explicitly recognise that international students are situated in the intellectual life of at least two societies” (Singh & Shrestha, 2008, p. 66). It is also used to refer to the ways in which “the knowledge that these students draw on from different educational cultures is intertwined and understood through, and in relation to each other” (J. Han & Zhao, 2008, p. 242). International research students from non-Western countries are understood as located in different knowledge networks. This provides them with
access to knowledge that “can enhance their value as member of Australia’s educational research community, and can be relied upon to make positive contributions” (Singh & Han, 2009, p. 400).

The concept of double knowing suggests reciprocal and critical interactions among different sources of knowledge. It enables students to connect their current research studies with evidence or concepts from their homeland and what they can access in their first language (J. Han & Zhao, 2008; Singh & Shrestha, 2008). Accessing these diverse conceptual and cognitive resources may “add novel perspectives to problems; contribute new information, and encourage the exploration of productive alternatives” (Singh & Shrestha, 2008, p. 79). Therefore, academics in Western universities can try and have their international research students from non-Western countries search for evidence or concepts through the knowledge available in their first, as well as their second language. This suggests the possibility of reconceptualising supervisory pedagogies and of changing the strategies of university learning and teaching. Both the students and the university pedagogies could benefit from connecting the knowledge that the students have, or can access, through their bilingual capability, with efforts to train them as transnational researchers (Singh & Shrestha, 2008). One aspect of such knowledge from China that could be engaged is chéngyŭ.

3.1.3.3 Chéngyŭ

Chéngyŭ is derived from ancient Chinese philosophy, literature and history. They are mostly four-character terms which provide modern scholarship with a repertoire of highly condensed and abstract conceptual tools. Many of chéngyŭ “originate from ancient historical literature, poetry, letters and other writings. Based on actual events, they carry philosophical or moral messages that make them relevant and meaningful in contemporary life” (Mah, 2002, p. xxv). Each chéngyŭ is “so densely compacted with thoughts and ideas” (Mah, 2002, p. xxvii). Chéngyŭ “expresses the essence of the language, adding to it beauty and colour by virtue of its richness and originality” (L. Yang, 2007, p. 10). Chéngyŭ has been used as analytical tools in the research conducted by Singh and Han (2009). They observed

if the reader and writer share this discourse, the writer’s use of a four-character chéngyŭ can create a vivid picture in the reader’s mind.
Therefore, *chéngyǔ* have a prominent place in China’s educational effort to construct a nation-wide intellectual culture around a shared literary heritage. China’s educational culture reinforces intergenerational knowledge of *chéngyǔ* through school textbooks and popular media. (p. 400)

Seeing the significance of *chéngyǔ* in Chinese literature and scholarship, Singh and Han (2009) thus explored possibilities for using Chinese intellectual concepts such as *chéngyǔ* as tools to theorise research education in Australia. They were regarded as a source of theoretical assets which can inform Australian educational research and for making a novel contribution to scholarly argumentation (Singh & Han, 2010). Thus the Chinese research students studying in Australia are equipped with the intellectual culture of China and its education system upon which they can draw for their research studies.

The flows of international research students entail accessing knowledge from non-Western countries and interrupting the Western hegemony in research education. The study on the uses of *chéngyǔ* opens possibilities for exploring Chinese intellectual concepts as tools for “reconceptualising education and education research in Australia [and] possibilities for reconsidering alternatives to prevailing principles of education” (Singh & Han, 2009, p. 409). It also points to the potentially important intellectual contribution international research students from non-Western countries might make to education research in Australia given their rich educational culture and bilingual competence (Singh & Han, 2009).

However, problem arises when connecting Chinese and Australian intellectual projects in that Chinese knowledge such as *chéngyǔ* is not accepted or valued by some Australian academics. For instance the analysis of anonymous peer reviews showed that a Chinese researcher’s use of *chéngyǔ* was considered to be unfamiliar, “superfluous and therefore unnecessary” (Singh & Han, 2009, p. 406). Therefore, more efforts have to be done to negotiate positions that “would allow or disallow their embedding in the Australian education research community” (Singh & Han, 2009, p. 397). Pedagogical strategies need to be developed to make Chinese intellectual resources such as *chéngyǔ* comprehensible and acceptable to mostly monolingual Western audience in the field of education. This study attempts to
achieve this goal. Another relevant concept in intellectual engagement is productive ignorance.

3.1.3.4 Productive ignorance

Supervision of international research students from non-Western countries in Western universities is facing new challenges given the internationalisation of education. Most Western academics do not speak the many different languages mastered by international students from different cultural backgrounds, which cause problems of misunderstanding and lack of attention to the students’ cultural and intellectual heritage. The concept of “productive ignorance” (Singh, 2009, 2010) was adopted to provide new insights into this issue. It might provide pedagogical opportunities for engaging international research students in producing knowledge through seeking and using concepts and metaphors from their homeland into their research studies in Australia (Singh, 2010).

Ignorance is largely understood as negative to learning, but reflecting on one’s ignorance stimulates learning in that it makes people aware of their limited understanding of the world. In this sense, “ignorance is integral to the production of knowledge” (Singh, 2010, p. 33). This productive proposition of ignorance leads to a key pedagogical question that is

how an Australian supervisor might induce research students from China to use that country’s intellectual resources to theorise evidence relating to Australian education given a consciousness of one’s own cross-cultural ignorance and the factors structuring it. (Singh, 2009, p. 193)

Western students and teachers tend to ignore the knowledge international students from Asia want to share. The internationalisation of Australian education offers pedagogical possibilities for connecting intellectual projects between Australia and China. Australian international educators may be ignorant of Chinese language and China’s intellectual heritage, but this ignorance offers possibilities for encouraging international students from China to make this intellectual heritage explicit and thereby extend their own capabilities for doing research in Australia (Singh, 2010).
Supervisors might use their ignorance pedagogically to stimulate their students’ knowledge production. This can be done through encouraging their students to use their multilingual communicative capability so as to identify knowledge from China that might be made a theoretically useful component in their educational research in Australia (Singh, 2009). Pedagogies that can help these students to access knowledge in their different languages and to connect intellectual projects between Australia and their homeland may build Australia’s capability for better democratising research education. This effort is especially relevant considering the Chinese knowledge diaspora.

3.1.3.5 Chinese knowledge diaspora

The internationalising higher education witnesses a knowledge diaspora around the world. Universities as transnational platforms for knowledge diaspora work “are essential organisations that create, transmit, reproduce and receive cultural messages or practices which support mobility and the deployment of cultural power” (Rui Yang & Welch, 2010, p. 595). Some Chinese researchers studying or working in Western universities represent a Chinese knowledge diaspora, which “is able to interrogate the global through the local and contribute to the creation of ‘in-between’ cultural spaces above the boundary of nation-states” (Rui Yang & Welch, 2010, p. 595).

Some Chinese researchers are involved in intellectual engagement studies to articulate their own intellectual heritage in Western research education (J. Han & Zhao, 2008; Singh & Guo, 2008; Singh & Han, 2009, 2010). These studies have been reviewed in previous sections. They explicitly emphasise the significance of engaging Chinese knowledge to further the internationalisation of Australian research education either from the perspective of research students or that of supervisors. These researchers themselves are either research students or early career researchers from China, and they used an auto-ethnographic approach to address relevant research problems. Some studies reviewed in the previous sections even witness the use of Chinese ideas in their writing such as chéngyŭ which are printed in hanzi (Chinese characters) (Singh & Han, 2009). This strongly adds to the argument that Chinese knowledge can be engaged in Australian research education. However,
challenges arise when supervisors from the West try to engage the indigenous knowledge of students (Grant, 2010). Dunn & Wallace (2006) hold that due preparations need to be made if a university is to engage in transnational teaching, particularly by helping its academic and administrative staff to develop intercultural competencies that translate to pedagogy, curriculum and student support curriculum. (Dunn & Wallace, 2006, p. 358)

Pedagogical strategies need to be developed so as to help engage the intellectual resources of international students from non-Western countries, which the above studies fail to address. This project will provide a comprehensive and systematic analysis of evidence about the Chinese intellectual assets that Chinese research students are using or could have been drawn on in their studies in Australia, from the perspective of reinterpreting “silence” of Chinese international research students. The next section focuses on the silence of international students from non-Western countries while studying in the West.

### 3.2 Silence of international students from non-Western countries

A specific phenomenon in the internationalisation of higher education explored by many scholars is the silence of international students. Students from Asia are often described as “reticent”, “quiet” or “silent” in Western universities. The silent in-class behaviour is considered as a barrier to the fostering of good learning. Using interviews, observations or narrative studies, much of the literature is centred on why Asian international students are silent, and how this “problem” can be solved (Hsieh, 2007; Liu, 2000; Mayuzumi, et al., 2007; P. Wang, 2010; Y. Zhou, et al., 2005).

Various factors have been found to have impact on the silence of Asian students. Liu (2000) addressed five categories, namely, socio-cultural, linguistic, cognitive, affective, and pedagogical/environmental, with socio-cultural and affective factors exerting the largest influence on Asian students’ silence in classroom. Pressure from local classmates or lecturers might cause Asian international students’ reluctance to participate orally in class (Hsieh, 2007; P. Wang, 2010). Stereotypes can also silence Asian international students. International students are recruited to make a particular institution intellectually diverse, but they are looked at as a homogeneous group
which is stereotyped. This stereotyping thus partly caused the silence of the Japanese women graduate students in the university context (Mayuzumi, et al., 2007). These findings challenge the assumption that Asian international students’ reticence in class is mainly caused by their linguistic incompetency.

In the case of Chinese international students, Wang (2010) highlights the influence of Chinese traditional learning. In Chinese culture, the lower status students are passive recipients of one-way communication with teachers who have a higher status. Questions or challenges are considered to be impolite for teachers or even cause them to lose face if they do not know the answer. Another important factor identified by Wang (2010) is “the perceived devaluation of Chinese knowledge from peer students” (P. Wang, 2010, pp. 211-212). This finding has some resonance with the study conducted by Mayuzumi, Motobayashi, Nagayama and Takeuchi (2007), which found that academics and students from the West were more interested in Asian cultural issues. When Japanese international students talked about theoretical issues, Western peers tended to ignore them and they had to fall into silence and became a passive listener. Zhou, Knoke and Sakamoto (Y. Zhou, et al., 2005) point out that

the perceived devaluation of Chinese knowledge from peer students and/or professor resulted in or reinforced these Chinese students’ continued silence/reticence in the classroom and engendered reflection on ‘indigenous knowledge’ in relation to the dominant knowledge of the classroom. (Y. Zhou, et al., 2005, pp. 303-304)

This issue has also been addressed by other researchers, who explored the marginalisation of non-Western theories in Western academic society (J. Han & Zhao, 2008; Singh, 2010; Singh & Han, 2010). It has become an important factor that silences Asian international students studying in Australian universities.

The reticence of Asian international students has a negative impact on students’ self-esteem. They were considered to be “stupid and weird” (Hsieh, 2007, p. 388) by classmates and misunderstood by their educators as incompetent. Consequently, they were attributed to a negative identity and developed a deficient self-perception as a useless person, losing self-confidence and motivation to study (Hsieh, 2007; Liu, 2000; Mayuzumi, et al., 2007).
It is natural that tensions and confrontations arise in a multicultural environment, but it is not helpful to simply attribute Asian international students’ silence to their culture difference or personalities (Hsieh, 2007). To help these students improve their performance in class, Western educators can be aware of the unequal power relationships between international students and local students; develop a supportive atmosphere that can encourage local students to examine their ideology of cultural homogeneity and develop local students’ open-minded attitudes toward diversity (Hsieh, 2007); and to implement a reflexive analysis of their pedagogy to open themselves to the marginalised voices and views of international students for interrogation of what “diversity” should look like in higher education (Mayuzumi, et al., 2007).

These studies focus on the role of cultural values and socio-cultural norms of discourse in students’ native culture and language. However, there is a danger in setting up a dichotomy between Asian and Western culture and considering the silence of those students as a problem to be mended after they come into a new academic culture. Some studies explore deeper as to explain and justify such behaviour.

Silence in a community is justified by three reasons: the use of silence is a range of strategies that can constitute a way of speaking; the use and interpretation of silence can be a part of the communicative foundations in a community and “some communicative functions of silence may be general” (Liu, 2002, p. 39). For instance, Japanese students’ silences in an Australian university can be interpreted as politeness strategies (Nakane, 2006). It is either a positive or a negative politeness strategy based on whether it functions as a sign of solidarity and rapport, or as a distancing tactic (Nakane, 2006). Silence is used as a strategy to maintain positive face, to show they don’t want to do the face threatening act, or as an indirect way of communicating “I don’t know the answer” or “I don’t understand the question”.

The silence of Chinese international students in classes can also be interpreted as a strategy of being polite. This is because in Chinese culture, people are usually very polite especially within the hierarchical relationship between teacher and student (Liu, 2002). Another interpretation of Chinese concept of politeness is “to give voice
to someone else – to allow someone else an opportunity to communicate their ideas” (Liu, 2002, p. 49). In this sense, Chinese international students’ silence in class is a way to show respect to the teacher or a concern over wasting other students’ time. It is not appropriate to misunderstand such politeness as incompetency.

Even though these studies give a positive explanation and justification for Asian international students’ silence in class, it still seems not to be considered as a positive factor in their study. Meanwhile, placing emphasis on cultural differences or cultural attributes of Chinese international students, without considering aspects of the educational context, “may over-simplify and distort the mechanisms underlying silence/reticence of these students in their classrooms” (Y. Zhou, et al., 2005, p. 289). Therefore, a more productive way of interpreting silence is to consider it as having pedagogical values. It can be understood as “classroom processes in which Chinese students’ individual characteristics interact with classroom context to engender their reluctance to participate, despite opportunity to do so” (Y. Zhou, et al., 2005, p. 297).

Zembylas and Michaelides (2004) also hold that silence is a tool for communication and it “carries meanings even by virtue of its being an absence (of speech); it can ‘say’ something merely by leaving something unsaid” (p. 194). Therefore, Western educators “have a responsibility to create a safe place for our students by valuing silence and by incorporating into our classrooms the time and space necessary to experience the pedagogical values of silence” (Zembylas & Michaelides, 2004, p. 205). Caranfa (2004) also contends that “we must find ways of using silence in our pedagogical practices so that our discourse does not degenerate into mere empty words” (Caranfa, 2004, p. 211).

These scholars explore possibilities for reclaiming a position for silence within international education. This pedagogy based on silence needs to be able to facilitate “openness, receptivity, and hearing of the experience of otherness” (Zembylas & Michaelides, 2004, p. 210). It also needs to teach students “not only to think logically or critically or rationally, but also to see and to feel the whole of things” (Caranfa, 2004, p. 227, emphasis in original). The pedagogy based on silence is supposed to be able to “provide students with a means of self-knowledge, as in moral inquiry, understanding, and judgement” (Caranfa, 2004, p. 229).
These suggestions on pedagogy based on silence take it as a positive factor in international students’ learning and opens more possibilities for engaging their intellectual knowledge. However, these studies have not been able to provide practical pedagogies for doing so. This thesis will focus on developing such pedagogies from the perspective of improving the democratisation of internationalising Australian research education. The next section reviews studies on democratic education.

### 3.3 Democratic education

The internationalisation of higher education draws attention to democracy in this field. More and more international students from non-Western countries come to study in Australian universities. However, many of them are silent both behaviourally and intellectually in the communication with the Australian academic community. What does this mean for the democratisation of Australian research education? What could be done to build a more democratic education? This section reviews studies on democracy and education (in a broad sense). Such studies abound and the close relationship between the two has been addressed by many researchers (Biseth, 2008; I. Davies, et al., 2005; Ekholm, 2004; Englund, 2002; Falk & Darling-Hammond, 2010; Matthews & Sidhu, 2005; Snauwaert, 2009; Tabulawa, 2003).

The relationship between education and democracy can be complicated. Starkey (2005) simplified Ekholm’s (2004) tripartite definition of democratic education and categorised it into “education for democracy, education in democracy, and education through democracy” (Starkey, 2005, p. 303, italics in the original). The first refers to the provision of opportunities to learn about democracy and human rights in education; the second implies that the structures and curriculum of schools are based on democratic principles, with an emphasis on promoting rights both of opportunity and of outcomes for participants; the last aspect is the process to make use of policies and ethos to provide a practical experience of democratic life in society, without which education for democracy is likely to be less effective (Starkey, 2005). In this sense, the last aspect – education through democracy – complements “education for democracy” in that it provides practical democratic experiences which might assist formal learning about democracy. It is a practical process of “education for
democracy”. Informed by Starkey’s (2005) categorisation and making certain revision based on the above analysis, in this study, literature on democratic education is categorised into two aspects: education for democracy and education in democracy.

3.3.1 Education for democracy

Much literature falls into the first category – education for democracy (Biseth, 2008; Englund, 2002; Olssen, 2004; Parekh, 1994; Spilimbergo, 2009). Education plays a crucial role for a democratic society given that educational institutions mediate between the state and the industries; they can empower people especially minority groups to involve in participatory projects; and they are the central agency to produce democratic norms (Olssen, 2004). Higher education is probably making the greatest contribution during this process because universities can cultivate a deliberative citizenship in the society change underway in Western democracies (Englund, 2002).

For instance, Biseth (2008) explored the linguistic issues in education for democracy, highlighting the close relationship between democracy and multilingualism and the role of higher education in promoting a linguistically democratic society. A simple definition of the concept democracy adopted was “a society ruled by and for the people” (Biseth, 2008, p. 7). In this sense, a democratic society entails that all people are treated equally in certain specific political respects and that the rights and needs of marginalised groups are properly attended to. In this way, different ways of life correct and balance each other and restrain each other’s partialities. They should therefore be judged not only on the basis of what they are in themselves, but also in terms of their contribution to the overall richness of society. (Parekh, 1994, p. 203)

Therefore the linguistic rights of marginalised groups should be considered a human right, which a democratic society cannot neglect and need to make efforts to help improve (Biseth, 2008). The education sector plays an important role in this process given its ability to reach a large portion of the population.

Education of a country can not only contribute to its own social democracy, but foreign education can influence the spreading of democracy in students’ home countries. Using a database on foreign students that includes almost all host and
sending countries starting in the 1950s, Spilimbergo (2009) stylised facts on foreign education and democracy and provides econometric evidence on the relationship between the two. The result is that there is a “very strong correlation between the lagged average indices of democracy in host countries and the current level of democracy in the origin country” (Spilimbergo, 2009, p. 538).

In these studies education has been largely considered as a tool or strategy to improve the social democracy in a society addressing the significant role education is playing in this process. Some other studies have been done to interpret democratic education from a different perspective – what is happening inside education itself given that democracy in education entails schools to have a deeper understanding of the sharing of knowledge and engaging each learner’s potential in order to develop it?

### 3.3.2 Education in democracy

Education in democracy emphasises equal opportunity and outcomes for participants based on democratic principles (Starkey, 2005). In this sense, democratic education needs to ensure that “students have a powerful voice in deciding what they learn, the manner in which they learn, and the manner in which they are held accountable for that learning” (Morrison, 2009, p. 106). Snauwaert (2009) perceived democracy as “a system of rights premised upon the logic of equality” (p. 94, italics in the original). Its core is a fundamental belief that “all human beings possess an equal inherent dignity or worth” (Snauwaert, 2009, p. 94, original emphasis). Snauwaert (2009) emphasised on the teacher-student relationship and suggests a dialogical pedagogy, which transcends transmission and engages the student dialogically. This pedagogy encourages diverse perspectives of others and plurality of ideas in schools, thus providing a forum where opinions can be communicated and contribute to democratic education.

Aside from a dialogical pedagogy, another strategy – documentation practice – might also contribute to improve democratic education (Falk & Darling-Hammond, 2010). The documentary practices, which are “to observe, evaluate, and reflect on students’ learning and experience” (Falk & Darling-Hammond, 2010, p. 74), are essential to the goal of a more democratic education. Documentation emphasises the social
nature of the learning process and supports collective thinking and problem solving and can thus provide equality among students and teachers (Falk & Darling-Hammond, 2010).

Education in democracy is also discussed from the perspective of the internationalisation of education. Hill (2007) examined the democratic feature of two concepts: multicultural education and international education. Multicultural education attempts to integrate those marginalised groups into a national system and at the same time to reconstruct that system so that it does not distinguish between natives and foreigners; the international education seeks to “integrate students into an international system where differences in culture are the norm. It places an emphasis on a curriculum and teaching approach which will develop skills, knowledge and attitudes necessary to function effectively as citizens of the world” (Hill, 2007, p. 258, italics in the original). Even though there are distinctions in the features of the two concepts, there is more consonance in that both multicultural and international education encourages democratic education. In other words, both favour an intercultural understanding which is a two-way process and assumes no hierarchy of cultures. This understanding creates a room of pluralism in different dimensions, opportunities to challenge tradition, and tolerance and respect for the marginalised groups. Therefore, scholars in both fields might be brought together so as to improve the democratic education in the process of internationalisation.

In the context of international education, issues of democracy are frequently associated with discussions of equality (Snauwaert, 2009; Stromquist, 2005). A global inequality in education is growing and discussions of internationalisation of higher education lack proper engagement with debates in fields of multicultural and anti-racist education (Matthews & Sidhu, 2005). International students “use material and symbolic resources to position themselves to maximise advantages” (Matthews & Sidhu, 2005, p. 60). However, these resources have not been given enough attention and proper engagement, which to some extent undermines democracy in the internationalisation of higher education (Singh, 2009, 2010; Singh & Han, 2010). To deal with this situation international educators can respond through collective action to enhance the communication between the North and the South (Stromquist, 2005), and “to effect an alternative international education [that] requires educators to
bypass traditional ways of imagining and constructing the other” (Matthews & Sidhu, 2005, p. 63). International education is to be understood not simply as a means to competitive advantage in international trade markets, but as a platform where democracy can be valued and realised so that all participants in the internationalisation can benefit.

In accordance to the situation, alternative, culturally responsive pedagogies need to be invented, which are based on indigenous knowledge systems largely marginalised in education (Tabulawa, 2003). To achieve this, it might be helpful to first “recognise indigenous knowledge systems as legitimate knowledge systems that have potential for enriching students’ educational experiences” (Tabulawa, 2003, p. 22). No matter how different the Western and non-Western knowledge systems may be thought to be, there must be some ways in which they complement each other (Tabulawa, 2003). Researchers have been making efforts to explore possibilities to engage non-Western knowledge, so as to promote the democratisation in Australian research education (Singh, 2009, 2010; Singh & Han, 2009, 2010). The current study perceives democratic education from an intellectual and epistemological perspective and attempts to find out how the internationalising Australian research education could become more democratic through developing pedagogical strategies.

3.4 Conclusion

This chapter reviews literature in the fields of internationalisation of higher education, international students’ silence while studying in Western universities and democratic education. However, very few studies has been done to connect students’ intellectual silence with democratic education or provide pedagogical strategies to help improve the democratisation of internationalising Australian research education. This study aims to make original contribution to knowledge through analysing Chinese international research students’ intellectual silence and developing pedagogical strategies for democratic education. Informed by the theoretical framework (Chapter 2) and the review of literature (Chapter 3), a flexible case study has been designed for this study. The next chapter provides details on the research design, data collection and data analysis.
CHAPTER FOUR METHODOLOGY

CHAPTER FOUR
RESEARCH METHODOLOGY AND METHODS\(^9\)

4.0 Introduction

This chapter begins with an exploration of research philosophy and then provides an explanation and justification of the research strategy and research design, including a rationale for the research principles which have been followed to give rigour to this research. Methods of data collection, reduction, analysis as well as tactics for drawing conclusion and verifying results, along with methods for writing thematic narratives are also explained and justified. Procedures taken to address ethical problems are detailed. The overall research process was designed to provide credible and insightful answers to the main research question: What pedagogies might be developed to enable Chinese intellectual assets to contribute to the democratisation of internationalising Australian research education.

4.1 Methodological framework

Since the 1970s with the widespread introduction of qualitative methods into educational research, there was much debate between quantitative and qualitative procedures of data collection and analysis. At least since the 1980s, qualitative procedures have “definitely arrived as a legitimate approach to educational research” (H. Wright, 2003b, p. 197). This study adopted qualitative procedures for data collection and analysis, using documents (Chinese students’ completed theses) and interviews as its primary evidentiary sources.

\(^9\) China’s arguably more relational and historic forms of thinking were not the focus of this study. They were only mentioned by some interviewees as examples of Chinese philosophy. These forms of thinking might be able to make a difference to research if adopted as an analytical tool, but are not addressed in this study. Therefore, it was not included in Chapter 4.
The period 2005 onwards has been characterised as the “the eighth moment” in the use of qualitative procedures in educational research, this has been a time during which qualitative procedures face “a backlash associated with a fundamentalist, positivist/postpositivist conception of empirical research” (H. Wright, 2006a, p. 795). This current scholarly debate has aroused much attention in the field of educational research. For instance, Wright (2006a) argues that the uses of qualitative procedures for research in education is

in contentious flux [due to] the proliferation of epistemologies and how it is related to the turn to ‘scientific standards’, and emphasis on a narrow conception of evidence-based research and a resurgent positivism and postpositivism in educational research. (p. 794)

This scholarly debate is partly the result of the proliferation of epistemologies in educational research. Various sources of knowledge from different nations, especially those otherwise intellectually marginalised countries continue to struggle to be heard and the articulation of their knowledge has brought about some changes in qualitative research in education. For example, former international research students from Asia are endeavouring to create a synergy between the principles of the dominating academic community and articulating Chinese knowledge (J. Han & Zhao, 2008), or representing it in a Vietnamese way (Phan, 2009; Viete & Phan, 2007).

4.1.1 Proliferation of epistemologies

In this period of epistemological proliferation, there have been different views on what “paradigm” means. Wright (2006a, p. 798) holds that the adequacy and viability of the term “paradigm” is questioned when used to analyse the current phenomenon of epistemological proliferation in research education. Nespor (2006) contends that the category of paradigms “can be used both to add complexity and diverse standpoints to inquiry – and to build reductive boundaries that bleed out difference and obscure alternatives” (p. 115). Lather (2006) argues that

old talk of paradigm shifts and normal and revolutionary periods should give way to new, postparadigmatic narratives of proliferation versus successor regimes. There is an interesting diversity of reactions
among … researchers in education [who use qualitative principles and procedures] to the proliferation of epistemologies. (p. 35)

Significantly, for the study reported in this thesis, the debates about proliferation of epistemologies and the category of paradigms have provided an opportunity for different knowledge to be articulated in educational research between the East and the West, the North and South, the South and the East. This includes in this instance theoretical tools from nations such as China. Echoing, but not acknowledging Mao Tse-dong, Wright (2003b) suggests that

we ought to ‘let a thousand paradigms flourish’, since this would undermine the hegemony of the established paradigms and allow for a more fully representative and egalitarian set of paradigms to emerge. (p. 210)

The Chinese chéngyǔ from which this concept of letting a thousand paradigms flourish originates is, 百家争鸣 bai jia zheng ming, which means to let different sources of knowledge be heard. Chairman Mao restated this concept in the word 百花齐放 bai hua qi fang – to let a hundred flowers bloom – which expresses tolerance for different philosophies and ideas, and can be applied to the field of educational research. Given that an increasing number of Chinese research students are studying in Australia, this thesis explores the prospect that the knowledge they bring or can access from China provides theoretical resources for their studies here and a focus for scholarly debate.

However, Wright (2003a) suggests that we should be precautious about this trend in case that the educational research community is divided into extremely small groups, so that each group loses authority to address let alone critically assess any other’s work. The epistemological proliferation may be beneficial for researchers from “minority” groups since it creates an opportunity for them to articulate their intellectual assets in their own way. However, this can only go so far, because if they are separated into very small groups they lose their intellectual authority to have their ideas subjected to scholarly critique by the larger educational research community, which is the last thing they would want.

While there has been an explosion in paradigms in educational research in recent decades Wright (2006a) argues that these methodological innovations have been
largely dominated by White, Western researchers, both males and females. However, given the revitalisation of Asia, China and India in particular (Sharma, 2009), it is not surprising that international research students from Asian intellectual communities, with different linguistic and epistemological backgrounds are exploring possible approaches to research in education that might give expression to this knowledge (J. Han & Zhao, 2008). Researchers from intellectually marginalised nations who are working in education have begun to put forward research that expresses their intellectual assets of their epistemological communities. For instance, Phan Le Ha (2009) addresses this issue by drawing on her own experiential knowledge to seek ways to articulate her “voice” in academic writing.

Educational researchers whose knowledge is not included in the dominating Western educational research community are working to intervene in hegemonic research paradigms. Dillard (2000) speaks of educational research as “a responsibility … to the very persons and communities being engaged in the inquiry” and the need for “a transformation at the epistemological level” (p. 663). Among the parties engaged in the internationalisation of Australian research education, both the research students from mostly Asian nations and the research educators representing the Australian educational research community, there are those who have taken on responsibility for effecting this epistemological transformation through the necessary scholarly disputation this introduces (Singh, 2009, 2010; Singh & Cui, 2011; Singh & Han, 2009, 2010; Singh & Meng, 2011). To acknowledge intellectual differences and to test the value of different sources of theoretical knowledge are key steps towards bridging the gap and seeking mutual intellectual benefits.

In a time when methodological contestation is re-emerging over the use of qualitative procedures in educational research, how are early career researchers to contribute to this intellectual debate through the production of original knowledge? Wright (2006a) holds that the present moment is full of opportunities and alternatives

acquiescence to and compromise with the gold standard [i.e. experimental, randomised pre- and post-test methods of pharmaceutical research] on the one hand and resistance to it and continued innovation and diversification on the other. (p. 800)
With the epistemological proliferation made possible by the internationalisation of Australian research education (Bradley, 2008), to remain wedded to the “gold standard” offers the prospect for methodological innovations, especially regarding the theoretical tools used for conceptual analysis. The educational research community globally now has more tolerance for the diversification of theoretical knowledge and research procedures. This creates opportunities for different intellectual concepts from marginalised nations such as China and India to be tested and for educational researchers from such nations to contribute their knowledge to the world’s scholarly debates – multiple and hybrid as these are.

These methodological debates in educational research, which the study reported in this thesis contributes to and provoke challenges of their own. To add to this scholarly disputation, this thesis articulates theoretical concepts derived from international research students from China in order to investigate what challenge these might pose for the democratisation of Australian research education. The following section discusses my position as an early career researcher in the field of educational research which is now characterised by internationalisation and epistemological proliferation.

4.1.2 Researchers’ position in the proliferation of epistemology

How researchers position themselves in the field of educational research is influenced by the methodological stances they take or adopt in their research, and therefore the validity and reliability of their research. Making this position-taking explicit is especially important given the epistemological proliferation in educational research. Stonebanks (2008) holds

Acknowledging one’s values and subjectivity within one’s research allowed greater understanding to the reader. The idea that all researchers, whether they be professional or student, bring their preconceived notions, prior knowledge, culture and/or theoretical leanings on the subject to be studied with them has become understood, and researchers are acknowledging this by revealing their background to their readers. (pp. 296-297)

However, there is the danger that like identity and voice, standpoint might become the endpoint rather than the point of departure for educational research. Mindful of
this Wright (2003b) holds that “‘standpoint’ is to be taken up and utilised as [an] experience-informed place to start from rather than a final, fixed position from which to speak” (p. 206). My standpoint in this research is influenced by my identity as a woman, lecturer and Chinese citizen, but this is a starting point for doing the educational research reported in this thesis. As an international research student studying in Australia, the intellectual resources acquired in China, informed my initial viewpoint, as did my assumptions about the international standing for knowledge from China and my desire to seek communicative opportunities for the knowledge exchange between China and Australia. Understanding the proliferation of knowledge in educational research has created an opportunity for me to make this knowledge heard, instead of being muted by the dominating community. However, these elements of my standpoint formed the point of entry for this project; they are not its focus or endpoint. Wright (2006a) contends

the delicate question of how dominant group researchers are to represent the minoritised other as research subject has been answered in part by the assertive emergence and self-representation of the other as researcher and investigator of their [intellectual] communities. (p. 799)

The intellectual capabilities of international research students, myself included, provide a basis for us to represent ourselves intellectually in the international scholarly communities of which we seek to be a part. In this way knowledge from our particular educational backgrounds is articulated from our own point of view and used to make an original contribution to Australian research education. As a research student I use my distinctive intellectual assets to intervene in what the Sierra Leonia scholar from Canada, Handel Wright (H. Wright, 2006c) characterises as Western, white, and male oriented educational research. I hope that there is a degree of intellectual tolerance from the dominant educational research community for any ambiguity this creates. This study focuses on how Chinese research students’ intellectual assets have been muted and how they could contribute to the democratisation of Australian research education. In the case of internationalising research education, the knowledge of research students from Asian nations has to be articulated through an epistemology in an educational context that is dominated by Western intellectual traditions. To provide intellectual spaces for their knowledge to be heard and to pay enough respect to their epistemology are significant undertakings
for both their personal academic progress and the improvement of research and research education in Australia. However, these limitations or constraints might create unwarranted and unexpected ambiguities.

Researchers from intellectually marginalised backgrounds such as Dillard (2000), Han and Zhao (2008) and Phan Le Ha (2009), have made important, original contributions to the process of intervening in the hegemony of Western research education. Rather provocatively, Wright (2003b) argues that while the interventions made by these researchers is primarily in terms of epistemology, they also represent an antiracist intervention. Efforts to address both the problem of racism and intervening in the field through the so-called “voicing” of their epistemologies represent major tensions in Western research education.

Some educational researchers are seeking to articulate non-Western categories into the theorisation of the West (Singh & Han, 2009, 2010). However, this is not a simple task, in part because it is not possible or desirable to totally abandon the Western theoretical tools or intellectual traditions. Robert Donmoyer (H. Wright, 2006c) argues,

ideas that are from outside the West are not necessarily in binary opposition to Western thinking … most researchers [around the world] at this point in time operate pretty much within some variation of the Western tradition. That includes those who are vocal critics of that tradition … most people who work in the West – including those who criticize the Western tradition – at the methodological level, at least, work pretty much within the parameters of research procedures sanctioned by Western scholars. (p. 85)

So far, most educational research in Australia, including that involving international research students, has been done within the traditions (plural) of Western research paradigms. There are educational researchers who are involved in seeking to engage alternative intellectual assets in research education (Phan, 2009; Singh, 2010; Singh & Cui, 2011; Singh & Han, 2010). One strategy is to articulate the non-Western concepts brought to Australia by international research students, or accessible to them while studying here, in research dominated by Western research theories and traditions. This thesis is an example of such an intervention.
However, the intellectual interventions made by some educational researchers in the Western academic world may not be readily accommodated. It is hard to change White male/female dominated Western research education in a short period of time. For instance, Australian mainstream research education has largely ignored the theoretical knowledge from Asian nations, even though 80% of international students – and many migrants and refugees – are recruited from there. This reproduces Western hegemony in the field of research education. This is so even a decade after Griffiths (1998) observed that

mainstream theory takes no account of the experiences and subjectivity of others, in that it is assumed by the producers of the knowledge that others are much like themselves, and there is no need to listen to their particular viewpoints. (p. 62)

The dominant Western research community in education ignores the intellectual resources of research students from intellectually marginalised nations, assuming that these students are much like themselves. This arrogance does harm to the intellectual diversity in the field of research education in Australia. To ensure the prosperity of Australian research education different “voices” or more appropriately – theoretical knowledge – needs to be heard, considered and debated as part of the different intellectual resources drawn into these scholarly conversations.

Therefore, international research students from intellectually marginalised nations might make an original contribution to theorising by opening up new territories for the internationalisation of Australian research education. However, a challenge for monolingual, English speaking Australian educational researchers, is that the intellectual resources from some non-Western countries are not comprehensible. So a challenge for non-Western researchers is to find ways to make their “mute” knowledge audible to Western, monolingual audience. This is necessary for them to make the effort to find favourable positions to do such kind of research, should they choose, in a community dominated by Western scholarship.

My position in this study is not value free, with the language and terminology I use inevitably reflecting my preferences for particular scholarly positions. However, my purpose is not to provide a universal and definitive position on the value of “Chinese theoretical knowledge”, but to open new possibilities and to provoke attention to the
intellectual assets brought to Australia by international research students from non-Western traditions so as to democratise Australian research education. Having addressed my position in relation to epistemological proliferation, in the next section I explain the research strategy adopted in this study.

4.2 Case study as research strategy

Various research strategies are adopted in educational research to serve different purposes, such as ethnography, grounded theory and case studies (Robson, 2002). The research strategy selected for use in the project reported in this thesis was case study methods (Yin, 2009) and it was informed by theoretical tools concerning transnational knowledge exchange (Alatas, 2006; J. M. Blaut, 1993; J. J. Clarke, 1997; Connell, 2007; Goody, 2010; Hobson, 2004; Amartya Sen, 2006), as well as Ranciere’s concepts of mute speech (1999, 2007b, 2010a) and democracy (1991, 2006a, 2007b, 2009c).

Case study is defined as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009, p. 18). In this project, the case studied was the studying experiences of Chinese research students, more specifically, the uses of Chinese intellectual assets by these students in doing research in Australia. This phenomenon occurs in the context of the internationalisation of Australian research education. No clear boundaries could be identified between the phenomenon and the context.

However, case study is often questioned for its representativeness because it only studies a small number of instances which might be supposed to represent a more general phenomenon. Even so, this method is valuable for producing deep insights from a small number of participants and this data set provides a credible basis for establishing the veracity of the argument advanced in this thesis. Gerring (2007) gives some examples of the significant contributions to knowledge made by employing case study methods: Darwin’s theory of human evolution was produced after his travels to a few locations; Freud’s ideas on human psychology were built on observations of a few clinical cases; Levi-Strauss’s structuralist theory of human
cultures was constructed from analysis of evidence about several Native American
cultures was constructed from analysis of evidence about several Native American
nations. These case studies show that many powerful theories have been produced
and have had profound significance even though they have been derived from
intensive studies based on a few data sources. In this sense, case studies have
advantages in educational research which has an exploratory nature such as the
project reported in this thesis. The selection of case study as the research strategy for
this project was based on three considerations:

the type of research questions posed;

the extent of control an investigator has over actual behavioural events;

the degree of focus on contemporary as opposed to historical events (Yin, 2009, p. 8)

This study’s aims were to explore the question of what intellectual assets
international research students from China use in their research mean for
democratising Australian research education and what pedagogical strategies could
be developed to turn these resources into theoretical tools. This means studying a
contemporary educational phenomenon over which I had no control. Therefore, case
study proved to be an appropriate method for this project. Data collected for this
thesis include interviews (n=42) and theses (n=17). Details about the design of this
project are highlighted in the next section.

4.3 Flexible research design

The research design for this project was flexible. All research procedures were
subject to change and modification throughout the research process rather than being
predetermined and fixed (Robson, 2002). I fully expected that there would be
refinements to the literature review, research questions, theoretical framework,
methods of data collection and drawing conclusions about this project’s original
contributions to knowledge. These refinements occurred as a result of each phase of
the project feeding into and informing the next.

The design of research in education is not necessarily meant to be fixed and
unchangeable from the beginning to the end. Griffiths (1998) argues that educational
research is not a smooth, linear process, but rather follows an uneven, stumbling and
wavering path. Thus, the design of this research project was modified due to changes in the course of the research process. The research project had to be modified and redeveloped during the process itself, and especially when the original contributions to knowledge derived from this study were established. This necessarily occurred towards the end of the research process, rather than being predetermined at the beginning. Because this thesis focuses on reporting its original contributions to knowledge, I adopted a flexible perspective towards the research process so that I was ready to deal with any issues.

One reason for the necessity of a flexible design for this educational research project lied in the practical constraints I frequently encountered during the research process. Griffiths (1998) holds “practical constraints always have an impact on what is researched and how. Researchers need to find ways of operating within and through the constraints” (p. 106). The constraints that impacted on the research results include the time I had available and the financial support. I needed to take these factors into account, and to find a balance between the principled decisions and compromises I had to make due to various constraints. To make these compromises during the educational research process so as to deal with some unexpected constraints does not mean this study was a failure, because the proper, timely and duly explained modification of the design or the implementation of the research procedures adds to the reliability of its results.

The flexibility of this educational research project is also shown in the revisions to the design of the research process which allowed for various methods to be adopted according to my developing research capabilities and/or the outcome of the analysis of primary evidence. The research design for this project consisted of different methods and techniques. Some of them overlap with and overarch each other. The initial design for this project was not decided once and for all. As Griffiths (1998) observes, methodology or methods continue to evolve, so it is with the stages to research. Nobody waits to conjecture about the practical outcomes of their research until after the analysis. Nobody completes the literature search before starting [to develop the theoretical framework or research methodology]. Nor should they. All stages are revisable as understandings and values change. (p. 109)
Thus, there was no fixed design for the process of educational research in this study. All stages of this research were subject to undergoing changes as this was necessary to generate refinements, especially once the original contributions to knowledge became evident through the analysis of the primary evidence. The theoretical framework was subject to renovation as well, since it informed the research questions, data collection and data analysis. Prior to the data collection and analysis there was no way to know which theoretical tools might be most useful. My theoretical framework evolved as “the data prompts the need for explanation” (J. Wright, 2008, p. 9).

In this project, in a bid to better understand the meaning and theoretical potential of the Chinese knowledge used by Chinese international research students for the democratisation of Australian research education, various methods and techniques were adopted, including interviews and document analysis. These methods were used rigorously and critically. The research design provided the point of departure for doing so (Figure 4.1). Overall the design is concerned around three phases, namely, sensitising, data collection and analysis and, refocusing and refining. In the sensitising phase which took 12 months, chapters detailing the initial literature review, theoretical framework and preliminary research methodology and method were completed. The second phase (12 months) included the collection of theses, the generation of interviews and their analysis. The third phase (6 months) focused on identifying the original contributions to knowledge and refining literature review, the theoretical framework, recording the natural history of the research process and drawing conclusions from the research. The next section gives details about the research principles adopted to drive this project.
CHAPTER FOUR METHODOLOGY

Figure 4.1 Research design
4.4 Research principles

This section canvasses the key principles that were employed throughout the research process, including the research design, data collection, data analysis and drawing conclusions. These principles helped ensure the rigour of this study.

4.4.1 Grounded validity

To improve the validity of this research project, quality criteria that cut across proliferating categories were needed for collecting and analysing the evidence gained from the two main data sources, the interviews and theses. To address this problem, Patti Lather (cited in H. Wright, 2006b) suggests

moving away from a-priori, top-down criteria and think of criteria working more from the ground up. This could be called ‘grounded criteria’ and it’s a way of discerning … the good stuff from the bad stuff across these multiplicities. (p. 82)

In this study, “grounded criteria” were used to work to and from the evidence to the theoretical analysis, distinguishing multiple categories first and then proceeding to interpret them theoretically. In this way the criteria were established in part through the analysis of the primary evidence – that is from the ground up. In this project the primary evidence from international research students and their supervisors and the theses was the most important factor to consider when analysing students’ intellectual resources.

4.4.2 Construct validity

Construct validity addresses the problem that case studies are often attacked for their lack of a sufficiently operational set of measures and the use of subjective judgements during data collection (Yin, 2009). One tactic to improve construct validity in this study was to maintain a chain of evidence, so as to allow readers of this thesis to be able to trace my research steps either “from conclusions back to initial research questions or from questions to conclusions” (Yin, 2009, p. 122). In this regard, Table 4.1 provides a research protocol as a key contribution to construct validity. I have also made clear and provided ample citations to the relevant parts of the database used in this thesis, giving purposefully selected pseudonyms for each
interviewee, the person’s title, the data and venue of the interview as a matter of structural coding (Namey, et al., 2008). Further, the circumstances under which the evidence was collected, such as the time of an interview, were clearly noted in the database with details provided in Appendix 7. In addition, data collection followed the procedures specified in the protocol (Table 4.1) and section 4.4.5 on reliability. Finally, the research questions are clearly indicated in the protocol.

Table 4.1
Research protocol (adapted from Yin, 2009)

| 1. Introduction to the Case Study | 1.1 Main research question  
What pedagogies might be developed to enable Chinese intellectual resources to contribute to the democratisation of Australian research education? | 1.2 Theoretical framework  
a. Eurocentric knowledge diffusionism  
b. Alternation |
|----------------------------------|----------------------------------------------------------|
| 2. Data Collection Procedures    | 2.1 Data collection from completed PhD theses  
2.2 Interviews with Chinese research students and Australian academics  
2.3 Rationale for ethical procedures  
2.4 Names of data collection sites  
   - Australian Catholic University, Macquarie University,  
   - University of New South Wales, University of Sydney,  
   - University of Technology Sydney, University of Western Sydney |
| 3. Case Study Guide Questions    | 3.1 For Chinese research students  
3.2 For Australian supervisors (for details see Appendix 1) |
| 4. Outline of Case Study Report (thesis) | 4.1 The Chinese intellectual assets that they use to facilitate their studies  
4.2 How such uses represent a claim for and an approach to democracy  
4.3 Pedagogical strategies that can help such knowledge to contribute to the democratisation of Australian research education |

In this way, readers are able to use the protocol to move from one part of the research procedure to another, namely, the research questions, citations given to each evidentiary excerpt, the Appendices detailing the database and the evidentiary excerpts presented in the data analysis chapters. Together, this establishes an explicit and highly operational set of research measures to ensure construct validity.

Hammersley (2004) also addresses the functions and benefits of this kind of data archiving:

First, it provides a means by which the findings of studies can be checked by other researchers through reanalysis of the original data. Second, it offers a bank of data that can be used for secondary analysis; enabling researchers either to supplement their own primary data or to carry out
free-standing historical, comparative or meta analysis on the basis of data from a range of studies. (p. 290)

4.4.3 Internal validity

Internal validity tests the true value of the research, for instance measuring “the extent to which the ideas about cause and effect are supported by the study” (Walliman, 2011, p. 104). In this study, internal validity is used to decide if the findings of the study make sense, if they are credible to the people studied and to readers, and if the research offers an “authentic” portrait of what is being investigated. In a broader sense, addressing the issue of internal validity is necessary to make credible inferences possible (Yin, 2009). To strengthen the internal validity of this project, the procedure of pattern matching was adopted, a tactic that “compares an empirically based pattern with a predicted one” (Yin, 2009, p. 136). The theoretical framework (Alatas, 2006; J. M. Blaut, 1993; J. J. Clarke, 1997; Connell, 2007; Goody, 2010; Hobson, 2004; Rancière, 1991, 1999, 2006a, 2007a, 2007b, 2010a; Amartya Sen, 2006), provided a predicted pattern while the analysis of the interviews and theses provided empirically based pattern. Accordingly, the following inferences were made:

1. Chinese research students might use Chinese intellectual resources such as *chéngyŭ* while doing research in Australian universities
2. such uses could represent Eurocentric knowledge diffusion
3. such uses might provide new insights into the democratisation of Australian research education.

After making inferences, the data were analysed. The empirically based pattern to emerge from this analysis correlated with the predictions in the theoretical framework, specifically in terms of the prevailing Eurocentric tendencies and the mute uses of Chinese intellectual assets. This indicates strong internal validity (Yin, 2009).

4.4.4 External validity

External validity deals with the problem of whether the conclusions of this study have any larger implications, that is to what extent “findings can be generalised to
populations or to other settings” (Walliman, 2011, p. 104). Because case study methods rely on analytic generalisation, I strived to “generalise a particular set of results to some broader theory” (Yin, 2009, p. 43). To increase the external validity of this project, I built the replication logic of the theoretical framework developed for studying transnational knowledge transfer and democratisation (Alatas, 2006; J. M. Blaut, 1993; J. J. Clarke, 1997; Connell, 2007; Goody, 2010; Hobson, 2004; Rancière, 1991, 1999, 2006a, 2007a, 2007b, 2010a; Amartya Sen, 2006). This framework can be retested with other student populations and in other university research education settings. The framework provides a replicable tool for testing the desirability of international research students from Asian countries using their own theoretical knowledge when in a new educational culture given the history of knowledge exchange between Eurasian intellectual communities. My role and status within this study has also been explicitly described to enhance this study’s replicability (Miles & Huberman, 1994).

4.4.5 Reliability

The reliability of a research project determines to what extent later investigators can arrive at the same findings or similar conclusions if they follow the same procedures as described by an earlier investigator. One method to increase the reliability of this research was to develop a “case study protocol” (see Table 4.1). As is typical, this protocol includes four sections: “(1) an overview of the project, (2) field procedures, (3) case study questions and (4) a guide for the case study report” (Yin, 2009, p. 81). This protocol helped to keep me targeted on the research topic, enabled me to anticipate problems and therefore increased the reliability of this study.

Another method I used to increase reliability of this case study research was to create a case study database, which includes notes, documents, tabular materials and narratives (Yin, 2009). Based on these guidelines, all the notes taken during the interview process and data analysis for this project, either handwritten or typed, have been stored and documents relevant to this project such as completed theses have been stored electronically so that they are retrievable in future for either other researchers or myself – albeit within the ethics protocols established for this study.
4.4.6 Triangulation

Reliability can also be improved through “consulting a variety of sources of data relating to the same event” (Walliman, 2011, p. 73). This approach is called triangulation and is often used to compare data generated from different sources and/or by different methods to achieve more rigorous results. For instance, triangulation maybe used to compare evidence from different sources. Wright (2005) explains that

triangulation is a strategy by which evidence from several data collection forms (e.g., interviews, observations, documents) is juxtaposed to see whether they corroborate one another and thus establish and/or underscore a particular theme or finding. (p. 105)

Throughout this project I (i) used multiple sources of data including interviews and documents and (ii) tested various theoretical sources to analyse and explain the research phenomenon. This reduced the possibilities of bias and partiality on my part, and helps to make the findings or conclusions more convincing and accurate. Having explained the research principles that were followed during the research process, the next section explains data reduction issues.

4.5 Data reduction

Data reduction refers to the process of “selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions” (Miles & Huberman, 1994, p. 10). It is not separate from data analysis, but it is part of these procedures. Data reduction refers to that aspect of analysis that “sharpens, sorts, focuses, discards, and organises data in such a way that ‘final’ conclusions can be drawn and verified” (Miles & Huberman, 1994, p. 11). For this study, data reduction occurred continuously throughout the project. It might be said that even before data were collected, data reduction had occurred when I decided on the research questions, the theoretical framework and data collection approaches. As data collection and analysis proceeded in tandem, further episodes of data reduction occurred which included different cycles of coding, data display, making clusters, making contrasts, writing memos and writing reports. The data reduction process continued after fieldwork until the final report was completed. These processes will
be elaborated on in the following sections. Hopefully, the forgoing explains the irony of explaining data reduction before the next section, which explains and justifies how data were collected for this project.

4.6 Data collection

To choose appropriate empirical data collection methods is important given the role primary evidence plays in educational research. Using ethnography as an example, Grossberg (cited in H. Wright, 2001) addresses this point, arguing that

one can and should use any and every kind of empirical method, whatever seems useful to the particular project. Use them as rigorously and as suspiciously as you can. … Use anything, including surveys and statistics, if it seems useful, but consider how they are themselves rearticulated (and their practice changed) by the theoretical and political commitments of cultural studies and of one’s own project. (p. 145, italics added)

Any empirical method can be used in the cultural studies of education so long as it addresses the project’s research questions, and is used rigorously, sceptically and subjected to critical reflection. To gather better primary evidence, any data collection procedures such as document analysis, interviews, surveys and statistics may be adopted with appropriate justification and explanation for use in researching a given topic. To investigate international research education, this study used documents and interviews as major data sources. Two rounds of data collection were involved: documents – completed theses by Chinese international research students and interviews with Chinese research students and Australian academics.

4.6.1 Documents

The documentary evidence that can be used in educational research takes many forms such as letters, memoranda, announcements, formal reports and administrative policies, rules and procedures (Yin, 2009). This study used PhD theses from online digital base Australasian Digital Theses Database (ADTD), and Masters theses accessed as hardcopies from the University of Western Sydney. The selection or identification of PhD theses was based on the following criteria:
a. written by research students from China (People’s Republic of China);
b. in the field of education (broadly defined);
c. full-text available online via the ADTD;
d. from universities in Australia;
e. produced since 1995.

One important issue in selecting theses completed by Chinese PhD students was to ascertain and confirm their identity as mainland Chinese, rather than Chinese from Taiwan, Hong Kong, or Singapore among other places. The most reliable and accurate way would have been to contact the authors through email or telephone. But all these PhD students had graduated and there is no way to track their current address or to contact them. Therefore, the following steps were taken to identify authors as coming from mainland China.

I first logged onto the ADTD and looked for theses in the field of education (broadly defined) in Australian universities by searching the key word of “education” in thesis title and institute and for the years from 1995 to 2010. Those authors with a Chinese pinyin name were chosen from the search results. Authors from Hong Kong and Taiwan might be chosen in this round since some have Chinese pinyin names, too. But they had to be excluded because they have different education systems and cultural backgrounds from those of mainland China. To do so I looked through the front matter of the selected theses because many authors leave some traces about their identity in those sections, especially in their acknowledgements and dedication. There were clues which helped identify an author as mainland Chinese. For example, one author named a mainland Chinese city in her Dedication:

I am so thankful to my husband Deng Jingsong, who shares all my joy and tears in Sydney as well as in Guangzhou. … For all his unfailing support and uncomplaining tolerance even when we were oceans apart … (Y. Chen, 2002, pp. ix-x)

Some researchers’ educational experiences indicated that they were more likely to be mainland Chinese. For instance, on the title page of a thesis, the prior education of the author was given as “B.A. (Shanghai International Studies University); M.A. (Dalian Maritime University)” (Luo, 2007, p. 1). Both the Bachelor and Masters degrees of the author were completed in mainland Chinese universities. Theses with
such clues were taken as indicating the author was from mainland China and were included for analysis.

When there was no clear clue about the author’s identity in the front matter of the theses, I turned to the title, abstract and main contents of the theses. If the author identified him/herself as from Hong Kong or Taiwan or was writing about issues in Hong Kong or Taiwan, or used any evidence about and/or from Hong Kong or Taiwan\(^{10}\), the thesis was excluded. For instance, one author declared in his/her Acknowledgement:

> I am especially grateful to Jean Young, the Head of the English Language Centre (ELC) at the City University of Hong Kong, for her kind assistance in allowing me to use the authentic letters and e-mails ELC students sent to her as part of the data for this study. I also wish to thank Professor Joseph Hung for his kind assistance in collecting data from students studying in the English Department of the Chinese University of Hong Kong. (Sui, 2008, p. iv)

This declaration shows this author’s intellectual network is based in Hong Kong, so most probably s/he is from Hong Kong. Thus, this thesis was not selected for analysis. In the Abstract of an author from the Australian Catholic University, it was stated, “the site of this study was in an EFL classroom in a Taiwanese College” (S. Chen, 2005). The evidence for this thesis was collected from a Taiwanese college, so it was not selected, either.

If the author did not identify themselves as from Hong Kong or Taiwan, was not writing about issues in Hong Kong or Taiwan, did not collect evidence from any part of Hong Kong or Taiwan, and did not include any information about and/or from Hong Kong or Taiwan in the thesis, s/he was identified as from mainland China. Figure 4.2 provides a schematic overview of the criteria and procedures used for selecting theses for this study.

---

\(^{10}\) PhD research students from Mainland China might also write about issues in Hong Kong or Taiwan or use information about and/or from Hong Kong or Taiwan. However, to be on the safe side, theses from authors writing about Hong Kong or Taiwan issues, collecting evidence from any part of Hong Kong or Taiwan, or using any information from and/or about Hong Kong or Taiwan were excluded.
Figure 4.2 Criteria and procedures for selection of doctoral theses

Using the above selection criteria, I searched further the Australasian Digital Theses Database (ADTD) for 6 universities in Sydney, namely, the Australian Catholic University, Macquarie University, the University of New South Wales, the University of Sydney, the University of Technology Sydney, and the University of Western Sydney\textsuperscript{11}. However, by excluding those theses with authors from Hong Kong or Taiwan, I could barely gather 10 PhD theses produced during the period from 1995-2010. This result was not surprising considering that large numbers of Chinese students studying in Australia are enrolled in the disciplines of business and economics (Bradley, 2008). It was also due to not all completed PhD theses in the selected universities being put online or available to visitors to the ADTD site. For instance, Macquarie University had only 111 PhD theses across all disciplines available online, but none in education when I did the search. This problem has been

\textsuperscript{11} Theses in education supervised by Professor Michael Singh at University of Western Sydney were excluded at this stage, because he has been encouraging his doctoral and Med (Hons) students from China to connect intellectual projects from Australia and China.
encountered by other researchers. Burns, Paltridge and Wigglesworth (2008) described what happened when they tried to gather PhD theses for their study:

In some cases, we also found it surprisingly hard to get copies of theses we wanted to read. Some were available online through the university library but many were not. Some could not be borrowed and some we had to purchase in order to be able to read them. The message to doctoral graduates is, if you want people to know about your work, you need to publish it. Otherwise, potential readers may not find out about it or if they do, may not be able to access it. (pp. 273-274)

In an effort to gather enough completed PhD theses to create a substantial data set, I extended the search to three universities in Brisbane, namely, Griffith University, the Queensland University of Technology and the University of Queensland; three universities in Melbourne, namely, Monash University, the Royal Melbourne Institute of Technology and the University of Melbourne; one university in Adelaide – the University of Adelaide, and one university in Perth – the University of Western Australia. However, theses from the University of Queensland and the Queensland University of Technology were not accessible via the ADTD online database. The University of Melbourne provided restricted access, which meant that the theses I wanted were not available for visitors. Theses from the University of Adelaide only had abstracts online. Therefore, I could not get whole theses from these universities. Finally, 15 completed PhD theses by Chinese research students were collected online from 7 universities in 3 large cities in Australia covering the period 1998-2009 (Table 4.2).

Table 4.2
General information about the selected PhD theses

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Year of completion</th>
<th>University</th>
<th>Gender</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chen Yumin</td>
<td>2009</td>
<td>University of Sydney</td>
<td>Female</td>
<td>Interpersonal Meaning in Textbooks for Teaching English as a Foreign Language in China: A Multimodal Approach</td>
</tr>
<tr>
<td>Li Feng</td>
<td>2008</td>
<td>University of New South Wales</td>
<td>Male</td>
<td>A Cross-Cultural Study of Australian and Chinese University Academics’ Work Motivation</td>
</tr>
<tr>
<td>Li Jianyao</td>
<td>2008</td>
<td>University</td>
<td>Male</td>
<td>The Effects of Country and Higher Education</td>
</tr>
</tbody>
</table>
The selection of Masters theses was much easier. I had access to hardcopies of the Masters of Education (Honours) theses from the Research Oriented School Engaged Teacher Education (ROSETE) Partnership in the University of Western Sydney. Among the 19 completed theses 2 were selected for analysis (Table 4.3). These 2 were selected because they were supervised by Professor Michael Singh who teaches his research students how to use non-Western languages and theoretical tools. These two theses used a relatively large amount of Chinese intellectual resources.

**Table 4.3**

**General information about the selected Masters of Education (Honours) theses**

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Year on completion</th>
<th>Gender</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Huang Xiaowen</td>
<td>2011</td>
<td>Female</td>
<td>A ‘self-study’ of a Chinese teacher-researcher’s practice of transnational knowledge exchange: Stimulating students’ Mandarin learning in Australia</td>
</tr>
<tr>
<td>Yuan Jing</td>
<td>2011</td>
<td>Female</td>
<td>Interest-based language teaching: Stimulating Australian students’ interest in learning Mandarin</td>
</tr>
</tbody>
</table>
CHAPTER FOUR METHODOLOGY

After the introduction of the selection of completed theses, the next section introduces the selection of interview participants.

4.6.2 Interviews

This project also used interviews as a primary method of data collection because they were an essential source of evidence. The chosen interviewees provided valuable insights in relation to this study’s research questions (Yin, 2009). In this project I selected a purposive sample of Chinese international research students (n=22) and Australian supervisors (n=20) as the participants for interviews, each of 40-60 minutes duration. The original design of the project was to look for participants in universities in Sydney (Australia) because it has the largest population of Chinese student in Australia and this would ensure the project’s feasibility through convenient access to prospective participants. Six universities were chosen in that they are large, noted for their internationalisation and have enrolled large numbers of Chinese students. They were Australian Catholic University, Macquarie University, the University of New South Wales, the University of Sydney, the University of Technology Sydney, and the University of Western Sydney. The student participants for interviews were identified and selected based on the following criteria:

a. research students from one of six selected universities in Sydney;
b. international students from China (PRC);
c. having been studying in the field of social sciences in Australia for more than half a year.

Criteria for selecting supervisor participants:

a. can be of Chinese or non-Chinese backgrounds;
b. supervising or having supervised students from China (PRC);
c. from universities in Australia

However, after sending emails and doing site visits to ascertain the project’s feasibility in the above universities, I could not get enough participants. Therefore, the sites had to be expanded to other universities in other cities. Finally, through snowballing sample, I gathered 42 participants from 5 cities in Australia: Sydney, Melbourne, Canberra, Brisbane and Adelaide. Interviews in Sydney and Melbourne were done face-to-face. Those in the other cities were conducted via telephone. Two
interviews were done via email to accord with the participants’ preferences (see Appendix 6).

The interviews for this project were semi-structured, focused and in-depth; this is a widely used procedure in flexible research designs. During the interviews, I guided this purposeful conversation through a line of inquiry that followed the outline of the protocol (see Table 4.1). However, the questions I actually asked were flexible rather than rigid. The order of questions was modified when I judged that this was appropriate. Likewise, the wording of questions was changed as needed and explanations provided when necessary.

All of the questions asked were open-ended in that they had no restrictions on the content or manner of the interviewees’ replies (Appendix 1). The open-ended question allowed me to go into more depth with follow-up probes, helped me to make a better assessment of what the interviewees knew and believed, and also produced unexpected answers inviting clarification by way of examples or explanation of meanings. Robson (2002) argues that the advantages of open-ended questions are that they

1. are flexible;
2. allow you to go into more depth or clear up any misunderstandings;
3. enable testing of the limits of a respondent’s knowledge;
4. encourage co-operation and rapport;
5. allow you to make a truer assessment of what the respondent really believes;
6. can produce unexpected or unanticipated answers. (pp.275-276)

At the same time I followed the outline in the research protocol closely so that these purposeful conversations did not lose their focus. Jones’ (2004) suggestions on what researchers should be paying attention to during an interview helped me to generate more rigorous and reliable responses:

We need not only to ask questions in such a way that the others are encouraged to answer and elaborate further, in their terms, but also to give them enough time and space to do so. We also of course do need listen – to hear what seems to be significant to the respondents in the research topic and explore this further, to be aware of the data that tell us we have misread significance and should change the line of probing. We need to know how to judge when we are getting data that are off the track of what we are interested in, be very sure that we are not just making this
judgement on the basis of our own preconceptions and missing data that are relevant to the research topic as construed by the respondents … We need to check meaning when we are not sure that we have understood, and not assume too quickly that we have understood. (p. 260, italics added)

I followed these instructions during the interview to ensure the reliability of interviewees’ responses.

The interviews with Chinese research students were conducted in English since all the interviewees had a high level of English language proficiency (their results of IELTS had to be above 6.5 for them to be qualified to do research study in Australia). They had no problem in understanding the interview questions or expressing their ideas. Interviews in English avoided the lost or distortion of meaning during the translation process. The interview questions (Appendix 1) that I generated came from three sources: the literature review, the theoretical framework and the analysis of the PhD theses. The review of literature helped me build up detailed knowledge about Chinese research students’ uses of their linguistic and theoretical knowledge in their studies in Australia or elsewhere overseas. The analysis of the PhD theses provided specific evidence about what aspects of Chinese knowledge have been used and in what ways. This provided me with a basis for working out the interview questions. The research ethics issues are detailed in the next section.

**4.7 Research ethics**

Educational research involves human beings as its subjects. This raises ethical problems that cannot be ignored by researchers. Griffiths (1998) observes

human sciences are significantly different from physical sciences. This is that ethical issues are always relevant where dealing with human beings is concerned. … in the human sciences there are ethical issues which have methodological implications. (p. 38)

To ensure rigorous research results and at the same time to protect all participants (including researchers themselves), ethical problems have to be carefully considered and addressed appropriately throughout the research process. This case study was conducted with the highest ethical standards in a bid to protect the participants in this research. This involved “recognising what the risks might be and choosing methods
that minimise these risks, and avoiding making any revelations that could in any way be harmful to the reputation, dignity or privacy of the subjects” (Walliman, 2011, p. 48). Details of the ethical principles and procedures are given in following sections. Table 4.4 shows the data sources and participant groups in this project.

### Table 4.4

**Data sources and participant groups**

<table>
<thead>
<tr>
<th>Data sources</th>
<th>Participant groups</th>
<th>Documents</th>
<th>Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Documents</td>
<td>Chinese research students</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>Australian supervisors</td>
<td>N/A</td>
<td>√</td>
</tr>
</tbody>
</table>

### 4.7.1 Participants’ recruitment

Potential participants for this project, namely Chinese research students and the supervisors of such students, were identified through either of the following two processes:

1. Chinese research students were identified from the Chinese Student Associations of the selected universities. According to the snowball sampling procedure (Mason, 1996; Miles & Huberman, 1994; M. Patton, 2002), they were invited to provide contact details for their supervisors if they thought they might be interested in being interviewed for this project.

2. Supervisors were identified by online staff directory on the websites of the selected universities. Those in the field of education were contacted by email, telephone or in person and asked if they supervise any Chinese research students. Once again, the snowball sampling procedure was used and they were also invited to nominate some Chinese research students who might be interested in being interviewed for this project.

The expected ratio of males to females among the Chinese research students was 1:1, but it was not necessary that the ratio reflects this, since females tend to undertake research in education more so than males. The steps taken to protect
these participants from any potential harm are detailed in the next section. As Yin (2009) suggests,

all people who may be part of the study will be informed about the nature of this research and their voluntary participation in the study will be formally solicited. The informed and voluntary consent from them will be gained before the study starts. (p. 73)

For this project, I first sent each potential participant a letter of invitation via email to explain the nature of the project, or contacted them via telephone or visited their offices on campus (see Appendix 2 for sample email). Each potential participant who had agreed to join the project informally was then sent a formal invitation (via email, telephone, or in person) with an information sheet (see Appendix 3) and a consent form (see Appendix 4), as authorised by the Human Research Ethics Committee of the University of Western Sydney (see Appendix 5 for ethics approval). They were informed that they could choose whether or not to participate in the project according to their interests and commitments. It was explained that they had complete freedom to participate and were free to exit the project at any time, and advised that no harmful consequences would occur as a result of withdrawing. Participants were also advised that evidentiary excerpts from their interviews would be represented in my doctoral thesis and related publications as a result of this project. They were given my email address and mobile phone number to obtain any seminar, conference papers or other publications that may use the evidence they provide in future if they were so interested.

4.7.2 Privacy and confidentiality

In this project, participants’ reflections were collected through interviews. The information was analysed and used as evidentiary excerpts in producing this PhD thesis and related publications (for example, see Singh & Meng, 2011). Yin (2009) suggests “no information that might identify them [participants] or their institution to any third party [should] be released so that they will not be put in any undesirable position after they participate in this study” (p. 73). To protect the privacy and confidentiality of participants in this project, no published results were recorded with participants’ personal records (see Appendix 6 for interviewees’ profile). Invitation letters were sent explaining the nature of the study and
participation. As noted above, all potential participants were informed that they may withdraw from the study at any time. Pseudonyms were used to name individuals and their institutions in the dissemination of results. During and after completion of this project, the information about participants will be stored in paper copy, computer files and USB disks, to which only my principle supervisor and myself have access using one student and staff identification and personal passwords. All the information will be stored safely for five years before it is disposed through file elimination and confidential document disposal. The aim is to protect the privacy of participants and protect them from any possible harm or undesirable consequences as a result of participating in this project. The next part provides details of the strategies used for data analysis during this project.

4.8 Data analysis

Researchers look forward to discovering answers to their research questions from their analysis of the data they collect. However, Grossberg (cited in Wright, 2001) argues that this is a problem because

\[
\text{to think that ethnography is an answer, or that empirical research can give you the answer in any form is … to misunderstand fundamentally the nature of explanation in cultural studies [of education]. (pp. 145-146)}
\]

The data by itself cannot provide an answer to any research question. The evidence has to be conceptually analysed within a theoretical scaffold so as to provide a reasonable and rigorous explanation. To find out how knowledge from intellectually peripheral nations such as China may contribute to the democratisation of internationalising Australian research education, it was necessary to analyse the data collected in comprehensive and multiple ways. Data analysis is a process of reducing, selecting, focusing, abstracting, and transforming the raw data to give them conceptual interpretations. For instance, that which appears in published theses or interview transcripts had to be coded and categorised in order to give it meaning (Miles & Huberman, 1994).

However, when adopting different methods to generate conceptually based meanings of data in educational research, researchers have to take into consideration that their
subjects are human beings, who can interpret and construct their own meanings. Griffiths (1998) addresses this issue, arguing

human beings have agency. Unlike the objects of research in the physical sciences – crystals, electrons, atoms, fluids, electromagnetic fields – human beings are not simply passive subjects of research. All human beings react to situations, including the situations of being researchers or research subjects. … human beings construct meanings for the events in which they participate. (p. 36)

Therefore, to ensure the validity and reliability of research results, the intellectual agency or meaning making capabilities of educational research subjects has to be addressed. She further argues that

What could be known includes the interpretations, and how to find it could also include asking the people involved to explain their interpretations. … the interpretations … form part of the method of producing the knowledge. (Griffiths, 1998, p. 37)

The interpretations of researchers influence the knowledge produced by certain methods as much as the methods themselves. So for researchers themselves, they are expected to keep this in mind whenever they collect or analyse data if they are to eschew researcher bias.

In this study, data analysis effectively started when I decided on and progressively refined the research questions, and occurred continuously during the research process as I refined the data collection approaches, undertook data coding, wrote memos, refined the substantive research literature, reworked theoretical framework, and wrote this thesis and associated research papers. The research questions were used to decide in which field the data were to be collected, which in this case is the democratisation of internationalising Australian research education. Data coding and memo writing helped reduce and transform data through the selection of evidentiary excerpts, creating evidentiary excerpt commentaries and identifying patterns across the evidence-based concepts. During report writing I identified what this project contributed by way of original knowledge and used this to determine what data have been used in this thesis, and the overall focus and structuring of the thesis itself.
In this research the data collected from the theses and through interviews were initially analysed by the method of coding. Saldaña (2009) defines the term “code” used in educational research as “a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). In light of this definition explaining the key attribute of a code, I developed codes which were concise, conspicuous and able to evoke further thoughts.

Accordingly, the data collected in this research were codified to arrange the evidence “in a systematic order, to make something part of a system or classification, to categorise” (Saldaña, 2009, p. 8). The data in this thesis were grouped and linked for their meaning by reasonable explicit explanations. Then they were categorised based on the conceptual focus they shared where there were any evocative connections.

During the data coding of theses and interviews, analytic memos were written to “document and reflect on” the coding process, code choices, categories, themes and concepts in the data (Saldaña, 2009, p. 32). These memos included anything that came to mind which had something to do with the research, such as new questions, insightful connections or answers to previous questions. I used Saldaña’s (2009) suggestions on what to include in analytic memos, namely:

1. how you personally relate to the participants and/or the phenomenon
2. your study’s research questions
3. your code choices and their operational definitions
4. the emergent patterns, categories themes and concepts
5. the possible networks (links, connections, overlaps, flows) among the codes, patterns, categories, themes, and concepts
6. an emergent or related existent theory
7. any problems with the study
8. any personal or ethical dilemmas with the study
9. future directions for the study
10. the analytic memos generated thus far
11. the final report for the study (p. 40)

In this project, I wrote analytic memos based on the above suggestions during the coding of the interviews and theses. Then thematic narratives were written using memos and field-notes “not as illustrations and examples of points that have already been made, but as building blocks for constructing and telling the story” (Emerson, et
The analytic memos were further categorised to generate more conceptual connections and interpretations in a bid to answer the main research question about the way Chinese intellectual resources can contribute to the democratisation of Western research education. However, I had to select appropriate coding methods to meet the need for rigorous data analysis.

4.8.1 Selecting appropriate coding methods

There are no definitive or prescriptive principles for selecting an appropriate coding method in educational research. Patton (2002) notes that, this is because, typically every research project “is unique, the analytical approach used will be unique” (p. 433). The coding methods can be decided “before, during, and/or after an initial review of the data corpus” (Saldaña, 2009, p. 48). It depends on the design and goals of the study, which in this instance is flexible (Robson, 2002).

This research project focused on investigating the uses of Chinese intellectual resources for democratising Australian research education, and what pedagogical strategies could be developed to contribute to this goal. This study with multiple participants drew on interview transcripts and documents, and was carried out by an early career research candidate. The coding methods selected for the first and second cycles of data coding are summarised in Table 4.5 and discussed below.

Table 4.5
Methods used for two cycles of data coding

<table>
<thead>
<tr>
<th>Coding cycles</th>
<th>Coding methods</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>First cycle</td>
<td>Provisional coding</td>
<td>Saldaña, 2009</td>
</tr>
<tr>
<td></td>
<td>Structural coding</td>
<td>Namey, Guest, Thairu &amp; Johnson, 2008</td>
</tr>
<tr>
<td></td>
<td>Descriptive coding</td>
<td>Saldaña, 2009; Tesch, 1990; Wolcott, 1994</td>
</tr>
<tr>
<td></td>
<td>Open coding</td>
<td>Robson, 2002; Strauss &amp; Corbin, 2004</td>
</tr>
<tr>
<td>Second cycle</td>
<td>Pattern coding</td>
<td>Walliman, 2011</td>
</tr>
<tr>
<td></td>
<td>Focused coding</td>
<td>Saldaña, 2009; Swanborn, 2010</td>
</tr>
<tr>
<td></td>
<td>Axial coding</td>
<td>Ezzy, 2002; Saldaña, 2009</td>
</tr>
<tr>
<td></td>
<td>Theoretical coding</td>
<td>Saldaña, 2009</td>
</tr>
</tbody>
</table>
The “bottom line” criterion for selecting, using and modifying the coding methods was guided by the primary concern to make an original contribution to knowledge. This concern is expressed in the following question:

As you’re applying the coding method(s) to the data, are you making new discoveries, insights, and connections about your participants, their processes, or the phenomenon under investigation? (Saldaña, 2009, p. 51, italics added)

The next section discusses about the first cycle coding.

4.8.2 First cycle coding

The coding process in educational research tends to be reverberative and cyclical. First cycle coding is the initial approach to summarise segments of data and in this study involved “comparing data to data, data to code, code to code, code to category, category to category, category back to data” (Saldaña, 2009, p. 45). The data collected for this thesis were coded, categorised, recoded and recategorised to find useful, evocative and novel conceptual connections. This section introduces the coding methods used in the first cycle analysing the raw data.

4.8.2.1 Provisional coding

For the purpose of provisional coding I set up a predetermined starting list before any data were collected. Saldana (2009) suggests that the provisional list can be generated from:

- literature reviews related to the study, the study’s conceptual framework and research questions, previous research findings, pilot study fieldwork, the researcher’s previous knowledge and experiences (experiential data), and researcher-formulated hypotheses or hunches. (pp. 120-121)

In light of the literature review related to this project (Chapter 3), predetermined provisional codes were developed in response to one of the contributory research questions “what Chinese intellectual resources are used by Chinese research students to facilitate their study in Australia?”

1. Chinese sayings such as chéngyŭ (Singh & Han, 2009)
2. Bilingual competence (Singh & Cui, 2011; Singh & Fu, 2008a)
This list of provisional codes served as a referential framework when designing interview questions but was changed and modified when data were collected. I had to be cautious about this provisional coding, because with certain anticipations made before data collection, I was concerned that this might lead me to prefer some evidence over others during data collection to fit these preconceptions. Therefore, I followed Saldaña’s (2009) advice to be willing “to tolerate ambiguity, flexibility, and the ability to remain honest with oneself” (p. 122), which are necessary personal attributes for researchers and provisional coding.

4.8.2.2 Structural coding

Structural coding was also used in the initial stage of data coding. This question-based approach to coding “acts as a labelling and indexing device, allowing researchers to quickly access data likely to be relevant to a particular analysis from a larger data set” (Namey, et al., 2008, p. 141). The data were divided into large segments with different themes, which were further coded and categorised into smaller and more specific units. In this project the data collected were coded into large segments based on the questions asked during interviews, then other methods such as descriptive coding and open coding were adopted to further analyse these structural codes. Similar coding segments from different individual participants within the same structural code were collected together for further analysis.

4.8.2.3 Descriptive coding

Descriptive codes are summaries or basic topics extracted from and used to name an evidentiary excerpt (Saldaña, 2009). It is different from the content of a passage because “the topic is what is talked or written about. The content is the substance of the message” (Tesch, 1990, p. 119, italics in original). So the topic or concept that is talked about in passages from the data was identified by descriptive coding. This method was particularly appropriate for early career researchers such as myself to analyse the interview transcriptions collected for this research. Descriptive coding is “essential groundwork for second cycle coding and further analysis and interpretation” (Wolcott, 1994, p. 55). Passages that were coded similarly were extracted, reassembled, and recoded according to conceptual patterns.
4.8.2.4 Open coding

Another important first cycle coding method is open coding, which is defined as “the process of breaking down, examining, comparing, conceptualising, and categorising data … Open coding is the part of analysis that pertains specifically to the naming and categorising of phenomena through close examination of data” (Strauss & Corbin, 2004, p. 303). Open coding is one of the primary processes of data analysis, through which I “formed initial categories of information about the phenomenon being studied” (Robson, 2002, p. 194). Without this basic analytic step, the rest of the analysis of evidence is not likely to take place. I used opening coding method to break down the evidence into separate parts, examined the codes, and compared them for conceptual similarities and differences. The coding process was facilitated by the data management program Nvivo 8, which helped to organise and link codes and memos (Bazeley, 2007).

4.8.2.5 NVivo

The data analysis process was facilitated by the data management software – Nvivo 8. The software itself does not do the analysis, as Bazeley (2007) argues its use is “not intended to supplant time-honoured ways of learning from data, but to increase the effectiveness and efficiency of such learning” (p. 2). There are five ways in which NVivo 8 supports analysis of qualitative data: managing data, managing concepts, querying data, graphically modelling conceptual relations and generating reports from the data (Bazeley, 2007). Among these uses the first two were of great help to the data analysis in this study.

When using NVivo 8 to develop the coding, I went through four major stages. First, I used structural coding to divide initial data into different themes. Second, I worked through these themes to create free nodes to capture all the concepts used in the open and descriptive coding. Third, I connected both existing and new nodes into “a branching system of tree nodes that reflects the structure of the data” (Bazeley, 2007, p. 100). Fourth, more abstract nodes that reflected major themes were constructed into a hierarchical concept map. My use of NVivo 8 helped to ensure the rigour of the analysis process and “a more complete set of data for interpretation than might
occur when working manually” (Bazeley, 2007, p. 3). Therefore I was able to work with the data more thoroughly and attentively. Following the first cycle coding methods, I undertook a second cycle of coding; the methods for doing so are explained in the next section.

4.8.3 Second cycle coding

The coded data from the first coding cycle were further coded during the second cycle of data analysis. According to Saldaña (2009), the primary goal during second cycle of coding is “to develop a sense of categorical, thematic, conceptual, and/or theoretical organisation from your array of first cycle codes” (p. 149). In this project, codes from the first coding cycle were re-evaluated to find new and more abstract categories, themes and concepts that could evoke more sophisticated answers to this project’s research questions. The following data analysis procedures were used during the second cycle coding: pattern coding, focused coding, axial coding and theoretical coding.

4.8.3.1 Pattern coding

Pattern coding proved to be an important coding method in the second cycle coding process. It was adopted to make the data about Australian research education into more meaningful and thematic units. Walliman (2011) defines pattern coding as “a method of pulling together the coded information into more compact and meaningful groups. It reduces the data into smaller analytical units such as themes, causes/explanations, relationships among people and emerging concepts” (p. 134). Pattern codes are explanatory or inferential ones that puts evidence into more meaningful units and smaller themes. In this study similar codes gained from the first cycle coding of the data in this project were assembled to identify commonalities and to develop statements that describe the major themes or series of interrelationships from the data.

4.8.3.2 Focused coding

Focused coding is appropriate for studies of education, but it has special merits in studies employing the development of major categories or themes from the data.
CHAPTER FOUR METHODOLOGY

(Saldaña, 2009). This project grounded its theoretical development in the evidence generated with the aim of developing key themes concerning the uses of mute Chinese linguistic and theoretical resources by Chinese research students in their studies. Therefore, focused coding was adopted here. Similar codes developed from the first cycle coding of the data from each participant collected for this project were grouped together and reviewed to “find a name for the category that seems to have a central position in the network of relations” (Swanborn, 2010, p. 119).

4.8.3.3 Axial coding

Axial coding is a second cycle method of analysis. According to Saldaña (2009) it is appropriate for “studies with a wide variety of data forms” (p. 159). This project involved different data forms such as interview transcripts from Chinese research students and Australian academics, and documents (theses), for which axial coding proved suitable. The aim of axial coding is “to integrate codes around the axes of central categories” (Ezzy, 2002, p. 91). Different from other coding methods, one of the major components of axial coding is memo writing. Memos are “field notes about codes and contain our running commentary as we read through texts” (Bernard & Ryan, 2010, p. 76). I kept writing memos while coding the data to record my observations and thoughts about the concepts and categories as they emerged.

Categories should bare certain degrees of abstraction. Glaser and Strauss (cited in Saldaña, 2009) advise that “categories should not be so abstract as to lose their sensitising aspect, but yet must be abstract enough to make theory a general guide to multi-conditional, ever-changing daily situations” (p. 161). The codes developed in the first cycle analysis were re-labelled as more abstract conceptual categories. Then analytic memos were written analysing these categories in an effort to generate new insights and to find some generalisable conceptual patterns.

4.8.3.4 Theoretical coding

Theoretical coding is a second cycle method of analysis often adopted by educational researchers aiming for empirically grounded, theoretically informed research. In this coding method, a theoretical scaffold has to be established with a
central category and all other categories become “systematically linked with the central/core category” (Saldaña, 2009, p. 163). A concept map summarising the theoretical framework used in the analysis of the evidence was developed from the conceptual tools outlined in Chapter 2. For each evidentiary chapter, a context-specific conceptual framework is provided. In this project, analytic memos were written to connect the categories developed from the first cycle coding with the theoretical category, which is “democratising Australian research education” in this case. These were then synthesised into more abstract meaningful units to create a theory grounded in the evidence generated through this study. An important strategy for efficient data analysis and valid conclusions is data display. This is discussed in the following section.

4.9 Data display

Approaches to data display in this project aimed to present the primary evidence clearly and systematically so that the researcher could make summaries or draw valid conclusions. According to Miles and Huberman (1994), data display means creating “a visual format that presents information systematically, so the user can draw valid conclusions and take needed action” (p. 91). A key method of data display in this thesis has been the use of evidentiary excerpts from interviews and texts. Direct quotations from interviewees are used in evidentiary chapters to assist discussions. Other display formats have been adopted when necessary, such as tables, figures and concept maps, when they have proven helpful for better representing and understanding the evidence. Some excerpts were organised and displayed in a table so as to provide the most information but to avoid taking up too much space in the thesis. At the beginning of each evidentiary chapter (Chapters 5-8) there is a concept map which provides a framework for the readers to better understand the data in the chapter. With these data display methods discussed, I move to the next section of this chapter to discuss the tactics used for drawing conclusions for this project.

4.10 Verification of findings

After data collection, coding and display, the next important part of this project was making sense of the data by drawing and verifying the key findings that are
presented in the final chapter of this thesis. The following tactics were employed to ensure the rigour of these conclusions.

4.10.1 Clustering

Clustering is a tactic that can be applied at many levels of qualitative data analysis, such as at the level of events or acts, of individual actors, and of processes. Basically it is used to understand a phenomenon better by grouping and conceptualising data that have similar patterns or characteristics (Miles & Huberman, 1994). It involves aggregation and comparison of data. In this project codes generated from the coding process were clustered by inductively forming categories to make sense of the data. For instance, in response to the question of what intellectual resources from China have been used by doctoral students in their studies in Australia, interviewees gave different detailed answers which were coded via the two cycles of coding explained above. The codes from the second cycle of coding were clustered into more abstract and meaningful categories for drawing conclusions.

4.10.2 Making contrasts

Making contrasts or comparisons of evidences was another way I used to generate meaningful findings. Miles and Huberman (1994) note that “the results of a comparison should themselves be compared with what else we know about the roles, persons, groups, activities, or cases being compared” (p. 254). Therefore, perspectives towards the same issue such as the significance of drawing on Chinese intellectual resources from both Chinese research students and Australian academics were compared. The aim was to identify factors which might influenced these students’ uses of such knowledge (Chapter 5).

4.10.3 Checking for researcher effects

A case study faces two possible sources of bias, namely, “(a) the effects of the researcher on the case and (b) the effects of the case on the researcher” (Miles & Huberman, 1994, p. 265). To avoid – or at least minimise – the first kind of bias in this project, I made sure my intentions were unequivocal to all interviewees. This included explaining what I was studying, how I was collecting evidence and what I
would do with it. To avoid the second kind of bias, I followed the conceptual scaffold. The data and research memos were shown to a research colleague and my principal supervisor for instructive suggestions. The research design protocol was firmly followed so as to avoid following irrelevant but alluring seductions down side-tracks.

4.10.4 Checking the meaning of outliers

It was important for me to take a good look at “outliers” instead of ignoring them so as to test and strengthen my findings, recognising that “the outlier is your friend” (Miles & Huberman, 1994, p. 269, italics in the original). “Outliers” were used to test the generality of the findings, protect the researcher against self-selection biases and help build a better explanation. Silverman (2000) argues that using “deviant-case analysis” (p. 180) is important, because it “can strengthen the validity of research” (Silverman, 2000, p. 184). In this project any significant exceptions that occurred in the evidence relative to the key findings were not simply smoothed over or explained away but was seriously analysed, e.g. some Chinese students’ claim about the lack of Chinese theoretical tools. From the outliers I was able to revise my findings, expressing them more modestly and therefore making them useful and important. The conclusions were modified so that they are more rigorous. The next section focuses on the writing of thematic narratives.

4.11 Writing thematic narratives

The last point to be addressed in this chapter is the writing of thematic narratives. That is, to construct this thesis from weaving “specific analyses of discrete pieces of fieldnote data into an overall story” (Emerson, et al., 1995, p. 170). My aim was to construct a rigorous and interesting thesis framed in terms of the original contribution to knowledge derived from the data analysis. Emerson et al. (1995) also suggest that the researcher

hold off formulating an explicit thesis until the paper is finished, so that even in the process of writing, she will make discoveries about data and continue to balance her analytic insights with the demands of sticking close to indigenous views. (p. 171)
I held an open attitude towards the data analysis and the formulation of my thesis (argument) (see Chapter 1) throughout the whole research process. Another important part of writing this thesis was selecting evidentiary excerpts. Some excerpts illustrated recurring patterns of interviewees’ opinion on a certain issue. Others were likely to engage and persuade readers by “enabling them to envision scenes, hear voices, and identify momentarily with the [researcher’s] perspective on the action” (Emerson, et al., 1995, p. 175). Such excerpts were selected to help explain issues and explore research questions.

After choosing useful excerpts the next task was to create and present units of evidentiary excerpts and conceptual commentaries. Emerson et al. (1995) give two strategies for realising this purpose:

An integrative strategy weaves together interpretation and excerpt; it produces a text with minimal spatial markings – such as indentation or single spacing – to indicate where the [evidence] ends and interpretation begins. … An excerpt strategy visually marks fieldnote extracts off from accompanying commentary and interpretation, usually by indenting and/or italicising. (pp. 179-180, italics in the original)

When I needed to convey many ideas in a focused manner and bring together interviewees’ perspectives scattered in different places, the first strategy was used. When I wanted to show some detailed descriptions so that readers could see for themselves the basis for analytic claims, the excerpt strategy was adopted.

4.12 Conclusion

This chapter has explained issues relating to the research methodology (Griffiths, 1998; H. Wright, 2003b, 2006a, 2006c) and justified tactics used in the research process (Emerson, et al., 1995; Gerring, 2007; Miles & Huberman, 1994; Namey, et al., 2008; Q. Patton, 2002; Robson, 2002; Saldaña, 2009; Silverman, 2000; Strauss & Corbin, 2004; Swanborn, 2010; Tesch, 1990; Walliman, 2011; Yin, 2009). The methodological framework situated this study in terms of the internationalisation of Western research education which is witnessing a proliferation of epistemologies. My position as the researcher in this process was discussed and the necessity of articulating knowledge from marginalised nations was justified. This chapter also explored the flexible research design for this case
study. The research design for this study was explained and justified, along with the principles and procedures for data collection, analysis and display. Ethical issues were addressed. Approaches to verify findings and writing reports have also been explained. The next chapter will analyse the silence of intellectual assets from China in the communication between Chinese international research students and the Australian academic community.
CHAPTER FIVE
SILENCE OF INTELLECTUAL ASSETS FROM CHINA

5.0 Introduction

The review of literature in Chapter 3 shows the in-class silence of non-Western undergraduate students studying in Western universities (Hsieh, 2007; Liu, 2000; Mayuzumi, et al., 2007; P. Wang, 2010; Y. R. Zhou, et al., 2005). However, the results of interview analysis presented in this chapter point to another dimension – the intellectual silence (Figure 5.1). Chinese intellectual resources accessible via Chinese research students’ bilingual capability are, to some extent, also silenced in the communication with Australian academic community. The analysis shows that this silence can be categorised into two dimensions: (i) some students are reluctant and unwilling to refer to their Chinese intellectual resources even though most of them are looking at issues involving China (non-use); and (ii) when some other students do use such knowledge, it is still mute given its incomprehensibility to the largely (but not exclusively) monolingual Australian academics in the education faculty and/or neglected by the Australian research community (mute use).

Figure 5.1 Different dimensions of silence
This chapter addresses the first factor – students’ reluctance to draw on Chinese intellectual resources – by analysing evidence of this phenomenon, and concludes by theorising what this might mean for democratising research education in Australian universities.

5.1 Monolingual, hegemonic Western research community

The internationalisation of research education today is largely hegemonic, which witnesses the dominance of Western countries and the marginalisation of non-Western countries such as China (Singh, 2010; Singh & Han, 2009, 2010). Hegemony is “secured primarily in civil society, including education … It is a social construction in the realms of intellectual reason, institutions and popular culture in which a certain way of life and thought is diffused” (Marginson, 2011, p. 308). For instance, among the top 100 research universities, the United States has 53, the United Kingdom has 11 and another 35 are in Europe (Marginson, 2007). Hardy, Heimans and Lingard (2011) analysed the way journal ranking processes influence the field of education. They argue that “presumably, the ‘top institutions’ being referred to are synonymous with the global North, rather than the global South” (p. 10) and therefore there is “a North American and British bias” (p. 11). In terms of publishing, Connell (2007) observes that

global publishing uses globally dominant languages, which these days mainly means English. … The cost of translation will see to it that not a great many writers in other languages will be circulated in English. Thus the ways in which the production and circulation of knowledge are organised generally produce metropolitan dominance and peripheral marginality in social science. (p. 219)

Hardy, Heimans and Lingard (2011) also hold that “there is also a clear bias towards international publishing houses, often based either in New York, London, or elsewhere in the United States” (p. 11). Similarly, Altbach (2001) observes that

The norms and paradigms that are influential in the academic and scientific systems of the United States and the large industrialised countries dominate the world. Scholars in other parts of the world with different orientations find it difficult to get published in these international journals. (pp. 202-203)
University ranking, journal ranking and publishing all reflect the dominance of Western countries. Accordingly, research studies in Western universities seem to be done from a Western perspective, and in the language of English. Presumably, the reverse could be argued regarding China or India, except Alatas’ (2006) idea of “Asian academic dependence” would suggest otherwise. This could put international students in Western universities whose native language is not English in an unfavourable situation even before they start their studies, except that most are paying for a Western education, and if Alatas is correct, have already received a “Western” education in their homeland. An Australian academic observed, “it’s about trying to work across the geo-politics that means that English is the dominant language, and that English speakers have an in-built advantage in conversations and knowledge building” (TEDDY060810, Anglo-Australian academic, Female).

In this largely Western, monolingual research environment, languages other than English are not used in writing theses in fields such as education, given that most readers are monolingual. Consequently, any Chinese theories and/or concepts that are in the form of pinyin and/or hanzi that might be used in a thesis have to be translated into English or at least explained in English, otherwise many Western readers will not be able to understand. This issue was addressed by one student, “You have to translate it into English because all the theses is written in English, so everything you write in Chinese, nobody can recognise” (YA060810, student, Female). Chinese research students, well aware of this situation, may try to avoid the use of Chinese pinyin and/or hanzi, and this may inadvertently lead them to keep their Chinese intellectual assets silent in intellectual conversations with Australian academic community. Others may translate them into English. However, the translation process is difficult and complicated as indicated by some academics:

This is complicated, because he [student] can read Chinese, and he’s reading the Chinese literature, but he’s also reading the English literature, so there are these complicated translation processes going on. (TEDDY060810, Anglo-Australian academic, Female)

If you then have to translate it [Chinese concept] into English, that’s another difficulty. If you then have to integrate the ideas between or within the two contexts together, that is another level of difficulty. Communicating all of that and putting it in an argumentative form, it may
just be a form of resistance to additional work. (DON030810, Anglo-Australian academic, Male)

The difficulties in translation exist on different levels. The first level is the literal translation. What supposedly makes the translation more difficult is the integration of ideas between or within two different contexts and expressing them in an argumentative and academic way. These difficulties might cause the loss of meaning and thus influence the credibility of the thesis. Some academics addressed this problem:

So if a Confucian concept was really important to a thesis then I might say, if you stick it in, you’ve got to translate it and if you translate it, do you lose the essence of the meaning or not? (HELLEN040810, Anglo-Australian academic, Female)

The only problem is that I can only read it in English and quite often the translations are not the best, if you know what I mean because if you’re writing something in academic English, then if you don’t do it perfectly, to me there’s a credibility problem. (DON030810, Anglo-Australian academic, Male)

The aim of translation is to explain the Chinese hanzi/pinyin to Western audience most of whom are monolingual English speakers, or at least do not speak and read Chinese, especially in the faculty of education. But if accuracy cannot be guaranteed in this process, Chinese research students preferred not to use Chinese terms or concepts in their thesis at all. They choose to keep their intellectual knowledge silent to avoid possible problems such as misunderstanding.

Although there are translation issues when engaging Chinese intellectual resources, it is still worth trying if it is relevant since there is a huge amount of literature and references in Chinese which could be drawn on to make the thesis more informative and authoritative. One supervisor said:

So one of the things I will need to try and work with him to do is be reflective about how he has translated; what he is taking from the Chinese literature, what he is taking from the Western literature, and how he negotiates this. What decisions has he made as he has decided to use a particular Western concept and particular Chinese concept, and bring them together as a translation? (TEDDY060810, Anglo-Australian academic, Female)
This supervisor is cautiously reflective during the translation process to ensure the credibility of the thesis. This academic is willing to turn their ignorance of intellectual inequality into a productive and generative learning strategy (Rancière, 1991; Singh, 2009).

Another factor that plays a significant role in silencing Chinese research students’ linguistic and theoretical assets is the Western dominance of the international academic community. An academic observed:

Sometimes we all attended a session by our colleagues and talk about values in education, but very much from a Western perspective. You can’t blame them. It’s where they come from. They did all their studies here, so very much like that, a lot of philosophical background in the Western world. (PENNY060810, Australian academic, Vietnamese background, Female)

Studies are preferred to be done from a Western perspective using theories developed in the West. Theories from China have a weak voice and are not highly valued in the Australian academy:

there aren’t very many Chinese theoretical frameworks, which are well accepted outside of China, or well understood which can be used readily in a thesis. (GERRY111110, Anglo-Australian academic, Male)

In the era of globalisation the education field is totally dominated by Western voices. From the initial concept, to the theoretical framework, Western scholars are dominant. Even if someone works very hard to find out something useful from Chinese ancient scholars’ theories, it is very weak and attracts no attention in the academic environment, which is dominated by Western scholars. (ZHANG250810, student, Male)

For the present I have to admit that Western theories are more developed or they are more dominant in the academic world. For example, for my Masters degree on semiotics, most of the theories are from Western countries. (SHEN091210, student, Male)

Under such circumstances Chinese research students have no option but to draw heavily on Western theories so that their studies can attract more attention and look more “developed” because these are now globally dominant and it is not clear that there are many or any Chinese theories of contemporary international relevance. Hsieh (2006) argues that due to the dominance of Western scholarship, students from different educational cultures and languages want to and are expected to conform to
“the dominant monocultural canon norms” (p. 870). The knowledge and intellectual cultures of the dominant group are valued as the model by students from other educational cultures and languages, and “those who are unable or unwilling to fit the dominant culture [are seen as having] a deficient identity” (Hsieh, 2006, p. 870). Alatas observes (2006) “the former [i.e. the intellectual West] dominates the latter [i.e. the non-West or the rest] in an intellectually imperialist mode” (p. 53). For instance, scholarly journals are controlled mainly by academic institutions in core countries. The consequence of this situation, as Alatas (2006) points out, is the assumption that there is nothing to learn from Asian research and there is little to learn from Asian theories. Connell (2007) is well aware of this problem due to her own experience:

When I was studying the history of sociology, I became aware of how firmly the dominant perspectives of the discipline in the United States were embedded in its pedagogy and curriculum. They were particularly embedded in the graduate programs that produced the academic workforce for the next generation. (p. 227)

The Western academic hegemony that is embedded in its graduate pedagogy indicates that Western theories are seen by Westerners and the rest as being more powerful, influential and preferable than non-Western theories. This might undermine non-Western international research students’ confidence to refer to the theoretical resources from their own intellectual culture, were they to even desire to do so. Those few who want to do so might feel uncomfortable about using theoretical assets from China, because that makes them “different” and does not conform to the “norms”. Much of the research literature is about having them learn to adapt to the new academic culture (Campbell & Li, 2008; Caruana, 2010; Gill, 2007; Ingleby & Chung, 2009; Raymond Yang, et al., 2009; Zhou, et al., 2008), this seems to correlate with them abandoning their own intellectual heritage because of their own desires and the expectations of the institutions where they are studying. In this way, their intellectual resources are silenced in the communication with Western academic society.

However, Yang and Welch (2010) claim that the internationalisation of higher education features non-unilateral, complex and overlapping, and this indicates that “the distribution of power is fluid and changing” (p. 595). With China’s rise in
politics and economy in the world (Sharma, 2009), Chinese scholarship may not be subordinate to the West for ever. Yang and Welch (2010) hold that “the hierarchical structure in knowledge distribution and dissemination has become less fixed, as loci of power and growth become more multi-polar, and dispersed” (p. 595). A student observed that some Chinese scholars are making efforts to propose China’s own theories in certain fields:

semioticians all think that semiotics is totally Western. However if we trace back to the traditional Chinese culture and trace back to Lao Tsu or Confucius we can find some traces and some ideas which are somewhat identical or somewhat very relevant with the modern semiotical understandings. … that’s why a group of Chinese scholars including some leading figures in China are trying to propose a Chinese semiotics but that’s on the way. Then I think it will require a lot of effort to achieve anything in the future. (SHEN091210, student, Male)

A Chinese theory of semiotics might be a powerful contribution to the “alternative discourse” proposed by Alatas (2006). The pedagogical problem is how to encourage international research students from China (and other non-Western countries) to confidently engage such knowledge so as to speak up during the academic conversation with the Australian academy. This project reported in this thesis attempts to add to such efforts. The next section analyses another factor associated with the “non-use” of Chinese intellectual resources by Chinese research students – the “captive mind” (Alatas, 2006).

5.2 Captive mind: Chinese intellectual assets not valued

The concept of captive mind in Eastern academy has been addressed in Chapter 2. Alatas (2006) defines it as a way of thinking that is dominated by Western thought in an “imitative and uncritical manner” (Alatas, 2006, p. 47). He points out that it is one of the consequences of Eurocentric knowledge diffusion and has negative influences on the development of Eastern academia. The captive mind is reflected in the interview analysis: Chinese research students did not value their own intellectual knowledge and were thus not willing to refer to them when doing research in Australian universities. They indicated that they came to Australia only to learn Western knowledge. A student held that the West has “very developed theory and also because my research is focused on English teaching. So it’s better for me to go
to an English speaking country” (YING251110, student, Female). Some academics observed:

Often they still want to use the Western concepts and Western literature. I think it’s an idea that they’ve sort of come to Australia with so sometimes they’re reluctant to actually use their knowledge or their concepts that are what they might think of as Chinese based. … I think they do want to sort of immerse themselves in the Western culture too. (JOE100910, Anglo-Australian academic, Female)

They come to Australia to gain the Western knowledge that they want so they could take back to their home country rather than using knowledge produced within their own cultural environment in the pursuit of their research. (TIM141210, Anglo-Australian academic, Male)

Obviously, they’ve come to Australia to study with particular goal on something that they don’t think they will get in China, and English language and Western theory is a part of that. (TONY111110, Anglo-Australian academic, Male)

Leask (2010) claims that for international students, learning from different educational cultures is a key decision-making factor for their choice to study abroad. The following candidates came to Australia with the aim to learn Western knowledge because they feel that Chinese intellectual assets are not as “advanced” as those from the West:

I think it’s tradition – it’s a traditional problem because the high education actually is from the Western countries. China is closed for many hundreds of years. I think it has fallen far behind the other countries so high education is really something that Chinese learn from overseas. I think traditionally, it is a problem. It is like this for many hundreds of years. (MU291110, student, Male)

So technologically they win over us. That’s why many Chinese scholars and educated people, they said we need to learn from the West. So we learn their knowledge to enhance China to be a more powerful or stronger nation. (HW080710, student, Female)

It might be true that the science and technology in Western countries such as Australia has developed faster than those in China, which means, certain technological knowledge from the West might be more “advanced” than that from China. However, Sharma (2009) identifies the rise of China in the age of globalisation and Connell (2007) holds that there are Eastern theories that can
contribute to world social sciences. Given China’s (and many other non-Western countries such as India) contribution to the world modernisation in the past (Blue, 2001; J. Clarke, 1997; Hobson, 2004; Swann, 2001) (see Chapter 2) there might be some resources from Chinese that might be engaged as theoretical tools to assist the studies of Chinese international research students in Australian universities.

Even so, some Chinese research students may be reluctant to use Chinese knowledge and prefer to only learn Western knowledge in Australia. Some indicated that some Western theories or concepts can be adapted in Chinese context. This does not undermine the “Western label” of their theses and at the same time makes Western theories more relevant to Chinese evidences. SHEN (091210, student, Male) talked about how Chinese scholars renovated two Western concepts “lifelong learning” and “open educational resources” for use in a Chinese context, and how he adopted them in his thesis:

Lifelong learning was a concept put forward by Western scholars. However it is re-interpreted in China and the Chinese people have a different understanding of lifelong learning from that in the Western context. … So I adopted that as a part and I clarified the concept of lifelong learning in China, in the Chinese context. (SHEN091210, student, Male)

Shen renovated the concept of “lifelong learning” in his study because this concept was not “exactly reasonable or realisable in China. … The institutions are different, their systems are all different and the administration systems are different. So we have to adapt it” (SHEN091210, student, Male). Then he wanted to see what happened when it is adapted in a Chinese context and what could be achieved. The second concept is “open educational resources”:

Because this is also a concept that is raised in Western countries. … I give a clarified understanding of open educational resources in China which is different from that in Western countries. (SHEN091210, student, Male)

Here claimed Shen that this was very important and “that is where lies the significance of my study” (SHEN091210, student, Male). In his opinion, it is not necessary “to always follow the Western ideas and we can use them, we can make
use of them and then adapt them and it becomes ours” (SHEN091210, student, Male). Other students held similar views:

If the theories are not able to be applied in Chinese acquisition, we can make renovations to it. That is why we are looking at Chinese language acquisition. It is a test of the theory [second language acquisition]. If the theory cannot explain certain phenomenon in Chinese acquisition, we are ready to renovate it. The final aim is to find out a universal rule for explaining the acquisition of all languages, not just Chinese. This is what I am doing in my thesis. (PENG081110, student, Male)

Maybe the theories were not originally developed by Chinese scholars. It could have been transplanted from the Western academic community then that transplant must be mixed with China’s exact context. (YING251110, student, Female)

The irrelevance of Western theories to non-Western contexts has been addressed by various scholars (Alatas, 2006; Connell, 2007; Kincheloe & Steinberg, 2008; Watkins, 1996). For instance, Watkins (1996) questions “the appropriateness of Western theories, constructs, and measuring instruments for non-Western cultures” (p. 9). To renovate Western theories based on non-Western contexts might be an instructive option to avoid the irrelevance in doing educational research. For instance, some Chinese theories have been developed by renovating Western ones in the Chinese context. Tao Xingzhi is a famous Chinese contemporary educator. His theories on education have had great influences on the Chinese education system. However, his theories were also influenced by Western ideas. He adapted theories from John Dewey to the Chinese context. Dewey holds that education is life, while Tao (2008) argues that life is education, a claim made by reinterpreting Dewey’s theory in the Chinese context. Guo (2009) addressed this issue:

What Dewey had faced was the problem of how to develop American capitalism, but the problem facing Tao Xingzhi was a semi-feudal and semi-colonialist China. When he found that the introduction of John Dewey’s method into China for carrying out universal education had met setback, he changed it and put forward his theory of life education. (p. 520)

When Western theories are applied and modified in the Chinese context, they might become more relevant. This echoes the approach proposed by Alatas (2006): to extend and revise Western theories based on local context. Presumably, this applies
to using Chinese concepts in the West. However, some Chinese scholars prefer using Western theories. Li (2001) addressed this issue, arguing:

in only one and half centuries, Chinese scholars have imported, imitated and copied foreign cultures, often with no regard for the unique conditions of their own country. Before 1949, they copied the example of America and Europe; after that, they copied that of the Soviet Union. During all those years, borrowing and copying was the basis of the relationships they built with foreign cultures. (B. Li, 2001, p. 291)

Lu (2001) also points out that some Chinese scholars have been accepting and adopting Western concepts, theories and approaches. The result is “we are only able to ape Westerners at every step” (Lu, 2001, p. 251). Some Chinese scholars take in Western knowledge uncritically without being able to creatively raise and solve original problems, as Alatas (2006) remarks

Third World social scientists are dependent on their counterparts in the West for concepts and theories, research funds, technologies of teaching and research, and the prestige value attached to publishing in Western journals. (p. 31)

The preference to use Western theories, original or renovated, by both Chinese scholars and international research students might be explained by the concept of “captive mind” (Alatas, 2006) or colonisation of the mind (Apffel-Marglin, 1996; Smith, 1999), which is attributed to Eurocentrism and Orientalism (Alatas, 2006). Alatas (2006) points out the characteristics of the captive mind are: not being able to creatively raise and solve original problems, being alienated from its own national tradition and uncritical about Western knowledge. It is a consequence of Western dominance in the educational field and is peculiar to the developing world. The development of Eastern social sciences is driven by an uncritical demonstration effect, which is the assimilation of Western theories, methods, interpretations with the belief that they are advanced and superior. Alatas (2006) holds that “the uncritical imitation of Western social science pervades all levels of scientific enterprises including problem-setting, analysis, abstraction, generalisation, conceptualisation, description, explanation, and interpretation” (p. 30). It has negative consequences because it merely extends the application of the American and European social sciences to its own setting “without the appropriate adaptation of imported ideas and techniques to the Asian setting” (Alatas, 2006, p. 30). This is
an indication of intellectual domination of the West. This phenomenon caused the dependency of social sciences of the Third World on the West and has aroused much attention from non-Western and Western social scientists.

Kincheloe and Steinberg (2008) also address this issue and attribute this phenomenon to the concept of “subjugated indigenous knowledge”, a concept which is used to describe its marginalised relationship to Western epistemological and curricular power. They call for attention to the nature of the subjugation of indigenous or non-Western knowledge and consider it crucial that “students of indigeneity and indigenous knowledge not see them only through the lens of subjugation” (Kincheloe & Steinberg, 2008, p. 145). Battiste (2008) observes tensions created by a modern conventional education system that has taught students from non-Western traditions “not only to mistrust their own Indigenous knowledge and elders’ wisdom but also their own instincts, creativity, and inspirations” (p. 498). One academic interviewed made a critical self-reflection on the same issue:

I personally think that one of the big challenges for academics these days is for people like me to set aside that – it’s an embedded colonial attitude that says you come to Australia and you learn about Australia. (TEDDY060810, Anglo-Australian academic, Female)

It is not likely that students with a “captive mind” will take initiatives to engage and articulate their own intellectual assets in doing research in Australia. This may result in the silence of Chinese linguistic and theoretical knowledge in the field of world social sciences. However, the critical self-reflection of Western academics suggests this may be interrupted. One student indicated that although she had come to Australia with the aim of learning from the West, her perspectives have been changed after some time.

In China most people still think that Western things are better than Chinese knowledge, all the things imported from West is better, we need to learn that. No, I don’t agree because I have been here. Now I can go back and tell them things are not like that. The Chinese still have their own knowledge. You can draw on our old classics and our ancient people. (HW080710, student, Female)

Her comments show that a student’s attitude toward their homeland knowledge can be changed through their research experiences in Australia. Chinese scholarship
might have been influenced by “captive mind” (Alatas, 2006), but it does not mean that Australian academics fail to recognise that. China has valuable ideas to contribute to the world’s social sciences. Therefore, Chinese international students can be encouraged or pushed by Australian (Western) academics to seek useful and relevant knowledge from China to be used as theoretical tools in their thesis. However, one issue is the ambivalence of Chinese research students about the existence of useful Chinese intellectual assets.

5.3 No Chinese theory? Chinese students’ ignorance

Connell (2007) argues that there are useful theories and concepts from the “South” that can contribute to the world’s academic community. However, some Chinese research students doubt if China has any theories (HJ090710, student, Female; ZHANG250810, student, Male) and were thus not willing to look for and use Chinese intellectual resources.

Some Chinese research students pointed out that there are many ideas and concepts from ancient China but they are too simple and not systematic. ZHANG (250810, student, Male) said, “I could only have a rough idea of the ancient scholars’ theories, but they are not systematic”. HJ (090710, student, Female) identified similar problem:

The Chinese concepts such as Chéngyŭ and lines from poems are not systematic. They cannot be used as a big theory. This might be because the differences in thinking between Chinese and Westerners. Western scholars raise one concept and then write a whole book analysing that concept. Thus a theory is built. But for Chinese scholars, they only create one concept or one poem. It might have very deep philosophical significance, but they don’t continue to enrich it. That’s a problem. (HJ090710, student, Female)

There are many traditional ideas and concepts from China, but according to the interviewee, they are not developed into systematic theories. PENG observed “I think because Chinese scholars tend to describe things. Even when they summarise, they are still describing or reporting” (PENG081110, student, Male). GLEN (050810), an Australian academic with an expertise in Chinese studies, held that there are not many contemporary Chinese thinkers who think and produce a system of thought. This is partly due to that Chinese scholars have a different approach in academic
writing, which is often “much looser conceptually and theoretically than English language scholarship” (GLEN050810, Australian academic, Chinese background, Female):

You have what’s already there and then you say what the right approach should be out of what’s already there or what approach should be taken for what you already know. So I think that that’s primarily why. … So, for instance, let’s say in relation to Lu Xun, the approach in China is to say whether he has been of more good than bad to Chinese culture, whether his approach and his very radical approach to baihua [Mandarin]. Was that destructive in the end or was it beneficial because that’s a key question that was asked by lots of Chinese intellectuals, especially in the 1990s and even now. (GLEN050810, Australian academic, Chinese background, Female)

In the opinion of this academic, contemporary Chinese intellectuals are more interested in analysing whether an existing theory is of greater or lesser benefit to the nation, instead of making efforts to develop new systems of theories. Davies (2007) observed that

Chinese critical inquiry is predominantly undertaken in the general interest of advancing the national culture, it tends characteristically to include a moral evaluation as well as an inspection of utility or functionality, with a view to determining whether an idea or a theory will benefit China. (p. 11)

Chinese intellectuals are concerned about the development of the nation in the new era. They are more interested in what can benefit the nation, and thus adopt a different approach in the discourse of Western social sciences.

The students’ doubts on the existence of Chinese intellectual resources might be contributed to their ignorance (in a negative sense) of such knowledge. TIM (141210, Anglo-Australian academic) held that “it might be ignorance, as I said, that they don’t know about Chinese theories and theorists that they could draw on to inform their work”. The statement from a former Chinese PhD student echoes this remark:

I know that there are a lot of writings in China about English language teaching in Chinese, but when I was doing the thesis I wasn’t aware of those ones in English published in China. I did not notice those or at least it was not within my interest to find. (LY050810, student, Female)
It is likely that students are not aware of the Chinese intellectual resources that they might draw on to assist their studies in Australia. One academic observed:

They [students] tend to neglect what has been there. But actually I think it’s a form of ignorance, again because I now encourage them to go back and look for the relevant readings written in their own language. They find out they know nothing about scholars in their home countries, they don’t really know much and they feel that they are ignorant in their own language, in their own culture. So I think for them there’s a kind of double benefit. Suddenly they feel that they learn new things in different languages. (PENNY060810, Australian academic, Vietnamese background, Female)

According to this academic, some international research students from non-Western countries such as China are ignorant of the existence of intellectual resources from their own countries. The problem might not be to question the existence of Chinese theories or concepts like some Chinese research students did, because their perception of the lack of Chinese theories might be attributed to their ignorance in a certain field. This point will be addressed further in Chapter 6. When students are pushed by their Australian supervisors to seek for useful and relevant knowledge from their homeland resources, they might be able to find that they have a better understanding and deeper insights into the scholarship in their home countries. In this way, they could not only learn Western knowledge during their research studies in Australia, but also learn some new knowledge in their own culture. This is a double benefit that is worth more effort from Australian academics to help achieve. However, not all supervisors are encouraging such uses.

5.4 Supervisors not encouraging

This section analyses three factors that might be associated with supervisors’ reluctance of encouraging their Chinese research students to draw on Chinese intellectual resources. The first reason to be analysed is their relationship with the Chinese language.

5.4.1 Lack of knowledge on Chinese language

An important reason for supervisors’ reluctance to engage Chinese knowledge is the language difference, which makes them feel diffident about encouraging its uses:
At the moment, I don’t have the strength to be able to supervise that. I’d feel that I’d actually need to work with a Chinese person who knew Chinese literature and thinking to be able to do that. I think it would be irresponsible of me. I would be struggling to read the text, and secondly, I don’t have the intellectual history to be able to provide quality supervision with that. … I wouldn’t trust myself to supervise that. It’s beyond my capabilities at the moment. (KATE261010, Anglo-Australian academic, Female)

I wouldn’t know whether the translation is accurate and whether the [Chinese] theorist is actually saying those things. What’s being meant by it. … You can go looking for it but you are going to stumble a little bit because I can’t read Chinese. (TIM141210, Anglo-Australian academic, Male)

I mean I don’t have knowledge of Indigenous Chinese theories. I mean it’s just what I read from international literature. (GORE230910, Anglo-Australian academic, Male)

I don’t know the Chinese literature, so my ability to help them is quite limited. (JOE100910, Anglo-Australian academic, Female)

Not knowing Chinese language is presented as a barrier for Australian academics to engaging Chinese literature and theories. Therefore, they feel uncomfortable or even irresponsible to encourage Chinese students to look for and make use of such resources. However, under certain circumstances, ignorance can be productive (Rancière, 1991; Singh, 2009, 2010). Tanke (2011) holds that the learning process entails that students

identify a fact, relate it to something else, and recount the connection between the two. For this no explanation from another is needed. All that is required is the confidence to venture forward into a world of unconnected facts, the will to focus the intelligence, and the courage to find the language for communicating one’s adventure. (p. 37)

During this process a supervisor, who knows nothing about the students’ language or the theoretical assets it contains, can be the one who “have the student relate what he or she does not know to what is known, to observe and compare, to recount what has been seen and to verify what has been said” (Rancière, 2010b, p. 5). Rancière (1991) argues that “one can teach what one doesn’t know if the student is … obliged to use his own intelligence” (p. 15). In this way, Australian academics may be encouraged to put aside their diffidence and frustration, adopt the stance of ignorance as a
positive factor for pedagogies to stimulate their Chinese (and other non-Western) research students to draw on their intellectual resources.

5.4.2 Negative view towards multiculturalism

Some Australian academics observed that their government holds a negative view towards multiculturalism and multilingualism. This perspective on knowledge from other cultures prevents them from taking pedagogical initiatives to encourage and enable their international research students from non-Western countries to engage their own intellectual traditions. Some academics said

It’s just that we don’t set a great value on multilingualism. Because we’ve just been a little island at the bottom of the Earth and it’s only lately now that we are coming to grips with globalisation and this attempt to – I mean the last Prime Minister, Rudd, did attempt something. It didn’t get very far off the ground but he did recognise the languages. But then you had 12 years of liberal government which was suppressing this very idea of multiculturalism; it wasn’t valued. … We are not looking at them as a resource. (DON030810, Anglo-Australian academic, Male)

If it’s trying to develop theory or develop grounded approach out of a Chinese context it wouldn’t make sense to overlay a Western one. I mean that’s imperialism at its worst. It is cultural imperialism or intellectual imperialism. (WENDA230910, Anglo-Australian academic, Female)

Some Australian academics do not look at knowledge brought by their international students as a resource for research in the context of internationalising research education. A student interviewee critiqued this phenomenon with sharp words:

Personally, I think they lack an awareness of cross-cultural communication. They are too self-centred and do not sympathise with others. For some others, I think they have not travelled to other countries so their perspectives are limited. (PENG081110, student, Male)

This results in the negative attitude towards transnational exchange of theoretical knowledge, as Wersun (2010) observes that some Western academics experienced knowledge transfer negatively. They consider it as contradictory and frustrating rather than seeing knowledge transfer as “a conscious part of their strategic tool-kit in planning for futures in which they are thoughtful and willing participants” (Wersun, 2010, p. 680). This attitude is problematic because knowledge exchange provides an opportunity to derive “theoretical insights, rather than mere data, from
Asian cultures, [noting that] a multicultural database itself does not necessarily guarantee a plurality of theoretical standpoints” (Miike, 2006, p. 13). Banks (1995) developed five dimensions of multicultural education: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure (Table 5.1).

Table 5.1
Five dimensions of multicultural education

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content integration</td>
<td>Content integration deals with the extent to which teachers use examples, data, and information from a variety of cultures and groups to illustrate key concepts, principles, generalisations, and theories in their subject area or discipline.</td>
</tr>
<tr>
<td>Knowledge construction process</td>
<td>The knowledge construction process describes the procedures by which social, behavioural, and natural scientists create knowledge, and the manner in which the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways that knowledge is constructed within it.</td>
</tr>
<tr>
<td>Prejudice reduction</td>
<td>The prejudice reduction dimension describes the characteristics of children’s racial attitudes and suggests strategies that can be used to help students develop more democratic attitudes and values.</td>
</tr>
<tr>
<td>Equity pedagogy</td>
<td>An equity pedagogy exists when teachers use techniques and methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups.</td>
</tr>
<tr>
<td>Empowering school culture and social structure</td>
<td>The concept of an empowering school culture and social structure is used to describe the process of restructuring the culture and organisation of the school so that students from diverse racial, ethnic, and social-class groups will experience educational equality and cultural empowerment.</td>
</tr>
</tbody>
</table>

(Source: Banks, 1995, pp. 4-5)

All dimensions entail the engagement of the cultural and intellectual knowledge of students from diverse groups and backgrounds. However, Connell (2007) holds that non-Western theorists are rarely cited in Western texts of sociological theory, and ideas from the periphery are not introduced and considered as part of the theoretical dialogue in sociology. Both empirical and theoretical knowledge from the majority world is ignored. The result is “erasure of the experience of the majority of human kind from the foundations of social thought” (Connell, 2007, p. 46). The Western social theorists whose work Connell (2007) analysed know about the majority world’s prior experience of subjection to globalising powers but “this experience of subjection does not surface as a central issue in any of the theories of globalisation considered here. Some theorists explicitly deny that the old imperialism has relevance to the present” (Connell, 2007, p. 65, italics in the original). The common
logic of these theorists is still Eurocentric, which claims that “a system of categories is created by metropolitan intellectuals and read outwards to societies in the periphery, where the categories are filled in empirically” (Connell, 2007, p. 66). This orientation is not beneficial for a reciprocal and democratic knowledge exchange which values diversity and equality. The next section analyses another factor that might explain why some supervisors do not encourage the uses of Chinese intellectual assets.

5.4.3 Cultural difference

The last factor considered here that might reduce the enthusiasm of Australian academics to engage certain aspect of Chinese knowledge – chéngyŭ in this case – might be cultural differences. One academic said

I think that’s actually a problem with Australian academics because they think English idioms, you get them out of students’ work because they sound hackneyed and uneducated. Whereas, my understanding of it, they [chéngyŭ] actually makes you sound educated. So they should be in there. Whereas, the English idiom actually makes you sound not educated. I think that’s one of the reasons why Australian teachers could be a little nervous about them. … That’s why I get a little bit nervous about some Australians reading them because they might not really understand what’s going on, that it’s a display of scholarliness as I understand it. (KATE261010, Anglo-Australian academic, Female)

Chéngyŭ is similar but not equal to English idioms. Chéngyŭ is in the form of four characters and presented as a proverb. It is an important and distinctive component of Chinese intellectual culture which “may not have an exact equivalent in other languages” (L. Yang, 2007, p. 10).

These metaphorical connotations can only be understood by well educated people. (Therefore, there is a need for conceptual and contextual explanations which will be detailed in Chapter 9). In Chinese scholarship, the uses of “puns, euphemisms, allusions to classical quotations [such as chéngyŭ], and a refined and purely literacy intellectuality were considered the conversational ideal of the genteel man” (Gerth & Mills, 2009, p. 437). Such uses can generate positive echoes from readers who are also educated. However, in English, idioms tend to be used in informal circumstances and might sound less educated. Campbell and Li (2008) hold that in
the process of educational internationalisation where different intellectual cultures are encountered, all participants bring their “different sets of cultural values, beliefs, and learning conceptualisations, which become sources of misunderstandings and problems” (p. 389). The different understandings of the value of idioms in Chinese and Australian intellectual cultures lead to the discouraging of the uses of chéngyǔ in students’ theses. In addition to supervisors’ disposition, expectations of examiners’ assessment also have influences on Chinese research students’ non-use of their intellectual assets.

5.5 Examiners’ possible negative feedback

A more instrumental consideration of students’ expectations regarding thesis is examiners’ likely feedback. As one student said, “It’s just like making a movie. You have to think about the audience. … So you have to think about the examiner’s attitude – if they can understand and accept this” (HJ090710, student, Female). Under certain circumstances, this anticipation about examiners’ assessment can play a negative role in students’ decision of not using Chinese intellectual assets. Assuming that their examiners might not understand Chinese, some students avoided to use any Chinese characters or intellectual resources in their theses. For instance,

When writing the theses I naturally think of some Chinese chéngyǔ or lines from Chinese poems. They can express my idea very well. I want to use them. However, when I try to translate them into English, they do not function well, or even make the expression weird. I start to doubt if these Chinese concepts can deliver the exact idea and if they are acceptable to a Western examiner. … If the examiner knows nothing about the Chinese theories then I don’t want my three years effort to end up in nothing. (HJ090710, student, Female)

Since this will be a thesis submitted in Australia, you can’t just put the Chinese words there. Because the Chinese characters doesn’t mean anything to the reviewer, unless they are Chinese supervisors. (ZHONG300710, student, Female)

One of my supervisors even said that I can use Chinese in the thesis. But I don’t think that’s very feasible. I think the panel will have doubts about it and they cannot read it. (SHEN091210, student, Male)
These Chinese research students worried about the comprehensibility and acceptability of Chinese language or theories in their theses to Western examiners who do not know the language. That is, the students presume that their thesis examiners will not accept their use of Chinese concepts, and are not prepared to risk engaging in the transnational exchange of theoretical knowledge. Some academics are worrying about the same issue:

I wouldn’t [encourage the use of Chinese knowledge] because I know that the examiners that I’m going to choose will not be able to speak Chinese or Vietnamese or Russian or Indian. I know that’s not going to happen so I would not encourage my students to put a slab of Chinese in the middle of their thesis with a translation underneath it. (HELLEN040810, Anglo-Australian academic, Female)

In some cases, there’s a different attitude towards evidence and argument, which means if you go by the Chinese approach, it will be rejected by Western examiners because it doesn’t fit that particular sort of logic. (GERRY111110, Anglo-Australian academic, Male)

Worries about the examiners’ possible negative feedback on the uses of Chinese intellectual assets discouraged Chinese research students’ uses of such resources. Whether these could be tested seemed to be too risky. However, one academic indicated that from an examiner’s perspective, she would not mind the uses of such knowledge, so long as such uses did not undermine comprehension:

The judgement would not be about the visibility of Chinese characters, it’s about whether I understand what they stand for, and what the meaning is. For me, I would see it as a definitional issue, in a way. I suppose if there were lots and lots of Chinese characters, so many that I couldn’t hold in my head, as I read, a series of different definitions, and if I couldn’t recognise the differences between the characters – I know sometimes they are quite subtle – then that would be a problem for me. I would be confused. In a way, my criteria of judgement would be related to comprehension, and my own capacity to comprehend and make sense of this thesis. (TEDDY060810, Anglo-Australian academic, Female)

According to this academic, it seems the comprehensibility of the Chinese intellectual assets used in a thesis is a key standard to judge if such uses are appropriate. If they can be displayed in a clear way, there is no reason to abandon them since they represent a valuable approach to share the Chinese intellectual
resources with Western academic society. The question is, what does this non-use of Chinese intellectual assets mean for democratising Australian research education?

### 5.6 Undemocratic Australian research education

This chapter has analysed factors that are associated with Chinese international research students’ unwillingness and reluctance to use Chinese intellectual resources, thus leading to the silencing of such resources in the communication between these students and the Australian research community. The monolingual research culture in the field of education and Western intellectual dominance would seem to play significant roles in this process. The intellectual silence of Chinese research students not only points to the Eurocentric Western academic hegemony (Alatas, 2006; Connell, 2007), but more importantly, suggests the absence of democracy in Australian research education because

_to qualify as democratic, political agency must set in motion or fuel a practical verification of the equality of intelligence, that is, a process of subjectification through which all participating agents are empowered to find out for themselves how their conditions of living can be improved._ (Citton, 2010, p. 33)

Rancière (2006c) holds that democracy indicates no border separating noble from ignoble subjects and no border between poetic Western theories and concepts from prosaic non-Western ones. Therefore, a democratic internationalisation of research education entails “a new relationship between the distinctive and the indistinctive, the proper and the improper, the poetic and the prosaic [and] a new balance of the powers of language” (Rancière, 2011, p. 7). Rancière (1991) points out that this new relationship prevents the stultifying of students, encouraging them to reject any “belief in the inferiority of their intelligence” (p. 39). The problem in Western research education is that it is undergoing internationalisation but is dominated by Western voices. Given that “everyone is of equal intelligence” (Rancière, 1991, p. 51), the task of research education is not merely to transmit knowledge, but “to reveal an intelligence to itself” (Rancière, 1991, p. 28).

However, as the analysis of evidence presented in this chapter shows, there is still hierarchical relationship between different knowledge systems, and the uses of
Chinese intellectual assets in theses submitted in Australian universities are considered by some to be improper. The devaluation of Chinese knowledge by all the parties involved (students and supervisors alike) and its consequence – “non-use” of Chinese intellectual resources contributes to the students’ silence in academic communication, and absence of democracy in the Australian research education. Rancière has constantly denounced those “who let their expert knowledge become a tool for silencing the claims and resistance expressed by ‘the ignorant ones’” (Citton, 2010, p. 30). To improve the situation so as to achieve a research education in Australian universities that reflects democracy, more non-Western students and Australian academics need to help shift the hierarchical distribution of knowledge in this field.

5.7 Conclusion

Various factors are related to the reluctance of using Chinese theoretical resources by Chinese international research students. Undoubtedly, not all of these factors have been identified in this study. The “silence” of those intellectual resources is associated with their “non-use” as analytical tools in students’ theses. Some students were not aware of any advantage they could make of Chinese theoretical assets. Some supervisors were not deliberately or conscientiously encouraging such uses. Moreover, there is no evidence that they deliberately discouraging such uses. Teacher educators in Australia are largely monolingual and tend to favour Euro-American theories, although this is changing. These factors influence and are connected to each other in complicated ways, which can be associated with the “silence” of Chinese theoretical assets.

However, these factors could be amended so as to encourage these students to draw on their own intellectual assets and reduce the possibility of the “non-use” of Chinese intellectual resources. However, the analysis of both documents and interviews also shows that some Chinese students do use a few such intellectual assets in doing research in Australia. They had to be displayed in either pinyin and/or hanzi along with an English translation. Even though, the Chinese words themselves are still incomprehensible to many (not all) monolingual Western research educators who do not speak Chinese and the translation might be too simple to display the connotation
of a Chinese concept. In this sense, such uses are still “mute”. This mute use is another category of the intellectual silence of Chinese knowledge. The next three chapters analyse evidence of such “mute” uses from both Eurocentric and democratic perspectives, attempting to find out what they mean for a democratic research education, given the significance of research education’s speaking to democracy in terms of cultivating international researchers (Englund, 2002).
CHAPTER SIX
WORDS’ EXCESS OF MEANING, EQUALITY AND DEMOCRACY

6.0 Introduction

This chapter details the results of the analysis of 15 Chinese doctoral students’ completed theses and interviews with both Chinese research students and Australian academics. The emphasis is on Chinese international students’ uses of Chinese intellectual assets in doing research in Australia. These resources are considered in this thesis as including Chinese references and concepts as defined in Chapter 1. The ROSETE theses will be analysed separately in Chapter 9. The analysis of both the theses and interviews in this chapter presents (i) a demonstration of the uses of Chinese research students’ intellectual resources from China in doing their theses; (ii) how such uses are related to the Eurocentric knowledge diffusion, and (iii) what these uses mean for democratising Australian international research education. The structure of this chapter is shown in Figure 6.1.

12 The purpose of Chapter 6 is to show how the uses of Chinese intellectual resources (even though in a trivial manner) could be reinterpreted and contribute to the democratisation of Australian research education. The purpose is not to show how knowledge exchange is discouraged by Western education. Evidence in Chapter 5 indicates Western intellectual dominance in the field of education. I have interpreted these particular Chinese students’ reluctance to use Chinese theoretical resources as being associated with the Western academic hegemony. Moreover, Western academics may not discriminate against their students’ using Chinese theoretical resources, but they did not encourage the rigorous use of such knowledge.
6.1 Excess of meaning and impermanence of Western dominance: Chinese intellectual assets

Rancière’s (1999, 2011) concept of “mute speech” focuses on three aspects of the concept “excess of words” (see Chapter 2). The first is that words’ meaning exceeds their superficial expression. Rancière and Panagia (2000) argue that “words always hide something profound below the surface; the hermeneutic imperative is thus to examine these substrata of meaning in order to get at some even more profound secret” (p. 114). This excess of words makes the distribution of knowledge in intellectual space internationally impermanent. In this sense, the uses of Chinese intellectual assets including Chinese references and concepts exceed their literal meaning and point to the impermanence of Western academic dominance. The first section analyses the uses of Chinese references. This first level of analysis in this chapter focuses on how the uses of Chinese intellectual resources are associated with Eurocentric knowledge diffusion. A further level of analysis explores how such uses could be elaborated to disrupt the Western academic dominance and contribute to democracy in Australian research education.

6.1.1 Chinese references

This section reports the results of the analysis of fifteen doctoral theses for their uses of Chinese references which were identified by the use of pinyin or hanzi titles in the reference list. Some research students may have used Chinese references but have translated their titles into English when putting them in the reference list. By and large, those cases have not been included in this analysis. However, if the publishing house indicated in a reference is located in mainland China, these references have been included. Six out of fifteen students included Chinese references in their reference list (Table 6.1).
Table 6.1
Percentage of Chinese references in the reference list of Chinese international research students’ theses

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Year of completion</th>
<th>Total number of references</th>
<th>Number of Chinese references</th>
<th>Percentage of Chinese references</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chen Yumin</td>
<td>2009</td>
<td>296</td>
<td>59</td>
<td>19.9%</td>
</tr>
<tr>
<td>Li Jianyao</td>
<td>2008</td>
<td>201</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Mou Dai</td>
<td>2006</td>
<td>184</td>
<td>47</td>
<td>26.5%</td>
</tr>
<tr>
<td>Tang Jinhong</td>
<td>2004</td>
<td>399</td>
<td>159</td>
<td>39.8%</td>
</tr>
<tr>
<td>Zhao Fang</td>
<td>1998</td>
<td>145</td>
<td>32</td>
<td>22.1%</td>
</tr>
<tr>
<td>Zhong Wanjuan</td>
<td>2009</td>
<td>246</td>
<td>30</td>
<td>12.2%</td>
</tr>
</tbody>
</table>

One student – Li (2008) used only one identifiable Chinese reference\(^{13}\). The other five authors have used more Chinese references for completing their theses, ranging from approximately 12% to nearly 40% (Y. Chen, 2002; Mou, 2006; J. Tang, 2004; Zhao, 1998; Zhong, 2009). Some students used pinyin in the titles and provided an English translation. For instance, Zhong (2009) did this:


Chen (2002) provided both pinyin and hanzi in the references along with an English translation:

> Zhang, J. and Yang, Y. L. (张洁ǃ杨永林) 2003. Xiaoxue yingyu jiaocai jianshe zhongde yuyan xingbie qishi xianxiang (小学英语教材建设中的语言性别歧视现象研究, A study on linguistic sexism in English textbooks of China primary schools). Qinghua daxue jiaoyu yanjiu (清华大学教育研究, ‘Research On Education Tsinghua University’) (s1): 73-76. (p. 268)

The uses of these references indicate that these Chinese research students had access to Chinese research and scholarship which provided additional intellectual references to those in English for their research studies in Australia. These references point to

\(^{13}\) Li’s use of only one identifiable Chinese reference and some students’ not using any identifiable Chinese references might be attributed to Western dominance, their ignorance of Chinese intellectual resources, worries for examiners possible negative feedback, or discouragement from the supervisor, as stated in Chapter 5.
them selecting and using either empirical or theoretical knowledge from China in their theses. These references represent a conduit for the transfer and possible exchange of Chinese knowledge in educational research supervised and completed in Australian universities. In effect, this practice points to the potential contribution such research students might make to the transnational exchange of theoretical knowledge, affecting the flow of knowledge from East to West, and creating intellectual dialogues between the East and the West. Such process has existed for over a thousand years but has been largely ignored in Western education (Goody, 2010; Hobson, 2004). The interviews with both students and Australian academics also indicate such uses in students’ theses (Table 6.2).

Table 6.2
Chinese international research students’ uses of Chinese references

<table>
<thead>
<tr>
<th>Reference type</th>
<th>Chinese research students</th>
<th>Australian academics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic books and articles</td>
<td>Actually it [my topic] is a Chinese issue and I really need a number of China’s scholars and papers and some other [Chinese] literature. (YE071210, student, Female)</td>
<td>One of the Chinese students … has collected some research literature published in China and in Chinese, she made use of those resources. Another student looks at Chinese learners, who learn English, so she looks at this group of Chinese learning … She also has made use of some references from China. (LILY050810, Australian academic, Chinese background, Female)</td>
</tr>
<tr>
<td></td>
<td>I read a lot of Chinese references and papers. (SHEN091210, student, Male)</td>
<td>He’s doing quite a lot of reading around Chinese references, and in fact he’s been able to identify particular Chinese scholars who have been working particularly with issues of network governance. He’s referring to Chinese scholars, and he’s reading the literature that exists on education, in relation to education from Chinese authors. (TEDDY060810, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td></td>
<td>I read a lot of books on Chinese and Timor News from late Chin Dynasty to modern China. (HC300710, student, Female)</td>
<td></td>
</tr>
<tr>
<td>Government policies and documents</td>
<td>I just read some policies of the Hanban. Like their vision and mission of Chinese language promotion overseas. (MU291110, student, Male)</td>
<td>He was drawing on – I mean that was really the policy history that he was writing about. So he’s writing in English about Chinese documents and Chinese policy shift and then evaluating that and he did the evaluation in Chinese, particularly wrote the thesis in English about that. (ZAC020810, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Chinese] Policy documents, curriculum documents, newspaper reports, school programs – whatever it was that they [Chinese students] needed to do. (GORE230910, Anglo-Australian academic, Male)</td>
</tr>
</tbody>
</table>
Recently I supervised a thesis on the Bai minority people of Yunnan, by a Yunnanese Chinese, and she needed to refer extensively to the copious work that has been published on the Bai in Chinese in both modern and historical documents. (NICK220910, Anglo-Australian academic, Male)

According to these interviewees, Chinese intellectual assets that Chinese research students could refer to when working on their theses include Chinese book, articles, documents and policies. Some Chinese students believed it was necessary to draw on some Chinese references because they were looking at Chinese issues. For instance,

If your research study is on China’s situation, how can you write your thesis without reading some Chinese scholars’ publications? … They are in China, they know China’s problem. They have their own perspectives; they have their own real point to look at those issues. (YING251110, student, Female)

This student believed that when the issue involves China, Chinese scholars’ perspective on the local context might be more insightful. Most students indicated that it is necessary to include perspectives from both Western and Chinese scholars for a more comprehensive analysis of the issue. For instance, MU (291110, student, Male) indicated, “Chinese scholars have their point of view and the Western scholars have their own point of view, so we need both of them”. This student’s comments might be a little simple in that he held a binary view towards Chinese and Western academic discourses. However, to some extent and in certain fields, Chinese and Western scholars might have different perspectives towards a same issue. Under such circumstances, the uses of both Western and Chinese references might help make the analysis more comprehensive.

Many Chinese research students’ theses involve Chinese issues, so Chinese references could, to some extent, help them get a broader and deeper understanding of the issue and more relevant methods or theories to inform their work. Evidence concerning Chinese international research students’ choice of topic will be analysed in Chapter 7. Some supervisors openly encouraged this practice: “I think always, not just reading in the Chinese language, but also what is published and what people in China read when they do research” (PENNY060810, Australian academic, Vietnamese background, Female). This excerpt suggests a positive attitude of this Vietnamese-Australian supervisor towards the uses of Chinese references in her
student’s thesis. This supervisor is from a non-Western background which might have some connection with her interests in engaging non-Western knowledge. However, some supervisors from Anglo-Australian background also showed positive attitudes to the uses of Chinese intellectual resources:

Certainly we encourage all students to refer properly to articles and texts in their own languages and many students are more familiar with these than at any rate I am. (NICK220910, Anglo-Australian academic, Male)

Just because there’s good work being done and I want them to find any good work that’s there. They’ve got that skill. It’s crazy not to use it. It's also important to pick up perspectives that won’t necessarily be in the English only literature. It just seems if someone’s got that capability, you don’t say to them, don’t read that literature. It’s like they’ve got a strength there, so they should use it. (KATE261010, Anglo-Australian academic, Female)

I then asked her whether she would then engage with the literature – the Chinese literature – in addition to the Western literature. I said what I would like for you to do is actually read some Chinese stuff [literature]. If you come across stuff that you think is relevant and useful, use it. (KENT010710, Anglo-Australian academic, Male)

These academics showed initiative in pushing their students to use Chinese references. Of course relevance and quality of research are important factors to consider when choosing Chinese references to use in the research students’ theses. Meanwhile, if relevance is important while drawing on Chinese intellectual resources, it is also a factor to consider when Western ones are used to analyse non-Western issues. Alatas (2006) holds that

the humanities and social sciences in developing societies mostly originated in the West had raised the issue of the relevance of these arts and sciences to the needs and problems of Third World societies. (p. 22)

Connell (2007) also addresses this issue, arguing that Western intellectuals “build a model on the experience of the most privileged 600 million people, then assume it accounts for the whole 6000 million who are actually in the world” (p. 212). Chen (2010) adds to the argument by pointing out that social theory has been “narrowly understood as a set of superior knowledge, and it is associated with the names of specific authors. We forget that these theoretical propositions are not universally applicable but have been advanced in response to concrete local problems” (p. 226).
Euro-American theory might not be very helpful in the attempts to understand local conditions and practices. Therefore, Alatas (2006) calls for “the turn to indigenous philosophies, epistemologies, histories, art and other modes of knowledge” (p. 86). Presumably, these resources might be more relevant to local/indigenous contexts than Western ones. Of course, when local intellectual assets are used to analyse local contexts, such as in the case of Chinese research students’ using Chinese references in doing research related to China, it is still important that the resources chosen are related to the issue at stake. However, the uses of Chinese references are not without problems. For instance, one academic observed:

But yes, she used international references in her own mother tongue [Chinese]. I might be able to see in their reference list articles written by Malaysian lecturers, Chinese lecturers, Vietnamese lecturers, I wouldn’t see it in Vietnamese or Malaysian or Chinese or anything. (HELLEN040810, Anglo-Australian academic, Female)

According to this academic, one student referred to some Chinese references when writing her thesis but she did not use any hanzi or pinyin in writing her thesis. Instead, she translated them into English. However, how to ensure the accuracy of such translation invites further discussion. If this is not properly addressed, students’ worries about this issue might lead to their reluctance of using Chinese words (hanzi or pinyin) in their theses or even their complete abandonment of Chinese intellectual resources. This issue has been addressed in Chapter 5. This student’s decision not to use any Chinese words (pinyin and/or hanzi) in her thesis might be associated with factors such as Western dominance, students’ ignorance, supervisors’ disencouragement or worries about examiners’ possible negative feedback, as has been analysed in Chapter 5. Alternatively, the articles might have been written by Chinese researchers in English. These possibilities again demonstrate the silence of intellectual resources from non-Western nations such as China in the global academic debates. Another problem, according to an Anglo-Australian academic, is that Chinese references (in this case government documents) were used as empirical data rather than as theoretical tools:

From my experience, where they do pick up on some work that’s originally written in Chinese, it tends to be government policy documents. So, there might be a report by the government about the five year education plan which is written in Chinese. So they’ll use that and,
indeed, those documents might be the subject of analysis. … What they do, the empirical data, can be documents that are written in Chinese. But that’s almost the closest they come to drawing on things that are Chinese. (TIM141210, Anglo-Australian academic, Male)

This academic observed that some Chinese research students used Chinese government policies for empirical purposes, that is, these documents were used as data for analysis. No theoretical tools from China were used. This phenomenon can be associated with various factors but it might be explained by the tendency of “data mining” in Western research education (Connell, 2007). Non-Western countries are largely considered as sites for data mining (even their intellectual resources tend to be used as data) not only by Western scholars but also by researchers from non-Western backgrounds such as Chinese international research students. This phenomenon has drawn much attention from scholars around the world. For instance, Connell (2007) contends that Western researchers rely exclusively on the metropole for their intellectual tools and assumptions, and therefore treat the majority world as object. This closes off the possibility of social science working as a shared learning process, a dialogue, at the level of theory. (p. 68)

Not only Western researchers are inclined to use non-Western intellectual resources as empirical data, non-Western researches such as Chinese research students tend to do this as well, as indicated by some interviewees. However, the majority world is not just the object for data mining by Western social science and its theories. They are also intellectual agents – “the producers of theory about the social world and their own place in it” (Connell, 2007, p. 68, italics in original). Goody (2010) and Alatas (2006) propose an alternative discourse to the dominance of Western scholarship, which produces a basis for reconsidering the value of non-Western knowledge in the research education in Western countries. This chapter draws attention to the intellectual resources which have been mute but which might be engaged in theorising by Chinese international research students. The next section analyses the uses of Chinese concepts.
6.1.2 Chinese concepts

The previous section analysed Chinese research students’ uses of Chinese references including journal articles, books and policy documents in their doctoral research. Another category of intellectual assets accessible to Chinese research students is Chinese concepts. For the purpose of data analysis in this section, Chinese concepts are considered to include Chinese idioms and metaphors (see Chapter 1). This section analyses the uses of Chinese concepts in Chinese research students’ theses.

The significance of using such knowledge was addressed by Kirkness and Barnhardt (2001):

Some of the salient features of such knowledge are that its meaning, value and use are bound to the cultural context in which it is situated, it is thoroughly integrated into everyday life, and it is generally acquired through direct experience and participation in real-world activities. If considered in its totality, such knowledge can be seen to constitute a particular world view, a form of consciousness, or a reality set. (p. 82)

Chinese concepts are an important resource that Chinese students can draw on when researching overseas. To give expression to Chinese metaphors as theoretical tools, they have to be given meaning and used as analytical tools. In addition, it is necessary to see if they are transportable and can break out of their culturally bounded context. The results of theses analysis are shown in Table 6.3.

Table 6.3
Number of Chinese concepts used by students

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Li Feng</th>
<th>Mou Dai</th>
<th>Tang Jinhong</th>
<th>Zhong Wanjuan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Chinese concepts used</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>7</td>
</tr>
</tbody>
</table>

Four out of fifteen theses analysed have identifiable Chinese concepts in the form of Chinese words (pinyin and/or hanzi). They were used for different purposes. Halliday and Martin (1993) identifies “causal”, “exemplificatory” and “comparative” categories of logical-semantic relations in research writing (p. 91). Some Chinese concepts were used for explaining the causes of a certain phenomenon. For instance,
Zhong (2009) used her understanding of a Chinese philosophical system – Taoism\footnote{Taoism (also spelled Daoism) refers to a philosophical and religious tradition. The word 道, Tao (or Dao, depending on the romanization scheme), is often translated as “path” or “way”. It has a myriad of nuances in mythology and Chinese philosophy. Taoist propriety and ethics emphasize the Three Jewels of the Tao: compassion, moderation, and humility, while Taoist thought generally focuses on nature, the relationship between humanity and the cosmos (天人相应); health and longevity; and wu wei (action through inaction). Harmony with the Universe, or the source thereof (Tao), is the intended result of many Taoist rules and practices. (Wikipedia, 2011)\textsuperscript{14}} to explain strategic plans made by a school principal under study. The school principal said

she led her school by creating harmonious relationships with staff rather than adopting a fixed strategic plan. Tracing back to Chinese traditional culture, it seems Qin’s preference in this respect was influenced by the natural thinking of Taoism which emphasised things are done properly by following natural forces rather than by imposing too much non-natural rules. (Zhong, 2009, pp. 234-235)

This research student attributed the administrative behaviour of this school principal in China to traditional Chinese culture of Taoism, which she believed might have led to the principal’s “nature” oriented leadership. Similarly, Chinese concepts “Yin and Yang” were used by Mou (2006) to explain a Chinese educational strategy:

The philosophy for this educational strategy is based on the ancient Chinese educational heritage, in particular the notion of “Yin & Yang” (Lao Zi, 1988). This concept provided a fundamental idea of related opposites within Chinese philosophy, which also holds that a person cannot choose one and abandon the other, either emotionally or in normal life. (p. 61, italics added)

This concept emphasises the harmony of related opposites. Based on the section in which this paragraph locates, it is used in this thesis to explain the reasons why Chinese educators use both positive and negative methods in teaching. However, the use is very limited and does not show analytical function in this context. Neither does it show any value added by its use.

Chinese concepts were also identified to be used for exemplification. For instance, the Chinese notion “yuan” was used by Li (2008) as an example for “interdependent self construal” in collectivist cultures such as China:
Kitayama have also suggested that interdependent self construal, reinforced by collectivist cultures, emphasises an individual’s control over his or her own behaviours and harmony and adjustment in a social environment. For instance, … The Chinese notion of “yuan”, which may be translated as “fate” or “destiny”, is believed to determine many relationships. Wise people accept the relationship as it is because yuan is an external factor over which they have no control. (p. 45)

This concept is not used for theorisation either. It only exemplifies a feature of Chinese culture. Similarly, the comparison (not theorisation) function of Chinese theories and/or concepts can be found in Mou’s (2006) thesis where he compared traditional Chinese education with contemporary Western education and found similarities between the Chinese concept of “wu”, which means intuitive introspection, and modern day Western practice of reflective evaluation. He claimed that his investigation of resonances between contemporary Western education and traditional Eastern education was partly stimulated as a result of this initial comparison:

It would appear that the modern day western practice of reflective evaluation has its counterpart in the traditional methods of self-cultivation, which gives impetus to this project to look for other resonances between contemporary western education and traditional eastern education. (Mou, 2006, p. 42)

Although the Chinese concepts in these theses were used for various purposes, none of them was used as theoretical tools for analysis. The theoretical tools identifiable in the theory chapter of their theses were mostly those proposed by “Western scholars”, a category ascertained by nationality or name (Table 6.4).

**Table 6.4**

*Theories used by Chinese research students in their theses*

<table>
<thead>
<tr>
<th>Research student</th>
<th>Scholar</th>
<th>Nationality</th>
<th>Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Li Feng</td>
<td>Weiner (1986, 2000)</td>
<td>USA</td>
<td>Causal attribution</td>
</tr>
<tr>
<td></td>
<td>Bandura (1997)</td>
<td>Canadian</td>
<td>Social cognitive theory (valence, self-efficacy)</td>
</tr>
<tr>
<td>Li Fuxin</td>
<td>Smith (1979)</td>
<td>Not known</td>
<td>Decentralisation</td>
</tr>
<tr>
<td>Li Jianyao</td>
<td>Ajzen (1985)</td>
<td>Not known</td>
<td>Theory of planned behavior</td>
</tr>
<tr>
<td>Luo Weihua</td>
<td>Halliday (1990)</td>
<td>Australia</td>
<td>Language policy-making</td>
</tr>
</tbody>
</table>
This table shows that Chinese international research students tend to use Western theories while doing research in Australia. This, again, reflects intellectual hegemony in Western research education (Hardy, et al., 2011; Marginson, 2011) and Asian academic dependence (Alatas, 2006) – also see 5.1. Influenced by this academic environment which is dominated by Euro-American theories, some students prefer to conform to the “rule” and keep their own intellectual assets silent (see Chapter 5).

Some others did use a few Chinese concepts, but only on a low level. This was so even though they have access to a fund of Chinese intellectual assets and many of them were looking at issues involving China. Interviews with Chinese research students and Australian academics provide more information on such uses (Table 6.5).

### Table 6.5

**Chinese research students’ uses of Chinese concepts**

<table>
<thead>
<tr>
<th><strong>Chinese research students</strong></th>
<th><strong>Australian academics</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>For example, in Chinese medicine field, there is a term called “yiyaoyangyi”. The doctors take some cuts from the medication they prescribed to their patients. The doctor gets part of the profit of pharmaceutical companies. It is a very “Chinese” term. I had to give a detailed explanation for it. I put the explanation in the parenthesis. (GAO081110, student, Female)</td>
<td>She went right back to Confucius’ starting point and used a number of other Chinese contemporary education philosophers. … So there’s a Chinese story from Tao Xingzhi. So that’s like an opening story and she talks about her background, using terminology. Then she refers to Confucius there. (DAVE280710, Anglo-Australian academic, Male)</td>
</tr>
</tbody>
</table>
There are also some concepts I have adopted from Chinese scholar like **xinwen yulehua** [changing news’ function into entertainment]. (HC300710, student, Female)

There’s a term called **renqi** [popularity] so it’s talking about the etymology of this term. So my supervisor and I just tried to track down the evolution of this term and we found some articles about this term. Some people argue – this term is originally a Chinese term because the concept of **qi** [energy] is taken from **Zhuangzi** [ancient Chinese scholar] or even further back. (HC300710, student, Female)

Some concepts that I’ve been interested in can be applied elsewhere, like **wenhua anquan lun** [cultural safety]. That is something which is not really – it comes out of international discussions at UNESCO, but has been really well strongly developed in China, at least in certain groups. … They tend to be analysing Chinese concepts of particular things, like **dibao** [social welfare] or whatever **guoji guanxi** [international relations]. (GERRY111110, Anglo-Australian academic, Male)

I was thinking about teacher as a controller. The Chinese have an old saying **gang rou bing ji** [tamper force with mercy]. That’s the first idea that came out of my mind because I’m so familiar with this phrase. (HW080710, student, Female)

She highlighted the importance of **guanxi** [relationship] in that process from the Chinese side. Whereas the Australians and the mediators didn’t understand the importance of guanxi in the Chinese way of thinking. (DES080310, Anglo-Australian academic, Male)

When I am doing my research I find some findings, or some conceptions – I can use some Chinese phrases [chéngyŭ] to expand these findings of things. (LJ10710, student, Female)

The cultural concept that was particularly significant for her was one in which there were particular vested interests in the writing of the music curriculum. Lots of concern with preserving face [mianzi] - not wanting to lose face. (GORE230910, Anglo-Australian academic, Male)

I’m thinking in my thesis I’m going to use the concept of **baoshou** [conservative] instead of like conservative (YA060810, student, Female)

In terms of Chinese terms, various things, describing what a teacher is is the most common one. Or various concepts of disciplining children, that sort of thing. So those culturally based knowledge of social relationships. That’s why the **chéngyŭ** come in, because they capture those relationships quite often, or how people are interacting. (KATE261010, Anglo-Australian academic, Female)

I am looking at education equality. I referred to Confucius – his ideas on education equality, such as “**yin cai shi jiao**” [to teach based on students’ aptitudes]. (ZHANG250810, student, Male)

So some of the Chinese concepts like the **Confucius** sort of teachings. Some of them are really interesting and, in terms of helping – so one of my students is doing an auto-ethnography, so we really try to get at the heart of how she’s understanding what’s happening to her while she’s been teaching. (JONA231210, Anglo-Australian academic, Male)

All the Chinese concepts mentioned by the interviewees are potential theoretical tools for Chinese research students to use and determine the value of when analysing evidence. They could refer to these Chinese intellectual resources as an original contribution to their thesis. The first category includes concepts from both ancient (Confucius, Zhuangzi) and contemporary (Tao Xingzhi) scholars. The second category includes Chinese concepts such as “xinwen yulehua”, “guanxi” and “mianzi”, which are Chinese social concepts. Others are **chéngyŭ** (“gang rou bing
One academic (KATE261010, Anglo-Australian academic, Female) who is familiar with Chinese intellectual culture addressed the significant value of \textit{chéngyǔ} as concepts which have profound connotations in Chinese culture. Those concepts originate from ancient Chinese classics and have been widely used by Chinese people either among academics or ordinary people. She told a story about her attendance of a conference in Taiwan:

Last year I was at a conference in Taiwan and it was an English language conference and there was a session that was going on really long and there was a big discussion. Most of the crowd were Taiwanese and there were a lot of people from the mainland there. At one point, the person who was running it, stood up and said, ‘we are going to keep going because the discussion is so good’. Then he said a \textit{chéngyǔ} I can’t remember what it was. It wasn’t one I’d heard before. Everybody just reacted so positively to it, and I thought, okay, these are really, really important. So I’m quite fascinated by them because I don’t really think there’s an equivalent in English in terms of the education that they carry.

(KATE261010, Anglo-Australian academic, Female)

\textit{Chéngyǔ} is a distinctive linguistic feature of Chinese literary culture and an important part of China’s intellectual tradition. They are mostly four characters which have been derived from classical stories and contain a density of meaning that expresses either metaphorical and/or philosophical insights. Proper uses of \textit{chéngyǔ} show the intellectual standing of the user and can generate proper resonance from readers. Singh and Han (2009, 2010) explored the potential intellectual contributions Chinese international research students could make to Australian research education using \textit{chéngyǔ}. They argue that Chinese intellectual assets such as \textit{chéngyǔ} can be used as theoretical tools to contribute to the analysis of evidence of Australian education.

Alatas (2006) observes a lack of home-grown or indigenous theories, concepts and methods in education in the “Third World”. Some Chinese international research

\[\text{Gang rou bing ji} \quad \text{柔并济} \quad \text{means to couple hardness with softness or to temper force with mercy.}\]

\[\text{Yin cai shi jiao} \quad \text{因材施教} \quad \text{means to teach students in accordance with their aptitude.}\]

\[\text{You jiao wu lei} \quad \text{有教无类} \quad \text{means all people deserve education, no matter from what social status.}\]
students interviewed for this study also doubted the existence of Chinese theories and concepts (see 5.3). However, both the thesis and interview analysis in this study suggests otherwise. “Third world” countries such as China do not suffer a lack of indigenous theories and concepts. A problem is that such knowledge has not been seriously engaged, not even by Chinese international research students studying overseas. As a consequence, non-Western theories are not widely circulated and recognised, and thus remain silent in scholarly communication between the East and the West.

It is likely that non-Western theories do exist, but are hidden from the Western discourse. Acharya and Buzan (2007b) hold that this might be attributed to factors such as language barriers, Western academic hegemony and the difficulties of publishing in the leading journals because nearly all of them are edited in the West – a notable exception being Singh and Meng (2011). Connell (2007) also notes that “it has always been difficult for works published in the periphery to circulate in the metropole, and to other parts of the periphery” (p. 219).

Therefore, non-Western theories are less likely to circulate in the global scholarly debates, which may result in local theories being hidden not just from the Western intellectual discussion, but also from other non-Western discussions. Acharya and Buzan (2007b) questioned the lack of receptiveness “to non-Western contributions arising from the ethnocentrism of Western scholarship, and its tendency to view the reality of others through its own experience, and to assume the superiority of its own cultural model over others” (p. 295).

Sen (2006) argues there is useful knowledge in the intellectual heritages of Asian countries including China that might contribute to the research education in the West. Connell (2007) also points out that non-Western nations can “produce social thought about the modern world which has as much intellectual power as metropolitan social thought, and more political relevance” (p. xii, italics in the original). There seems to be a need for more efforts to find, engage and use such theoretical knowledge in the internationalising research education in Australian universities so that it will not remain silent.
Some Chinese research students were not confident with the existence of useful Chinese intellectual resources (see Chapter 5). However, some others were well aware of the value of concepts developed by Chinese scholars:

I think in China’s traditional philosophy, also we could get some good ideas [about education] and I think these ideas will help us to establish our own perception, our own view and maybe we could get something different from Western academics. (YE071210, student, Female)

I think if knowledge only exists in the Western countries or Western thinking, I don’t think China will still exist after so many years. I think maybe some of them become popular even in Western countries. Like a lot of Western people are interested in Zhuangzi [ancient Chinese scholar] in our ancient thinking of being a human being and the relation between the human being and the nature. (YA060810, student, Female)

However, even though some Chinese research students were consciously using Chinese concepts in their theses, their approach to using them for analysis was still limited. The analysis of completed doctoral theses indicated that most students used them in a superficial and deferential way. Meanwhile, none of the students interviewed has indicated that they had used Chinese intellectual resources as theoretical tools for the analysis of evidence in their theses. One supervisor addressed this problem:

Up until now, it’s [Chinese concepts] only been represented in limited nominal ways to show that it’s there. … So it’s only those proverbs which have been used to enhance something that’s already there. So it’s not new knowledge or it’s not different knowledge. It’s not a different way of looking at it; it’s there as a tack on. It has been there as something that exists alongside but not instead of what could be. (KENT010710, Anglo-Australian academic, Male)

This supervisor identified the limited uses of Chinese concepts. They were not being used as higher level theoretical resources for theorisation but merely existing “alongside” Western ones. The analysis of doctoral theses and interviews suggests that Chinese international research students tend to use Western theories while doing research in Australia, although many are looking at issues involving China. Even if some Chinese concepts are used, they are only used on a superficial level. The relationship between Western theories and non-Western evidence is distorted by Chinese research students (and perhaps their supervisors), who are – metaphorically
– enslaved by, and who fetishise Western concepts. It is questionable that China, like many other non-Western countries, serves only as a site for mining evidence when Chinese theories can be brought to bear in both empirical and theoretical studies of education in China and the West. Alatas (2006) points out that social scientific theories, concepts and methodologies can be derived from the histories and cultures of non-Western civilisations. The uncritical adoption of theories, concepts and methods from Western sources results in “redundance, mystification and mediocrity” (Alatas, 2006, p. 138). However, Alatas (2006) also contends that

In East Asia there has been a strong awareness of a lack of fit between Western theory and East Asian realities, but there has been little work that has been successful in creating indigenised, nationalised ordistinctively East Asian schools of thought in the social sciences. The social sciences here continue to be dominated by the West and this is partly due to the degree to which general theory has been valorised, thereby making classical and contemporary Western theory the focal points of theoretical debates. (p. 24)

There might be a need to turn to non-Western concepts such as those used (in a limited way) by Chinese international research students. Alatas (2006) argues that it is necessary to “draw upon the philosophical traditions and the popular discourses present in these societies for relevant and original social scientific concepts and theories” (p. 120). Chinese theories and concepts are not supposed to simply be adopted as empirical materials. They are able to contribute to the research education from a higher level. The following view from an academic on the use of translation theory by one of her students suggests the contribution that Chinese knowledge might make to the Western academic society:

For instance, I had a student who wrote a thesis on the origins of the translations industry in ancient China. He looked at Yan Fu views on translation but he doesn’t then just simply adopt that. I think that that’s the right approach in that it’s not to adopt a particular approach to it, it’s not to simply say, I like this approach and therefore I’m going to use it. But rather to say, this is a very influential view of translation in China and it’s a view that’s not shared in the West because in the West, the idea of an infidelity to the text doesn’t take into account the fact that the translation itself is another text and it’s an interpretation. (GLEN050810, Australian academic, Chinese background, Female)
According to this academic, there are some Chinese theories in translation that are not shared in the West. Therefore, they can be used as theoretical tools for analysis. The following excerpts from two academics suggest an important approach of using Chinese theories or concepts in a doctoral thesis:

In some ways it is a test of the concept. My own experience in other projects where we’ve used this kind of methodology is that actually, it can’t be imperialistic. It actually can’t be just using a Western concept to apply in China. It is using a Western concept, which is made problematic by the Chinese experience, and the Chinese concepts. Then, trying to explore what questions get asked by the Western concept, and what questions get raised by the Chinese concept. So it is a more dialogical process than imperialistic. (TEDDY060810, Anglo-Australian academic, Female)

We talked about this Western notion of appreciative enquiry, but we also said how this is actually also a longstanding Chinese tradition, they are not known in the same way. We talked about the different ways in which traditionally China’s different education philosophers and teachers have worked with appreciation. … To demonstrate the basis of theory in Chinese approaches to education and to construct a parallel path with the way theory developed in the Western approaches to education. (DAVE280710, Anglo-Australian academic, Male)

According to these academics, Chinese theories or concepts may be used to be compared to Western ones, showing the differences or similarities between these two educational philosophies. This can create an equal and mutually-beneficial intellectual conversation. Of course Chinese theories and concepts can contribute not merely in comparative studies, but this might be a start for engaging Chinese theories and concepts for theorisation in Chinese international research students’ theses.

The review of literature in Chapter 3 shows a tendency in Western research education to emphasise the socio-cultural adaptation of international students to the new academic culture by learning Western knowledge (Campbell & Li, 2008; Cemalcilar & Falbo, 2008; Gill, 2007; McGowan & Potter, 2008; Raymond Yang, et al., 2009). In the meantime, the analysis of the evidence concerning the reluctance of Chinese research students to draw on Chinese intellectual resources in Chapter 5 points to an intellectual silence that seems to be associated with Eurocentric knowledge diffusion. However, the analysis of both completed doctoral theses and interviews also shows that in spite of all these negative factors, some Chinese
research students do refer to their indigenous intellectual knowledge to assist their studies in Australia. China has intellectual assets that can be shared with Western academy and as intellectual agents, some Chinese international research students are articulating the value of their heritage knowledge.

This phenomenon requires more attention to the strategies needed to engage Chinese intellectual assets as theoretical tools. Stonebanks (2008) notes that there is a need to explore pedagogical possibilities that can reflect the ways of knowing of marginalised societies and can develop “voices that have been absent from the master narratives that dominate our communities and schools” (p. 313). Thus it is important to create understandings of the East and provide an environment in Australian research education, where students from non-Western intellectual traditions are encouraged to articulate their theoretical resources and to promote a curriculum that “values or, at the very least, makes room for their Indigenous knowledge” (Stonebanks, 2008, p. 302). Pedagogical strategies that might be used to engage Chinese intellectual resources so that they will not remain silent in the international debate with the West will be analysed in Chapter 9.

Most Chinese intellectual assets in the form of Chinese concepts (pinyin and/or hanzi) are mute to most Australian academics who do not speak Chinese. However, informed by Rancière’s (Rancière, 2007b, 2011; A. Ross, 2010) concepts of “mute speech” and “democracy”, the uses of such intellectual resources can be interpreted as an approach to claim the possibility of promoting democracy in Australian research education through “mute speech”. The Chinese intellectual resources in the form of Chinese concepts (hanzi or pinyin) do not simply represent what they mean or name. Rancière (2011) declares, “the Word is language that creates, instead of simply naming” (p. 81). He also holds that “meaning can be read in the texture of things or heard in the muted music of the text” (Rancière, 2011, p. 157). In this sense, in the field of social sciences which is influenced by Eurocentric knowledge

---

18 Chinese international students always give a translation to a Chinese concept used in their theses which is supposed to help readers who do not know Chinese to understand its meaning. But in most cases, it is merely a literal translation which does not cover the implicit and connotative meanings of the concept (see quotations in section 6.1.2). In this sense, the Chinese concept per se remains mute to Western readers since it is nothing but an unknown Chinese equivalence to some English words.
diffusion and largely dominated by Western theories, the uses of Chinese intellectual resources by Chinese international students can be interpreted as exceeding what Chinese words (hanzi or pinyin) mean or name. This excess of Chinese words used in these theses represents an aspect of “mute speech” (Rancière, 2007a, 2011) and their unwarranted presence potentially points to the impermanence of Western academic dominance. The next section of this chapter analyses what these various uses of Chinese intellectual resources could mean for democratising Australian international research education.

6.2 Equal intelligence and democracy

The various uses of Chinese knowledge discussed in the previous section show the influences of Eurocentric knowledge diffusion in world social sciences in terms of data mining, the seeming irrelevance of Western theory and the absence of Eastern theory in the Western academic community. In effect, this confirms – and reproduces the argument of Alatas (2006) and Conell (2007). However, even though positioned in this academic environment dominated by Western knowledge, some of these non-Western students seem to consider themselves as intellectual agents for the communication between the East and the West. For instance,

I just think maybe I could be a bridge in between Chinese mass communication scholars and Western scholars in the future. (YE071210, student, Female)

When Chinese students come to Australia, they are, like, the academic ambassador of the two countries. They establish academic links between China and Australia so when they finish, they go back to China and they build up the academic collaborations between the two universities – in China and in Australia. (MU291110, student, Male)

Chinese international research students consider themselves as intellectual agents – bridges or ambassadors, and use Chinese intellectual resources which exceed their original meaning to interrupt the assumed permanence of Western academic dominance. Yang and Welch (2010) hold that “with knowledge acquired from both Chinese and western societies, they [Chinese researchers] have created ways to enact individualism, and combine Chinese spiritual tradition with secular western knowledge” (p. 602). These Chinese international research students are not only able
to combine Chinese intellectual resources with those from the West, but can also make original contributions to Australian education and challenge Western dominance with those resources from their homeland. Some students reflected:

I enrich the knowledge, the knowledge of Western education. Actually I think that’s quite inspiring as the international student. So I think everyone has their own knowledge and there’s no sort of which is superior, which is inferior and we can all learn from each other. … We can like through our knowledge, through our ability, like bilingual – we can do something. (YA060810, student, Female)

I think they will definitely benefit, because we bring our own knowledge. We are not a blank sheet of paper. We bring our experiences, we bring our own knowledge and many of us had Bachelor’s degree or Master’s degree in China, so we have our own way of thinking and solving the problems and also the knowledge and the way we look at the knowledge, we understand knowledge. So I think that this will be a good – this challenges the Western dominance of knowledge. (PENG081110, student, Male)

These Chinese international research students take their own intellectual heritage as equal to that of their Western counterparts. They give such knowledge a presence, although not on a theoretical level in most cases, while doing their research, and see its use as a possible challenge to Western academic hegemony. Given that equality is an important element of democracy according to Rancière’s (1991, 2007b) understanding, such uses of Chinese intellectual resources show that even though they might not be aware of it, some Chinese international research students’ practices point to a claim for democracy in internationalising Australian research education. This cannot be ignored because

[t]his shared power of the equality of intelligence links individuals, makes them exchange their intellectual adventures, in so far as it keeps them separate from one another, equally capable of using the power everyone has to plot her own path. (Rancière, 2009b, p. 17)

A claim on the equality of intelligence has the potential to empower non-Western international students who might be able to contribute to democratising Western research education. However, according to Rancière (1991), the problem in democratising education is not to “prove that all intelligence is equal. It is seeing what can be done under that supposition” (Rancière, 1991, p. 46). These non-Western research students have to show what they can do with non-Western theories
and what use and value this knowledge can be of internationally. Rancière and Panagia (2000) point out that it is not adequate to simply make equality an end that needs to be achieved in the distant future, but rather to consider it as an axiom for a way of thinking and acting in the present. Democracy, thus entails “the verification of the presupposition of the equality of intelligence” (Citton, 2010, p. 29). In this sense, to democratise Australian research education, it is necessary for international research students from non-Western nations such as China to presuppose they have equal intelligence to those from the West, and for them to make the effort to verify what they can achieve based on this presupposition. This study attempts to add to such efforts through seeking pedagogical strategies for engaging such assets so that they are no longer “silent” but can interrupt the academic hegemony in Eurocentric Western research education through “mute speech”.

6.3 Conclusion

This chapter analysed evidence of the uses of Chinese intellectual resources by Chinese international students when doing research in Australian universities. The evidence suggests they operate in a largely Eurocentric academic community. The analysis shows the influence of, and the desire for the Eurocentric knowledge diffusion on Chinese students’ research in Australian universities. However, their uses of Chinese concepts, no matter how trivial in terms of their function in their theses, exceed their original meaning and represent some students’ understanding of themselves as being intellectual agents in the communication with Western academic community. Informed by Rancière’s (2007b) definition of democracy, of which the equality of intelligence is an important component, this chapter supports the argument that Chinese international research students’ trite uses of Chinese concepts can be read as a claim for democracy in the Eurocentric and hegemonic Australian research education. The analysis has taken equality as a point of departure rather than an end, and so has opened up insights into ways to improve democracy in Australian research education through elaborating on their mute speech. The next chapter analyses evidence of another instance or dimension of excess of words. These words exceed needs and redistribute division of intellectual labour.
CHAPTER SEVEN
WORDS EXCEEDING NEEDS, INTELLECTUAL DIVERSITY AND DEMOCRACY

7.0 Introduction

The previous chapter analysed the Chinese intellectual assets including Chinese references and concepts that have been used by Chinese research students studying in Australia. The emphasis was on the excess of their original meaning, the students’ understanding of their equal intelligence and what this means for democratising Australian research education. This chapter moves on to address the second dimension of the excess of Chinese intellectual resources – their excess of needs. Here the needs refer to the necessity of using Chinese intellectual resources in doing research. Given that it is not required by Australian universities that students use resources from their homeland, Chinese research students’ choice of using such assets exceed what is needed. The analysis focuses on how this excess of needs is associated with the redistribution of the division of intellectual labour in the West and how it might contribute to democracy in terms of responding to intellectual diversity (see Figure 7.1). The first section introduces Chinese students’ choice of Chinese issues – data sources from China, which represents the division of intellectual labour in Western research education.

Figure 7.1 Concept map of Chapter 7
7.1 Division of intellectual labour: Data sources from China

There is a tendency in social sciences for scholars from Western countries to undertake studies of both their own as well as other countries, while researchers from non-Western countries tend to focus their studies on issues in their own countries and rarely undertake research on the West (Alatas, 2006). This is considered as an important characteristic of global division of intellectual labour in this field: “the division between other country studies and own country studies” (Alatas, 2006, p. 71). The analysis of 15 completed doctoral theses shows this pattern: research students from China tend to choose data sources from China. Among the 15 selected theses, 12 investigated educational issues in China (Y. Chen, 2002; F. Li, 2001; F. Li, 2008; J. Li, 2008; Luo, 2007; Mou, 2006; Qi, 2004; J. Tang, 2004; W. Wang, 2005; C. Yang, 2005; Zhao, 1998; Zhong, 2009).

The results of interview analysis are consistent with these findings. One academic commented: “Generally their [Chinese research students’] studies are about either the home country or a comparison” (ZAC020810, Anglo-Australian academic, Male). Another academic observed

I’ve had students looking at Chinese discourse and also looking at English language teaching in China. Those are the main sorts of areas that the Chinese students seem to be interested in, but they’ve always been China related topics. (TONY111110, Anglo-Australian academic, Male)

These two academics observed that their particular Chinese students chose to investigate issues related to China, their home country. The next section gives further details concerning this issue.

---

19 Of the other three, one thesis dealt with issues of homosexual identification in Sydney, providing suggestions in related educational programs (Mao, 2002). Another thesis was an inquiry into oral-visual interaction via Internet-based desktop videoconferencing for language acquisition at a distance in Australia (Y. Wang, 2004). The third thesis was about networked learning in higher education in Australia (D. Yang, 2007).
The analysis of interviews with both Chinese research students and Australian academics shows that many students chose topics on Chinese issues and therefore collected data from China as their major source (Table 7.1).

Table 7.1

Chinese research students’ uses of data from China

<table>
<thead>
<tr>
<th>Chinese research students</th>
<th>Australian academics</th>
</tr>
</thead>
<tbody>
<tr>
<td>The content analysis [of my thesis] includes the analysis of Chinese newspapers, TV programs, journals and so on. The interviewees include journalists and government officials. (GAO081110, student, Female)</td>
<td>Some of them [Chinese students] have based their studies in China and then come back to write and they write in English but they gather their data in Chinese – whether it’s Cantonese or Mandarin. (WENDA230910, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>I just interviewed some staff, and most of them are Chinese. (XIU301110, student, Female)</td>
<td>All of my Chinese students actually have questionnaires in Chinese. (KATE261010, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>Some in rural areas and some users of new media in rural areas [in China], especially. As well, I would interview some peasant workers in urban areas [in China]. (YE071210, student, Female)</td>
<td>She’s [Chinese student] interviewed students at two universities in China and one university in Australia, international students. (JONA231210, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>There is another part of that which is actually to be used in case studies and that is specifically related to with my university – Suzhou University in Suzhou. So I will collect some data from that university and then go back to China and interview some teachers and the staff and I will get first hand material. (SHEN091210, student, Male)</td>
<td>The topic [of a Chinese student] was looking at the – there was a new English language curriculum for non-English majors in Chinese universities. Of the field work he did, the surveys and the questionnaires and the interviews were all conducted in Chinese and then translated – so I think his questionnaire was bilingual. (ZAC020810, Anglo-Australian academic, Male)</td>
</tr>
</tbody>
</table>

The reflections from both students and academics show that most of these particular Chinese research students were researching Chinese issues and collecting data from China. The selection of research topics related to China and data collection in China were an articulation of these beginning researchers’ situated knowledge. While some might have chosen their research topics without being aware of the advantage of their own intellectual assets, some made explicit statements about this in their theses. For example, Zhao (1998) explains the value of situated knowledge with the following contention:

---

20 Chinese language was used for data collection by Chinese international research students for the convenience of the participants. Robson (2002) addresses the importance of designing comprehensible and unambiguous survey and interview questions. Using the native language of participants helps them understand questions and express their opinions in a more accurate way and thus improves the internal reliability of surveys or interviews.
The personal background of this researcher (a Chinese who formerly worked as a senior academic in a university in China) is believed to provide this country study with some additional advantages, in terms of her being bilingual and an insider within the system. The advantages include collecting data (conducting interviews and surveying Chinese newspapers) directly from primary sources without going through an intermediary (e.g. a translator or interpreter); perceiving Chinese systems from a vantage point of a Chinese with relevant expertise; and understanding intuitively and relatively authentically some unique aspects of Chinese culture and society in which Chinese higher education is embedded. (p. 6)

Zhao (1998) claims that as a researcher with experiential knowledge of China she has advantages researching Chinese issues. This awareness reflects a conscious articulation of her funds of knowledge from China. However, this student did not use any identifiable theories to analyse her data. Among the 15 theses analysed, 12 have data from China but they either do not have any identifiable theories or have used theories proposed by Western researchers – or at least most of them are Westerners judged by their name or nationality (Table 7.2).

**Table 7.2**  
**Theories and data sources from 12 Chinese students’ theses**

<table>
<thead>
<tr>
<th>Research student</th>
<th>Scholar</th>
<th>Nationality</th>
<th>Data sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Li Feng</td>
<td>Weiner (1986, 2000)</td>
<td>USA</td>
<td>China</td>
</tr>
<tr>
<td></td>
<td>Bandura (1997)</td>
<td>Canadian</td>
<td></td>
</tr>
<tr>
<td>Li Fuxin</td>
<td>Smith (1979)</td>
<td>Not known</td>
<td>China</td>
</tr>
<tr>
<td>Li Jianyao</td>
<td>Ajzen (1985)</td>
<td>Not known</td>
<td>China</td>
</tr>
<tr>
<td>Luo Weihua</td>
<td>Halliday (1990)</td>
<td>Australia</td>
<td>China</td>
</tr>
<tr>
<td>Mou Dai</td>
<td>Lozanov (1978)</td>
<td>Bulgarian</td>
<td>China</td>
</tr>
<tr>
<td></td>
<td>Schuster (1986)</td>
<td>Not known</td>
<td></td>
</tr>
<tr>
<td>Qi Ruying</td>
<td>De Houwer (1990)</td>
<td>Not known</td>
<td>China</td>
</tr>
<tr>
<td></td>
<td>Meisel (2001)</td>
<td>Canadian</td>
<td></td>
</tr>
<tr>
<td>Tang Jinhong</td>
<td>-</td>
<td>-</td>
<td>China</td>
</tr>
<tr>
<td>Wang Wansheng</td>
<td>Ryff (1989)</td>
<td>USA</td>
<td>China</td>
</tr>
<tr>
<td>Yang Chunyuan</td>
<td>Zimmerman (1986)</td>
<td>Not known</td>
<td>China</td>
</tr>
<tr>
<td>Zhao Fang</td>
<td>-</td>
<td>-</td>
<td>China</td>
</tr>
<tr>
<td>Zhong Wanjuan</td>
<td>Gronn (1999)</td>
<td>Not known</td>
<td>China</td>
</tr>
</tbody>
</table>
The preference of collecting data in China and theorising with Western theories is considered problematic by Connell (2007). The trend in Australian research education that data collection happens in the East while theorising happens in the West again shows the contemporary dominance of the Western scholarship. Alatas (2006) also addresses this issue:

 Europeans are the social theorists who do the thinking and writing, and are therefore, the knowing subject. Non-Europeans appear in tests, if at all, as the objects of study of the European theorists rather than as knowing subjects, that is, as the sources of sociological theories and ideas. … The only non-Europeans that appeared in these works were anonymous objects, mentioned or referred to by the European thinkers whose ideas are being discussed. … generally non-Western thinkers are excluded, if included they are cited out of historical interest rather than as sources of ideas. (p. 177)

In the field of social sciences most voices are from the West. Non-Western scholars tend to be excluded from the theoretical conversation. While more effort is needed to increase awareness of this problem, there is a greater need for pedagogies to improve the democratisation of research education. This thesis attempts to add to such efforts by drawing attention to the intellectual assets of Chinese research students, and exploring possible pedagogies that might be used for engaging such resources as theoretical tools in doing research in Australia. The next three sections analyse what factors might be associated with Chinese research students’ preference for data collection in China. The first is about their interest and intellectual knowledge.

7.1.2 Interest and intellectual knowledge

One factor that might be related to Chinese research students’ researching Chinese issues was their personal interest. One student (HC300710, student, Female) recalled she chose to look at Chinese entertainment news for her PhD because she had an interest in it. She found ordinary people showed more interest in entertainment news, while “white collars have no interest in that. So that’s why – I think we need to look into the use of language and see why it is so appealing to the ordinary audience, why is it so popular in China. So that’s why I chose the topic” (HC300710, student, Female). Another student claimed, “we are doing media studies and Hong Kong
Cinema is the close one between all my interests” (HJ010910, student, Female). The observation from an academic suggests a similar phenomenon:

I’ve had conversations with either prospective students or new PhD students. Occasionally students will say I want to do a PhD on this. I’ll say well, what do you know about that? They’ll say well, nothing really, but that’s what I’m interested in. (ZAC020810, Anglo-Australian academic, Male)

According to this academic, many Chinese research students came to Australia with a topic in their mind, in which they were interested. Some academics encouraged them to choose one based on their passion and interest:

I always say to them, if you are going to do a PhD, choose a topic about which you are passionate. That they have to be passionate about the topic and about what they are researching. (DES080310, Anglo-Australian academic, Male)

I’ve always steered students towards a topic that they are interested in and that they understand very well already. Then, you know, you can draw on your background experience. (ZAC020810, Anglo-Australian academic, Male)

It seems these Anglo-Australian academics look at students’ prior knowledge, glossed as understanding, interest or even passion, as an important factor to consider while helping selecting research topics. They are willing to encourage their students to draw on such knowledge. For most Chinese research students, what they are interested in is mainly related to issues in their homeland where they have grown up and received years of education. As a consequence, many chose to collect data from China. This “interest” sometimes came from their social experiences in China. Among these their work experiences were an important factor. For instance, some academics observed:

Students tend to come to study – the ones I’ve experienced – a topic that’s related to their work experience. They come because, for example, they might be teaching in a college in China and so they come to Australia, they want to do a PhD or Masters degree. (TIM141210, Anglo-Australian academic, Male)

Most people will start a graduate program with an idea of what they’d like to study. It may be something that they’ve experienced themselves. Quite often it’s something they’ve noticed out of their work as a teacher
or their family lives. (WENDA230910, Australian academic, Canadian background, Female)

These academics have supervised students who chose to collect data from China based on their working experiences back there. Interviews with students tend to resonate with this observation:

In China I was an English teacher and so I focused on English education research and I pay attention to China’s education development and now my research also focuses on the development of China’s English education. My working experience is related to the research I am going to do here. (YING251110, student, Female)

Because I used to work in the international office and then it helped me build up my international vision and horizons. It’s actually encouraged me to do my study again overseas so, in such a sense, I think my previous work experience helped me. (MU291110, student, Male)

It seems working experiences in China have influences on Chinese research students’ choice of data sources to use in Australia. In addition, Chinese students’ reflections on the Chinese society and their positioning themselves in that society were also related to their choice of data sources. One student remarked

English, to some degree, I think prevents China from developing as fast as possible to participate in the coming global economy or globalisation of economy. So I think China must participate in the global economy even though we don’t speak English, we speak Mandarin Chinese but we have very systematic education on English. But because of some reasons English education is not so efficient, so I’m thinking how to make English education of China more efficient to cope with the coming global economy. So that is probably the reason I selected this topic [on English education in China]. (YING251110, student, Female)

This student was concerned with China’s position in globalisation and the improvement of English education in China. This interest into the nation’s development is associated with her researching Chinese issues and data collection from China. An academic recalled that “I have a student completing a thesis on nationalism whose interest in the topic was sparked by the book ‘zhongguo keyi shuobu [China can say No]’ because it was so successful and he was from China

21 This book is about saying “No” to critiques from Western countries against China’s society, economy and politics. It advocates Chinese nationalism in the post-cold war era.
and he wondered why people would want to buy and subscribe to that type of an idea” (GLEN050810, Australian academic, Chinese background, Female). However, none of the academic interviewees have indicated that their students used any Chinese theories in researching issues involving China.

According to an academic, his students’ preference of data collection in China is not only associated with various experiential knowledge (working or life experiences) as discussed above, but also scholastic knowledge (educational experiences):

In every one of those [Chinese] students, they’ve got some life experience and previous study experience on a particular topic and their thesis topic comes out of that experience. (ZAC020810, Anglo-Australian academic, Male)

The scholastic knowledge of Chinese research students might be another factor that could be connected with their interests in data sources from China. According to both Chinese students and Australian academics interviewees, the formal education that students received before they came to Australia not only built up general knowledge through primary and secondary school education, but also focused knowledge in a certain field through Bachelor and Masters education (Table 7.3).

**Table 7.3**

**Both Chinese research students and Australian academics’ views on the scholastic knowledge of Chinese research students**

<table>
<thead>
<tr>
<th>General knowledge</th>
<th>Focused knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chinese research students</strong></td>
<td><strong>When I prepared the research proposal for PhD application, I furthered my Masters topic. It was quite natural that I chose this topic. And I also majored in media and journalism. I have a deeper understanding about these topics. It was closely related to what I did in my Masters and was actually a deeper study. (GAO081110, student, Female)</strong></td>
</tr>
<tr>
<td>The linkages between my past education experience and current research are numerous. What I learned in China gives me a very good thinking capacity, such as Marxism fundamentals, which is very scientific philosophy. (TAN291010, student, Male)</td>
<td><strong>Because I did my Bachelor, Masters, PhD on the same subject, so really useful for my current research. They allow me to build some foundation for this work. Without them I could have been to nowhere. … it’s something that’s continuous from bachelor to master to PhD. (LUO081110, student, Male)</strong></td>
</tr>
<tr>
<td>In my Bachelor study I majored in English and so I developed my English skills, reading, listening, writing and speaking. That’s quite a grounding for my future study. … During my Masters study, I studied some subjects like research methodology and I think they were, of course, very useful for my PhD levels and research study. (YING251110, student, Female)</td>
<td></td>
</tr>
</tbody>
</table>
Scholastic knowledge is a foundation for these students to do their research. As discussed by some interviewees, this includes English competency, ways of thinking and cultural disposition. Scholastic knowledge in particular fields serves as a good starting point for further research, which is expected to provide a rich data source to be derived from the Chinese social context. This Chinese scholastic knowledge gave them an interest in or basis on further exploring certain Chinese data.

It seems safe to say that knowledge gained through working and educational experiences of Chinese research students contribute to their interest in collecting data from China. The relationship between Chinese experiential and scholastic knowledge, students’ interests in Chinese data and uses of Chinese intellectual resources can be shown more clearly through Figure 7.2.
The experiential and scholastic knowledge background of Chinese students generated their interests in Chinese issues. With their supervisors’ encouragement, many chose to collect data from China. These data in turn entailed their drawing on their intellectual knowledge again to make the thesis more relevant and informative. The issue of relevance has been analysed in Chapter 2. Such practice shows that Chinese research students have acquired great funds of knowledge that has influences on and can assist their further studies overseas. Such knowledge is potential resources for these Chinese research students to draw on for theorisation while doing research. However, few of them have used such resources as theoretical tools (see Chapter 6).

Studies have been conducted to examine the influences of international students’ intellectual knowledge on the adaptation to a new academic culture while studying abroad (Cemalcilar & Falbo, 2008; Gill, 2007; Ingleby & Chung, 2009; Ramsay, et al., 2007). However, little research has been done to explore how the intellectual knowledge of Chinese research students is, or might be used in their theses. Further, few studies have been done in terms of what the uses of such knowledge could mean for redistributing intellectual labour and improving democracy in Australian research education. This study addresses these issues. The next section analyses the possible connection between the choice of Chinese data sources and Chinese research students’ social networks in China.
7.1.3 Social networks in China

In addition to the knowledge analysed in the previous section, another factor that contribute to these research students’ choice of Chinese data sources is their social networks in China. Such networks provide resources that they can draw on for assisting their research in Australia. These include their former teachers, friends and relatives. These people assisted the students in different ways including data collection, suggestions about doing research, and access to certain resources (Table 7.4).

Table 7.4
Chinese students’ social networks providing access to Chinese resources

<table>
<thead>
<tr>
<th>Data collection</th>
<th>Chinese academics</th>
<th>Friends</th>
<th>Relatives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>She [the student] did that in her research process here and she interviewed several of her teachers who were very supportive of her in China. (DAVE280710, Anglo-Australian academic, Male)</td>
<td>It’s just my friend, because she’s teaching in the high school, so I just tell her this is what you do and prepare all the materials for her and then she goes and collects the data. (ZHONG300710, student, Female)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I went back to China to talk to some entertainment and news journalists and talk to scholars who are in this field. They contribute a lot; their knowledge actually contribute to my PhD project. (HC300710, student, Female)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ideas about research processes</td>
<td>I talked to my supervisor at Suzhou University and the deans, the professors about my study and how I am doing and they gave me some suggestions. They are also very concerned about how everything is going. They are very caring actually. (SHEN091210, student, Male)</td>
<td>He [father] may give some new ideas – he’s experienced in doing research so I feel better after talking with him. (HW080710, student, Female)</td>
<td>I talk with my twin sister. She is studying a PhD in France, so we communicate frequently and exchange ideas. More importantly – she gives spiritual support. I always feel very encouraged. (XIU301110, student, Female)</td>
</tr>
</tbody>
</table>
These students received help from their former teachers, friends or relatives in China through recruiting them either as interview participants or as assistants to help collect data (mostly questionnaires)\textsuperscript{22}. They also talked to these people about their own research project and received feedbacks or suggestions. In addition, people from such networks helped them gain access to resources such as libraries or certain references. These practices are not required of Chinese research students by Australian universities, but they voluntarily turned to these resources for help. An academic who had a positive attitude towards this practice, encouraged her students to seek for help from their social network in China:

\begin{quote}
So I normally encourage them to contact their friends and colleagues at home and not just asking for help with reading, but sometimes just to ask them even with that question, what did colleagues at home do to find out useful reading resources? (PENNY060810, Australian academic, Vietnamese background, Female)
\end{quote}

This academic encouraged her students to ask for help with obtaining research literature from their own country, which would be in Chinese (hanzi) for Chinese students and is an important part of writing a thesis. She also showed interest in what Chinese academics did to find and access such resources, which is an essential ability for doing research. She purposefully guided her students to look for help from their

\textsuperscript{22}Robson (2002) introduced three main ways in which questionnaire is administered, namely, self-completion, face-to-face interview and telephone interview. The data that could be collected by the students’ friends or former teachers mainly fall into the first category: self-completion questionnaire. Participants are gathered and asked to complete the questionnaire by themselves at the same time.
homeland networks to improve their research abilities in Australia. Being of Vietnamese background, this academic had an understanding of the value of non-Western intellectual assets for doing research in Australia. This might explain her initiative in having Chinese students engage such resources. However, a further problem is still how to engage such resources on a theoretical level. This question will be addressed in Chapter 9.

Interview analysis shows that social networks in China can be a useful resource that Chinese research students can draw upon to assist their studies in Australia. They can receive help for their data collection and accessing more resources. The next section addresses the role of career consideration in students’ choice of Chinese data sources.

### 7.1.4 Career consideration

International research students have different plans for their future after finishing their studies in Australia. Some go back to their home countries while “most of them tend to stay within the system where they complete their doctoral studies” (Rui Yang & Welch, 2010, p. 597). Students’ decision on their future career might have some influence on their choice of data source. One academic observed

> An international student, who wants to come to Australia, wants to migrate, will choose a topic that is more applicable to this country. A student that’s going home does a topic that they know they’ll get a job in their own country. (HELEN040810, Anglo-Australian academic, Female)

Some academics interviewed gave examples of their international students’ research data sources and their career consideration, which are summarised in Table 7.5:

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Gender</th>
<th>Nation</th>
<th>Career intention</th>
<th>Data sources</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tae</td>
<td>Male</td>
<td>Thailand</td>
<td>Going back</td>
<td>Social images in Thai society</td>
<td>HELEN040810, Anglo-Australian academic, Female</td>
</tr>
<tr>
<td>Chase</td>
<td>Female</td>
<td>Thailand</td>
<td>Going back</td>
<td>The teaching of English in the Thai Air Force</td>
<td>Same as above</td>
</tr>
<tr>
<td>Huong</td>
<td>Female</td>
<td>Vietnam</td>
<td>Staying in Australia</td>
<td>Not decided yet but something work-oriented for her future in Australia</td>
<td>Same as above</td>
</tr>
</tbody>
</table>

**Table 7.5**

**International students’ career intention and their choice of topic**
As shown in Table 7.5, two international research students who planned to go back to their home country were looking at data of their home country, while the other two who wanted to stay in Australia were looking at or planning to look at Australian data. KATE recalled one of her students chose a topic on the motivation of Chinese teachers teaching English in China because “she works in an English department and that’s very useful for her department [in China], to understand the motivation of teachers” (KATE261010, Anglo-Australian academic, Female). Some academics showed positive attitude toward this way of choosing data sources:

If someone is going to want permanent residency and sees their future in Australia then I think the topic should be focused on an Australian issue because it may be easier for them to get a job if they want one in an Australian university. Whereas if they are definitely returning back home, then you can use a topic that focuses on an issue in the home country. (DES080310, Anglo-Australian academic, Male)

This academic also claimed that “if Chinese research students want to have a job in Australian universities, they should not just focus on their own ethnic tradition, but do it more broadly to show they know about issues in Australia” (DES080310, Anglo-Australian academic, Male). It seems if Chinese students want to stay in Australia, it is more preferable for them to investigate Australian issues to meet the need of potential employers – academic institutes for most PhD students. This, to some extent, reflects Western dominance. If non-Western students want to be accepted in this new academic community, they have to keep their own intellectual assets silent and speak with a Western voice (see 5.1). The next section analyses how Chinese students’ choice of topic is associated with the division of intellectual labour.

### 7.1.5 Division of intellectual labour

Chinese research students’ preference to collecting data from China might be contributed to their personal interests, their social network in China or their consideration for future career. However, no matter which factor is working (or not) in their decision, this tendency of researching Chinese data shows the global division of intellectual labour – Eastern researchers mainly focus on data of their own
countries (Alatas, 2006) (Figure 7.3). This phenomenon is associated with the Eurocentric diffusion of Western theory.

**Figure 7.3 Division of intellectual labour represented by Chinese international students’ choice of Chinese data sources**

The analysis in the previous sections of this chapter, again, demonstrates the existence of such division in intellectual labour. However, this perspective does not help to tackle this issue and cannot provide a pedagogical intervention into the largely hegemonic, Australian research education where the intellectual labour is divided in a hierarchical way. Is there another layer of insights that we can gain from analysing Chinese research students’ uses of Chinese intellectual assets? Informed by Rancière’s (1999) concept of mute speech, the next section focuses on how such uses point to the redistribution of the division of intellectual labour.

**7.2 Exceeding needs and redistributing division of intellectual labour**

The second dimension of Rancière’s (1999) concept of mute speech is that words can exceed what is required or what is needed. Given that necessity or requirement has disposition over the social hierarchies that govern the division of intellectual labour, this excess of necessity has the potency to redistribute such division (Rancière, 1999).

---

23 This figure aims to show a tendency in social sciences and does not suggest a binary or contradiction between Eastern and Western issues. In many cases, they are connected and influencing each other in a complicated way.
In Australian universities it is not necessary or required that Chinese international research students use knowledge from their own country to do research (but they seem to be encouraged to do so). So their uses of Chinese intellectual assets exceed what is needed. No matter how trivial and trite they are, as detailed in Chapter 6, such uses display a tendency in world social sciences: the redistribution of the division of intellectual labour – non-Western researchers are attempting to do theoretical research through drawing on the intellectual resources from their own countries. This is shown in Figure 7.4.

![Figure 7.4 Redistribution of division of intellectual labour](image)

**Figure 7.4 Redistribution of division of intellectual labour**

The uses of Chinese intellectual resources by Chinese international research students, however trivial in terms of their function in their theses, show the possibility of redistributing the division of intellectual labour in the field of social sciences. Rancière (2007b) holds that democracy is a system of variety and diversity and “is not synonymous with some principle of unity and ubiquity” (p. 43). In this sense, the redistribution of intellectual labour may/can bring in theories and concepts from non-Western nations and disrupts the Western hegemony, which helps to improve diversity and contributes to a more democratic Australian research education. This section focuses on supervisors’ responses to the redistribution of intellectual labour. The first part analyses how Australian academics encourage the uses of Chinese intellectual assets while supervising Chinese research students.

### 7.2.1 Training intercultural researchers

The redistribution of intellectual labour is associated with some Australian academics’ positive view towards the intellectual diversity in the field. They encouraged Chinese research students to use Chinese concepts in their theses. An
academic explained his understanding of the redistribution of intellectual labour in terms of the importance to train intercultural researchers:

I think it’s really important that we develop intercultural researchers – researchers who stand between their first tradition and their new tradition, make sense of – in the case of Chinese students – Western thinking for a Chinese audience, but also of Chinese thinking for a Western audience, and to know how to choose which bits of theory are actually useful for their project and so on. Not just for their PhD but in their whole career. (TONY111110, Anglo-Australian academic, Male)

This academic addressed the significance of training intercultural researchers who can be intellectual agents to promote the scholarly communication between the East and West (see also 6.2). Yang and Welch (2010) hold that it is necessary to “create far more complex and decentralised, two-way knowledge flows” (p. 604). Some academics interviewed also addressed this issue, for instance,

the funds of knowledge don’t all exist one way and trans-national knowledge exchange is an important thing in a globalised world, and it is an important thing in a globalised world. We keep saying the world is more globalised, but do we actually do anything about it? So, we’ve got to recognise that we are not the middle of the universe. (SIMON091210, Anglo-Australian academic, Male)

I think it’s much better, and much more interesting, and much more useful all round, if it [knowledge exchange] becomes a dialogue. Equally, that there’s a two way flow. … In fact, it’s interesting because I have colleagues here who are working in Indigenous education, and they are very strong on this notion of a both-way education, which I think is a very useful notion. (TEDDY060810, Anglo-Australian academic, Female)

These academics argued that it is necessary for a reciprocal intellectual communication to happen in the knowledge exchange between non-Western research students and Western educators. Rahnema (2001) contends that those students “should not be perceived as needy stranger in desperate need of our knowledge and assistance, but rather as newly found fellow travellers who, because of their familiar knowledge of the road, could also help us from going astray” (p. 51). International research students from non-Western countries bring with them a fund of intellectual knowledge that might contribute to Australian research education. A two-way knowledge exchange entails reversing the “subject-object dichotomy, bringing in non-Europeans into the foreground, recognising them as originators, and turning
attention to non-European concepts and categories” (Alatas, 2006, p. 179). Another academic commented:

I work in a languages area, and people in my area – most people are multilingual and are used to working with more than one language. So, when they see Chinese or another language that they do not read, it wouldn’t affect them or make them think it was less professional or anything like that. In fact, it probably works the opposite way. It’s more accurate. It’s seen as more accurate, more true to the data. (TONY111110, Anglo-Australian background, Male)

This academic believed proper uses of Chinese language (hanzi/pinyin) could provide accuracy and increase the rigour of the research. In addition to the uses of Chinese language, some supervisors interviewed (from both Chinese and Australian backgrounds) claimed they would openly encourage their students to refer to Chinese intellectual assets. For instance,

If I had a student who’s interested in looking at [Chinese] philosophical issues or something, I would definitely insist on them reading in Chinese. (GLEN050810, Australian academic, Chinese background, Female)

I would always encourage a student to read in the area where the expertise was. If the expertise was done by international scholars in another language I would encourage the student to go to the expert in the area, whatever the language was. (HELEN040810, Anglo-Australian academic, Female)

The above evidentiary excerpts show some Australian academics have an open mind towards knowledge diversity in Australian research education, even though they might not have yet implemented these ideas. The theoretical resources of international research students are seen as potentially valued and students are considered as knowledge agents in the intellectual communication between the East and the West. However, to engage certain knowledge based on the criterion of “expertise” might be problematic. How is the expertise in the field to be judged? Who is going to make this judgement? If the expertise is connected with the acceptance or influence, will non-Western theoretical knowledge reach the global “standard” and be considered worthy of use and debate? There are important questions given the marginalisation of such knowledge in Western social sciences (Alatas, 2006; Connell, 2007). Therefore, engaging non-Western theories and concepts entails interventions into the largely Western-dominated, one-way
knowledge exchange. It could also point to ways of improving democracy in education.

Studies have been conducted to explore the possibilities of opening up a two-way and reciprocal conversation based on the transnational exchange of non-Western theoretical knowledge through Australian research education (J. Han & Zhao, 2008; Singh, 2009; Singh & Guo, 2008; Singh & Han, 2009, 2010; Zhou, et al., 2008; Y. Zhou, et al., 2005). Kincheloe and Steinberg (2008) argue that the purpose of Australian research education should not be simply to transmit validated Western information to international students. A more productive and beneficial approach is to engage students “in the interpretation of various knowledges and modes of knowledge production” (Kincheloe & Steinberg, 2008, p. 148). Robertson (2010) proposes a strategy to treat international students as intercultural researchers who can negotiate, interpret and contest the world’s intellectual order by “mobilising and materialising the knowledges (hence knowledge as plural) through which that social world is constituted” (p. 644, emphasis in the original). Recognising the potential role of international students’ heritage of theoretical knowledge might open more opportunities for such assets to be articulated, used analytically and subjected to critique.

These studies might help build a more diversified international research environment and point to the possibility of assigning more higher-order intellectual tasks to non-Western theoretical resources such as by international research students. This points to possibilities for a redistribution of intellectual labour (not just other forms of skilled labour) – non-Western researchers are joining the conversation with theories and concepts from their own countries. The issue for research education is how to train them to become intercultural researchers who can use their theoretical assets as analytical tools to speak up and make their knowledge audible to Western audience. None of the above doctoral theses analysed has achieved this goal. However, it is important to look at the uses of Chinese intellectual resources as constituting a “mute speech” (Rancière, 1999) and set out to find possibilities that might help to cope with this issue.
7.2.2 Mutual learning

The redistribution of division of intellectual labour is not only shown through Australian academics’ indicating an openness to encouraging uses of non-Western theoretical resources, but also their willingness to learn from their non-Western students. Through working together with Chinese research students, some academics indicated that they have learned from them about Chinese philosophy, concepts, culture and education system (Table 7.6).

Table 7.6
Knowledge that Australian academics learned from Chinese research students

<table>
<thead>
<tr>
<th>Themes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese concepts</td>
<td>There is a saying in China, “when the three-people are walking together, you can learn something [三人行必有我师]. (PENNY060810, Australian academic, Vietnamese background, Female)</td>
</tr>
<tr>
<td></td>
<td>I copy them [Chinese concepts] out of their theses and put them into my notebook where I keep them. Such as yin cai shi jiao [因材施教] because I like to see if I can use them when I can. I realise how important they are. (KATE261010, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>Chinese education system</td>
<td>I learnt about the Chinese education system. I guess it comes to attention more what a huge, emerging nation China is and how powerful it is and how there’s this huge desire and huge competition to gain education qualifications and get employment and things like that and the difficulties of emerging from the pack in China. (DAVE280710, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td></td>
<td>I learnt a lot about Chinese higher education from him [student] and then from visiting him last year. It is completely different to Australian undergraduate education. (ZAC020810, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td></td>
<td>I’m learning a lot about teaching and learning in other countries, mostly Chinese and Saudi Arabia. So that’s really important for broadening my own understanding. (JOE100910, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>Chinese culture</td>
<td>We talk a lot about these sorts of issues and it’s in the process of talking about it that you improve your own ideas anyway about what cultural difference actually means. (GLEN050810, Australian academic, Chinese background, Female)</td>
</tr>
<tr>
<td></td>
<td>You learn all sorts of new things about other cultures and other people, such as China. (HELEN040810, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td></td>
<td>It was interesting to get a perspective upon what life in China is like for a young person, through the student. (DAVE280710, Anglo-Australian academic, Male)</td>
</tr>
</tbody>
</table>
These Australian academics claimed that they had learned something about Chinese concepts, the education and culture. This shows that in the everyday relationship between supervisors and research students in Australia, transnational knowledge exchange is not always a one-way process. Some academics have learned something from their students from non-Western nations. The issue is to create opportunities for this exchange to happen more on a higher theoretical level, and to be represented in theses and research reports, rather than being limited in informal social and cultural communication. This redistribution of intellectual labour in terms of mutual learning is beneficial to both Australian educators and their students. It also contributes to a more diversified research community in Australia.

Wang and Singh (2007) argue that there are many possibilities for Australian academics and Chinese research students to learn from each other. By working together they can “find ways to complement each other, draw the good points from each other, and thus avoid walking an all too winding road” (Y. Wang & Singh, 2007, p. 32). One academic recalled how she benefited from helping her student with her thesis:

Writing is always evolving, so I learn by negotiating with my student. So both of us learn and find a voice that speaks for both of us, rather than speaking from my own voice rather than from my student’s voice. So that process is really exciting for me and my students. (PENNY060810, Australian academic, Vietnamese background, Female)

Through negotiating with her student when she helped constructing the thesis, they found a voice that spoke for both of them, which contributed to their intellectual communication. Another academic observed:

She [student] can both enhance her thesis and enhance our learning – that is my learning and the learning of an examiner because in the era of globalisation, people are going to be examining more and more theses that come from different cultures, different contexts, different ways of seeing things so we all need to gain some experience in seeing what this difference is like. (KENT010710, Anglo-Australian academic, Male)

This academic addressed the possibility for Australian academics to learn both as supervisors and as examiners. It might also be possible or even necessary for Australian academic community to learn non-Western theoretical knowledge. Wang
and Singh (2007) examined the possibility and benefits of a “bilateral intellectual engagement” in research, which may contribute to internationalising the research community and reducing academic bias through engaging with different theoretical resources. This bilateral intellectual engagement benefits all parties through providing for “an interactive, group-based knowledge-building process, where intellectual property is created, expertise is acquired and knowledge is advanced” (Y. Wang & Singh, 2007, p. 32). Connell (2007) holds that the bases of mutual learning include intellectual engagement, critique, respect and recognition, whereby the development of the social sciences involves an educational process which makes all participants benefit from diversity. The internationalisation of social science, in this way, is just “not a process of propagating the metropole’s truth, because the metropole too must learn – at least as actively as the periphery” (Connell, 2007, p. 224).

This learning process involved in doctoral research education per se is one through which the division of intellectual labour is being redistributed. As some Australian academics become more interested in non-Western theoretical knowledge, they are willing to engage such knowledge analytically. The global intellectual labour is being redivided by the occurrence of non-Western theories and concepts. This might signal a point of departure for a more enlarged, two-way, mutually beneficial intellectual conversation between non-Western international research students and their research educators in Australian universities. The occurrence of intellectual knowledge from non-Western cultures in theses points to the potential for intellectual innovations – original contributions to knowledge – in this field. However, the redivision of Western hegemonic intellectual labour poses challenges to Australian academicians and no doubt non-Western research students who see Western knowledge as more valued and valuable than non-Western knowledge. This issue is addressed in the next section.

7.2.3 Challenges: Ignorance and theoretical engagement

Many, but certainly not all academics in Australian universities (especially in the faculty of education) are monolingual speakers of English, which may (or may not) cause difficulties for them in understanding and engaging the intellectual resources
from non-Western countries. DES (080310, Anglo-Australian academic, Male) observed that, “Australian academics are not good at being bilingual, aside from those who teach the language”. Some academics recognised their lack of knowledge about theories and concepts from Asian countries:

I think this a problem with Australian academics that they have no idea of the Asian world and Asian philosophy. That’s very true. (DES030810, Anglo-Australian academic, Male)

I’m limited in my skills and my ability to do this because I don’t know. I have a feeling that it [Chinese knowledge] will be useful, that will enhance, but I don’t know how to teach it because I don’t know what it is that I’m trying to teach. (KENT010710, Anglo-Australian academic, Male)

These academics acknowledged their ignorance of Asian (Chinese) knowledge. This might be a pedagogical barrier for engaging such resources because they did not know what is there and how to teach. However, one academic argued

I think a lot of people are actually afraid of things that they don’t understand. So, if a student goes away and reads in Chinese, and you can’t read that stuff in Chinese, you worry about whether they’ve got it right. If they go and read an article that we’ve never read in English, the chances are we don’t go and read it in English either, but we are totally happy for them to use the ideas and we don’t worry about it. It’s as if because we could understand it, then we assume that the student understood it as well. (TONY111110, Anglo-Australian academic, Male)

This is an interesting argument, which in some cases might be true. According to this academic, sometimes it is not the ignorance of the language that matters, but the worries about that ignorance that discouraged monolingual academics from engaging non-Western knowledge.

A different perspective towards ignorance might be helpful. Sometimes it can be considered as being able to fuel knowledge production. Singh (2010) argues “reflecting on one’s ignorance stimulates learning” (p. 34) (see also 5.4.1). This positive view on ignorance provides pedagogical opportunities for engaging the intellectual assets of Chinese research students through encouraging and appreciating their uses of Chinese knowledge in their research studies. The challenge is to develop pedagogies whereby supervisors “can promote academic achievement among these
students by taking [their] own ignorance as teachers as a stimulus for students to use their different languages and the concepts students can engage through them to further their learning” (Singh, 2010, p. 34). This study aims to provide innovative pedagogical solutions to this problem.

Another problem is how to promote the intellectual engagement on a theoretical level. An academic reflected: “I always learn so much when they bring in a Chinese concept because I never know it and it helps me to think about their data in a different way” (JOE100910, Anglo-Australian academic, Female). This is an interesting reflection because this academic recognises that some Chinese concepts at least could provide a novel interpretation of data. This means such concepts have the potential for theorisation in a thesis and in researching more generally. However, she said, “I haven’t explored how to engage those concepts on a higher level” (JOE100910, Anglo-Australian academic, Female). This pedagogical problem is not uncommon among Australian academics. They see the value of non-Western knowledge, but do not seem to have the pedagogies to engage such knowledge on a theoretical level. Some of the academics interviewed were concerned about the insufficient engagement with knowledge from non-Western countries, and worried about the lack of pedagogical approaches that could be adopted to enable such a process, “So, it’s possible but some people might say that it still goes through a Northern theory filter. We pick up what we want to pick up rather than being changed” (TIM141210, Anglo-Australian academic, Male). This academic held that engagement with “Southern theories” (Connell, 2007) would not be enough given that it has to go through a Northern lens. This seems unavoidable due to the dominant position of Western scholarship. Moreover, given that so little has been done to date it is better not to neglect the non-Western theories as it is presently the case. Therefore, new pedagogies need to be developed so that the engagement can be on a higher intellectual (theoretical) level rather than merely a “slogan”.

However, the uses of Chinese intellectual resources by some Chinese international students exceed what is needed and point to a promising start for the redistribution of the hegemonic division of intellectual labour. The question is a pedagogical issue. As one academic asked, “How do we use those resources so that they bring to good effect?” (TEDDY060810, Anglo-Australian academic, Female). To democratise
international research education, the issue is to find pedagogies to help the “silent” intellectual resources of non-Western international students’ become audible to the West. Possible pedagogies for doing so are the focus of analysis in Chapter 9. The next section analyses evidence of the intellectual diversity in the West as a result of the redistribution of intellectual labour and its potential for democratising research education internationally.

7.3 Intellectual diversity and democratic education

The uses of Chinese intellectual assets (even though mute) by Chinese international research students represent a second dimension of mute speech. They exceed what is needed, and point to the students’ making efforts to find a position for their theoretical concepts and metaphors in international research discussions. This is important for Australian research education given that the process of internationalisation does not seem to be producing cultural uniformity; rather it makes us aware of new levels of [intellectual] diversity. If there is a global [intellectual] culture it would be better to conceive of it not as a common [intellectual] culture, but as a field in which [theoretical] differences, power struggles and cultural prestige contests are played out. (Featherstone, cited in Connell, 2007, p. 54)

Intellectual and theoretical diversity is an important feature of internationalisation of research education. Meanwhile, it is an important characteristic of democracy as conceived by Rancière (2007b).

Some advice has been provided by interviewees in terms of addressing academic diversity and building a more democratic research education. Some suggested that supervisors educate themselves to get a broader view of knowledge from different countries. They could then better adapt to the redistribution of intellectual labour which features the occurrence of non-Western theories and concepts. One academic even suggested that it would be helpful to learn a second language: “When we have to get a thesis title which involves two languages of any discipline and then it’s very important for the supervisors to be aware of a second language” (LY050810, Australian academic, Chinese background, Female). This academic’s suggestion on learning a second language might be associated with her Chinese background –
English is her second language. However, for most Australian, monolingual academics in the field of education, to learn a second language might be challenging. Moreover, given that international students are from different countries speaking different languages, it is not possible for educators to learn all those languages.

Two other ways were proposed by interviewees that might help overcome the language and knowledge barrier encountered when supervising non-Western students. First, one academic suggested it is useful to have more experience in Asia and Asian universities:

I think the supervisors have to have more experience in Asia and Asian universities. Whereas most Australian academics either have Europe, United States and so on. Some go up to Asia but not enough and that needs to happen a lot more. So as Australia is drawn more in to the Asian world, which is happening, that needs to happen more and more.

(DES080310, Anglo-Australian academic, Male)

According to this academic, experiences in Asian universities might help Anglo-Australian academics have better understanding of Asian scholarship and their Asian students. In this way, they might be able to better supervise students from more diversified backgrounds. However, it is not possible for them to go to all 150 countries. Leask (2007) holds that Australian academics must not only possess the abilities associated with ‘good teaching’ but be efficient intercultural learners who use cultural diversity in the classroom as a learning resource. They must be able to adapt their teaching to an international, culturally diverse teaching and learning environment rather than expecting learners to adapt to a ‘monocultural’, inflexible environment. This requires that they engage with and learn from other cultures and that they themselves become interculturally competent so that they can take on the role of being an intercultural educator. (p. 87, emphasis added)

Cultural diversity could be used as a source for learning when supervisors are willing to engage different knowledges. But Leask (2007) does not provide interpretation of what this cultural diversity means, nor does he develop pedagogical strategies for doing so. Alternatively, according to an academic, it might be helpful if they could organise joint supervision:
There’ve got to be clever ways of things like joint supervision. I have actually done a joint supervision with a supervisor in Taiwan. … So I mean, joint supervisions across countries and institutions is a way to go. (KATE261010, Anglo-Australian academic, Female)

This academic suggested that joint supervision might be an option for Anglo-Australian academics when they supervise Asian students. The internationalisation of research education not only witnesses a more diversified population of students, but also a more diversified group of academics in research education. An associate supervisor who knows about the research or educational culture and intellectual resources from the students’ homeland might provide valuable help for engaging such knowledge. Grant (2010) holds that it might be helpful to adopt the “strategy of consultation”, whereby Anglophone supervisors “seek consent to undertake supervision from [non-Western] colleagues and guidance during the supervision process” (p. 125). In this way, diversity could be used as a learning resource.

Through self-learning or assistance from non-Western academics, Australian academics might engage more with students’ intellectual assets rather than discourage and overlook them. Kirkness and Barnhardt (2001) contend that non-Western students are seeking “an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with other, and that helps them exercise responsibility over their own lives” (p. 91). The “respect” for these students points to the valuing of their intellectual heritage. Australian research educators need to find applicable pedagogies so as to provide services that can respect students’ heritage knowledge and meet their needs for unbiased, democratic education.

In Australian research education where non-Western international students are supposed to “lack” certain knowledge and come to Australia to learn from the West, democracy is undermined when some students cannot use their intellectual resources in the academic conversation. The West, as authorities and experts in research education, represents “a potential threat to democratic politics in so far as [the] enunciation divides the citizenry in two: those who have the knowledge (and who are entitled to command), and those who lack the knowledge (and must therefore obey)” (Citton, 2010, p. 29). The democratisation of Australian research education entails a
redistribution of intellectual labour and a novel intellectual relation between the East and the West. Rancière (2011) argues that democracy is

the regime of the word-at-large that anyone can grab hold of, either to appropriate the life led by the heroes or heroines of novels for themselves, or to turn themselves into writers, or to insert themselves into the discussion of common affairs. It is not a matter of some irresistible social influence; it is a matter of a new distribution of the perceptible, of a new relationship between the act of speech, the world that it configures and the capacities of those who people that world. (p. 13, emphasis added)

The uses of Chinese intellectual assets by Chinese international research students redistribute the hierarchical division of intellectual labour. This practice diversifies the Western academia and sets up a new relationship between students themselves and Western academic community. Democracy is “first and foremost the invention of words by means of which those who don’t count make themselves count and so blur the ordered distribution of speech and mutism” (Rancière, 2011, p. 40). Rather than being a synonym for the ubiquity of English-only, Western knowledge, the uses of Chinese intellectual resources, no matter how trivial, suggest that these students are creating a system of intellectual diversity and democratising the internationalisation of Australian research education. The issue is how to develop applicable pedagogies that could help promote this process.

7.4 Conclusion

Chinese international research students tend to choose research data from China. This shows the division of intellectual labour in the field of social science (Alatas, 2006). This division demanded that “each individual remain in the place and function attributed to him [sic] by an optimal distribution of specialised skills” (Citton, 2010, p. 29) and thus caused the academic hierarchy in Australian research education. As Deranty (2010) puts it, “the critique[s] of social domination … are intimately linked to questions relating to the transmission of knowledge and the positions of power of those who speak” (p. 4). However, this analysis of evidence of internationalisation of Australian research education under the lens of Eurocentric knowledge diffusion fails to provide pedagogies that address the Western academic hegemony and improve democracy.
Informed by Rancière’s (2007b, 2011) definition of democracy, this chapter analyses the uses of Chinese intellectual resources by Chinese international research students from a different perspective: how such uses can be interpreted as pedagogical possibilities for democratising Australian research education. Such uses exceed what is needed, redistribute the global division of intellectual labour and has the potential of improving democracy through creating a diversified academic community. Consequently, Chinese students’ intellectual assets need to be engaged more closely from a higher level. Even though some interviewees gave suggestions for a more democratic education, none had provided pedagogical strategies to do so. The issue of pedagogy will be addressed in Chapter 9. The next chapter analyses the last dimension of excess of words: exceeding mode of communication and redistributing intellectual order.
CHAPTER EIGHT
WORDS EXCEEDING THE PREVAILING MODES OF COMMUNICATION: REDISTRIBUTION OF THE INTELLECTUAL ORDER AND SENSIBILITY

8.0 Introduction

The previous chapter focused on the second dimension of mute speech (Rancière, 2007a, 2011): the excess of words’ needs or required use in a thesis and what they meant for the redistribution of the division of intellectual labour. This chapter addresses the last dimension: words exceed the prevailing sensible mode of communication. In Australian research education the preferred mode of communication is in English. However, the analysis of both documents and interviews shows that some Chinese research students used Chinese words – Chinese characters (hanzi) and/or Chinese Roman script (pinyin) – in their theses. These uses exceed the “normal” English language mode of communication and in doing so point to the possibility and potential for the redistribution of intellectual order in Australian academia. This chapter attempts to explore the significance of Chinese international research students’ uses of Chinese words in democratising Australian research education. The emphasis is on their potential of redistributing Western hegemonic intellectual order and improving democracy (Figure 8.1).

Figure 8.1 Concept map of Chapter 8
8.1 Words’ exceeding the English mode of communication: Chinese linguistic assets (hanzi and/or pinyin)

The analysis of 15 doctoral theses shows that Chinese research students used Chinese words – Chinese characters (hanzi) and/or Chinese Romanised script (pinyin) – in the text of their theses. Twelve out of the fifteen theses used hanzi, pinyin or both. Figure 8.2 shows that hanzi or pinyin appears in the text of Chinese students’ theses, even though they are doing research in an English speaking country, and their supervisors (particularly in the faculty of education) are largely monolingual, English speakers.

Figure 8.2 Uses of hanzi/pinyin by Chinese research students in their theses (number of hanzi/pinyin appeared in the theses)

Figure 8.2 demonstrates that the uses of hanzi and/or pinyin by Chinese research students in their theses is quite limited given that only two out of the fifteen students (Mou, 2006; J. Tang, 2004) used a relatively large number (20 and 117 respectively). Most of these students seem reluctant or at least cautious at using hanzi and/or pinyin considering the small numbers of these in their theses. This phenomenon is not surprising given that while doing research in the West “English is the only language that counts and language diversity is a problem rather than a resource” (Hsieh, 2006, p. 870). This reluctance by Chinese international research students to use Chinese words in their theses (n=15) has been analysed in Chapter 5. However, even though such uses are limited, they still exceed the patterns of English-only modes of
research communication in Australian universities. This section focuses on issues involved in using Chinese words.

Tang (2004) used the most hanzi and/or pinyin in her thesis. She made a glossary including 81 Chinese terms which were represented in both hanzi and pinyin (J. Tang, 2004). These terms include the names of historic celebrities (Cai Yuanpei, 蔡元培; Li Dazhao, 李大钊), the names of educational institutions (Jingshi tongwenguang, 京师同文馆; Wanmu caotang, 万木草堂), and more importantly, some Chinese concepts (kaozheng, 考证 [testify]; xinzheng, 新政 [new policies]) (J. Tang, 2004). Through using Chinese pinyin or hanzi this student attached importance to the originality of some Chinese concepts, giving readers some sense of their value. This may suggest a desire among these Chinese research students to share their intellectual assets with the Australian academy as a result of their research studies in Australia. However, none of the Chinese concepts identified in these students’ theses has been used for theorisation. The analysis of interviews provides more information about the uses of Chinese words. The following table (Table 8.1) summarises comments on this issue from both Chinese research students and Australian academics.

**Table 8.1**

<table>
<thead>
<tr>
<th>Chinese research students</th>
<th>Australian academics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Because my data all pure Chinese. So I need to use lots of Chinese, all examples of Chinese. So I also need to give pinyin – my data is demonstrated in this way. The first one is Chinese, the second one is pinyin. Pinyin with tones.</strong> (HC300710, student, Female)</td>
<td><strong>The first was to use some Chinese – she’s a Chinese student – examples, idioms, stories, things like that, proverbs to actually embellish what she’s doing and show how there are different sorts of understandings of things. She was fine with that, using hanzi and things like that to explain different terms.</strong> (KENT010710, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td><strong>I will use pinyin because I am citing some Chinese references especially something in the analytics of Confucius. … I will give explanations for the pinyin.</strong> (SHEN091210, student, Male)</td>
<td><strong>They are just pretty much all doing that [using Chinese words] now for different things, more Chinese characters [than pinyin], but they have to explain them of course.</strong> (SIMON091210, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td><strong>Whenever I talk about Chinese medical system, the term “yiyao yangyi” has to occur. The West does not have such a term or expression for this particular phenomenon. It has become a fixed expression for describing the unique phenomenon in Chinese medical system. So I use the Chinese pinyin and then add an English explanation.</strong> (GAO110810, student, Female)</td>
<td><strong>Her thesis was largely written in English, but it had sections that were in Chinese and a lot of curriculum documents in Chinese that she translated into English. There were large parts of it that were written in Chinese text. … Chinese characters and then she would write a translation of it underneath that.</strong> (DAVID280710, Anglo-Australian academic, Male)</td>
</tr>
</tbody>
</table>
Mostly I would translate those citations into English for certain proper names or concepts. I still put the pinyin character in the bracket. (HJ010910, student, Female)

It [the Chinese concept] was written in Chinese and it was administered in Chinese, but then in the thesis there was an English translation of that where he quoted people’s comments was in English but then if there was a clarification, he’d use the Chinese characters for clarification. (ZAC020810, Anglo-Australian academic, Male)

I used some hanzi. But Western readers won’t understand hanzi, so I put in pinyin. They are usually Chinese sentences with hanzi at the beginning and then English sentence. (PENG110810, student, Male)

There were words where she [student] would just put the Chinese character and then an English translation and an indication that it wasn’t a precise translation. (GORE230910, Anglo-Australian academic, Male)

Even though most of them had to put in an English translation/explanation to assist the understanding of some Western readers, they chose to use hanzi/pinyin for certain concepts. Ying (251110, student, Female) remarked, “I think it is really necessary for us to cite those parts of material in the original language [Chinese]”. Results from analysing completed theses by Chinese research students resonate with this phenomenon. Chinese hanzi/pinyin was used and English version of a concept was also provided. Some even came before the Chinese, for instance:

State-owned industrial structures were greatly changed with an increasing emphasis on the development of the flourishing tertiary sectors (di san chan ye). In 1995, the tertiary industries of Shanghai grew by 98.732 billion yuan (Renminbi). (F. Li, 2001, p. 85, italics in original)

The Imperial Examination System (keju zhi) derived from these practices, prevailed in China for the following 1,300 years until it was abolished in 1905 in the dusk of the Qing Dynasty (1644-1911). (Zhao, 1998, p. 26, emphasis added)

The interviews with academics show some were positive towards the uses of Chinese hanzi/pinyin. Tony (111110, Anglo-Australian academic, Male) commented “if you don’t include the original language, then you miss a lot of the information, and I think that’s really important”. Academics with similar views tend to encourage such uses in their Chinese students’ theses. However, the uses of hanzi/pinyin in an English thesis might cause understanding difficulties for some Western readers who do not speak Chinese. Consequently, some students might have chosen not to use such resources and keep them silent (see Chapter 5). Meanwhile, some other students and academics are thinking about strategies to insert them in the theses not only to make them
comprehensible but also to make the theses look more appropriate and professional. For instance,

I also discussed this problem with other Chinese students. How to keep such terms? To use Chinese pinyin or use Chinese characters after the English translation? Some people use the latter strategy – English translation with Chinese characters. People with Chinese background can understand perfectly. If you use pinyin, sometimes even Chinese people are confused. I prefer to use Chinese characters rather than pinyin. I am well aware of this problem and I want to see how others solve the problem. (ZHANG250810, student, Male)

Occasionally she [student] would say, there would be a word which would be in English that wouldn’t be in Chinese or in Chinese and not in English. So we would talk around that to try to work it out because she was trying to work out how to insert that [Chinese words] into her writing. (GORE230910, Anglo-Australian academic, Male)

These efforts to try and find out proper ways of using Chinese in students’ theses represent a start for Australian academic community to engage non-Western knowledge. Some academics preferred pinyin to be used in their students’ theses:

I said if you come across a quote, quote it, write it in pinyin. I’m not sure whether hanzi is the way to go, although I would get – I know one person would say no, write it in hanzi. But I said pinyin so they can at least sound it through if they want to and then give a translation of it. (KENT010710, Anglo-Australian academic, Male)

This academic favoured the uses of pinyin because it might help readers with the pronunciation of a certain Chinese concept. If English-speaking academics could pronounce a Chinese concept with the help of pinyin, it is more likely that they could engage, remember or even critique such concepts. Some others preferred to use hanzi:

I encourage that [uses of Chinese characters] because I think that’s useful – because I think more and more of the people who are reading the material actually read Chinese as well. More and more of the foreigners who read this sort of material also read some Chinese, so I think it’s a good way of making sure there’s less confusion about terms. Pinyin can sometimes be very awkward and these days I prefer they write characters rather than pinyin actually, where necessary. ... I think it’s good to get people used to seeing Chinese characters when talking about China, because it reduces the amount of confusion. (GERRY111110, Anglo-Australian academic, Male)
It really should go in in characters, because pinyin is pretty awful to read. Anybody who can read Chinese isn’t going to want to read pinyin. That’s only helpful for people who can’t read Chinese, I think. (KATE261010, Anglo-Australian academic, Female)

These academics believed that it is necessary to present some important Chinese concepts and quotes in Chinese hanzi as long as there is an English translation. This way helps claim the originality of the concept. It also shows that the students have their own understandings and are discussing the issue at stake from a Chinese perspective. So it would be “beneficial to have students incorporate that sort of Chinese into their thesis in an explicit way” (GERRY111110, Anglo-Australian academic, Male). Another academic argued

It’s got to be part of our own curiosity to want to know what’s out there in the rest of the world, and not be trapped inside one language and one intellectual tradition. We’ve got to get over the idea that anything that’s not English isn’t any good. A really good resource there in all sorts of languages, and most of us will never encounter because there’s no way we can learn enough languages to access it all. (TOM111110, Anglo-Australian academic, Male)

This academic addressed the issue of monolingual research education in Australia. He was open to the uses of languages other than English by non-Western research students as a new mode of communication while doing research in Australia. The tolerance and encouragement for including Chinese words in the form of pinyin/hanzi is a point of departure for helping students to draw on their homeland intellectual resources. However, despite the accuracy issue involved in translation between different languages, how can a simple English translation display the connotation and context of a Chinese concept to a Western audience? How can it help to use a Chinese concept as theoretical tools in researching? Pedagogies that might answer these questions will be addressed in Chapter 9.

The uses of Chinese words display Chinese international research students’ bilingual capability. Through this they can access Chinese intellectual assets which have the potential for theorisation. One academic observed

the researcher [Chinese student] actually has a unique position in the dynamic of supervisor, student and examiner and that is the student is bilingual. This is actually a plus and it’s something from which
advantage should be sought and by not engaging this way, the student was not accessing that advantage. (KENT010710, Anglo-Australian academic, Male)

This academic addressed the importance of engaging Chinese research students’ bilingual ability as an advantage in doing research. JONA (231210, Anglo-Australian academic, Male) expressed similar opinions when talking about their bilingual capability: “how could you not keep your first language in play when you’re writing in a second language?” KATE (261010, Anglo-Australian academic, Male) even said that it is “a resource that they’ve [Chinese research students] got and should be developed and used and rewarded as much as possible. I wish I could be that bilingual. I’m jealous”. Some Chinese research students were aware of their advantage in this respect. PENG (081110, student, Male) commented that “I think it is a great advantage for us. Our project is looking at language development of both English and Chinese. Others do not know Chinese, so our capability of speaking two languages is an advantage”.

Chinese research students’ bilingual capability is an important intellectual resource that can be drawn on to assist their studies in Australia. The internationalisation of research education, therefore, requires acknowledging students from China as being situated in at least two different intellectual networks (Singh & Guo, 2008). More efforts are needed to engage the intellectual assets of Chinese international research students researching in Australia in an effort to improve quality research education (Singh, 2009; Singh & Han, 2009, 2010). This is because the trivial and limited uses of Chinese words exceed the sensible mode of communication, and point to the redistribution of Western intellectual order and sensibility. This will be elaborated on in the next section.

8.2 Redistributing intellectual order and sensibility

Rancière (1999, 2011) holds that words exceed the mode of communication. This means they “may be a resource for the redistribution of the social roles and positions of other patterns of social order” (A. Ross, 2010, p. 136). In this sense, the uses of Chinese words have the potential for the redistribution of intellectual order which takes English-only mode of communication as sensible – what is “capable of being

211
apprehended by the senses” (Rancière, 2006c, p. 85). This might lead to the dissensus which “creates a fissure in the sensible order by confronting the established framework of perception, thought, and action” (Rancière, 2006c, p. 85). The uses of Chinese words by Chinese international research students while researching in Australia thus create a confrontation between the “sense” and “non-sense”, reordering the democratic relations between those whose knowledge counts and those whose knowledge does not. This redistribution is associated with the following aspects. The first is the contribution of Chinese knowledge to contemporary Australian research education.

8.2.1 Contribution of Chinese knowledge to the internationalisation of Australian research education

The internationalisation of research education is on the agenda of universities across the world (Y. Wang & Singh, 2007). It is opening up more opportunities for Western academy to enrich the diversity of their scholarship. Yang (2002) observes “the present world is becoming more multi-polarised, so too is academia. This provides some universities in developing countries with more possibilities to avoid marginalisation” (p. 90). The Western dominance has been loosened in the internationalisation of research education. One academic addressed this issue:

So we are all playing the same game now and yeah, you can say, I don’t want to play that game because it’s a Western game but I don’t think it’s anymore Western than anything else. I think, especially in global economics now, the West really – the advantages that Western Europe or North America had are really evaporating. (ZAC020810, Anglo-Australian academic, Male)

According to this academic, the West is, to some extent, losing its advantages in modern social sciences. Eastern countries such as China and India now have more opportunities to articulate their intellectual heritage along with their rising position in the world economy (Sharma, 2009). Some Australian academics have been aware of this situation and become more open to different culture and knowledge brought by international students from non-Western countries. One academic claimed

I know as every year goes on, I learn to think more differently. I learn to embrace difference, I even have a view of culture now based on
difference not core culture. … I don’t believe in core culture; I believe in cultural difference in terms of defining culture. All of these sorts of things, so this difference is now an important way of how I think. It dictates the sort of research that I do and I’m still learning to move in this direction. (KENT010710, Anglo-Australian academic, Male)

This academic not only considered the differences important but also developed a new way of thinking. He argued that what international research students bring with them to Australia is very important because “we are a monolingual culture and it’s problematic given our multicultural context” (KENT010710, Anglo-Australian academic, Male). Another academic addressed the value of Chinese intellectual projects:

I think nearly all the projects are very interesting and useful. They have an advantage in transmitting and understanding about China. As Chinese students they often have access to stuff which other people might not, or they can sometimes interpret it more accurately, so the challenge is to present it well and in a way that other people can access and understand. That’s a major contribution. (GERRY111110, Anglo-Australian academic, Male)

This academic pointed out that Chinese research students have advantages in accessing different knowledge system. There is a need for pedagogical strategies to teach these students to use their own intellectual knowledge to do research. But the issue is how to present their intellectual knowledge to Western audience, because many of whom (not all) are monolingual, English speakers, especially in the faculty of education. So more importantly, there is a need to teach them to turn those “silent” resources audible in the theoretical conversation between the East and the West. This issue will be addressed in Chapter 9, which attempts to provide original contribution to knowledge in this respect.

The interview analysis shows that not only some Australian academics as individuals, but the Australian research community as a whole might benefit from engaging Chinese intellectual assets. Table 8.2 displays the contribution that Chinese research students might have made to Australian academia.
Table 8.2

**Contribution of Chinese research students to Australia**

<table>
<thead>
<tr>
<th>Educational/research contribution</th>
<th>Cultural contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>All of these research theses; they do extend the territory of research. So the university benefits from it, to the extent that it expands conversation and expands discussion and enriches the supervisors that work with the students. (DAVID280710, Anglo-Australian academic, Male)</td>
<td>But it’s what they [Chinese research students] can contribute to society that’s important. I think that’s the value of international education: that we learn about other people’s cultures. … I think it broadens Australians’ social outlook. Even to the idea of eating different foods and so forth and then we get to understand. (DON030810, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td>I think it [engaging Chinese knowledge] is essential. It’s not just valuable. I think if Australia is going to develop a position on research in which it is in dialogue with research internationally, then a crucial part of that is the kind of exchange that occurs through research and research supervision with international students. (JONA231210, Anglo-Australian academic, Male)</td>
<td>In terms of that idea of bringing in concepts from their own culture … It adds a different way of understanding something, so that is new knowledge. (JOE100910, Anglo-Australian academic, Female)</td>
</tr>
<tr>
<td>They [Chinese research students] bring their knowledge to this context, they write and publish, they transfer the knowledge they have in that continent to this new continent, so that’s the knowledge contribution of these people [Chinese research students]. (LILY050810, Anglo-Australian academic, Female)</td>
<td>I think it [knowledge brought by Chinese research students] has enormous value; one can hardly put a value on enhanced intercultural understanding after all. For Australia, to have a pool of ex-research students sometimes in quite powerful positions in the developing countries of the Asia and Pacific region is of course of enormous strategic value. An ex-student of mine who studied the geomancy of buildings in Beijing is now a major architect working in-between Australia and China. This is of value to all of us. (NICK301010, Anglo-Australian academic, Male)</td>
</tr>
<tr>
<td>So it helps for us to understand the context of English language teaching in various countries … Australian higher education is intimately connected with all the places that students come from and I guess it’s rather than seeing it as a one off. It’s an ongoing process of exchange. A student’s coming this direction and our teaching students and giving back and forwards and building those long term patterns of collaboration which I think is really valuable. (ZAC020810, Anglo-Australian academic, Male)</td>
<td>I think it [Chinese intellectual resources] broadens the horizon of those who haven’t had the luxury of studying in China or knowing people personally and having friends necessarily to have a chance to understand a bit about another country and people who come from another country by virtue of them conducting research here. (WENDA230910, Australian academic, Canadian background, Female)</td>
</tr>
</tbody>
</table>

The contribution of Chinese knowledge to the West in ancient times has been addressed in Chapter 3 (J. Clarke, 1997; Goody, 2010; Hobson, 2004). According to the interviewees, in modern times, Chinese international research students and their heritage knowledge might also contribute to the reciprocal knowledge exchange and the internationalisation of Australian research education. The above interview excerpts (Table 8.2) show the contribution that Chinese international research students can make to Australian education through their research studies here. Their
research in Australian universities is a process where both themselves and their supervisors, both the individual and the academic community could benefit. An academic contended:

I think there’s been tremendous value in having international students from around the world coming to Australia. As you would know, Australia is a major player in the international student market. There is great value because it actually confronts lecturers, even at post-graduate level, and supervisors. It confronts them with difference. I think the critical scholar who examines their own work and is asking questions about the social world for that person, then they are being confronted with students from China to supervise, encourages them to question their own position and their own work. I think there’s great potential for that. (TIM141210, Anglo-Australian academic, Male)

This academic observed the confrontation of two different knowledge systems. This confrontation means it seems not appropriate to ignore the existence of another knowledge system. Some Australian educators might need to reconsider their intellectual “superiority” to students from non-Western countries and start to engage the students’ intellectual assets seriously. Kincheloe and Steinberg (2008) argue that “indigenous knowledge deserves analysis on a global level with particular attention directed to the epistemological patterns that emerge in a variety of cultural contexts” (p. 144). The emergence of indigenous knowledge from non-Western nations points to the possibility of redistributing the Western hierarchical intellectual order. Non-Western knowledge is no longer to be marginalised and positioned at the bottom of the academic hierarchy. A more balanced structure of global social sciences is likely to come into being. In this process, universities are playing an important role. Courtney and Anderson (2009) hold that universities have been leaders in the vision of establishing a true ‘learning society’ by internationalising educational programs and making provisions for the learning society to adapt to the [intellectual] advances that facilitate knowledge transfer in a global learning society. (pp. 206-207)

University has an essential position in promoting knowledge transfer in the internationalisation of research education. Given that “social scientific concepts originate from cultural terms in everyday language” (Alatas, 2006, p. 179), more efforts are needed if Australian research education is to engage in transnational teaching, “particularly by helping its academic and administrative staff to develop
intercultural competencies that translate to pedagogy, curriculum and student support curriculum” (Dunn & Wallace, 2006, p. 358). This requirement for Australian Anglophone educators points to the possibility of the redistribution of Western intellectual order through intellectual dissensus, which “brings back into play both the obvious of what can be perceived, thought and done, and the distribution of those who are capable of perceiving, thinking and altering the coordinates of the shared world” (Rancière, 2009b, pp. 48-49). The influence and contribution of Chinese intellectual knowledge shows a point of departure for such dissensus. This might contribute to a more democratic Australian research education. However, there seems to be a lack of pedagogy in the field that can be implemented to help achieve the goal. This will be addressed in Chapter 9. The next section focuses on Chinese “knowledge diaspora”.

8.2.2 Chinese “knowledge diaspora”

In the Western hegemonic academic community, some Chinese international research students chose to conform to the “rule” and keep their intellectual resources silent (see Chapter 5). However, some other students argued that China has a long history and a rich culture which are an intellectual heritage of the world. They were proud of Chinese culture, philosophy and intellectual resources:

I can’t say it is better but it is another body of knowledge that as a human being you can’t simply neglect or you think oh, this is not worthwhile for our people. It is equally important, I think. … In my opinion, the knowledge or the Chinese traditional knowledge or Eastern way of thinking is of great value. (YA060810, student, Female)

Chinese philosophy is very holistic and I benefit a lot from it. For example, Chinese traditional medicine takes human body as a whole and links it with the environment while Western medicine studies cells, tissues, and organs, being too focused on tiny things to have a holistic view. (TAN291010, student, Male)

My PhD thesis actually just focus on Chinese in news media, so all my knowledge like culture knowledge and social knowledge, some experience with the news media, all this will help. (HC300710, student, Female)

These students saw Chinese intellectual assets as valuable and useful for their studies abroad. One student (YA060810) even argued that certain aspects of Chinese
knowledge have become popular among Western countries. For instance, some Australian scholars are interested in the theories of ancient Chinese philosopher – Zhuangzi, which are about the relationship between human being and nature. She said that some local Australian people are learning Chinese ways of thinking about the future:

Some of them [Australians] have also applied this way of thinking [zhuangzi] in their career planning or in the future, their educational pathways, how they can achieve their goals in the future. So they plan very early and this is one of the examples that even Western people see the value in the Chinese culture. (YA060810, student, Female)

Some Chinese research students not only value their own intellectual assets, but are also willing to share their knowledge through research studies in Australia:

I want to promote the studies on Chinese language, because compared with English, Chinese is still in an unfavourable situation. I hope our study can draw some attention to the Chinese language. I want to publish more papers so more people can learn about Chinese. (PENG081110, student, Male)

This student took initiative to share his knowledge with the West and to make more Western people to learn about China. Lu (2001) holds that Chinese educators and learners have built up their own educational behaviours and models, which was nurtured and edified by the long tradition of Chinese culture. They value their own intellectual resources and are willing to share Chinese knowledge in their research studies in Australia. This sharing of knowledge reflects the Chinese “knowledge diaspora” (Fahey & Kenway, 2010a, p. 564) in the international knowledge system. Fahey and Kenway (2010a) hold that as members of the Chinese diaspora, Chinese international research students “possess transnational economic and cultural capital” (p. 564). Even though the social sciences are “dominated by theories, concepts and categories that were developed in Europe and North America” (Alatas, 2006, p. 178), some Chinese students’ valuing and drawing on their homeland intellectual capital challenges “contemporary uneven global knowledge hegemonies in China’s favour” (Fahey & Kenway, 2010a, p. 564). This knowledge diaspora represents an alternative way of thinking about the world and shows that peripheral societies can “produce social thought about the modern world which has as much intellectual power as metropolitan social thought, and more political relevance” (Connell, 2007, p. xii).
Australian research education tends to value Western theories and concepts and favours the English mode of communication. The knowledge diaspora represented by the uses of Chinese intellectual assets in this study communicates the possibility for redistributing this sense and sensibility. However, as was shown by the analysis of completed PhD theses in Chapter 5, most uses were trivial and few were used for theorisation in their thesis. There is, therefore, a need to develop applicable pedagogies so that Chinese research students would not only be encouraged to share their intellectual knowledge but could also use them on a theoretical level. The next section analyses the possibility of setting up an autonomous social science tradition.

8.2.3 Autonomous social science tradition

The global social science is largely dominated by the West. Under such circumstances, Alatas (2006) suggested that it might be helpful to build “an autonomous social science tradition” (p. 118). Drawing upon the various non-Western historical experiences, cultural practices and intellectual resources for concepts and theories, this autonomous social science tradition requires “a turn to local philosophies, epistemologies, and historical experiences” (Alatas, 2006, p. 118).

Interview analysis shows that some Australian academics thought Chinese intellectual knowledge is useful for researching. For instance, an Anglo-Australian academic said

> When you look at some of the Confucian proverbs and ways of life, they help you understand and relate to different sorts of relationships between humans. … Some of them I find are tremendous insights into humanity, particularly the relationships between humans and how people working together, learning to respect each other. I found to be useful. (KENT010710, Anglo-Australian academic, Male)

Not only is Chinese philosophy found useful in Australian academia, some Chinese concepts and their applications are also considered valuable resources for assisting the research studies of Chinese research students. One academic recalled:

> I get them to look at how things are conceptualised in Chinese and then to see how those concepts are then applied. … how you promote learning as a process of self-cultivation and as a precedent for self-transformation. (GLEN050810, Australian academic, Chinese background, Female)
This academic appreciated some Chinese concepts which are potential resources for theorisation while doing research. The appreciation of indigenous epistemology, in this case Chinese knowledge, can provide Australian academics with a different view of knowledge production in diverse cultural sites. In such a context, Australian educators may “experience a fundamental transformation of both outlook and identity, resulting in a much more reflective and progressive consciousness” (Kincheloe & Steinberg, 2008, p. 13). With such consciousness, they are more tolerant and encouraging of the uses of such knowledge in the Chinese research students’ theses. Alatas (2006) calls for efforts to “take a non-Western tradition of thought seriously enough so that it becomes a source of concept-formation and theory-building” (p. 118). However, there have been problems in such efforts because

the calls to decolonise the social sciences were generally not followed by successful attempts to build ‘indigenous’ theories and autonomous social science traditions, delinked from the academic core of Western Europe and North America. (Alatas, 2006, p. 183)

Therefore, more needs to be done in terms of building autonomous social science traditions in non-Western nations which are delinked from the academic “centre” of the West. Connell (2007) argues “it is possible to move beyond the traditional link with the metropole to link with the intellectual projects of other regions of the periphery” (p. 86). If the traditional link with the dominant West shows a “sensible” tendency in educational research, the delinking process of building autonomous social science represents the dissensus and redistribution of intellectual order. Rancière and Panagia (2000) argue that dissensus is not the opposition of interests and opinions. It is “a gap in the sensible” (Rancière & Panagia, 2000, p. 124). The uses of Chinese words in Chinese international research students’ theses constitute a communicative gap in the normal, sensible mode of communication. Such uses generate “a redescription and reconfiguration of a common world of experience” (Rancière & Panagia, 2000, p. 116). However, the issue in building an autonomous social science tradition lies in the lack of strategies which are developed

at the level of teaching in the social sciences. As far as courses on sociological theory are concerned, throughout the world there is a tendency to restrict themselves to the discussion and exposition of the
works of Marx, Weber and Durkheim in addition to those of other nineteenth century Western scholars. (Alatas, 2006, p. 183)

The field of global social sciences is still dominated by voices of Western scholars. There has been a lack of strategies in teaching to help non-Western researchers such as Chinese international research students to speak up for their own intellectual assets. The next section addresses the awareness of the redistribution of intellectual order.

8.2.4 Intellectual awareness

The redistribution of Western intellectual order and dissensus is also associated with some Australian academics’ awareness about the necessity to engage Chinese intellectual assets. This issue has been addressed by Alatas (2006), who calls for attention to the public’s awareness of the need to value and engage non-Western intellectual resources. Some academics interviewed showed similar concern:

So I think there needs to be a debate in the Academy about what our expectations are and about the idea of allowing these students to bring what they know to bear? … There’s got to be debate around the Academy that you don’t automatically see second language students as a problem – that you actually see them as an opportunity, that they do bring things that we don’t have and we need to know about. (SIMON091210, Anglo-Australian academic, Male)

I think academics should feel that way – that there is an interesting, useful resource out there that they don’t know about and can’t ever know about, and they should find out about it. Now, none of that is very helpful in changing the way people think, but I just can’t get into the minds of those people who are shut off from the possibilities that exist in other languages. (TOM111110, Anglo-Australian academic, Male)

These academics pointed out the need to see international research students as an opportunity rather than problems and to see their knowledge as useful resources. GORE (230910, Anglo-Australian academic, Male) also held that “I think there’s an untapped resource there that we haven’t used as well as we could possibly use”. In the Australian academic community, a “sensible” understanding of knowledge transfer used to prioritise Western knowledge and overlook that from non-Western countries. The awareness of the existence of non-Western intellectual resources and
the need to engage such resources is interrupting this “sensibility”. However, an academic of Chinese background pointed out that such awareness is still limited so what the university should do is to raise this level of awareness, to know that this group of students are a group of students coming with a level of knowledge which will benefit their own learning and bring benefit to the learning of the other students as well. (LILY050810, Australian academic, Chinese background, Female)

An academic with Anglo-Australian background also addressed this issue:

I think there needs to be some education around that [increasing awareness]. We are in a global world, a multi-lingual world. … I think potentially there’s great benefit for Australia for being able to connect to whole other intellectual traditions. (KATE261010, Anglo-Australian academic, Female)

This academic believed it might be helpful if there is some “education”. This education needs to focus on improving the awareness of the multi-lingual feature of Australian research education and the benefit it can gain from connecting with non-Western intellectual resources. Similarly, Carroll and Appleton (2007) argue that it is useful to “provide staff development workshops on intercultural awareness and competency. Offer language learning opportunities for staff and home students or language and culture courses in a particular language. Encourage staff to take part in international/EU teaching mobility schemes” (p. 82). An academic with Chinese background also suggested that universities could provide a platform which can help raise the intellectual awareness “of the existence of this group of students and how they can contribute to their learning and how they can contribute to the learning of the other people” (LILY050810, Australian academic, Chinese background, Female).

However, these suggestions fail to provide useful pedagogies to engage non-Western intellectual resources, even though there are concepts, theories, and methodologies that “arise from tackling specifically indigenous problems” (Alatas, 2006, p. 150). One academic claimed that “we need to have a more democratic engagement with knowledge and knowledge producers” (TIM141210, Anglo-Australian academic, Male). This requires a view to take into account the world views, socio-historical contexts, and cultural practices of Asian societies so that alternative concepts and
theories can be generated and engaged on a theoretical level. Rancière (2009) holds that

> every situation can be cracked open from the inside, reconfigured in a different regime of perception and signification. To reconfigure the landscape of what can be seen and what can be thought is to alter the field of the possible and the distribution of capacities and incapacities. (p. 49)

The awareness of some Australian academics’ on the need for a “democratic” engagement with non-Western theoretical knowledge points to the reconfiguration from the “inside”, which might alter the “sensible” distribution of Western intellectual order. However, to implement such “democratic” engagement with non-Western intellectual resources, pedagogies need to be developed. In this way, those “indigenous” theories and concepts would be made audible to Western audience. The next section focuses on Australian academics’ understanding of students’ own voice in doing research.

### 8.2.5 Students’ voice

For Chinese international research students who are studying in Australia, if they fail to fit the dominant norms (such as speaking fluent English), they may be assigned a negatively formulated identity. To avoid this, these students may have to bury their authentic selves within the host culture and keep their own intellectual knowledge silent so as to adapt to the new academic culture (see Chapter 5). However, some Western educators hold that these students come from different backgrounds and have their own intellectual resources that can be used in their studies in Australia. Luxon and Peelo (2009) argue, “it is optimistic simply to expect students from another culture, and another academic culture, to fit in naturally with the prevailing activities in a department, and with student activity throughout campus” (p. 55). With this in mind, some academics interviewed argued that it is important for students to find their own voice:

> I think that a lot of those traditional virtues and ways of seeing things are relevant in a continuing way. But they need to be articulated, they need to be contacted, they need to be brought to the surface. That’s a way of appreciating process and appreciating refining process and refining practice, refining thinking about education, how education works. …
There’s a real need for students to be encouraged to find their own voice through the research, rather than to do what’s been set up for them to do. (DAVID280710, Anglo-Australian academic, Male)

So what the university should do, if this is something they have to do, is to better support the students and make the students just speak for themselves a lot more. Because I feel that international students do not have many opportunities to speak up, or to speak for themselves about why they are here to study and what they have brought with them with this journey and how the knowledge they have obtained in their home country can contribute to this learning process. (LILY050810, Australian academic, Chinese background, Female)

So there are processes that go on in this intercultural space, I think, which is not just to do with international students and other language relationships. It’s a lot to do with how people feel comfortable, and how people find their way through in terms of what they want to say. I think for me, that’s what supervision is actually about. It’s about trying to find strategies that enable people to find their own voice and capacity to speak in this way. (TEDDY060810, Anglo-Australian academic, Female)

These academics were concerned about students’ being muted while doing research in Australia and suggested that it is necessary that students can find their own voice. Gu (2009) argues that to improve quality of the internationalising higher education, “it is important that their [international students’] voices be heard, particularly because experiences of this group of individuals testify to the provision of quality education” (p. 39). Viete and Phan (2007) also hold that “we must find ways of educating each other (as teachers, supervisors and examiners, academic) to savour the richness of hybrid texts so that our students’ voices can grow, and with them knowledge and discourse possibilities in academic settings” (p. 55). Of course, this “voice” is more complicated than the articulation of international students’ needs and opinions in studying. In this study, students’ voice is considered as representing their intellectual assets from homeland. That means, international students from non-Western countries can be encouraged to look for useful knowledge from their own intellectual resources to do research in the West. They can also use them as theoretical tools in the academic communication. Leask (2007) contends that

International teachers must therefore be highly self-reflective and willing to critically examine the interactions and communications they have with students from different cultural backgrounds. In this way they will be able to develop their understandings of how the languages and cultures of their students influence their thoughts, values, actions and feelings as
well as their understanding of the ways in which their own language and culture influence their actions, reactions, values and beliefs. (p. 87)

To be more involved with students from different cultures and more engaged in their intellectual knowledge is a starting point for such knowledge to be articulated in the West. This practice has the potential of redistributing the Western hegemonic intellectual order and disrupting the original sense and sensibility which marginalises non-Western knowledge. However, what pedagogies can be used to help students find voice for their intellectual assets? How can such voices be heard by Australian research community? The next part analyses the intellectual dissensus and its potential for democratising Australian research education.

### 8.3 Intellectual dissensus and democracy

Australian research education is largely dominated by Western voices. For international research students from China, it seems sensible to learn from the new academic culture and keep their own intellectual assets silent so as to conform to the norms. Connell (2007) argues that

> social science has a vital democratic role to play. But social science is, at best, ambiguously democratic. Its dominant genres picture the world as it is seen by men, by capitalists, by the educated and affluent. Most important, they picture the world as seen from the rich capital-exporting countries of Europe and North America – the global metropole. (p. vii)

This critique of Western dominance points to the ambiguity of democracy in Australian research education. This field is dominated by the global metropole and knowledge from non-Western countries is largely marginalised. To improve this situation, Connell (2007) holds that it is helpful “to think of social science not as a settled system of concepts, methods and findings, but as an interconnected set of intellectual projects that proceed from varied social starting points into an unpredictable future” (p. 228). Intellectual projects from different cultural backgrounds could be seen as interconnected, which might have contribution to global knowledge production. However, Connell (2007) is still ambiguous about what this means for democracy and how to improve democracy in Australian research education. Rancière’s (1999) concept of dissensus (as a characteristic of democracy) might help provide a new level of understanding to this issue.
It seems common sense to believe that international research students from China need to learn from the West and conform to Western mode of communication in English. It also seems commonsensical “to recognise that the explicator [Australian educator] performs a generous act of equalisation when he raises his listener [students from non-Western countries] to a higher level of understanding by transmitting his knowledge” (Citton, 2010, p. 29). However, the uses of Chinese intellectual assets (hanzi/pinyin) can be interpreted as exceeding the normal and sensible mode of communication, and pointing to the redistribution of intellectual order in Australian research education. Rancière and Panagia (2000) hold that

\[\text{dissensus thus means the following: politics is comprised of a surplus of subjects that introduce, within the saturated order of the police, a surplus of objects. These subjects … exist entirely within the act, and their actions are the manifestation of a dissensus; that is, the making contentious of the givens of a particular situation. (Rancière & Panagia, 2000, p. 124)}\]

If the international research students from China are considered as subjects, who introduce objects – their intellectual resources into Australian academic society, then their uses of such resources can be seen as the actions that manifests a dissensus in the field. Dissensus also requires “a reconfiguration of the conditions of sense perception so that the reigning configuration between perception and meaning is disrupted by those elements, groups or individuals in society that demand not only to exist but indeed to be perceived” (Panagia, 2010, p. 96). The original sense of knowledge exchange which is largely Eurocentric is disrupted by Chinese international research students’ uses of Chinese intellectual assets. This dissensus has been controversial given that some Australian academics do not encourage the uses of such resources in their students’ thesis (see Chapter 5). However, this dissensus is introduced “as an interruption of the ways in which we establish the criteria of knowledge” (Panagia, 2010, p. 98). It contributes to democracy: the uses of Chinese intellectual resources exceed the normal and sensible mode of communication in Australian research education and redistributes the Western hegemonic intellectual order.
8.4 Conclusion

Despite the unfavourable academic environment which tends to silent Chinese international research students’ intellectual knowledge (see Chapter 5), some students still used Chinese linguistic assets (hanzi/pinyin) while doing research in Australia. According to Rancière (2010a), these uses, no matter how trivial their function is in students’ theses, can be interpreted as exceeding the sensible mode of communication and redistribute the intellectual order in Australian academic community. This process of dissensus, to some extent, contributes to the establishment of a more democratic research education in Australian universities.

So far, Ranciere’s concepts of mute speech (words’ excess of meaning, needs and mode of communication) (1999, 2007a, 2007b, 2010a) and democracy (equality, diversity and dissensus) (1991, 2006a, 2007b, 2009c) have been used to analyse the uses of Chinese intellectual resources by Chinese international research students (Chapter 6, 7, 8). The results show that such uses in researching can be considered as constituting a “mute speech”, which is an approach to, and a claim for democracy in the field (Figure 8.3).

Figure 8.3 Mute speech and democracy
However, as discussed in Chapter 6, the uses of Chinese intellectual assets by most students are still on a low level. Few have been used as theoretical tools or have drawn much attention. Most have been mute in the scholarly conversation with the Australian academic community. This “mute speech” has only shown its potential for democratising Australian research education. Hence, the problem is how to make full use of the potential of the mute speech and how to teach these students to make their mute Chinese intellectual assets audible.

The next chapter focuses on the theses completed by two Chinese research students who have been involved in a Research-Oriented School Engaged Teacher Education (ROSETE) Partnership (University of Western Sydney). These students were encouraged to engage their own intellectual assets in doing research. Possible pedagogies are identified which might help Chinese students speak up for their own knowledge and to improve democracy in Australian research education.
9.0 Introduction

Chapter 6, 7 and 8 analysed evidence of what Chinese research students’ uses of Chinese intellectual assets mean for democratising Australian research education under the lens of “mute speech” (Rancière, 1999, 2007b, 2010a). However, there is still a need for pedagogical strategies which can turn such mute speech into “audible” in the theoretical conversation between the East and the West, the South and the North, the east and the South. This chapter analyses theses completed by Chinese research students who graduated from the Research-Oriented School Engaged Teacher Education (ROSETE) Partnership (University of Western Sydney) identifying feasible teaching/learning strategies that can be used to engage Chinese intellectual assets at a theoretical level, and in doing so, contribute to democratising Australian research education.

The pedagogy developed in this chapter was informed by the concept of “教学做合一” (Fang, 2005; Tao, 2008) proposed by Chinese contemporary scholar Tao Xingzhi. “教” means teaching; “学” means learning; “做” means doing, and “合一” means to combine, to unite. This concept means to combine or unite teaching, learning and doing. Tao (Fang, 2005) argues that effective pedagogies entail the interactive efforts from both teacher and student. Teaching, learning and doing are “not three separate processes, but one combined process” (Fang, 2005, p. 176), and “doing is the centre for teaching and learning” (Tao, 2008, p. 91). Both teaching and learning could be developed and improved through doing – practices. His understanding of pedagogy addresses the significance of doing, of practice. Therefore, to develop strategies that might contribute to democratising Australian research education, this chapter
analyses the selected theses to address the questions of what to teach, what to learn and what to do. The first section provides a descriptive analysis of the ROSETE Partnership.

9.1 The Research-Oriented School Engaged Teacher Education (ROSETE) partnership

The ROSETE Partnership (University of Western Sydney) was developed through an international partnership between the Ningbo Municipal Education Bureau, University of Western Sydney and the New South Wales Department of Education and Training. A group of teacher-researchers from China were recruited to be voluntary teachers teaching Chinese in primary and secondary schools in Western Sydney area. They are doing a degree of Master of Education (Honours) at the same time. The Chinese teacher-researchers learn about how to teach a second language and how to conduct educational research in a Western country. Local Australian students have the opportunity to learn Mandarin and Chinese culture, which might help them to gain a different view of the world. This Program intends to contribute to knowledge in terms of how to engage the interests of local Australian students in the study of Mandarin.

The teacher-researchers recruited share the same Chinese cultural background and similar educational backgrounds. They are encouraged to draw on their intellectual assets as theoretical tools in researching even though the research educators are ignorant of such knowledge. These Chinese research students were not aware that they could use their Mandarin and English linguistic capabilities to enhance their research capabilities. Prior to entering the research program they had not been encouraged to make a benefit from being literate in two languages so they could see the object of their studies from differing intellectual perspectives. In this research education program they were positioned as bilingual research students who could access two knowledge networks (Singh & Cui, 2011; Singh & Guo, 2008; Singh & Shrestha, 2008). The program also attempts to see what the research students can achieve based on the presupposition that these Chinese research students have useful Chinese intellectual resources (Singh, 2009, 2010; Singh & Fu, 2008b; Singh & Shrestha, 2008).
Theses completed by two students from this program were analysed. Different from theses analysed in previous chapters, these students have used Chinese intellectual assets as theoretical tools for the analysis of evidence in their theses. This might be attributed to their supervisor Professor Singh (Singh, 2010; Singh & Cui, 2011; Singh & Guo, 2008; Singh & Han, 2009, 2010; Singh & Meng, 2011), who has investigated pedagogical strategies to engage Chinese theoretical resources to promote transnational knowledge exchange and understanding. Here my aim is to find out in what way Chinese international research students can draw on their own intellectual assets from non-Western sources for theorising evidence generated through research in Australia, rather than keeping such resources silent. As a result of this analysis, informed by TAO Xingzhi’s concept of “教学做合一” (Fang, 2005; Y. Gu & Li, 2005), three strategies have been identified, namely, teaching 教, learning 学 and doing 做. The first section summarises what Australian academics can teach – teaching Chinese international students to position themselves as intellectual agents in the transnational exchange of theoretical knowledge.

9.2 教 Teaching

The first pedagogy that might contribute to democratising Australian research education is about teaching non-Western students to be intellectual agents claiming the value of their own intellectual assets. This strategy could be informed and guided by the concept “因材施教 teaching based on students’ different talents”. “因材施教” is an important pedagogy in Chinese educational philosophy. This concept comes from “Lunyu” – an ancient Chinese classic. “因 yin” means “to be based on, or according to”; “材 cai” means “talent”; “施 shi” means “to implement”, and “教 jiao” means “pedagogical strategies”. Education needs to address students’ different capabilities rather than treating every student in a same way. Chinese contemporary scholar TAO Xingzhi (Fang, 2005) proposes minzhu jiaoyu fangfa – strategies for democratic education:

民主的教育方法，要使学生自动，而且要启发学生使能自觉，要客观，要科学，不限于一种，要多种多样，因材施教。(p. 315, emphasis added)
Strategies for democratic education include teaching students to be autonomous and independent, using objective, scientific and diversified approaches, and teaching based on students’ different capabilities.

TAO Xingzhi adopts this concept to contemporary democratic education and argues that democratic education needs to teach students according to their different capabilities so that their talents can be fully developed to serve the nation (Fang, 2005) – and today the world. In this sense, Chinese international research students need to be considered as having access to a knowledge network which offers potential intellectual assets for theorisation while doing research in the West (Singh & Cui, 2011; Singh & Guo, 2008). Pedagogies for democratising Australian research education need to make students aware of their advantages rather than always treating them as problematic. Chinese international research students might not be aware of this when they first come to study in Australia. This is understandable considering the influence of Eurocentric knowledge diffusion and the Western academic hegemony, so Australian academics need to teach them in this respect. Evidence shows that these students could be taught to realise and articulate the value of their bilingual competence. For instance, Huang (2011) claims

The term ‘non-native speaker’ applied to overseas students from Asia emphasises their low English language proficiency. This thesis shows the benefit of their being recognised as having ‘bilingual capabilities’. (p. 184)

[This is] a recognition and re-positioning of myself as a Chinese overseas student volunteer and a reflective teacher-researcher who has extended and deepened [her] capability to negotiate moves between educational cultures and to access intellectual resources using my bilingual competence. (p. 189)

This research student claimed she could benefit from her bilingual capabilities through her research education in Australia. This recognition and acknowledgement by an Australian research education program might be a reason why she was so confident to draw on her own intellectual resources in her thesis (see more examples in the following sections). As an important characteristic of Tao’s democratic education (Fang, 2005), “因材施教” requires Australian educators to treat non-Western research students as having valuable, if different talents. Among their “材 cai [talents]” is their capability for accessing different knowledge networks and
different funds of intellectual assets. Australian research educators can teach Chinese international research students to be intellectual agents who can access at least two different knowledge networks (Singh & Guo, 2008) and can contribute to reciprocal knowledge exchange between China and Australia, or more generally between the East and the West. Huang (2011) argues for this in more than one instance in her thesis:

On one hand, as a research student in Australia, I was positioned as an intellectual agent able to contribute to knowledge of education by integrating Chinese concepts into my [Australian] research. On the other hand, teaching Mandarin in Western Sydney schools, I could not neglect the [Chinese] intellectual heritage I could bring to my [Australian second] language students. Accordingly, this thesis uses Chinese concepts and facts. (p. 41)

In this thesis I demonstrate that China’s rich intellectual heritage [can] contribute to the world’s knowledge flows. By introducing concepts that are used in modern China into [Australian] education I hope to stimulate a two-way intellectual conversation, otherwise called transnational knowledge exchange. (p. 75)

Similarly, traditional Western education positions overseas students from Asia as those who come from less informed knowledge systems to learn advanced Western knowledge. By [Australian research education programs] engaging overseas students’ homeland intellectual knowledge, and by being recognised as bilingual researchers, they can be a bridge for creating global knowledge networks. (pp. 184-185)

The concept of equality (Rancière, 1991, 2007b) has been analysed in Chapter 6. Some student interviewees also indicated that they themselves have the potential of being intellectual agents in the transnational exchange of theoretical knowledge between the East and the West (see 6.2). However, the above quotations from the completed thesis of a Chinese research student show that to be intellectual agents is not merely an ideal or a dream. The strategy of teaching 教 can help them to do so as part of their Australian research education. They can claim the value and the contribution of their heritage knowledge:

There are various forms of Chinese philosophical concepts which can be used in Australian educational research, such as 成语 chéngyǔ, 俗语 suyǔ, 歇后语 xiēhòuyǔ or quotations from Chinese classical writings – 文言文 wényánwén. Except for this last form, these are usually made up of four to eight Chinese written characters – 汉字 hànzì. They are highly refined
phonologically and linguistically to represent key philosophical concepts, expressing “the essence of the language, adding to it [sic] beauty and colour by virtue of its richness and originality” (Yang & Zhang, 2007, p. 10) … this Chinese intellectual heritage is applicable in modern society, and has high potential for contributing to global knowledge flows. (Huang, 2011, p. 72)

It is as possible as it is necessary to articulate Chinese theoretical resources in research through the intellectual heritage carried by, and accessible to, Chinese international researchers studying in Australia. (p. 73)

Huang (2011) speaks confidently about the contribution of Chinese intellectual resources such as 成语 [chéng yǔ], 俗语 [suyǔ], 歇后语 [xiē hòuyǔ] to Australian research education. These are all refined philosophical concepts which can be used as theoretical tools to provide critical interpretation of evidence. Therefore, informed by Tao Xingzhi’s (Fang, 2005) definition of democratic education which emphasises “因材施教”, Australian academics need to teach Chinese international research students to use their own intellectual assets while doing research in Australia and to claim the contribution that their own intellectual resources could make to the democratisation of Australian research education. The second strategy is learning 学.

9.3 学 Learning

While Australian academics use the strategy of teaching to help Chinese international students realise the value of their own intellectual assets, this is not enough for democratising Australian research education. Effective teaching pedagogy entails the efforts from both teachers and students. These students themselves, accordingly, need to learn 学 to use those assets to critique the hierarchical academic community and challenge the marginalisation of non-Western intellectual resources in Australian research education. They can explain their use of Chinese theoretical tools with respect to the dominance of Western knowledge in global intellectual spaces. They can speak historically to the impermanence of any intellectual order, including the largely monolingual, educational research environment and Western academic hierarchy. Huang (2011) argues
the direction of knowledge transfer today is mainly from Western countries to the rest of the world. Knowledge transfers in the other direction rarely happen. In other words, globally, universities and research are heavily centred on Western knowledge. The dominance of Western knowledge suggests an ignorance of knowledge from the non-Western world, such as China. (p. 75)

Huang’s uses of Chinese concepts in her thesis have shown the possibility for using those assets as theoretical tools while doing research in Australian universities. She claimed that she had learned “how to make use of ‘traditional’ Chinese ideas as conceptual tools to interpret evidence analysed in this thesis” (Huang, 2011, p. 150). Therefore, she challenges the “vaguely” democratic Australian research education for its marginalisation of non-Western theories and concepts. This opens more possibilities for other non-Western theoretical tools to be communicated in internationalising Australian research education and international academic conversations more widely. With these resources, Chinese international research students can speak up in the scholarly conversation with the West rather than keeping them silent or even use those assets to challenge and critique Western academic dominance.

A Chinese concept goes “三人行必有我师”, which literarily means even if three people are travelling together, I will find something to learn. This concept is very popular and widely accepted among Chinese people, which was proposed by Confucius in Lunyu – an ancient Chinese classic. It is a reflection of the modest spirit of Chinese people. This concept could be used to interrupt the Western dominance in Australian research education. Its democratisation entails such a spirit, which takes into account the theoretical contribution of all participants rather than marginalising the intellectual assets from non-Western cultures. However, the issue is how to use such resources as theoretical tools which are not comprehensible and “audible” to most monolingual Western audience in the field of education. The next section addresses this problem.

9.4 做 Doing

The strategies of teaching and learning could be pedagogical guidelines for engaging non-Western intellectual assets. But what could be done in practice so as to solve the
problem of linguistic and cultural difference between Western and non-Western intellectual traditions? Tao Xingzhi’s (Fang, 2005) democratic education triad: teaching, learning and doing emphasises on “doing” in the teaching and learning processes. His name used to be “Zhixing”. “Zhi” means knowledge; “xing” means doing. However, he changed his name from “Zhixing” into “Xingzhi” in an effort to emphasise the importance of doing. He said

做是发明, 是创造, 是实验, 是建设, 是生产, 是破坏, 是奋斗, 是探寻出路。  
(Fang, 2005, p. 177)

[Doing is to invent, to create, to experiment, to build, to produce, to break, to fight and to explore.]

Based on this definition, doing can be considered as an approach to producing new knowledge through invention, creation, experimenting, contestation, and/or exploring. Therefore, Tao Xingzhi claims that in education “教与学以做为中心 doing is the centre for teaching and learning” (Fang, 2005, p. 176). Informed by Tao’s concept, this section focuses on various “ways of doing”, which might help make the mute Chinese intellectual assets audible in Australian educational research and to Western audiences. The analysis of two theses by Chinese research students who were involved in the Australian ROSETE Partnership shows that there are some strategies that can help achieve this goal. The first strategy is pronunciation.

9.4.1 Pronunciation (pinyin)

Most (but certainly not all) Australian academics are monolingual, English-speakers, in the field of education. This poses problems for them to understand and engage non-Western images, metaphors and concepts because many of them are in another language. For Chinese international research students the intellectual assets that they can draw on are in English as well as Chinese. If Chinese concepts are only presented in the form of hanzi, it would be very hard for Australian educational researchers, and Western readers more generally to engage them. So the first strategy is to give pinyin (sometimes with tonal markers) to show the pronunciation of the concept. For instance,

Chinese educational philosopher Zhu Xi commented on Confucius’ idea with the chéngyù 循序渐进(xún xù jiàn jìn): 循 xún means ‘in accordance’,
序 xù means ‘order’, 渐 jiàn means ‘gradually’, 进 jìn means ‘progress or improve’. Nowadays, this chéngyǔ is used in education to indicate the importance of making progress and improvements in study or working at a reasonable pace. In this context, 序 xù, the pedagogical sequence, begins by stimulating students’ interests, then teaching them language. Following this order seems to be a reasonable approach in Mandarin teaching. Students would also benefit from gaining a sense of achievement with an expectation [that Chinese is learnable]; they can learn more, thereby leading to the higher motivation needed to learn Mandarin. (Huang, 2011, pp. 154-155)

Huang (2011) provides pinyin for each character in the concept and then uses this concept “循序渐进 [xún xù jiàn jìn]” as a theoretical tool to analyse strategies for teaching Chinese to second language learners in Australia. Consider another example:

As an art heritage, calligraphy carries a wealth of Chinese cultural knowledge. This extends beyond brush pens, xuan paper and ink, to a Chinese chéngyǔ such as 修身养性 (xiū shēn yǎng xìng). 修 xiū means ‘fixing’, but it also carries the meaning to shape, to perfect, to progress. 身 shēn means ‘body’. 养 yǎng means ‘grow or raise’. 性 xìng carries multiple meanings: here it refers to ‘characters or nature’. This is a beautiful chéngyǔ, describing people cultivating their moral character and nourishing their nature through art. (Huang, 2011, p. 114)

This Chinese concept was presented to Anglophone Australian educational researchers with pinyin and tonal markers. This concept was used to analyse the rationale for teaching Chinese calligraphy to Australian students learning Chinese as a second language. The pinyin for each character in a Chinese concept helps Anglophone Australian academics and Western audience generally to better pronounce and probably remember it. When a Chinese concept is made “readable”, it is more inviting for Western audiences to engage it. But using only pinyin is not enough for a Chinese concept to be understood by non-Chinese speakers. It is merely a starting point. The second strategy is translation.

9.4.2 Translation

In order to make Chinese intellectual assets comprehensible to Australian educational researchers and more generally Western audiences, many (but not all) of whom do not speak Chinese, a useful but not unproblematic strategy is to provide English translation. For instance:
There is a Chinese concept “双刃剑”/shuang ren jian/ that is useful for interpreting this claim. ‘双’/shuan/ means ‘double’, ‘刃’/ren/ means ‘blade’ and ‘剑’/jian/ means ‘sword’. This concept means a sharp sword can help you to defeat your enemy, but if you use it incorrectly, you may hurt yourself with it. (Yuan, 2009, p. 133)

Providing students with opportunities to experience ‘traditional Chinese culture’ is an essential part of their learning Mandarin. There is a Chinese concept “纸上谈兵”/zhi shang tan bing/ which is relevant here. ‘纸’/zhi/ means paper; ‘上’/shang/ means on or above; ‘谈’/tan/ means talk about; ‘兵’/bing/ means military strategy. This concept literally means ‘strategic planning on paper’, and refers to somebody who only knows knowledge but does not really know how to use the knowledge in practice. Providing cultural activities enables [Australian] students to be connected with Mandarin and Chinese culture, so that students can have a good idea about what they are learning through gaining relevant background knowledge. (Yuan, 2009, p. 115)

In the above two evidentiary excerpts, the strategy used by Yuan (2009) was to provide a character by character, or word for word translation and then an explanation of the whole concept, rather than only a translation for the whole. Her translation of each character gives readers an idea of the structure of the concept, and thus provides a more comprehensive or richer understanding. Then she used these concepts to analyse evidence of Australian education from a novel perspective, namely by that of a Chinese metaphor. In this way, these concepts are used for theoretical or analytical purposes. The first concept “双刃剑”/shuang ren jian, double blade sword” is used to analyse the influences of ever-advancing information and communication technologies, which has both cons and pros:

Thus, even though new technology is beneficial for students’ learning and teachers’ teaching, television and the Internet may distract students from what teachers expect them to learn. Students may just watch television or the Internet for fun and not to learn anything. When audio-visual tools are used appropriately, they can help students to learn while having fun, and this can help stimulate their interest in the study of Mandarin. However, if these tools are used by students who are not informed about how to use them appropriately, they may distract students from their learning. Therefore, the key point is to be aware of the positive aspects of these audio-visual tools as well as their negative potential, and to find a balanced way to make the best result. I needed to learn to make better use of these tools in the classroom, to ensure they outperformed other teaching resources and sustained students’ interest in learning Chinese/Mandarin. (Yuan, 2009, pp. 133-134)
The advantages and disadvantages of new technology for students’ learning are like a “双刃剑 [shuang ren jian], double blade sword”, which needs to be properly utilised. Otherwise, the new technology might end up having negative influences on students’ studies. This concept addresses the necessity of looking at the new technology from different perspectives. The second concept “纸上谈兵[zhi shang tan bing], strategic planning on paper” is used to critique those pedagogies which merely emphasise learning knowledge but ignore practice. The use of this concept highlights the significance of cultural activities in class:

This concept … refers to somebody who only knows knowledge but does not really know how to use the knowledge in practice. Providing cultural activities enables students to be connected with Mandarin and Chinese culture, so that students can have a good idea about what they are learning through gaining relevant background knowledge. (Yuan, 2009, p. 115)

In this way, these Chinese concepts are used as theoretical tools in the construction of a thesis, that is, a scholarly argument. However, some Chinese concepts contain two or more parts. In these cases it seems necessary to provide translation for each part first. For instance:

Triangulation can involve three different focal points: the data, the investigator and the methodology. There is a Chinese Suyu: ‘当局者迷，旁观者清’ (dāng jú zhě mí, páng guān zhě qīng) where ‘当 dāng’ means ‘involved in’, ‘局 jú’ means ‘a situation’ (in this Suyu it is a word used for chess games – round); ‘者 zhě’ means ‘person’, ‘迷 mí’ means confused. Therefore, the first part of this metaphor means the person is who playing a round of chess is confused by the situation. ‘旁观者 pángguānzhě’ refers to a person who stands aside and watches; and ‘清 qīng’ means ‘clear’. Thus, the second part of this Suyu means that the person who stands aside watching the chess game is clear about the situation. (Huang, 2011, p. 59)

For Anglophone Australian readers to understand this Chinese concept, Huang (2011) first provided a character by character, word for word translation of the concept. She translated the two parts of this metaphor separately. By means of this method Huang showed the structure of the concept and the relationship between each part, which is particularly helpful for English speakers to understand this idea. Then she gave an explanation for the concept as a whole:
In other words, when we are confused by something, it is possible that others can help us to sort out the problem by drawing on their different perspectives. This is one way to conceptualise triangulation. (Huang, 2011, p. 59)

In this way, Huang uses this Chinese concept to provide a new perspective with which to understand triangulation. For Australian educational researchers who do not speak Chinese, the translation of each individual word in each part and then the translation of the whole concept is helpful for them to better understand it. Here is another example:

The Chinese *chéngyŭ* ‘知己知彼，百战不殆’ (zhī jǐ zhī bǐ, bǎi zhàn bù dài) is especially relevant here. 知 zhī means ‘to know’, ‘understand or meet’. 己 jǐ means ‘myself’ and 彼 bǐ means ‘other people’, ‘a partner or opponent’. Together these make the first part of this *chéngyŭ*, which means, know the characteristics of myself as well as the characteristics of my opponents. 百 bǎi means ‘hundred’, 战 zhàn means ‘war’, ‘fighting in a war’, 不 bù means ‘no’, ‘none’ and 殆 dài means ‘risks’. Thus the latter part of this *chéngyŭ* means, you should not become involved in risk, even fighting a hundred wars. Having its origins in classical military literature, this *chéngyŭ* proposes that if people want to win, they must know themselves as well as their opponents. Although China and Australia are not opponents, in this context, this *chéngyŭ* suggests that knowing key international partners can help avoid unexpected misunderstandings and increase mutual understanding, which can lead to a win-win situation for both parties. (Huang, 2011, pp. 142-143)

This Chinese concept has two parts. Huang (2011) uses the same translation strategy of giving an English meaning for individual characters, then for each part and then for the whole concept. With these multi-level translations, the meaning of this concept is made clearer to readers. Then she uses this metaphor as a theoretical tool to give a new insight into the relationship between China and Australia. The use of this concept provides a Chinese perspective to the issue. The next section focuses on the third strategy that students could use to create Australia/China, East/West theoretical dialogues.

### 9.4.3 Contextualisation

Many Chinese concepts come from ancient Chinese classics and thus have a story associated with them. Some use famous historical celebrities as a substitute for a group of people who share particular characteristics or virtues. Some use historical
incidents to talk about contemporary circumstances. Some of the connotations of these concepts have no equivalent in English. For such concepts, in addition to the original Chinese concept in hanzi, pinyin and a literal English translation, students need to provide background information about the concepts’ origin and history in China as well as their current use in Chinese society. This analytical move is called contextualisation. This additional information is supplement to the limitations of any direct translation, and minimise the inevitable loss of meaning through translation by providing a multi-dimensional, multi-angled explanation. For instance:

Due to the particular environment in which my students were living, a social-economically disadvantaged area, the study of Mandarin was not regarded as a privilege for students by their family. Therefore, some students’ enthusiasm for learning Mandarin was somewhat deflated. “孟母三迁” /meng mu san qian/ is a Chinese concept which emphasises the importance of the social environment. “孟母” /meng mu/ was the mother of the Chinese philosopher Mencius; “三” /san/ means ‘three times’; “迁” /qian/ means ‘move house’. The mother of young Mencius moved house three times in order to provide him with a better social environment for learning. In the context of my study, parents’ neglect of the importance of learning Mandarin or even their disapproval of learning it undermined the students’ interest in the study of Mandarin. (Yuan, 2009, p. 173)

Yuan (2009) uses the concept “孟母三迁 [meng mu san qian]” to analyse the influence of social environment on her students’ studies. A literal translation of the concept, which is Mencius’ mother moved three times, might seem confusing to readers. However, by giving contextual details, the meaning is made clearer. Consider another example:

There is a Chinese concept called “寓教于乐” /yu jiao yu le/ which is pertinent here. “寓” /yu/ means ‘embed’, “教” /jiao/ means ‘cultivation or education’; “于” /yu/ equals ‘in’ and “乐” /ye/ means ‘happiness or enjoyment’. This concept means to infuse students’ knowledge acquisition or cultivation with an enjoyable learning environment. It comes from Confucius’ philosophy for education. He argued that the teacher should make the setting for learning interesting so that students can learn better and more joyfully. Games are a good tool for providing students with such an environment for learning Mandarin. (Yuan, 2009, p. 107)

Yuan (2009) provides contextual information for this concept and uses it to inform her rationale for using games as a strategy to teach her students Chinese as a second language. The origin of the concept in Confucian philosophy justifies its use in
theorising second language learning in Australian education. Many Chinese concepts which come from ancient classics are widely used in modern, twenty-first century China. Some of these metaphors are used in both written (hanzi) and spoken (putonghua) Chinese, functioning as moral guidelines in certain fields. Some are regarded as a moral standard for Chinese people in contemporary times. Therefore, it is helpful not only to provide information about the metaphors’ origin and historical context, but also the current use of a concept in modern Chinese society. For instance, Huang (2011) uses the concept “师夷长技以制夷” [shī yí chángjì yǐ zhìyí] to analyse her intention to investigate Australian educational culture. In addition to pinyin and its English translation, she gives the origin of this concept:

As a developing country, China needs knowledge from a developed nation to make progress: “师夷长技以制夷” (shī yí chángjì yǐ zhìyí). Here 师 (shī) means to take someone as a teacher, 夷 (yí) means Westerners or foreigners, 长技 (chángjì) means specialised techniques (which are more advanced than China), 以 (yǐ) means in order to, 制 (zhì) means suppress or compete. Thus this sentence from Chinese literature, namely 海国图志 (Hai Guo Tu Zhi), means “to take [Western] foreign specialists as teachers, learn from them in order to compete with them.” This proposition was developed in 1842 (Qing dynasty) by Wei Yuan, when China was involved in the Sino-British Opium War and suffering from a recession. He argued for the importance of knowing the rest of the world rather than feeling self fulfilled. China should send its officers overseas to learn, to open their mind. (Huang, 2011, p. 143)

Huang also explains the influence of this concept in modern China:

This idea of learning from Western societies become so important; it now influences people in modern China. Increasing numbers of Chinese students go overseas to be educated, as well as there being increasing numbers of English language learners in China. (Huang, 2011, pp. 143-144)

The information on the current use of this concept in China makes it more relevant and informative when used to analyse the researcher’s own experience of going abroad to study. Here is another example of providing information about both historical and current contexts in which a concept is used. Yuan (2007) first gives the historical story about Lord Ye:

Here it is useful to consider the Chinese concept ‘叶公好龙’ /ye gong hao long/. “叶” /ye/ is the family name of the dramatis personae in the story
from which this concept originated. ‘公’ /gong/ means ‘lord’, which is the title of the person. ‘好’ /hao/ means ‘love or like’ and ‘龙’ /long/ means ‘dragon’. This concept literally means, Lord Ye professed his love of dragons. It comes from an ancient story about Lord Ye, who claimed that he was fond of dragons. As a result, the Dragon in the Heaven descended from on high, to pay him a visit. However, at sight of the dragon, Lord Ye immediately turned and took to his heels. He was scared out of his wits. It was not that Lord Ye really loved dragons; what he did love was in the shape of a dragon – everything but a real one. (Yuan, 2009, p. 172)

The contextual story for this concept makes it informative and interesting. Then she gives how this concept is used in modern China:

Chinese people use this concept to describe someone who claims something as his/her interest when they are not really very fond of it at all; they just want to show off their knowledge or good taste. Although most students acknowledged that the learning itself was rewarding, learning the language was not very attractive for some of these students. (Yuan, 2009, p. 172)

Huang made both the literal and the connotative meaning of the concept “叶公好龙 [ye gong hao long]” clear. Then she (2009) used it to analyse the data in her thesis, specifically her pre-intervention questionnaire.

The result of my pre-intervention questionnaire showed that the students claimed to like learning Mandarin through the topics of sports and animals. However, what they really liked was to skip the language learning and to have ‘fun’. Although most students acknowledged that the learning itself was rewarding, learning the language was not very attractive for some of these students. (Yuan, 2009, p. 172)

In this way, this concept is used as a theoretical tool to inform her data analysis. Here is an example showing a combination of using pronunciation (pinyin), translation, and contextualisation:

The chéngyŭ 失败乃成功之母 (shībài nǎi chénggōng zhī mǔ) captures the significance of my failed experiences. 失败 (shībài) means ‘failure’; 乃 (nǎi) is an ancient form of the language and is equal to 是 (shi) in the modern Chinese language, which means ‘is’ or ‘are’. 成功 (chénggōng) means ‘success’. 之 (zhī) is also ancient language and 的 (de) is the modern form of this word, which means ‘something/someone’s’. 母 (mǔ) means ‘female’, in this case, ‘mother’. This chéngyŭ originated in a Chinese legend ‘山海经 Shan Hai Jing’；鲧 (gǔn) tried to stop the flooding on Earth but he failed. His son 夷 (yǔ) carried on his mission of
fixing the flood. He learnt from his father’s lesson and finally he was successful. Nowadays, Chinese people use this *chéngyǔ* to encourage those who have failed at one stage to persist, saying that, ‘Don’t worry, please carry on, success will be born out of this failure’. (Huang, 2011, p. 96)

Huang (2011) provides pinyin for each Chinese character, a translation of each character and the whole concept, and a brief account of the historical context and the current use of this concept. She then uses it as a theoretical tool to inform her interpretation of her failures in teaching. In this way, the concept is no longer “mute”, but is infused with meaning and is applicable as a critical tool in the construction of her thesis.

As shown in each of the evidentiary excerpts given above, the concepts analysed in this section have all been used for theorisation through analysing, informing or critiquing evidence. In addition to these methods for using Chinese concepts as theoretical tools, the analysis of Chinese research students’ thesis shows another strategy – the use of illustrations.

### 9.4.4 Illustration

Illustration here refers to using diagrams to display or represent a concept. Peirce (1958) argues that “diagrammatic reasoning is the only fertile reasoning” (p. 112). Turner (2010) also holds that the use of diagrams can “give a theory a more accessible aesthetic form” (p. 113). Yuan (2009) uses a Chinese concept “三驾马车 [san jia ma che]” in her thesis. She first uses strategies of pronunciation, translation and contextualisation to make the concept meaningful and comprehensible to non-Chinese speakers:

There is a Chinese concept ‘三驾马车’ /san jia ma che/, which is useful for elaborating on this thesis. ‘三’ /san/ is the Chinese number three; ‘驾’ /jia/ is a quantifier; ‘马’ /ma/ means horse; ‘车’ /che/ means vehicle. This concept literally means ‘a gharry with three horses’. In ancient China, only the emperor or a superior general could sit on a gharry pulled by three horses. Now, this concept is used to describe three powerful forces that drive things forward. (Yuan, 2009, pp. 13-14)
Then Yuan uses this concept to summarise the three forces driving Australian students’ learning of Mandarin. To make this connection more vivid, she uses a diagram (Figure 9.1)

In this thesis, designing interest-based Mandarin lessons, students’ learning experiences, and teacher’s performance, are the three forces driving Australia students’ learning of Mandarin (see Figure 1.1). (Yuan, 2009, p. 14)

\[ \text{Students' interest in learning Mandarin} \]
\[ \text{Design of the lesson} \]
\[ \text{Student’s learning experience} \]
\[ \text{Teacher’s performance} \]

**Figure 9.1 Yuan’s (2009, p. 14) illustration of a Chinese concept “三驾马车 [san jia ma che]”**

This diagram makes the connection between the concept and the research focus more interesting. It addresses the significance for Chinese teacher-researchers to improve their teaching practice through paying attention to the three elements shown in the diagram and becomes a theoretical framework for this thesis.

Informed by Tao’s (Fang, 2005) emphasis on “doing” in education, this section has addressed what Chinese international research students can do to turn their “mute” Chinese intellectual assets into “audible” theoretical tools while doing research in Australia. The analyses of research students’ theses show that by using specific identifiable strategies Chinese concepts can be used as theoretical tools to provide a critical interpretation of the evidence of Australian education.

**9.5 Conclusion**

Global social sciences are largely dominated by the West. Alatas (2006) and Connell (2007) critique the marginalisation of non-Western/Southern theories in this field and
call for more engagement with those intellectual resources. However, their critiques did not provide a new perspective for analysing the mute uses of non-Western theories and concepts by researchers from non-Western countries, such as China. Rancière’s concepts of mute speech (1999, 2007b, 2010a) and democracy (1991, 2006a, 2007b, 2009c), to some extent, open more opportunities for interrupting Western dominance and democratising Australian research education. The mute uses of Chinese intellectual resources by Chinese international research students could be interpreted as an approach to, and a claim for democracy.

However, Rancière (2011) does not provide specific strategies for what can be done in pedagogy to achieve this. Through analysing theses from Chinese research students who have been encouraged to use their own intellectual assets as theoretical tools for researching in Australia, this chapter provides pedagogical strategies for Australian research educators. Tao Xingzhi’s (Fang, 2005) democratic education triad: teaching, learning and doing were introduced and used as a framework for the development of the mute speech pedagogy (Figure 9.2):

Figure 9.2 Mute speech pedagogy – A circular and interactive process

However, this pedagogy is not a linear process but circular and interactive. There is not necessarily a fixed order between the three strategies. Each contributes to and enhances the others. When students learn to use their own intellectual assets to challenge Western theoretical hegemony and claim their say in academic conversations, they become better knowledge agents. They would do much to contribute to the democratisation of Australian research education.
The mute speech pedagogy developed in this chapter is a major contribution to knowledge by this study. Hopefully, this pedagogy could provide new insights into the possibilities for theoretical engagement with non-Western international students’ intellectual assets, so as to contribute to the democratisation of Australian research education.
CHAPTER TEN
CONCLUSION: CHINESE LINGUISTIC AND THEORETICAL ASSETS CONTRIBUTING TO DEMOCRATISING AUSTRALIAN RESEARCH EDUCATION

10.0 Introduction

The number of Chinese research students studying in Australian universities is growing (Bradley, 2008). They are supposed to adapt to the new academic culture and their own intellectual assets are marginalised or even ignored (Singh, 2009, 2010; Singh & Han, 2009, 2010). Being situated in an academic environment which is Eurocentric, hierarchical and largely dominated by the Western or Euro-American theory, in most cases, these students have to keep their own intellectual assets silent. This is another representation of Eurocentric knowledge diffusion (Alatas, 2006; Connell, 2007). However, despite all these unfavourable situations, some Chinese international research students have used some Chinese intellectual assets while doing research in Australia (Jinghe Han, 2006; J. Han & Zhao, 2008; Singh & Han, 2009, 2010). Informed by Rancière’s concepts of democracy (1991, 2006a, 2007b, 2009c) and mute speech (1999, 2007b, 2010a), this study makes original contribution to knowledge through (i) advancing a claim for, and an approach to democratising Australian research education and (ii) developing the “mute speech” pedagogy which might help engaging non-Western theoretical knowledge in this process. This chapter provides a brief summary of this research, including research attributes developed, as well as key findings, implications, limitations, recommendations and my reflections. The first section records the research attributes I developed through doing this study.
10.1 Research attributes developed through this study

Through working on this thesis, I have developed various research attributes which parallel those expected by the University of Western Sydney (UWS, 2011a). These include

1. Communication skills: I learned to communicate more effectively through reading, listening, speaking and writing in English in diverse context;
2. Social interaction skills: I have become a more self-reliant learner who works effectively in groups and teams;
3. Information literacy: I have accessed, evaluated and used relevant information to solve problems and to continue my learning;
4. Technology literacy: I applied information and communication technologies in my personal and professional learning, such as Skype;
5. Demonstration of comprehensive, coherent and connected knowledge: I have developed in-depth knowledge of research methodology, transnational knowledge exchange and democracy; better understood how this knowledge is connected with other fields and disciplines; better understood the local and international relevance of my chosen field of study, namely Australian research education;
6. Applying knowledge through intellectual inquiry in professional or applied contexts: I integrated theoretical and practical knowledge about the internationalisation of Australian education; applied my critical, reflective, and creative skills to make informed decisions in professional or applied contexts about transnational knowledge exchange;
7. Bringing knowledge to life through responsible engagement and appreciation of diversity in an evolving world: I now better understand and value ethical conduct, intellectual integrity, and professionalism in work and civic life; engage responsibly in work and civic life with respect for diversity and social justice principles.

These research attributes have been developed through the whole journey of my PhD candidature. Different research processes, including review of literature, establishment of theoretical framework, data collection, data analysis, identification
of original contributions to knowledge and refocusing and refinement of thesis, all helped build up these attributes. Specifically, Chapter One is a blueprint of this thesis covering the process of writing the thesis and displaying the major contribution to knowledge by this study. I learned how to establish and display a statement for a thesis, which is:

It is argued in this study that the “mute/silent” uses of Chinese intellectual resources in students’ theses exceed their literal meaning, exceed what is needed and exceed the mode of communication, representing an approach to, and a claim for democracy in Australian research education. Pedagogical strategies such as “教学做合一” could be developed to turn those muted resources into audible speech in the theoretical conversation between the East and the West so as to democratise Australian research education.

Working on Chapter One also helped me learn to (i) define and refine both principle and contributory research questions which are the focus of this thesis; (ii) create a useful and testable conceptual framework in this case for addressing the democratisation of Australian research education in the context of transnational exchange of theoretical knowledge; (iii) critically review scholarly debates in the research literature and identifying major gaps in the field, and (iv) explain and justify the research methods including data collection and analysis principles and procedures.

Chapter Two provided an account of the theoretical framework used for analysing evidence in a bid to address the research questions posed in Chapter One. Specifically, the major concepts I chose to use in this thesis included democracy and mute speech (Rancière, 2006a, 2006b, 2007b, 2009a, 2010a, 2011), Eurocentric knowledge diffusion (Alatas, 2006; Apffel-Marglin, 1996; J. Blaut, 1993; J. Clarke, 1997; Connell, 2007; Hobson, 2004; Edward Said, 1978) and alternation (Goody, 2010). However, even though they have addressed the marginalisation and absence of theories from non-Western nations. These analyses assume, but spend little or no time considering adopting any non-Western theories to advance their own arguments.
Therefore, the creation of a theoretical framework with these concepts for addressing the democratisation of Australian research education is one of the major contributions to knowledge made by this thesis. I developed the capability of identifying the relations between these concepts by creating a concept map informing data collection and analysis. I now have a better understanding of what “theoretically-informed” research means.

Chapter Three constructed as much as it recounted the scholarly debate in recent literature in terms of internationalisation of higher education; the silence of international students and democratic education. I included a brief account of the research focus, research methods and major findings of the studies reviewed. Through selecting and organising a comprehensive yet focused literature review, I learned to (i) search for relevant articles using online databases; (ii) organise and categorise these studies under different themes related to my research focus; (iii) read and think critically, which helped me to find out gaps in research-based knowledge in the field, namely the lack of pedagogies to assist the engagement with non-Western intellectual assets. Identifying this absence in the research literature helped me make a small, but nonetheless significant contribution to knowledge in this field.

I also learned to (iv) cite references appropriately so as to avoid plagiarism, and (v) use Endnote to organise large amounts of references.

Chapter Four elucidated the principles guiding the educational research reported in this thesis including the methodological framework and the flexible research design used for this case study. I learned methods for doing a flexible qualitative research using interviews and documents as major data sources. I revised and improved the initial research design based on the theoretical framework and the data analysis. Learning tactics to design interview questions and to conduct interviews will also benefit my future research. I collected a large amount of data and used various data analysis strategies to ensure a reasonable level of validity, reliability and rigour for this research. Knowledge of research ethics was new to me, but I strictly followed the ethical principles and procedures to protect all research participants from any potential harm. All these research attributes which I have developed will be useful for my teaching and research in the future.
Chapters Five to Eight presented the results of the analysis of primary evidence. The analytical focus was on the “muted” use of Chinese intellectual assets as theoretical resources. Chapter Five addressed factors that relate to the “non-use” of Chinese intellectual assets by Chinese international research students. Chapters Six to Eight analysed the “mute” use of Chinese intellectual assets. My analyses initially stopped at the level of Eurocentric knowledge diffusion. I identified Chinese international research students’ non-use of their own intellectual assets and argued that this reflected Eurocentric knowledge diffusion. However, I was dissatisfied with this level of analysis as it did not provide new insights for dealing with this issue, and thus a limited basis for my making an original contribution to knowledge. Therefore, I decided to use Rancière’s concepts of “mute speech” (words’ excesses of meaning, needs and mode of communication) (1999, 2007b, 2010a) and democracy (equality, diversity and dissensus) (1991, 2006a, 2007b, 2009c) to further analyse the uses of Chinese intellectual assets by Chinese international research students. Each of the three domains of mute speech was addressed in one chapter. The concept of mute speech provides a new perspective for analysing the silent uses of Chinese theoretical assets. This is one of the major contributions to knowledge of this study. The research attributes that I developed through working on these four evidentiary chapters include learning to:

1. select and combine different data coding methods;
2. read, interpret and analyse evidence critically, not taking what participants said as “truth” but an opinion that needs justification and interrogation;
3. avoid overgeneralising claims based on the analysis of evidence;
4. connect theories and literature with evidence by using theoretical tools to analyse evidence and using evidence to question and even challenge some concepts;
5. make more nuanced analysis of data through searching for and addressing rebuttals and counter-claims;
6. use advanced academic English to make the argument more focused, consistent and scholarly;
7. use NVivo 8 to facilitate the analysis of large amounts of data.
On the back of other chapters, Chapter Nine provided the most important contribution to knowledge made by this study: specifically the “mute speech pedagogy” focusing on the concept of “教学做合一 jiao xue zuo heyi” as a means of democratising Australian research education. Even though I had been using some Chinese concepts for theoretical analysis at various points throughout this thesis, I was not satisfied with merely using Chinese metaphors (chéngyŭ, suyu) for this purpose. In Chapter Nine I employed concepts from educational philosophy developed by the contemporary Chinese scholar TAO Xingzhi – “教学做合一”. I learned to use Chinese theoretical resources to inform my own research and to make original contribution to knowledge about developing a robust pedagogical framework. Such uses also suggest that Chinese intellectual resources can be used for theoretical analysis in researching Western pedagogies. The mute speech pedagogy could help generate a theoretical dialogue between Western and non-Western countries and thus contribute to the democratisation of Australian research education. The next section explains and justifies the key findings of this thesis.

10.2 Key findings

The study reported in this thesis investigated the possibility of reconceptualising international education as a two-way, reciprocal process of transnational knowledge exchange and intellectual engagement. It focused on what the “mute” uses of Chinese intellectual assets mean for the democratisation of Australian research education and developed the mute speech pedagogy “教学做合一” to turn those “mute” resources into audible speech for transnational academic communication so as to improve the democratisation of Australian research education.

Specifically, this study investigated how “mute” intellectual assets from China used by Chinese research students studying education (and more generally the humanities and social sciences) in Australian universities represent a claim for and pedagogical approach to the democratisation of Australian research education. Through adopting Rancière’s concepts of mute speech (1999, 2007b, 2010a) and democracy (1991, 2006a, 2007b, 2009c), this study addressed the intellectual silence of non-Western international research students. This study provides a new insight into this issue, namely:
Chinese international research students’ mute uses of Chinese intellectual resources constitute a “mute speech”, which is an approach to, and a claim for democratising Australian research education. Pedagogies can be used to turn these “mute” assets into “audible” theoretical tools to stimulate intellectual conversations between Chinese international research students and the Australian academic community in the field of education.

Chinese international research students studying in Western universities are intellectually mute. This is associated with two factors. First, some students are reluctant and unwilling to refer to their Chinese intellectual resources even though most of them are looking at issues involving China. This I term “non-use”. Second, when some students do use such knowledge, it is still mute given its incomprehensibility to the largely (but not exclusively) monolingual Western academics and/or neglected by the Western research community. This I call “mute use”.

Chapter 5 addressed the question of what factors contribute to the “non-use” of Chinese intellectual resources by Chinese international research students while they are doing research in Australia and what does that mean for democratic education. The key findings are as follows.

Factors associated with this phenomenon include the hegemonic Western research environment, Chinese international research students’ “captive mind” (Alatas, 2006), their own ignorance of Chinese intellectual resources, supervisors’ negative attitude towards engaging such resources, and students’ worry about possible negative feedbacks from examiners. This points to the Eurocentric knowledge diffusion and the need to democratise Australian research education.

The internationalisation of research education today is largely dominated by the West. Knowledge from non-Western countries such as China has been marginalised (Singh, 2010; Singh & Han, 2009, 2010). It is due to this situation that Alatas (2006) identifies a way of thinking among non-Western researchers, namely the captive mind. The captive mind is dominated by Western thought in an “imitative and uncritical manner” (Alatas, 2006, p. 47). This is one of the consequences of
Eurocentric knowledge diffusion which continues to have negative influences on the development of Eastern academia as much as East/West intellectual engagement. The captive mind is reflected in the interviews in this study. Arguably, those Chinese research students who did not value in their own intellectual assets might be interpreted in this way of thinking. Some Chinese research students doubted if China has any theories and were thus not willing to look for and use Chinese intellectual resources. In addition, Australian supervisors’ reluctance to encourage their Chinese research students to draw on Chinese intellectual resources along with the students’ worries about possible negative feedback from examiners might also contribute to their “non-use” of Chinese intellectual resources. However, Connell (2007) argues that there are useful theories and concepts from the “South” that can contribute to the world’s academic community. Thus, the problem might not be to question the existence of Chinese theories or analytical concepts, but Chinese and non-Chinese research students’ not identifying intellectual assets which are functionally equivalent. Their perception of the lack of Chinese theories might be attributed to their ignorance in a certain field; certainly this was my case prior to coming to Australia and undertaking this study.

However, the intellectual silence of Chinese research students not only points to the Eurocentric Western academic hegemony (Alatas, 2006; Connell, 2007). More importantly, it suggests the absence of democracy in Australian research education, in particular in so far as it fails to “fuel a practical verification of the equality of intelligence” (Citton, 2010, p. 33). The democratic internationalisation of research education entails a new relationship between the non-Western international students and the Western research community. Australian educators can increase their awareness of the significance of engaging non-Western theoretical knowledge and encouraging their students to draw on non-Western theoretical assets to assist their studies.

Even though some students were reluctant to use their own intellectual assets, the analysis of both theses and interviews shows that some other students did use certain Chinese intellectual resources in their theses. However, even though these concepts are used with an English translation, in most cases, the translation was too simple to display its analytical connotation. Therefore, the Chinese concepts per se were still
incomprehensible to many (not all) monolingual Western research educators who do not speak Chinese. In this sense, such uses were still “mute”. This mute use is another category of the intellectual silence of Chinese knowledge.

**Chapters 6, 7 and 8 addressed the question of “what does the mute use of intellectual assets from China mean for democratising Australian research education?”** The key finding is

*Chinese international research students’ uses of Chinese intellectual assets constitute a form of “mute speech” which is a claim for, and is suggestive of an approach to democratising Australian research education.*

Rancière’s (1999, 2011) concept of “mute speech” is defined in terms of three aspects of “excess of words” (see Chapter 2). The first is that the use of Chinese words (in hanzi and/or pinyin) exceeds their superficial meaning and expression. **Chapter 6 focused on the question of what the excess of Chinese words means for democratising Australian research education.** The key finding is:

Some Chinese international research students used Chinese intellectual resources in their research, which can be interpreted as exceeding their literal meaning and represented a claim for democracy in the Eurocentric Australian research education.

Rancière and Panagia (2000) argue that “words always hide something profound below the surface” (p. 114). This excess of words suggests the current distribution of theoretical knowledge in social sciences internationally is impermanent. First Chapter Six analysed how the uses of Chinese intellectual resources (Chinese references and concepts) are associated with Eurocentric knowledge diffusion. Then it explored how such uses could be elaborated to disrupt the Western academic dominance and contribute to democratising Australian research education.

The analysis of doctoral theses and interviews found that in spite of all the negative factors, some Chinese research students do refer to their Chinese intellectual knowledge to assist their studies in Australia. This suggests that China has intellectual assets that can be shared with the West. As knowledge agents with equal
intelligence, some Chinese international research students are articulating the value of their intellectual heritage.

This phenomenon required further investigation of the strategies needed to have Chinese research students engage Chinese intellectual resources as theoretical tools. It is important to create understandings of the East and provide an environment in Australian research education, where students from non-Western intellectual traditions are encouraged to articulate their theoretical resources and to promote a curriculum that “values or, at the very least, makes room for their Indigenous knowledge” (Stonebanks, 2008, p. 302). In the field of social sciences which is influenced by Eurocentric knowledge diffusion and largely dominated by Western theories, the uses of Chinese intellectual resources by Chinese international students can be interpreted as exceeding what Chinese words (hanzi or pinyin) mean or name. The excess of Chinese words evident in these theses represents the first aspect of “mute speech” (Rancière, 2007a, 2011) and their presence potentially points to the impermanence of Western academic dominance. This usage represents some students’ understanding of themselves as being intellectual agents with equal intelligence for engaging in scholarly conversations with the Western academic community. Informed by Rancière’s (1991, 2006a, 2007b, 2009c) definition of democracy, of which the equality of intelligence is an important component, Chapter Six supports the argument that Chinese research students’ trite uses of Chinese concepts can be interpreted as a claim for democracy in the Eurocentric Australian research education. Chapter Six opens up possibilities for reconceptualising democracy in Australian research education through elaborating on their mute speech.

**Chapter 7 addressed the question of “what does Chinese words’ excess of needs mean for democratising Australian research education?”** The key finding is

*Chinese international research students’ uses of Chinese intellectual resources* exceed what is needed in English language theses, and point to the re-division of intellectual labour, arising from a more diversified research community and to democratising Australian research education.
Chapter Seven addressed the second dimension of the excess of Chinese intellectual resources, namely that they exceed what is needed in theses written in English. Given that it is not required by Australian universities that students use linguistic and/or theoretical resources from their homeland, Chinese research students’ uses of their own intellectual assets exceed what is required. This Chapter found that many Chinese international research students collect data from China. This reflects the division of intellectual labour (Alatas, 2006) in social sciences. However, their uses of Chinese concepts contribute to the re-division of intellectual labour in the West: non-Western researchers are attempting to use their own theories and concepts to do research. This re-division contributes to the intellectual and theoretical diversity of the Western academy, which is the second aspect of Rancière’s (2007b, 2011) definition of democracy. This practice establishes a new relationship between Chinese international research students themselves and the Australian academic community.

Here democracy is understood as being realised “by means of which those who don’t count make themselves count and so blur the ordered distribution of speech and mutism” (Rancière, 2011, p. 40). Rather than being a synonym for the ubiquity of English-only, Western knowledge, the students’ uses of Chinese intellectual resources, no matter how trivial, suggest that they are contributing to a system of intellectual diversity and democratising the internationalisation of Australian research education. Therefore, Chapter Seven argues that the uses of Chinese intellectual resources by Chinese international research students can be interpreted as suggesting pedagogical possibilities for democratising Australian research education. Such uses exceed the needs of English language theses, and so redistribute the global division of intellectual labour and have the potential for improving educational democracy through creating a more diversified academic community.

**Chapter 8 focused on the question of “what does the use of Chinese words which exceed the mode of communication mean for democratising Australian research education?”** The key finding is:

*Chinese international research students’ uses of Chinese words – hanzi and/or pinyin – in their theses exceed the “normal or sensible” mode of English language*
communication and point to the prospects for the redistribution of the intellectual order in Western academia, which have the potential for democratising Australian research education.

Chapter Eight addressed the use of Chinese words’ exceeding the typical mode of English language communication for theses in Australia. In Australian research education the preferred mode of communication is English. However, the analysis of theses and interviews showed that some Chinese students use Chinese words in their theses. This Chapter explored the significance of such uses for democratising Australian research education. The focus of the analysis was on their potential for redistributing the “sensible” Western hegemonic intellectual order and improving democracy.

Chinese research students’ bilingual capability is an important intellectual resource that can be drawn upon to assist their studies in Australia. The internationalisation of research education, therefore, requires acknowledging students from China as being situated in at least two different linguistic and intellectual networks (Singh & Guo, 2008). This suggests new possibilities for engaging the intellectual resources of Chinese international research students conducting research in Australia in an effort to improve quality research education (Singh, 2009; Singh & Han, 2009, 2010).

Rancière (1999, 2011) holds that words can exceed the mode of communication. This means they “may be a resource for the redistribution of the social roles and positions of other patterns of social order” (A. Ross, 2010, p. 136). In this sense, the uses of Chinese words have the potential for the redistribution of linguistic order in Australian education which takes the English-only mode of communication as sensible. Here “sensible” means what is “capable of being apprehended by the senses” (Rancière, 2006c, p. 85). This suggestion for a redistribution of the linguistic order in Australian research education to value bi- and multilingualism as important graduate attributes might lead to the dissensus needed to create “a fissure in the sensible order by confronting the established framework of perception, thought, and action” (Rancière, 2006c, p. 85). The uses of Chinese words by Chinese international research students while researching in Australia create the basis for a linguistic confrontation between the “sense” and “non-sense”, reordering the democratic
relations between those whose English monolingualism counts and those whose bi- or multilingualism does not count.

According to Rancière (2010a), these uses, no matter how trivial their function is in students’ theses, can be interpreted as exceeding the sensible mode of English language communication and redistribute the monolingual order in Western academic community. This process of dissensus could, to some extent, contribute to the establishment of a more linguistically democratic mode of research education in Australian universities.

Chapter 9 addressed the question of what pedagogies might be developed to help turn Chinese international research students’ “mute” intellectual resources into audible theoretical tools for communication between the East and the West. The key finding concerns the concept of “mute speech” pedagogy – 教学做合一 jiao xue zuo heyi:

教 jiao – teach students to be knowledge agents with equal intelligence
学 xue – learn to claim the value of Chinese intellectual resources and challenge Western dominance
做 zuo – pronunciation, translation, contextualisation, illustration

Chapters 6, 7 and 8 analysed evidence of what Chinese research students’ uses of Chinese intellectual assets mean for democratising Australian research education using the conceptual lens of “mute speech” (Rancière, 1999, 2007b, 2010a). However, I found that there was still a need to identify pedagogies which might turn such mute speech into “audible” theoretical resources for enabling scholarly conversation between the East and the West. Tao Xingzhi (Fang, 2005) argues that effective pedagogies entail the interactive efforts from both teacher and students. From this perspective, teaching, learning and doing are “not three separate processes, but one combined process” (Fang, 2005, p. 176).

Through analysing theses completed by two Chinese research students involved in the ROSETE Partnership, Chapter Nine adapted Tao’s educational philosophy of 教学做合一 jiao xue zuo heyi and renovated it to develop the concept of “mute speech”
pedagogy. Informed by Tao Xingzhi’s (Fang, 2005) definition of democratic education which emphasises “因材施教 yin cai shi jiao”, the first pedagogical move is to teach these students to be knowledge agents with equal intelligence who claim the value of their own intellectual assets and can contribute to the two-way knowledge exchange between the East and the West. Accordingly, students need to learn to critique the Western intellectual hegemony and Asian academic dependence (Alatas, 2006), and to challenge the hierarchical Western intellectual order. At the same time, what they can do is to use strategies such as pronunciation, translation, contextualisation and illustration to make their “mute” intellectual resources “audible” to Western scholars so they can use them – and justify their use as theoretical tools for doing research. Influencing and enhancing each other, these three strategies constitute the “mute speech” pedagogy which, I recommend as a means to engaging Chinese research students’ theoretical resources and the democratising Australian research education. In addition to these original contributions to knowledge, this study has some limitations.

10.3 Delimitation and limitations

This qualitative study used a multiple source data set including 15 completed doctoral theses retrieved online, 2 completed Masters theses accessed through hard copies and 42 interviews with Chinese research students and Australian academics. The focus was on the silence of Chinese linguistic and theoretical assets for developing pedagogies to improve democracy in the context of internationalising Australian research education. As is the case with all research, this study has some limitations. First, the number of theses analysed could have been larger. To retrieve completed theses from 7 universities in 3 geographically dispersed cities through online digital data base was a convenient method. However, some theses on the data bases such as ADTD could not be accessed due to authorisation issues. Some universities do not provide public access to students’ theses. This limits the number of theses that are retrievable. Second, the theses used in this study were all from Australian universities. Theses from universities in other Western Anglophone countries could be retrieved and collected as data source. Third, none of the student interviewees in this study had completed their thesis. It would be insightful if the authors of theses could be found and interviewed. They could explain why they used
CHAPTER TEN CONCLUSION

Chinese intellectual assets and what their thoughts were when they decided to use – or not to use – such resources. Fourth, given the difficulties in looking for interview participants, the student interviewees in this study were not related to the academics. A future study might interview only supervisors and students who are actually working together. That would provide two perspectives on the same questions. Lastly, this study was qualitative. A mixed method study which includes quantitative data such as questionnaires could provide a further way of understanding of these issues. Finally, this study has explored the possibility of using Chinese theoretical assets in doing educational research in Australia, not social science and the humanities more generally. One example, the concept of “教学做合一” from the educational theorist Tao Xingzhi (2008) has been explored in this thesis. This provides a starting point for engaging Chinese theoretical resources. However, a more systematic research into Chinese forms of epistemology and their consequences for internationalising Australian research education would provide a better and more insightful understanding of how Chinese theoretical assets could be seen as an intellectual resource and contribute to the transnational knowledge exchange in the field of education. In spite of these limitations, this study still has implications for policy and pedagogy.

10.4 Implications for policy and pedagogy

This study has implications for teaching international research students from other non-Western nations who are bi- or multilingual, that is capable of speaking languages in addition to English. Like Chinese international research students, these students can be expected to be able to access great funds of indigenous knowledge in their homelands. A democratic research education in Australia and in other Western countries entails engaging such knowledge at a theoretical level. Even though the mute speech pedagogy conceived in this study was developed in reference to Chinese research students’ theses, it might be useful for teaching other international research students how to turn their “mute” intellectual knowledge into audible conceptual tools for the academic conversations between the East and the West, South and East, North and South.
This study also has implications for the internationalisation of theses examination in education, the social sciences, and humanities more generally. With more and more international research students from non-Western countries doing research in Australia and the West, examiners might encounter some non-Western intellectual resources used by these students. Given that examiners’ feedback is an important factor for students to consider, it might be helpful if examiners could be more encouraging of the use of non-Western intellectual assets when such resources are used appropriately. When supervisors and students find the use of such theoretical resources invites robust constructive critiques, they might be more willing to continue using them. This would contribute to a more democratic Western research education. Students’ drawing on their own linguistic and theoretical resources might be made one of the official university criteria to assess theses, given that this practice per se is a valuable approach to the internationalisation of knowledge.

This study has much implications for English language education in Chinese universities. Currently, the research and pedagogy of English language education in China are greatly influenced by theories from the West (G. Davies, 2007). Chinese intellectual resources are silent or mute in this field in Chinese universities. However, most but not all lecturers teaching English in these universities are Chinese people. Even though they have learned to implement English teaching and learning theories developed in the West, they cannot help but understand and practice English teaching from Chinese perspectives. This is a function of their context and the conditions under which they teach and students learn are hard to change. In addition, Chinese scholars, both ancient and contemporary, have developed some teaching and learning strategies based on knowledge of Chinese students’ learning habits and teachers’ experiences. Under such circumstances, it might be appropriate to complement Western theories with Chinese theories to inform and guide English teaching in China. In other words, Chinese researchers who are dedicated to English teaching in higher education might refer to some theories and concepts developed in China. Moreover, the everyday concepts of Chinese teachers might be relevant and helpful for English teaching and learning in Chinese universities. A combination of multiple theories might contribute to more efficient learning for Chinese learners.
This study provides new insights into any education fields which witness the marginalisation of a certain group of participants such as indigenous students. The concept “mute speech” (Rancière, 1999, 2007b, 2010a) could be used to analyse their silence (both behavioural and intellectual). This new approach of looking at silence could provide more opportunities for educators to reconsider its meaning so as to improve democracy in these fields. The next section provides recommendations for future research.

10.5 Recommendations for future research

To disseminate a research the best way is publication. One co-authored article (Singh & Meng, 2011) has been produced and will be published in the journal of Studies in Higher Education. Evidence which has been excluded due to the consideration of the length of the thesis will be used to produce more refereed journal articles. Each evidentiary chapter will also be revised to create a series of refereed journal articles.

Silence of intellectual assets from China (Chapter 5)

Much literature studied the in-class silence of non-Western undergraduate students studying in Western universities (Hsieh, 2007; Liu, 2000; Mayuzumi, et al., 2007; P. Wang, 2010; Y. R. Zhou, et al., 2005). However, these studies failed to address another dimension – the intellectual silence. Intellectual assets from China accessible via Chinese research students’ bilingual capability are, to some extent, also silenced in the communication with Western academic community. Future research could be done to seek factors associated with this intellectual silence and explore its potential for internationalising Western research education.

Equality and democracy (Chapter 6)

Studies on equality in education have been focused on the necessity and possibility of providing equitable opportunities and resources to students of different genders, races and thus policies that could help achieve this equality (Brighouse & Swift, 2009; Merry & Driessen, in press; Mongan, Santin, & Valiño, 2011, in press; Terzi, 2007). This means equality in education is taken as an end to achieve. However, equality can be perceived otherwise. Rancière (1991, 2007b) considers equality as a
given and a point of departure in teacher education. Research students from non-Western countries can be considered as having equal intelligence to those from Western countries. Taking this as a presupposition, Western educators can explore what can be achieved when non-Western teacher researchers’ intellectual assets are considered as being able to contribute to teacher education in Western universities.

*Chinese students’ bilingual capability and re-division of intellectual labour (Chapter 7)*

The internationalisation of education witnesses an increasing number of international students from non-Western countries to study in Western countries (McGowan & Potter, 2008). Due to the cultural and language differences in most cases, these students encounter difficulties when they are transmitted from home to a different linguistic and academic site, which they find both socially and psychologically challenging (Cemalcilar & Falbo, 2008; Ingleby & Chung, 2009). However, these studies take the students’ own intellectual and theoretical assets as a problem rather than a valuable resource. Future research could be done to examine how Chinese international research students use their bilingual capability to do research in Australia and what that means for the re-division of intellectual labour – bringing in theories and concepts from non-Western nations and disrupting the Western academic hegemony.

*Chinese pinyin and/or hanzi and redistribution of linguistic order (Chapter 8)*

In Western research education the preferred mode of communication is in English. As Hsieh (2006) observes “English is the only language that counts and language diversity is a problem rather than a resource” (p. 870). However, some Chinese research students used Chinese words – Chinese characters (hanzi) and/or Chinese Roman script (pinyin) – in their theses. This chapter could be developed into a paper focusing on such uses and exploring the possibility and potential for the redistribution of linguistic order in Western academic community.

*Mute speech pedagogy: 教学做合一 and theoretical engagement with non-Western intellectual assets (Chapter 9)*
Some literature has focused on the intellectual engagement with students from non-Western academic traditions (Dunn & Wallace, 2006; Singh & Guo, 2008; Singh & Han, 2009; Singh & Shrestha, 2008; Rui Yang & Welch, 2010). However, due to language differences, the intellectual assets from these countries are still mute to most monolingual Western audiences in the field of education. Therefore, there is a need for pedagogical strategies which can turn such mute resources into “audible” in the theoretical conversation between the East and the West. This chapter could be developed into an article reporting the mute speech pedagogy, which will provide new insights into the possibilities for theoretical engagement with non-Western international students’ intellectual assets.

Pedagogy development and policy making in English education in China

Future study could also be focused on theories and practices of Chinese lecturers teaching English in Chinese universities in a bid to find out what theories they use to inform their English teaching to Chinese learners. Teachers’ theories can be defined as consisting of two dimensions: “a kind of ‘how-to’ knowledge about teaching … and an aspect that relates to underlying assumptions – what teachers believe the aims of education should be, … or their fundamental beliefs about how learning takes place” (Pantazi, 2008, p. 192). Interviews, focused groups and observations of classes could be used to collect data. This proposed study would contribute to the pedagogy development and policy making in the field of English education in China, because from an epistemological point of view, teachers “can be seen to be ideally positioned to understand how policy can be tailored to meet local needs” (Pantazi, 2008, p. 191).

Other than the above proposals, future studies could investigate some pragmatic issues discovered through this study, such as the pragmatic reasons Chinese students have for doing and not doing certain things when it comes to engaging Chinese theoretical assets. This could give richer insights into the pragmatics of using non-Western theoretical tools in Australian research education. The last section summarises some of my own reflections on becoming a teacher researcher after completing this study.
10.6 Reflections on becoming a teacher researcher

For most international students from China, two of their major aims for studying abroad are to learn “Western knowledge” and improve their English. In my case, it was the same. When I first joined this new academic culture, I was cautious and humble. I wanted to learn everything “Western”, theory, methodology, English. I did not realise I was actually using intellectual assets from China to assist my study until my supervisor pointed it out and encouraged me to do more. For instance, when coming across a new English term, I would translate it into Chinese and searched for Chinese definitions or Chinese articles about this concept. This was using my own bilingual capability to do research (Singh & Guo, 2008). With the progress of my study I began to have a better understanding of the importance of engaging Chinese intellectual assets. It was philosophically and ideologically significant in the context of internationalising research education.

Globally social science is dominated by Western theories and concepts, so too is Western research, education and research education. This hierarchical hegemony is problematic because this environment marginalises non-Western language and theoretical assets and discourages a reciprocal theoretical dialogue between the East and West. As an international student from a non-Western country – China, I could do my part to promote such a dialogue, which is one of the major contributions of my thesis. The combination of multiple languages and series of theoretical tools leads to a more diversified academic community. These theoretical resources from different cultural traditions especially from non-Western countries could be engaged and tested for their potential to contribute to the internationalisation and democratisation of social sciences globally.
REFERENCES


Han, J. (2006). The retention of 'World English Speaking’ student-teachers: A cultural studies perspective on teacher shortages in the context of the mobility of trans-national knowledge workers PhD, University of Western Sydney, Sydney.
REFERENCES


Kirkness, V., & Barnhardt, R. (2001). A contribution to dialogue among civilisations. In R. Hayhoe & J. Pan (Eds.), First nations and higher education: The four R’s: respect, relevance, reciprocity, responsibility (pp. 75-91). Hong Kong: Comparative Education Research Centre.

REFERENCES


REFERENCES

mobilising leadership, quality and technology (pp. 221-235). Brisbane: PostEd Press.


276
REFERENCES


REFERENCES


APPENDIX 1

INTERVIEW QUESTIONS TO CHINESE INTERNATIONAL RESEARCH STUDENTS

1. Could you please tell me about who you are, your family, your academic background and your current research studies?
2. It is important that you learn Western knowledge? Why (not)?
3. What do you find to be the similarities and differences between the academic environment in Australia and China?
4. In what ways is your bilingual (or multilingual) capabilities an advantage or a disadvantage in your research studies here in Australia?
5. Have you made use of your prior academic learning in China in your research studies in Australia?
6. Have you made use of the experiential knowledge you gained in China in your research studies in Australia?
7. Are you aware of any knowledge from China that has been used in Western countries, generally? What examples come into mind?
8. What does China – the government and/or its people – do to learn to fit into today's world?
9. Is it important that you share “Chinese knowledge” with Westerners? Why (not)?
10. Is it important that you share “Chinese knowledge” with Westerners through the research you are doing in Australia? Why (not)?
11. What criticisms do Chinese people make of the West’s dominance of the world’s knowledge?
12. What can be done in your research studies to make connections between Chinese and Western knowledge?
INTERVIEW QUESTIONS TO AUSTRALIAN SUPERVISORS

1. Could you please tell me about yourself, your academic background and your fields of expertise?

2. How many Chinese international HDR candidates have you supervised? Could you comment on these students generally? (How do they differ from, or similar to other international students – or local students?)

3. Have you benefited in any way from supervising Chinese HDR candidates? (What have you learned from them – about supervising these students?)

4. Are the bilingual (or multilingual) capabilities of Chinese HDR candidates an advantage – or a disadvantage – in their research studies in Australia?

5. Do you think the academic knowledge Chinese HDR candidates gained in China is helpful – relevant or valuable – or not in their research studies in Australia? Why (not)? If so how?

6. Do you think the experiential knowledge Chinese HDR candidates gained in China helpful – relevant or valuable – or not in their research studies in Australia? Why (not)? If so how?

7. Are you aware of any knowledge from China that has been used in Western countries? What examples come to mind?

8. Is it important that the Chinese HDR candidates share their knowledge with Western researchers and research students? Why (not)? How is this done?


10. What can be done by supervisors like yourself and/or universities to help and encourage Chinese HDR candidates to make use of “Chinese knowledge” to assist their studies in Australia and to contribute to Australian educational research?
APPENDIX 2

LETTER OF INVITATION
(TO AUSTRALIAN SUPERVISORS)

Dear Sir/Madam,

I am a PhD candidate from the Centre for Educational Research, University of Western Sydney. I am currently undertaking a research project concerning how to engage “Chinese knowledge” in Australian research education. This project aims to help Chinese international research students better use their own intellectual resources in their studies in Australia and to provide some insightful suggestions to supervisors in terms of pedagogies and policy making.

I would like to invite you as a supervisor supervising Chinese international research students to participate in an interview, which will take about an hour. Interview questions will focus on your attitude towards the “Chinese knowledge” your students might be using or have access to and what influences their uses of such knowledge.

The interviews will be recorded and will be confidential. No personal information will be exposed to any third party. Pseudonyms will be used in the final report.

I would be most grateful if you would be an interviewee. I am happy to clarify any queries you might have. My contact details are:

Mobile: 0434 196 940   Email: 16823873@student.uws.edu.au

Please note, if you agree to participate, you are completely free to withdraw from this project at any time without having to give any reason.

Thank you for your time.

Best regards

Ms Hui Meng
APPENDICES

LETTER OF INVITATION

(TO CHINESE INTERNATIONAL RESEARCH STUDENTS)

Dear Student,

I am a PhD candidate from the Centre for Educational Research, University of Western Sydney. I am currently undertaking a research project concerning how to engage “Chinese knowledge” in Australian research education. This project aims to help Chinese international research students better use their own intellectual resources in their studies in Australia and to provide some insightful suggestions to supervisors in terms of pedagogies and policy making.

I would like to invite you as a Chinese research candidate to participate in an interview, which will be about an hour. Interview questions will focus on what “Chinese knowledge” you are using to assist your studies, if any. The participation will help you have a better insight into the position of “Chinese knowledge” in assisting your studies in Australia.

The interviews will be recorded and will be confidential. No personal information will be exposed to any third party. Pseudonyms will be used in the final report.

I would be most grateful if you would be an interviewee. I am happy to clarify any queries you might have. My contact details are: Mobile: 0434 196 940  Email: h.meng@uws.edu.au

Please note, if you agree to participate, you are completely free to withdraw from this project at any time without having to give any reason.

Thank you for your time.

Best regards

Ms Hui Meng
APPENDIX 3

Participant Information Sheet (General)

An information sheet, which is tailored in format and language appropriate for the category of participant - adult, child, young adult, should be developed.

Note: If not all of the text in the row is visible please ‘click your cursor’ anywhere on the page to expand the row. To view guidance on what is required in each section ‘hover your cursor’ over the bold text. Further instructions are on the last page of this form.

Project Title: Engaging Chinese Knowledge in Australian Research Education

Who is carrying out the study?

Ms. Hui Meng

Centre for Educational Research (Penrith Campus)

University of Western Sydney

You are invited to participate in a study conducted by Centre for Educational Research, University of Western Sydney. The research will form basis of the degree of PhD at the University of Western Sydney under the supervision of Professor Michael Singh and Dr. Jinghe Han.

What is the study about?

The purpose is to investigate the possibility of reconceptualising international education as a two-way process of transnational knowledge exchange and intellectual engagement. To do so it will investigate what knowledge from China is used, by Chinese HDR candidates studying in education (broadly understood) in Australian universities and how that might contribute to the internationalisation of Australian research education.
What does the study involve?

After receiving ethics approval, Chinese HDR candidates (n=10) in 6 Sydney universities and Chinese HDR candidates’ supervisors (n=10) will be invited to participate in three rounds of semi-structured focused interviews over 18 months. After the analysis of the data collected from each round of interview, the interview questions will be modified and then used in the next round.

As a Chinese international HDR candidate, you will be invited to answer interview questions which mainly focus on what "Chinese knowledge" you are using, what attitudes you take towards the status of such knowledge in Australian research education and what factors influence your uses of such knowledge. Each interview will last for about an hour and will be audio recorded for data analysis but no personal information will be exposed to any third party.

How much time will the study take?

Anticipated Start Date: 01/07/2010

Anticipated Finish Date: 01/01/2012

Will the study benefit me?

Participation in this research might help you have a better understanding of the position of "Chinese knowledge" in assisting your research studies in Australia.

Will the study involve any discomfort for me?

There is no risk of harm or discomfort to all participants.

How is this study being paid for?

This study is not sponsored.

Will anyone else know the results? How will the results be disseminated?

All aspects of the study, including results, will be confidential and only the researcher and her supervisors will have access to information on participants. The findings of this research will be disseminated in a PhD thesis and co-authored publications, and through seminars and conferences. But the participants’ personal information including names will not appear in
any (written/video/audio) form of materials, the PhD thesis and any other publications. Participants will be advised of the outcome/research findings through email.

**Can I withdraw from the study?**

Participation is entirely voluntary: you are not obliged to be involved and - if you do participate - you can withdraw at any time without giving any reason and without any consequences.

**Can I tell other people about the study?**

Yes, you can tell other people about the study by providing them with the chief investigator’s contact details. They can contact the chief investigator to discuss their participation in the research project and obtain an information sheet.

**What if I require further information?**

If you would like to learn more about the research at any stage, please feel free to contact Ms. Hui Meng.

Her contact details are:

Mobile: 0434196940;

Email: 16823873@student.uws.edu.au

**What if I have a complaint?**

This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval number is H7888.

If you have any complaints or reservation about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel 02-4736 0083 Fax 02-4736 0013 or email humanethics@uws.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you will be asked to sign the Participant Consent Form.
APPENDIX 4

Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Note: If not all of the text in the row is visible please 'click your cursor' anywhere on the page to expand the row. To view guidance on what is required in each section 'hover your cursor' over the bold text.

**Project Title:** Engaging Chinese Knowledge in Australian Research Education

I,…………………………, consent to participate in the research project titled: The Articulation of School and Work-based Education and Training: A case study of organizational innovations in Senior Learning.

I acknowledge that:

I have read the participant information sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction. I consent to the interviews through audio/video tape recording.

I understand that my involvement is confidential and that the information gained during the study may be published but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher/s now or in the future.

Signed: ______________________

Name: ________________________         Date: _________________________
APPENDIX 5

ETHICS APPROVAL

From: "Kay Buckley" K.BUCKLEY@uws.edu.au
To: "Michael Singh" m.j.singh@uws.edu.au,16823873@student.uws.edu.au
Sent: Thu 22/04/10 11:46 AM
Subject: Fwd: RE: HREC Approval H7888

Notification of Approval

22 April 2010

Email on behalf of the UWS Human Research Ethics Committee

Dear Michael and Hui

I'm writing to advise you that the Human Research Ethics Committee has agreed to approve the project.

Title: Engaging Chinese Knowledge in Australian Research Education

H7888Student: Hui Meng (Supervisor: Professor Michael Singh)

The Protocol Number for this project is H7888. Please ensure that this number is quoted in all relevant correspondence and on all information sheets, consent forms and other project documentation.

Please note the following:

1) The approval will expire on 1/7/2012. If you require an extension of approval beyond this period, please ensure that you notify the Human Ethics Officer humanethics@uws.edu.au prior to this date.

2) Please ensure that you notify the Human Ethics Officer of any future change to the research methodology, recruitment procedure, set of participants or research team.
3) If anything unexpected should occur while carrying out the research, please submit an Adverse Event Form to the Human Ethics Officer. This can be found at


4) Once the project has been completed, a report on its ethical aspects must be submitted to the Human Ethics Officer. This can also be found at


Finally, please contact the Human Ethics Officer, Kay Buckley on (02) 4736 0883 or at k.buckley@uws.edu.au if you require any further information.

The Committee wishes you well with your research.

Yours sincerely

Associate Professor Janette Perz

Chair, UWS Human Research Ethics Committee

Kay Buckley

Human Ethics Officer

University of Western Sydney

Locked Bag 1797, Penrith St DC NSW 1797

Tel: 02 47 360 883

## APPENDIX 6

### PROFILE OF INTERVIEWEES (CHINESE RESEARCH STUDENTS)

<table>
<thead>
<tr>
<th>Num.</th>
<th>Pseudo name</th>
<th>Gender</th>
<th>Date of Interview (ddmmyy)</th>
<th>Base of interviewee</th>
<th>Interview method</th>
<th>Length of interview (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>GAO</td>
<td>Female</td>
<td>081110</td>
<td>Sydney</td>
<td>Face to face</td>
<td>50</td>
</tr>
<tr>
<td>2.</td>
<td>GL</td>
<td>Female</td>
<td>261110</td>
<td>Sydney</td>
<td>Face to face</td>
<td>40</td>
</tr>
<tr>
<td>3.</td>
<td>HW</td>
<td>Female</td>
<td>080710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>60</td>
</tr>
<tr>
<td>4.</td>
<td>HC</td>
<td>Female</td>
<td>300710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>62</td>
</tr>
<tr>
<td>5.</td>
<td>HJ</td>
<td>Female</td>
<td>090710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>48</td>
</tr>
<tr>
<td>6.</td>
<td>KAN</td>
<td>Male</td>
<td>110810</td>
<td>Sydney</td>
<td>Face to face</td>
<td>35</td>
</tr>
<tr>
<td>7.</td>
<td>LJ</td>
<td>Male</td>
<td>010710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>51</td>
</tr>
<tr>
<td>8.</td>
<td>LUO</td>
<td>Male</td>
<td>081110</td>
<td>Sydney</td>
<td>Face to face</td>
<td>53</td>
</tr>
<tr>
<td>9.</td>
<td>LY</td>
<td>Female</td>
<td>050810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>52</td>
</tr>
<tr>
<td>10.</td>
<td>MU</td>
<td>Male</td>
<td>291110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>45</td>
</tr>
<tr>
<td>11.</td>
<td>PENG</td>
<td>Male</td>
<td>081110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>42</td>
</tr>
<tr>
<td>12.</td>
<td>SHA</td>
<td>Female</td>
<td>060810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>46</td>
</tr>
<tr>
<td>13.</td>
<td>SHEN</td>
<td>Male</td>
<td>091210</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>38</td>
</tr>
<tr>
<td>14.</td>
<td>SS</td>
<td>Female</td>
<td>090710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>45</td>
</tr>
<tr>
<td>15.</td>
<td>SU</td>
<td>Male</td>
<td>070810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>62</td>
</tr>
<tr>
<td>16.</td>
<td>TAN</td>
<td>Male</td>
<td>291010</td>
<td>Sydney</td>
<td>Email</td>
<td>-</td>
</tr>
<tr>
<td>17.</td>
<td>XIU</td>
<td>Female</td>
<td>301110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>43</td>
</tr>
<tr>
<td>18.</td>
<td>YA</td>
<td>Female</td>
<td>060810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>48</td>
</tr>
<tr>
<td>19.</td>
<td>YE</td>
<td>Female</td>
<td>071210</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>45</td>
</tr>
<tr>
<td>20.</td>
<td>YING</td>
<td>Male</td>
<td>251110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>44</td>
</tr>
<tr>
<td>21.</td>
<td>ZHANG</td>
<td>Male</td>
<td>080810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>50</td>
</tr>
<tr>
<td>22.</td>
<td>ZHONG</td>
<td>Female</td>
<td>300710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>52</td>
</tr>
</tbody>
</table>
### PROFILE OF INTERVIEWEES (AUSTRALIAN ACADEMICS)

<table>
<thead>
<tr>
<th>Num.</th>
<th>Pseudo name</th>
<th>Background</th>
<th>Gender</th>
<th>Date of Interview (ddmmyy)</th>
<th>Base of interviewe</th>
<th>Interview method</th>
<th>Length of interview (mins)</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>DAVID</td>
<td>Australian</td>
<td>Male</td>
<td>280710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>41</td>
</tr>
<tr>
<td>24.</td>
<td>DES</td>
<td>Australian</td>
<td>Male</td>
<td>080710</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>60</td>
</tr>
<tr>
<td>25.</td>
<td>DON</td>
<td>Australian</td>
<td>Male</td>
<td>030810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>79</td>
</tr>
<tr>
<td>26.</td>
<td>GERRY</td>
<td>Australian</td>
<td>Male</td>
<td>111110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>51</td>
</tr>
<tr>
<td>27.</td>
<td>GLEN</td>
<td>Chinese</td>
<td>Female</td>
<td>050810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>73</td>
</tr>
<tr>
<td>28.</td>
<td>GORR</td>
<td>Australian</td>
<td>Male</td>
<td>230910</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>46</td>
</tr>
<tr>
<td>29.</td>
<td>HELLEN</td>
<td>Australian</td>
<td>Female</td>
<td>040810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>95</td>
</tr>
<tr>
<td>30.</td>
<td>JOE</td>
<td>Australian</td>
<td>Female</td>
<td>100910</td>
<td>Sydney</td>
<td>Face to face</td>
<td>47</td>
</tr>
<tr>
<td>31.</td>
<td>JONA</td>
<td>Australian</td>
<td>Male</td>
<td>122310</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>45</td>
</tr>
<tr>
<td>32.</td>
<td>KATE</td>
<td>Australian</td>
<td>Female</td>
<td>261010</td>
<td>Brisbane</td>
<td>Telephone</td>
<td>57</td>
</tr>
<tr>
<td>33.</td>
<td>KENT</td>
<td>Australian</td>
<td>Male</td>
<td>010710</td>
<td>Sydney</td>
<td>Face to face</td>
<td>58</td>
</tr>
<tr>
<td>34.</td>
<td>LILY</td>
<td>Chinese</td>
<td>Female</td>
<td>050810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>46</td>
</tr>
<tr>
<td>35.</td>
<td>NICK</td>
<td>Australian</td>
<td>Male</td>
<td>301010</td>
<td>Canberra</td>
<td>Email</td>
<td>-</td>
</tr>
<tr>
<td>36.</td>
<td>PENNY</td>
<td>Vietnamese</td>
<td>Female</td>
<td>060810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>58</td>
</tr>
<tr>
<td>37.</td>
<td>SIMON</td>
<td>Australian</td>
<td>Male</td>
<td>091210</td>
<td>Sydney</td>
<td>Face to face</td>
<td>43</td>
</tr>
<tr>
<td>38.</td>
<td>TEDDY</td>
<td>Australian</td>
<td>Female</td>
<td>060810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>51</td>
</tr>
<tr>
<td>39.</td>
<td>TIM</td>
<td>Australian</td>
<td>Male</td>
<td>141210</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>48</td>
</tr>
<tr>
<td>40.</td>
<td>TONY</td>
<td>Australian</td>
<td>Male</td>
<td>111110</td>
<td>Adelaide</td>
<td>Telephone</td>
<td>55</td>
</tr>
<tr>
<td>41.</td>
<td>WENDA</td>
<td>Canadian</td>
<td>Female</td>
<td>230910</td>
<td>Sydney</td>
<td>Face to face</td>
<td>46</td>
</tr>
<tr>
<td>42.</td>
<td>ZAC</td>
<td>Australian</td>
<td>Male</td>
<td>020810</td>
<td>Melbourne</td>
<td>Face to face</td>
<td>75</td>
</tr>
</tbody>
</table>