Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

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STATEMENT OF AUTHENTICATION

I declare that, except where due acknowledgement has been made; the research presented in this thesis is my own work. I hereby declare that I have not submitted this material in any form either in full or in part for another degree at any university or other institution. Information derived from the published or unpublished work of others has been acknowledged in the text and in the list of references that is provided.

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Lalitha Lloyds
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<th>Abbreviation</th>
<th>Definition</th>
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<tbody>
<tr>
<td>AEI</td>
<td>Australian Educational International</td>
</tr>
<tr>
<td>AHE</td>
<td>Australian Higher Education</td>
</tr>
<tr>
<td>AIS</td>
<td>Asian international students</td>
</tr>
<tr>
<td>ASEAN</td>
<td>Association of South East Asian Nations</td>
</tr>
<tr>
<td>ATN</td>
<td>Australian Technology Network</td>
</tr>
<tr>
<td>B.C.E</td>
<td>Before the Christian Era</td>
</tr>
<tr>
<td>CDs</td>
<td>Compact Discs</td>
</tr>
<tr>
<td>CRLC</td>
<td>Centre for Research in Learning and Change</td>
</tr>
<tr>
<td>CoC</td>
<td>Confirmation of Candidature</td>
</tr>
<tr>
<td>CTS</td>
<td>Commercialisation Training Scheme</td>
</tr>
<tr>
<td>EE</td>
<td>Emotional Energy</td>
</tr>
<tr>
<td>EFL</td>
<td>English as a Foreign Language</td>
</tr>
<tr>
<td>ESOS</td>
<td>Education Services for Overseas Students</td>
</tr>
<tr>
<td>GCRC</td>
<td>Graduate Certificate in Research Commercialisation</td>
</tr>
<tr>
<td>HDR</td>
<td>Higher Degree Research</td>
</tr>
<tr>
<td>IELTS</td>
<td>International English Language Testing System</td>
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<tr>
<td>IMD</td>
<td>International Institute for Management Development</td>
</tr>
<tr>
<td>L2</td>
<td>Second language</td>
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<tr>
<td>NEAF</td>
<td>National Ethics Application Form</td>
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<tr>
<td>NNSs</td>
<td>Non-Native Speakers</td>
</tr>
<tr>
<td>NSCHR</td>
<td>National Statement on Ethical Conduct in Human Research</td>
</tr>
<tr>
<td>OECD</td>
<td>the Organisation for Economic Cooperation and Development</td>
</tr>
<tr>
<td>PGCTESOL</td>
<td>Post Graduate Certificate in Teaching English for Speakers of Other Languages</td>
</tr>
<tr>
<td>PRC</td>
<td>People’s Republic of China</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
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</tr>
<tr>
<td>PhD</td>
<td>Doctor of Philosophy</td>
</tr>
<tr>
<td>QSR-NVIVO</td>
<td>Qualitative research developer based in Melbourne, Australia</td>
</tr>
<tr>
<td>QUT</td>
<td>Queensland University of Technology</td>
</tr>
<tr>
<td>R &amp; D</td>
<td>Research and Development</td>
</tr>
<tr>
<td>RMIT-VPAC</td>
<td>Royal Melbourne Institute of Technology University - Victorian Partnership</td>
</tr>
<tr>
<td>ROSETE</td>
<td>Research-Oriented, School based Engaged Teacher Education</td>
</tr>
<tr>
<td>UWS</td>
<td>University of Western Sydney</td>
</tr>
<tr>
<td>TAFE</td>
<td>Training and Further Education</td>
</tr>
<tr>
<td>USA</td>
<td>United States of America</td>
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<td>UTS</td>
<td>University of Technology, Sydney</td>
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ABSTRACT

The presence of Asian-Australian teacher educators and Asian education research candidates in Australian universities might be assumed to have brought about substantial transformations the Western critical theorising. However, the emphasis tends towards expecting Asian-Australian teacher educators and Asian international research candidates to use, exclusively Euro-American critical theories, with little attention given to non-Western languages and forms of critique and criticality they might entail. This asymmetry in the local/global flows of critical theoretical knowledge poses problems Australia’s educational – intellectual and theoretical - engagement with Asia, where the homes of many of these people are. The thesis highlights much discussion of intellectual sharing of knowledge. This thesis provides an insight into and a basis for further analysis of Asian societies’ intellectual heritage. This is not a thesis pertaining to intellectual history of Asian intellectual societies or an analysis of Asian cultural knowledges. Rather the thesis explores how ‘other’ modes of critique can best be of value and exchanged in transnational or “global” educational settings. The West’s moving from its systemic intellectual positioning of ‘grand intellectual isolation’ from non-Western modes of criticality could facilitate engagement with substance of non-Western modes of critique and criticality. The principle focal point of this research lies on measures to influence and transform the Euro-American mindset of Australian teacher education through addressing the Western ‘exoticism’ (Sen, 2006) attached to non-Western modes of critique and criticality. Research by Singh and Han (2010; 2009) indicate that non-Western critical theoretical resources as having significant benefits to offer Australian teacher education. The ongoing reflections and tensions stimulated by this research are at the crux for an educational transformation needed to internationalise Australian teacher education. Further research is needed to go beyond the technicalities of pedagogical design to investigate and how to encourage and engage with the substance of non-Western critical traditions. This one-way flow of knowledge acts as a barrier to the transnational exchange of critique and criticality. Given these challenges, the research project reported in this thesis investigated the prospects for multidirectional pedagogies in educational research, research education and teacher education in Australia. This thesis makes a small but significant contribution in educational research about the presence of ‘other’ undetected knowledges in Australian
universities. The study calls for the need to recognize and move beyond the Euro-American centric knowledge base for all.

The study investigated the uses of the bi- or multilingual capabilities, and the critical concepts and metaphors brought by Asian-Australian teacher educators and Asian research candidates for use in research and teaching in Australia. The thesis primarily concerns with sociological questions of inter-cultural knowledge flows and knowledge hierarchies, power and cultural capital. Consequently, the thesis is oriented towards an exposition of practical techniques for achieving knowledge exchange. The reader is encouraged to accept that a reorientation of Australian teacher training and Australia as a whole is feasible and that this transformation can be normative as well as commercial in its direction. There is recognition of the structural and cultural barriers to this transformation, however further research is needed into the political obstacles to insight into the nature of the political obstacles to policy reforms. The key research question is: How might the non-Western critical theoretical tools and the bi-/multilingual capabilities of non-White, non-Western research candidates and teacher educators inform the re-conceptualisation of Australian teacher education and facilitate the re-theorising of Australia/Asia intellectual connectivity? Given the breadth of this overarching question, there are four contributory research questions. The first contributory research question concerns Asian research candidates’ uses of homeland critical theoretical concepts in their research in Australia (Chapter 5). Chapter 6 concerns Asian-Australian teacher educators’ uses of non-Western critical theoretical concepts and languages in their research and teaching in Australia. The next question focuses on strategies to for contesting the non-acknowledgement and mis-recognition of non-Western critical theoretical assets in the promotion of transnational flows of knowledge (Chapter 7). The fourth question concerns the pedagogies that can be used to facilitate multidirectional flow of critical theories between East and West (Chapter 8). Together these four contributory research questions help answer the key research question. The research problem and research questions are succinctly laid out in Chapter 1. The rationale, design, data producing and data analyzing techniques are explained in chapter 4. Conventional research techniques are adopted, namely interviews, the use of policy documents and the research journal.

The review of recent literature provides the pivotal point for positioning this research study with respect to internationalisation of Australian teacher education. The first of the two
sections in Chapter 2 concerns issues of ‘misrecognition’ of Asian critique, criticality and critical theoretical assets in Australian teacher education. The ‘misrecognition’ of non-Western knowledge of critique and criticality in Australian teacher education acts as an ‘active barrier’ to transnational exchange of critical theoretical ideas. The research study draws on key debates concerning internationalizing Australian teacher education. Chapter 2 reviews recent literature that provides a critical point of positioning for this research study and is integrated throughout the thesis. The overview is consistent and helps establish warrant for the study and the critical standpoint. The central argument of the thesis ascertains the logics and parameters for this study. Relevant literature debates the forgoing stance, and seeks to shift the debate towards the recognition and intellectual engagement. The lack of acknowledge of non-Western critique and criticality derives from the Australian teacher education’s reluctance to tap into and ascertain the potential of these for critical theorising.

The second section of Chapter 2 addresses the ‘acknowledgement’ and ‘engagement’ with non-Western critique, criticality and critical theoretical tools to enhance Australian teacher education. This section reviews literature that debates the forgoing stance, and seeks to shift the debate towards the recognition and intellectual engagement with Asian-Australian teacher educators and Asian research candidates’ homeland knowledge of critique and criticality in Australian teacher education so as to enhance Australian research and teaching. This review of the recent research literature indicates that few Asian-Australian teacher educators and Asian research candidates are using their homeland critiques and criticality in their research and education, or are supported by Anglo-Australian educators.

The study’s conceptual frameworks are identified in Chapter 3. Some of works of Bourdieu, Sen and Singh’s most applicable concepts provide theoretical scaffolding for the study. Bourdieu and Sen’s work proved useful in terms of providing explanation on current practices of thought in ‘teacher education’. Sen’s work provides generative central concepts for going beyond research practices. Bourdieu and Singh’s ideas are deployed which facilitate mobilization in later chapters and brought into conversation with the research literature.

The theoretical framework for this research is built upon concepts from that provide a comprehensive understanding of issues concerning ‘misrecognition’ and a positive shift towards ‘recognition and engagement’ with non-Western critical theoretical ideas (Bourdieu,
Bourdieu’s (1977) key concepts of doxa, orthodoxy and heterodoxy (heresy), culture capital, forms of misrecognition, reproduction and correspondence are tested through the analysis of the differential treatment of Western and non-Western knowledge of critique and criticality in the Australian teacher education. Sen’s (2006) ideas of exotic, curatorial and magisterial are used to question Western misrecognition and non-acknowledgement of non-Western critical theoretical resources. Other conceptual tools derived from Sen (2006), such as non-Western argumentative tradition, democracy and reasoning are integrated into this study of the transnational flow of critical theories. Singh’s (2005; 2011) analytical concepts of “double knowing” and “pre-supposition of intellectual equality” are tested concerning what this means to internationalise of Australian research education. They provide insights into the means for engaging with Asian-Australian teacher educators and Asian research candidates’ homeland critical theoretical tools, their bi-lingual/multilingual capabilities and the transnational knowledge networks they can access.

In Chapter 4 for the research methodology and methods for generating the research evidence are explained. Evidence was collected by conducting interviews and questionnaires. The ethical governing the conduct of human research (NSECHR, 2007) were considered, and incorporated into the design and process for conducting this research. Participants for this research project comprised four purposively selected categories of people who were either studying or working in the field of Education. Data were collected from four participant groups namely: Asian education research candidates (Group 1); Asian-Australian teacher educators (Group 2); Anglo-Australian education research candidates (Group 3) and Anglo-Australian teacher educators (Group 4) from five universities in Sydney. These were rigorously analysed using specified principles and procedures. Methods of analysis included transcribing interviews, assigning open codes, forming categories, creating framework for emerging themes, creating concept maps for each of the evidentiary chapters, and generating excerpt commentary unit analyses. The methodical issues and approach presented here have aspired to be rigorous. These analytical procedures enabled the identification of the respondents’ experiences, perceptions and conceptions regarding the use of non-Western critical theoretical assets to enhance Australian teacher education.
Chapters 5 - 8 are the evidentiary chapters of this study into engagement with non-Western critical theoretical tools in Australian teacher education. Chapters 5 and 6 provide a detailed analysis of the possibilities to engage with non-Western critical theoretical knowledge brought by Asian-Australian teacher educators and Asian education research candidates. In these chapters Sen’s (2006) concepts of non-Western argumentative tradition, democracy and reasoning are used to analyse the prospects for looking beyond the realm of Euro-American critical theories. Singh’s (2005; 2011) concepts of double knowing and presupposition of intellectual equality are used to analyse evidence that identifies and facilitates the two-way flow of critical theories. The evidence suggests that the ‘misrecognition’ of homeland critical theoretical assets is associated with the dominance of Euro-American critical theories. Chapters 5 and 6 also explore the prospects for linking East and West knowledge of critique and criticality.

Chapters 7 and 8 analyse evidence of non-acknowledgement and misrecognition of non-Western critical theoretical assets in Australian teacher education and what this means for deterring the active exchange to transnational critical theoretical concepts. Bourdieu’s (1977) concepts of doxa, orthodoxy and heterodoxy, culture capital, misrecognition, reproduction and correspondence are used to analyse the evidence of the dominance of Euro-American critical theories and the minimal use of non-Western theoretical concepts in Australian teacher education. The analysis of evidence presented in Chapters 7 and 8 point to the potential for tapping into non-Western critical theoretical assets to provide new insights internationalising Australian teacher education.

The concluding Chapter 9 summarises the significance of engaging non-Western critical theoretical resources to enable multidirectional exchange of assets as way of contributing to internationalising Australian teacher education. The key findings from this study are explained and justified. Tapping into the transnational critical theoretical assets brought by Asian-Australian teacher educators and Asian education research candidates may interrupt uneven flows of theoretical knowledge globally. This research makes an original and significant contribution to the field of education, especially teacher education and international education, by exemplifying possibilities for the recognition, acknowledgement and use Asian-Australian teacher educators’ and Asian education research candidates’ homeland modes of critique and criticality in research and teaching in Australia. These key
findings contribute to conceptualising ways of plugging the curriculum gap in the multidirectional exchange of knowledge of critique and criticality between diverse intellectual cultures, an integral dimension to internationalising Australian teacher education. The research is conducted respectfully of the scholarship from which it draws inspiration. The study is a demonstration of care and integrity and in the attempts to add to its insights. This study makes an original contribution to knowledge about engaging with Asian modes of critique and criticality as a means of reshaping the internationalisation of Australian educational research and research education.
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Ethics Application Form; Dr. Robyn Maddern for her QSR NVIVO workshops; Ms Mary Krone for her workshop on managing final stages of thesis including many seminars. These workshops and seminars equipped me with important research capabilities and facilitated my research project and the production of this thesis. I acknowledge the encouragement provided by colleagues and friends at University of Western Sydney.

I express my countless gratitude to the Almighty by quoting Romans 1: 20 from the Bible. “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse”.

My sincere gratitude goes to my family for their incredible support and unflagging love, as this thesis would not have been possible without them. I am indebted to my family for life especially my husband Lloyds and lovely children Natanya and Ronit, my parents and my extended family for their care and support.
BIOGRAPHY

Lalitha Lloyds is a PhD candidate in the Centre for Educational Research, University of Western Sydney (UWS) (2009-2012). She was awarded University of Western Sydney Post Graduate Research Award (UWSPRA) in 2009 to pursue PhD in Education. She also won Commercialisation Training Scheme (CTS) scholarship award (2010) to pursue Graduate Certificate in Research Commercialisation from University of Technology, Sydney (UTS) while still doing her PhD. Her current research project investigated possibilities for facilitating transnational exchange of critical theoretical tools between East and West. Her research interests include focusing on transnational intellectual relationships between Asia-Australia as Australian teacher education is a potential site for the production and transmission of new modes of critique and criticality. Her life has revolved around combining research, study and teaching. She holds a Bachelor of Arts Degree in (Psychology, Sociology and English), Master of Arts Degree in (English), Master of Philosophy Degree in (English) and Post Graduate Certificate in Teaching English for Speakers of Other Languages (PGCTESOL) from Macquarie University (2005). Before commencing PhD, she worked as Course Leader in Australia and was involved in research and designing innovative teaching methods. Prior to migrating to Australia, she worked as a lecturer in English for about six years (1997-2002), with diverse exposure to pedagogic skills and research methodologies. She was involved in providing theoretical and practical training through lectures, workshops, discussions, demonstrations, supervision and evaluation of curriculum. Apart from this, has convened, designed and implemented editorial procedures of the college annual magazine. Prior to this, she taught English at a high school for about two years (1995-1997).
GLOSSARY OF KEY TERMS

Below are brief descriptions of key terms that recur in the thesis.

- **Asian education research candidates** - refer to bilingual/multilingual “international students” who were pursuing PhD at various universities in Sydney but not citizens or permanent residents of Australia (Arkoudis and Tran, 2007, p. 158).

- **Asian-Australian teacher educators** - The Asian-Australian teacher educators refer to bi-/multilingual immigrant knowledge workers who were teaching at Australian universities.

- **Anglo-Australian Higher Degree Research candidates** - refer to Anglophone students group who were pursuing PhD at various universities in Sydney. They were mostly monolingual speakers of English.

- **Anglo-Australian teacher educators** - refer to Anglophone academics who were supervising both local and international research students at universities and most were monolingual English speakers.

- **Transnational knowledge exchange** - is the multidirectional flow of both Western and non-Western critical theoretical assets in the form of metaphors, concepts or images. It is the “international cross-fertilisation of ideas” (Ordóñas de Pablos, 2006, p. 544).

- **Multidirectional pedagogies** - refers to the multidirectional flow of intellectual assets

- **Homeland knowledge/non-Western critical theoretical knowledge** - non-Western critical theoretical assets refer to complex metaphors, concepts, ideas, images are not beyond universalisation, and can be used in teaching and research in Australia. Heyting and Winch (2005, p. 2) suggest that modes of critique “is socially situated” from where Asian international students are originally from.

- **Acknowledgement** - refers to intellectual recognition and a “sense of legitimacy” given to Asian education research candidates’ and Asian-Australian teacher
educators’ homeland theoretical tools in Australian teacher education (Kettle, 2005, p. 58).

- **Misrecognition/barrier** - involves the failure to recognise Asian modes of critique and criticality in the form of metaphors, images and concepts in Australian teacher education. This means that non-Western critical theories available to Asian-Australian teacher educators and Asian education research candidates are marginalised in Australian teacher education.

- **Knowledge networks** - Collins (1998, pp. 523-524) holds that “creativity results when intellectual networks” connect; these transnational “network of human intellectuals” could serve as useful sources of knowledge of critique and criticality to enhance the transnationalisation of Australian teacher education. The Asian education research candidates and Asian-Australian teacher educators explore means to increase the international use of their homeland intellectual assets through consulting with their ‘knowledge networks’ in their homeland to aid their research and/or teaching in Australia.

- **Bilingual/multilingual capabilities** - Hall et al (2006, p. 220) observe that employing multiple language/s could be useful in learning situations. The Asian education research candidates’ and Asian-Australian teacher educators’ critical theoretical tools could be used in research and education to expand possibilities for knowledge sharing. This is possible via engaging their homeland modes of critique through their bilingual/multilingual capabilities. The idea is to make non-Western critical theoretical tools count in Australian teacher education.

- **Global knowledge flows** - Sen (2006, p. 345) notes that global flows refer to transnational “movements of ideas” to benefit from intellectual advancement. It means “transmission of new knowledge and for new applications of knowledge (Bradley, 2008, p. 1).


Lloyds, L. (2009). Student supervisor rapport: examining key aspects essential to good student supervisor relationship. (Videoconference presentation, Kingswood campus, University of Western Sydney, Tuesday 18th March 2009).
CHAPTER 1: PROBING PEDAGOGICAL POSSIBILITIES FOR MULTIDIRECTIONAL INTELLECTUAL ENGAGEMENT WITH NON-WESTERN MODES OF CRITIQUE IN AUSTRALIAN TEACHER EDUCATION

1.1 INTRODUCTION

Research candidates from Asia who are enrolled in Australian universities are predominantly from “China, Hong Kong, Singapore, Malaysia, Indonesia, South Korea, Japan, Thailand, India and Taiwan” (Nelson, 2003, p. 7). Along with Asian-Australian teacher educators they bring with them metaphors, images and concepts from their homeland which tend to be ‘misrecognised’ in Australian teacher education programs (Zhou, Knoke & Sakamoto, 2005; Edwards, 2006; Pavlenko, 2003; Kuokkanen, 2008). That these intellectual assets are seen as lacking criticality poses problems for creating Eurasian pedagogies for effecting multidirectional flows of theoretical knowledge. Bourdieu’s (1977) concept of doxa (see Chapter 3) is evident in Australian teacher education which privileges Euro-American critical theorising. Much of the previous research on internationalising Australian teacher education has been “devoted to problematising common stereotypes of cultural learning styles and experiences of Asian students” (Arkoudis & Tran, 2007, p. 157).

However, the research reported in this thesis probed the asymmetry in flows of critical theoretical assets between Australia and Asia through experiences of Asian-Australian teacher educators and Asian education research candidates teaching/studying education. This reflects the more recent shift in research focus to exploring pedagogical possibilities for engaging with their homeland knowledge of critique and criticality (Singh, 2009, 2010, 2011). Specifically this research focused on initiatives that could hold possibilities to unlock the multi-intellectual potential through the use of non-Western modes of critique and criticality in Australian teacher education. The research suggests possible alternative pedagogical avenues for co-production of new knowledge through engaging/sharing/incorporating/accessing homeland modes of critique of students from Asia. Interviews were conducted at five universities in Sydney from educational faculties. They consisted of an eclectic mix of academic staff (Anglo-Australian teacher educators and Asian-Australian teacher educators) and PhD research candidates (Asian education research candidates and Anglo-Australian research candidates). Horton (1971, p. 211) argued that
“familiarity with Western theoretical thinking is not by itself enough” [for a] “thoroughly unfamiliar idiom can still blind a man to a familiar form of thought”. I use this thesis to introduce forms of non-Western critical thoughts with which I am familiar to challenge the familiar. If not in 1970s Australian teacher education, then in the twenty first century the global flows of non-Western students and academics into this country mean it. One cannot take other critical theoretical knowledge for granted because even “an unfamiliar idiom can help show up all sorts of puzzles and problems inherent in an intellectual process which normally seems puzzle free” (Horton, 1971, p. 211).

The transnational sharing of critical theoretical assets requires the “open exchange of ideas and experiences of students from different backgrounds” (Zhou, Knoke, & Sakamoto (2005, p. 307). Much emphasis is placed on providing Euro-American education for Asian-Australian teacher educators and Asian education research candidates in Australia, so much so that their grounding in their homeland education and languages are unacknowledged. However, the research suggests possible alternative pedagogical avenues for co-production of new knowledge through engaging/sharing/incorporating/accessing homeland modes of critique of students from Asia. Western intellectual hegemony tends to marginalise Asian critical theoretical ideas and these result in the ‘reproduction’ of only Western knowledge of critique and criticality (Alatas, 2006; Connell, 2007). The representation of the image of “Asian” student as uncritical acts a barrier to genuine two-way intellectual engagement between Australian educators and international students from Asia. The first world, colonial typecasts perpetuates lack of knowledge about the intellectual accomplishments of Asian societies. It denies the authenticity of alternative modes of knowing and critiquing outside the “west”. Classroom teaching and research supervision could be greatly enhanced through meaningful investigation into Asia’s critical theoretical heritage by students, teachers and supervisors alike. These are the arguments advanced in this timely thesis.

To address the problem of ‘misrecognition’, the research reported in this thesis investigated whether, and if so how Asian-Australian teacher educators and Asian education research candidates are using their homeland critical theoretical tools in their research and teaching in Australia. Any such conceptual ‘recognition’ and intellectual ‘engagement’ with non-Western modes of critique provide better understanding of curriculum and pedagogical possibilities for engaging the global flows of theoretical knowledge needed for
reconceptualising the internationalisation of Australian teacher education. Bourdieu, Singh and Sen’s work prove useful in making commentary on current practices of thought in ‘teacher education’. Sen is useful but to a lesser extent in providing generative central concepts for moving beyond research practices.

The research project reported in this thesis explored the need to ‘acknowledge’, 'recognise' and ‘use’ Asian critical theoretical homeland knowledge brought by immigrant knowledge workers and Asian international students. Reagan (2005, pp. 163-164) notes that India along with most other Asian countries “has been open to diversity and the assimilation of new ideas [Western and other non-Western] and practices throughout its long history”. Likewise, Bonnet (2004, p. 5) observes that an “important twentieth century transition has been towards the inclusion of non-European [intellectual] heritage societies within the Western” educational context. Similarly, Clarke (1997, p. 59) notes that European and Indian languages bear remarkable resemblances to each other. All of this augurs well for my project and this study.

Specifically this research focused on initiatives that might enable Australian teacher education to recognise and include non-Western knowledge of critique available to or through Asian-Australian teacher educators and Asian education research candidates. Thus, my starting point departs from previous research that “locates the Asian learner as problematic in Western tertiary context, due to in part to their cultural, educational, and linguistic background” (Arkoudis & Tran, 2007, p. 158). Further, I acknowledge that the term ‘West’ is an expansive category still known for its appeal and power, although “the idea of the West appears to thrive on contradictory usage” Bonnet (2004, p. 5). For the purpose of this study I have assumed that theoretical influence is “found everywhere and operates at all levels” of all societies (Edwards, 2006, p. 98). In this era of educational globalisation, the Western intellectual hegemony is being confronted by resistance from non-Western forces present within the networks of power. Accordingly, the research reported here examines how non-Western knowledge of critique and criticality might contribute to internationalising of Australian teacher education. This thesis reports significant new knowledge and understandings pertaining to enhancing Australian teacher educations’ engagement with non-Western knowledge of critique and criticality. This introductory chapter provides a brief explanation of the research problem, the research questions and key terminology used in this
research project. 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.

1.2 RESEARCH PROBLEM

The asymmetry in transnational flows of critical theoretical knowledge as experienced in Australian teacher education poses problems for intellectual engagement with non-Western modes of critique - and the non-Western students and academics involved in these programs. The term ‘critique’ is quite complex considering its standing in contemporary debates more so when one takes into consideration that no form of critique is absolute (Heyting & Winch, 2005, p. 6). The current one-way flow of Western critical theories privileges Euro-American thinking. Australian teacher education is one place within which “intellectual imperialism” takes place (Alatas, 2006). Intellectual imperialism refers to the “domination of one people by another in their world of thinking” (Alatas, 2006, p. 52). Brookfield (2005, p. 285) observes that “critical theory is just one more hegemonic Eurocentric discourse representing a White, Anglicised view of the world”. As a result, the Asian-Australian teacher educators and Asian education research candidates experience this domination of Euro-American critical theoretical knowledge in Australian teacher education.

However, Singh and Han (2008, p. 6) are among those few educational researchers who have shown a sustained interest in “recognising and engaging marginalised knowledge and intervening in dominating research paradigms. My study is also informed by Heyting and Winch’s (2005, p. 7) argument that a “major source of decline of critical pedagogy was the perceived inability of critical theory to make good its pretensions to offer any convincing procedure for transcending current social [educational] convention and ensuring universal validity”. Given that higher education existed in ancient India\(^1\) at least as early as the 7\(^{th}\) century B.C.E\(^2\) and probably much earlier Reagan (2005, p. 183), it is reasonable to assume that modes of critique are available to those who have inherited this intellectual culture.

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1 Clarke (1997, p. 57) notes India as the source of all wisdom that had “profoundly influenced the philosophical traditions of Ancient Greece”. Some of the Indian philosophical books were “translated into German and French in the 1760s, and among their readers was Voltaire, whose views on the antiquity of Indian religion and civilisation were largely shaped by their writings” (Clarke, 1997, p. 57).

2 Before the Christian Era
In the quest to revitalise critical theorising - is it possible for Australian teacher education to look for alternate sources of critical knowledge? Initiatives to recognise and acknowledge ‘other’ modes of critique might facilitate multidirectional flow of critical theories, not just between West and East. Reagan (2005, p. 170) argues “human beings are believed to be held captive by our ignorance, and thus ways of knowing [other sources of knowledge] (pramâna³)” in Indian philosophy could expand the horizons of Australian educational critique.

Pedagogical interventions could encourage Asian-Australian teacher educators and Asian education research candidates to bring to bear their homeland knowledge of critique and criticality in Australian educational research and teacher education. Heyting and Winch (2005, p. 6) argue that:

“Developments in global educational societies have affected not only the Western critical philosophy in education, but other [non-Western], traditions of critique in philosophy of education as well. The growing shift towards globalisation of education undermines the notion of only Western theoretical knowledge as ‘justified and valid for everybody’.”

The research reported here investigated the prospects of Australian teacher education engaging with the ‘non-Western’ critical theoretical assets so as to enhance educational critiques in the context of educational globalisation. The Asian-Australian teacher educators and Asian education research candidates in Australian universities could act as ‘intellectual media’ (Singh, 2005) of alternate sources of critical theoretical knowledge. This could be especially beneficial since a majority of Australian teacher educators (but not all) speak only English. The inclusion of Asian-Australian teacher educators’ and Asian education research candidates’ homeland critical theoretical concepts and bi-or multilingual capabilities in Australian research and teacher education could enhance possibilities to internationalise these fields.

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³ Pramâna in Indian philosophy means by which one obtains accurate and valid knowledge (pramâ, pramiti) about the world (Encyclopedia Britannica).
1.3 RESEARCH QUESTIONS

To address the research problem identified in the previous section, this thesis reports on my inquiry into what if any homeland critical theoretical tools Asian-Australian teacher educators and Asian education research candidates use in educational research and teacher education which might be beneficial to internationalise these fields. The key research question addressed in the exploration of the research problem is:

How might the non-Western critical theoretical tools and the bi-/multilingual capabilities of non-White, non-Western research candidates and teacher educators inform the re-conceptualisation of Australian teacher education and facilitate the re-theorising of Australia/Asia intellectual connectivity?

To address the main research question posed by this study, four contributory research questions were investigated:

1. How, if at all, are ‘Asian’ education research candidates’ homeland theoretical assets and bi-/multilingual capabilities employed in Australian teacher education? (Chapter 5)
2. How, if at all, are Asian-Australian teacher educators using their own or their students’ non-Western modes of critique and linguistic capabilities in Australian teacher education? (Chapter 6)
3. How receptive, if at all, are Anglo-Australian education research candidates in the field of education to non-Western critical theoretical concepts from a diversity of language? (Chapter 7)
4. How, if at all, are Anglo-Australian teacher educators’ engaging non-Western modes of critique and linguistic capabilities of their non-White, non-Western students? (Chapter 8)

Together these research questions have enabled me to paint a picture that explored these issues in terms of internationalising Australian teacher education. In effect this study investigated pedagogical possibilities for linking diverse intellectual cultures in ways in which different modes of critique might impact on Australian teacher education. Chapter 5
and 6 also concerns Asian education research candidates’ and Asian-Australian teacher educators’ shaping of their intellectual skills in Australia.

1.4 DEFINITION OF KEY TERMS

In this section, I elucidate the meaning of key terminology I have used throughout this thesis. They are:

‘Asian’

Rasanathan, Craig, and Perkins (2006, p. 211) observe that while the term ‘Asian’ is “increasingly used as an ethnic category” [it] “does not have a ‘natural’, fixed, uncontested meaning”. Bhopal (2004, p. 442) notes the term ‘Asian’ “applies to anyone originating from the Asian continent”. In the United States, the term has different meaning, but is mostly used to denote people of far Eastern origins, for example, Chinese, Japanese, and Filipinos. According to Rasanathan, Craig, and Perkins (2006, p. 211) there are two differing constructions of the term ‘Asian’⁴. One is racially based and includes only East and Southeast Asian peoples. It is commonly employed in popular discourse and by the media. The other construction includes peoples from East, South and Southeast Asia, but excludes peoples from the Middle East and Central Asia. There is as much confusion as there is contestation over this term. In this study, the term ‘Asian’ is used exclusively to indicate students who are citizens of China (PRC⁵), Korea, Singapore, Sri Lanka, and teacher educators who have migrated from China (PRC), Korea and Singapore.

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⁴The term ‘Asians’ are first and foremost Chinese . . . The word ‘Asian’ is extended by New Zealanders to other nationalities of the East Asian physiognomical type . . . more readily than it is used of Indians and other sub-continentals. Indians . . . would be called ‘Indian’ more often than they are called ‘Asian’ (McKinnon 1996, p. 83) cited in (Rasanathan, Craig, & Perkins, R, 2006, p. 211).

⁵People’s Republic of China
Asian education research candidates

The term “international students” is used to refer to students who are pursuing a degree [higher education] at an Australian institution but are not citizens or permanent residents of Australia (Arkoudis & Tran, 2007, p. 158). At the time of the interviews, all the research candidates had completed formal education in their respective countries and were pursuing PhD. They were mostly bilingual and had brought with them or could access a variety of homeland critical assets. Their bilingual or multilingual capabilities facilitated access their homeland knowledge of critique. Singh (2008, p. 3) reports “the presence of international students makes possible real world interventions in education research by using the intellectual resources [concepts/metaphors/images] they can access from their homeland”. The participants in my study typically had connections with their homeland knowledge networks via previous colleagues which they used to aid them with their research. Ziguras and Siew-Fang (2006, p. 60) focus on Asian students as providing a significant financial injection into the Australian economy, contributing to national and regional sustainable economic development. The term “education research candidates” is used in this research to refer to international students who are pursuing a PhD in educational at various universities in Sydney. A large majority of these students were bilingual and brought with them homeland critical theoretical knowledge. For example Chinese PhD candidates brought with them
Chinese critical knowledge, likewise the Korean PhD candidate brought Korean critical knowledge, and Sri Lankan Tamil PhD student brought Tamil critical knowledge. Some were in a position to access a wide variety of their homeland critical assets. Some of the participants in my study connected with their homeland knowledge networks /previous colleagues to assist with their research.

They also provide an important financial contribution that enables universities to undertake research and teaching activities that extend the country’s knowledge base. Further, international students participating at postgraduate level represent an important source of intellectual capital for the creation of new knowledge (Ziguras & Siew-Fang, 2006, p. 60).

**Asian-Australian teacher educators**

The Asian-Australian teacher educators are immigrant knowledge workers who are currently teaching at Australian universities. The participants in this study were all educated overseas, in their respective homelands. Most of these participants had formal educational and academic work experiences in their former homelands. This research investigates their use of their homeland critical theoretical assets in research and teaching in Australia as well their bi-/multilingual capabilities to access such assets to aid them in their teaching and/or research. Through interviews they provide insights into the prospects for transnational critical theorising based on the modes of critique that they can bring to bear in their work. While having access to two or more circles of knowledge, their work as teacher educators in Australian university is characterised by intellectual and professional tensions Parr (2012, p. 97).

**Anglo-Australian education research candidates**

The participants from this group were pursuing PhD at various universities in Sydney. They provided useful insights with regard to their intellectual experiences with Asian education research candidates. This facilitated investigating how they engaged with Asian education research candidates’ homeland modes of critique and criticality and how this could be used to internationalise Australian teacher education and research. In comparing Anglo-Australian education research candidates with their Asian counterparts, they appear to be less
intellectually mobile than students from many other countries (Bradley, 2008, p. 9) willing to pursue education in a foreign country.

**Anglo-Australian teacher educators**

The Anglo-Australian teacher educators were supervising both local and international research students at universities and most were monolingual English speakers. Their intellectual engagement with their Asian education research candidates’ homeland modes of critique was expected to be instrumental in shaping if not determining whether the Asian education research candidates engaged in the transnational exchange of critical theorising and if they did, to what extent. However, the teaching-research nexus has yet to become embedded in modern understandings of higher degree research education in universities in Australia (Bradley, 2008, p. 46). To benefit both domestic and international students (Bradley, 2008, p. 52) higher education institutions needs to focus on internationalising not just the delivery but also the content of courses. The Anglo-Australian teacher educators’ interviews were analysed to see if the forces of educational globalisation are affecting Australian teacher education.

**Transnational knowledge exchange**

Transnational knowledge exchange involves the two way flow of benefits. Terms such as ‘transnational’, ‘international’, cross-cultural, East/West intellectual connections refer to the multidirectional flow of critical theoretical concepts. The opportunities of such intellectual flows are endless, in the sense that it could provide means for Australian intellectual engagement with non-Western modes of critique. It requires Australian teacher education to look beyond Euro-American and nation centred pedagogies by way of delving deeper to discover alternate modes of critique. This is integral to the agenda for globalizing Australian higher education. Sen (2006, p. 86) states “ideas as well as people have moved across India’s borders over thousands of years, enriching India as well as the rest of the world”. Through this transnational knowledge exchange/ multidirectional process of global

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6 Transnationals can benefit from the international cross-fertilisation of ideas, because knowledge exploration and exploitation activities are closely related with the synergies, interdependences and interactive organisational learning (Ordóñás de Pablos, 2006, p. 544)
knowledge flows, it can be argued that the peoples of the world are capable to absorb quite diverse intellectual cultures in productive ways. This concept of transnational intellectual engagement can be applied to internationalise Australian teacher education. Irrespective of origin of knowledge, internationalisation of Australian teacher education could provide means for transcending its intellectual parochialism and to better “understand and enjoy [appreciate]” non-Western modes of critique whatever their origins (Sen, 2006, pp. 118-119). International students and Asian-Australian teacher educators “contribute intellectually to Australian education and society” [and provide] “diverse social and cultural perspectives that enrich the educational experience” of Australian students (Nelson, 2003, p. 2). Clarke (1997, p. 67) has shown that knowledge of Asia could provide a corrective and an antidote to the excess of one-sided Euro-American critical theorising and the global dominance of Euro-American critical theorising in contrast with non-Western critical thinking.

**Non-Western critical theoretical knowledge**

Heyting and Winch (2005, p. 2) suggest that “critique by conception is socially situated and at least partially relative to the perspective from which the critique is launched, giving rise to a growing awareness of the relativity of at least some forms of philosophical critique in education”. Non-Western critical theoretical assets refer to forms of complex metaphors, concepts, ideas and images that are not beyond universalisation, and can be used in teaching and research in Australia. In the section Definition of Key Terms I have defined the term ‘non-Western critical theoretical knowledge’. I have used resources to explain these in the thesis wherever applicable. Throughout the thesis I have used terms such as ‘knowledge’, ‘modes of critique’, ‘critical theoretical assets’, ‘theoretical concepts’ ‘non-Western critical theoretical knowledge’ that typically refers to forms of non-Western intellectual complex metaphors, intellectual concepts, complex ideas and images that can possibly be used in Australian research education. This only means furthering the possibility of engaging with alternate intellectual ideas for globalization of Education. The tension between relativism and universalism is a key point of tension in this debate. This means bringing modes of critique from the global periphery to provide universal theoretical tools, methods and forms of communication (Singh & Han, 2008, p. 3). The interviews did not yield much discussion of the actual incorporation and use of non-Western critical, theoretical knowledge. However, there is indication of eagerness among Asian international students and Asian-Australian
teacher educators to use some of their homeland modes of critique in research and teaching. In the efforts to globalise knowledge, there needs to be a deeper intellectual engagement with non-Western critical theoretical traditions and their respective languages. This calls for a genuine intellectual interaction with Asian languages and theories that are crucial to internationalise Australian teacher education. The predominance of Euro-American critical theories in Australian teacher education undermines the potential of Asian intellectual traditions. Kraak (1999, p. 2) notes that such Euro-American ‘standalone [intellectual] tendencies’ puts a spoke to transnational exchange of critical theories. Further, Singh (2011, p. 158) argues that Asian international students possess homeland knowledge for challenging the alienation of their intellectual heritage. Universally, the “concept of ‘critical rationality’ refers to a tradition of questioning of authoritative sources” (Heyting & Winch, 2005, p. 4).

Throughout the thesis, the following terms have been used to explain non-Western/homeland intellectual knowledge in the form of metaphors, theoretical concepts, images, ideas. The Definitions Section explains non-Western critical theoretical knowledge which means the same as the following:

- transnational modes of critique and criticality
- homeland modes of critique and criticality
- non-Western modes of critique and criticality
- non-Western critical theoretical knowledge
- non-Western critical theoretical assets

Using non-Western modes of critique are intended to direct attention towards universal linkage and away from particularism (Horton, 1971, p. 213). Non-Western modes of critique refer to Non-Western critical theoretical assets in the form of complex homeland metaphors, concepts, ideas and images that are not beyond universalisation, and that which can be used in teaching and research in Australia. This means bringing homeland modes of critique from the global periphery to provide universal theoretical tools, methods and forms of intellectual communication (Singh & Han, 2008, p. 3).

**Misrecognition and non-acknowledgement**

Misrecognition involves the failure to recognise non-Western critical theoretical assets in the form of metaphors, images and concepts in Australian teacher education. This
means that non-Western modern critique and criticality available to Asian-Australian teacher educators and Asian education research candidates are marginalised in Australian teacher education. Kuokkanen (2008, p. 60) argues that non-Western critical theoretical assets and their bilingual capabilities “offer different innovative conceptions of the world and the ways of knowing” but are often ignored in Western, Anglophone teacher education. In the age of educational globalisation, this non-engagement with non-Western modes of critique and criticality pose problems for co-production of critical theoretical ideas (Zhou, Knoke, & Sakamoto, 2005, p. 289).

**Recognition, Engagement and Acknowledgement**

Pedagogies for internationalising⁷ of Australian teacher education require recognition and use of non-Western criticality. Zhou, Knoke and Sakamoto (2005) observe that Mainland Chinese students participated in freely sharing their Chinese culture in classrooms when Canadian educators encouraged and supported such intellectual interactions. Kettle’s (2005, p. 54) interventionist pedagogy helped to engage with the Asian modes of critique and criticality. The Anglo-Australian teacher educators’ intellectual interest in homeland modes of critique might bolster Asian education research candidates to give expression to non-Western modes of critique in their research in Australia. This could provide Asian research candidates the confidence to use their homeland modes of critique as theoretical tools, giving them a new “sense of legitimacy” to innovative pedagogies (Kettle, 2005, p. 58).

**Knowledge networks**

The Asian-Australian teacher educators and Asian education research candidates explore possibilities to expand the international use of their homeland critical theoretical assets through consulting with their ‘knowledge networks’ in their homeland to aid their research and/or teaching in Australia. Collins (1998, pp. 523-524) holds that “creativity results when intellectual networks” connect [as these transnational] “network of human intellectuals” could serve as useful sources of knowledge of critique and criticality to enhance the transnationalisation of Australian teacher education. Singh’s (2005) concept of double

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⁷ Singh (2005, p. 22) notes that “enabling transnational learning communities is a multidirectional educational practice involving the use and collaborative production of knowledge”.

knowing provides the basis for pedagogies that openly engage Asian international students’ homeland modes of critique as well as their knowledge networks to deepen their capabilities for engaging in scholarly critique and for extending modes of critical theorising.

**Bilingual/multilingual capabilities**

Edward and Dewaele (2007, p. 235) recognise bilingual or trilingual codeswitching as an “impressive feat of human cognition” which creates grounds for acknowledging an “individual’s unique multicompetence”. Hall et al (2006, p. 220) observe that “multiple language use in learning is significant for internationalising education. (Edwards and Dewaele, 2007, p. 222) indicate codeswitching as an evidence of ‘bilingual competence’. Pavlenko (2003) argues that by reimagining themselves as ‘multicompetent and bilingual’ rather than as deficient speakers of English as a foreign language allows Asian international students to transmit these positive views to their peers and also actively engage in reshaping the contexts in the West. Singh and Han (2010, p. 186) work with Master’s and Doctoral students from China and India to make explicit the use and value of their bilingual capabilities and Chinese or Indian concepts in their research into Australian education.

**Global knowledge flows**

Bradley (2008, p. 8) notes that the process of educational globalisation⁸ will continue as national educational institutions become even more interconnected, transcending national boundaries and thereby allowing the increase in flow of knowledge, and students and academics around the world. Sen (2006, p. 345) notes that educational globalisation refers to “global movements of ideas” from the different countries of the world to profit from advancement and intellectual growth globally. Zhou, Knoke and Sakamoto (2005) refers to the ongoing process of educational globalisation brings more and more bi-/multilingual students from around the world to the English speaking educational contexts such as the US, Canada, Australia, New Zealand and Britain. If this internationalisation is a “two-way process” (Bradley, 2008, p. 52), Bradley (2008, p. 1) points out Australian teacher education

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⁸ The buzzword ‘globalisation’ brings to the forefront the role of higher education that now includes “intensive global networking among institutions, academics and students” as well as business and industry (Bradley, 2008, p. 7).
must be the “site for the production and transmission of new knowledge and for new applications of knowledge”.

**Western intellectual hegemony**

The critical theoretical knowledge used in Australian teacher education is mostly Euro-American (Brookfield, 2005, p. 281). In analyses of global challenges, Australian teacher education assumes that the West is the sole source of the solutions to the world’s key problems (Mahbubani, 2008, p. 111). Elsewhere Singh and Han (2010, p. 1) report that “global research knowledge rests on the subordination of peripheral nations to Euro-American intellectual leadership”. This Western intellectual hegemony privilege a “Eurocentric body of work” [that represents a] “White, enlightenment rationality” (Brookfield, 2005, p. 281). Australian teacher education reproduces the global supremacy of Western intellectual dominance.
1.5 ASIAN KNOWLEDGE OF CRITIQUE AND CRITICALITY, ITS MISRECOGNITION AND ENGAGEMENT: AN OVERVIEW OF RECENT LITERATURE

With the “expansion of the international student population, exploring ways to increase the quality of teaching and learning to better meet the needs of students from a wide range of countries and cultures has become a growing focus for higher education institutions in the United States, UK, and Australia” (Arkoudis & Tran, 2007, p. 157). The research project reported upon in this thesis investigated possibilities for the transnational exchange of critical theoretical tools available to Asian-Australian teacher educators and Asian education research candidates for use in Australian teacher education. It was presupposed that the modes of critique and criticality they used in their homelands include metaphors, images and concepts. This study preceded on the basis of evidence from Singh’s (2011) studies of the presupposition and verification of intellectual equality. A further pre-supposition was that they use their bi-/multilingual capabilities to access these, and use them in their research and teaching (Singh & Meng, 2012, Singh & Meng, 2011, Singh & Han, 2010, 2009).

A review of recent debates in the literature relate to the misrecognition and non-acknowledgement of non-Western modes of critique in Australian teacher education. This acts as a barrier to multidirectional flow of criticality between Australia and continental Asia. Further, research literature on globalisation of critical theories indicates pedagogical possibilities for intellectual ‘recognition’ and ‘engagement’ with non-Western modes of critique as assets for theorising. These literature reviewed in Chapter 2 are used accordingly to inform the data analysis in the evidentiary chapter. The literature review chapter positions this research study in the context of relevant, recent empirically grounded theoretically informed research. Reviewing this literature enabled me to analyse gaps in current research undertaken so far in this field of study. It also provided the grounds to highlight the significance of this study in terms of its contribution to knowledge. Relevant concepts were identified that provided this research with essential tools to evaluate, organise, integrate and synthesise evidence in this thesis.
1.5.1 Misrecognition and non-acknowledgement of Asian education research candidates’ and Asian educators’ critical theoretical assets in Western, Anglophone teacher education

Previous literature provides a pivotal point of positioning in this study with respect to Asian educators’ critical theoretical assets in Australian teacher education, and that of Western, Anglophone teacher education more generally. The influx of Asian education research candidates and Asian-Australian teacher educators into Western Anglophone higher educational institutions present new pedagogical opportunities to use their homeland critical theorising and their bi-/multilingual capabilities in their research and teaching in such universities. There are a range of studies which focus on the ‘misrecognition’ of Asian education research candidates’ and Asian-Australian teacher educators’ homeland knowledge of critique and criticality in Western Anglophone teacher education. Misrecognition of non-Western modes of critique acts as a ‘barrier’ to Asian education research candidates’ and Asian teacher educators’ intellectual engagement of their homeland modes of critique with Western Anglophone forms of criticality (Horton, 1971). However, the theoretical ‘recognition’ of these leads to transnational exchange and the prospects for innovation in critical theorising. Part of the challenge to comprehending non-Western modes of critique derives from Western Anglophone teacher educations’ reluctance to engage in multidirectional transnational knowledge flows and their monolingualism, leading to unfamiliarity with Asian languages. However, in this regard, pedagogies of intellectual equality between the West and ‘the rest’ have been developed which ignored these issues (Singh, 2007; Singh, 2010).

The lack of the constructive exchange of critical theoretical assets between Western and Asian education research candidates raises concerns about pedagogical interventions. Evidence of this non-recognition of non-Western students’ modes of critique has been reported in research by Zhou, Knoke and Sakamoto (2005); Edwards, (2006); Pavlenko, (2003); Kuokkanen, (2008). Zhou, Knoke and Sakamoto (2005) researched Chinese students’ experiences of trying to share their homeland critical assets with Anglo Canadian students. The Chinese students experienced anxieties regarding the non-recognition and non-acknowledgement of their homeland modes of critique in Canadian classrooms.
Another form of intellectual ‘misrecognition’ is evident in Edwards’ (2006) study of Chinese students’ struggle to maintain their names in British Universities. Through their paradoxical ‘compliance and resistance’ strategies they pushed their quest to develop their English language in British Universities. These Mainland Chinese students resorted to adopting English names so as to be recognised and to remain memorable to their monolingual, Anglo-phone teacher educators.

Pavlenko’s (2003, p. 259) study of bilingualism indicates second language (L2) users are expected by US/American educators to enter an English-only speaking community through exclusive use of English language to “validate their personal and professional identities”. The Asian students’ bilingual capabilities are marginalised and are therefore not academically recognised.

Kuokkanen (2008, p. 63) argues that the Western academy operates on “taken for granted set of values, norms and expectations and usually knows very little, if anything, about indigenous epistemes [non-Western modes of critique], creating various kinds of conflicts with and perpetuating discrimination against those indigenous people [non-Western] who speak through their own epistemes”. The research reported in this thesis has identified factors such as non-acknowledgement, not knowing and not recognising Mainland Chinese names and among the multiple forms of misrecognition that frame Western Anglophone education. However, there is research which indicates ways to improve the pedagogies and policies for engaging with ‘other’ knowledge of critique and criticality.

1.5.2 Recognition and engagement with non-Western modes of critique as theoretical tools

The internationalisation of Australian teacher education has produced an increase in the number of Asian education research candidates and Asian-Australian teacher educators studying or working in Australian universities. They represent new media (Singh, 2005) for the use of non-Western modes of critique in critical theories and for extending bi-/multilingual capabilities in Australian research and teaching. With the aid of the new information and communication techniques, most of these educators are in a position to access their homeland knowledge networks to aid them with using non-Western modes of
critique in their research and teaching in Australia. The possibilities they present for Western engagement with non-Western modes of critique require Australian teacher education to look beyond the nation-centred pedagogies and Euro-American critical theorising to make transnational critical theorising integral to the agenda for internationalising Australian higher education. Efforts to ‘acknowledge’, ‘recognise’ Asian international candidates’ modes of critique could foster an educational culture that might promote critical theoretical knowledge sharing in the form of metaphors, concepts and images.

According to Edwards and Dewaele (2007, p. 225) the concept of multicompetence refers to multilinguals who display different forms of language multicompetence’. Kettle’s (2005, p. 45) study highlights the “proactive and strategic engagement” of her subject a student from Asia, a point that has been overlooked in much of the literature on Asian international students’ educational experiences in Australia.

Chinese research candidates use “proverbs, idioms, maxims, lines of ancient poems and chéngyǔ [idioms]” (Singh & Han, 2008, p. 4) as analytical tools in their research into Australian education. These researchers explore the pedagogical possibilities to expand the horizon for the transnational sharing of critical theoretical assets through engaging with Asian education research students’ and Asian-Australian teacher educators’ modes of critique.

Studies indicate that engaging with non-Western critical theoretical assets could enhance the intellectual agency of non-Western research students and Asian-Australian teacher educators (Singh & Han, 2008). Pedagogical innovations such as these might help foster an educational environment which benefits Asian-Australian teacher educators, Asian education research candidates as well as Anglo-Australian education candidates and Anglo-Australian teacher educators (Edwards & Dewaele, 2007; Sen, 2006; Singh, 2005; Singh & Shrestha, 2008; Kettle, 2005; Singh & Han, 2008).

These studies indicate the pedagogical possibilities for Australian teacher education and research education for the transnational exchange of critical theoretical assets. This thesis reports on the prospects for internationalising Australian teacher education through the intellectual ‘acknowledgement’ and ‘recognition’ of marginalised non-Western critical theoretical tools and bi-/multilingual capabilities of students in Australian teacher education.
This thesis moves the agenda forward in identifying pedagogies for engaging in transnational critical theorising thereby makes significant contribution to this field of knowledge. The next section provides a brief explanation of the theoretical framework for this research study.

### 1.6 TRANSNATIONAL BLENDING OF CRITICAL THEORETICAL TOOLS: INTELLECTUAL CONTEXT

This section briefly introduces the framework for theorising the transnational exchange of knowledge of critique and criticality with reference to Australian teacher education (see Chapter 3 for details). The theoretical framework provided in Chapter 3 maps the conceptual tools used for analysing the evidence generated for this study of the knowledge transfers and co-production of modes of critique non-Western students and academics might contribute to Australian teacher education. The concepts identified have been used for analysing the data evidence for the transnational exchange of critical theoretical assets in the evidentiary chapters of this thesis (Chapters 5 - 8). This theoretical framework has been developed based on detailed study of key analytical concepts and relevant propositions advanced by Sen (2006), Bourdieu (1977; 1984) and Singh (2005, 2009, 2011). This thesis focuses on Sen’s (2006) discussion of Indian intellectual traditions. Further research is needed to consider philosophical traditions of East Asia, Thai and China. There is a popular tradition of political dissent in Thai literature and theatre dating back many centuries. These critical impulses were suppressed by colonial and postcolonial authoritarian states. They provide a basis for investigating the possible means for the Australian academy to engage with ‘non-Western’ critical theoretical assets to promote the internationalisation of Australian teacher education. The next section provides a brief introduction to the research methods which are explicated in detail in Chapter 4.

### 1.7 OVERVIEW OF RESEARCH METHODOLOGY AND METHODS

This focus of this exploratory study is the potential to engage with non-Western critical theoretical assets in Australian teacher education. However, the ‘non-acknowledgement’ and ‘misrecognition’ of homeland critical theoretical concepts in Australian teacher education disallows the multidirectional flow of theoretical knowledge. As an Indian-Australian doctoral candidate this study provided me with the impetus to
experiment with creating transnational pedagogies to engage with my homeland intellectual ideas in my research. On the one hand, the review of the recent research literature provided a pivotal point for positioning this study with regard to the detection of asymmetry in critical theoretical flow of knowledge between East and West (Zhou, Knoke & Sakamoto, 2005; Edwards, 2006; Pavlenko, 2003; Kuokkanen, 2008). On the other hand, recent literature on globalisation of critical theories presents possibilities to engage with non-Western critical theories that might enhance the internationalisation of Australian teacher education (Alatas, 2006; Connel, 2007; Edwards & Dewaele, 2007; Singh, 2005; Singh & Shrestha, 2008; Kettle, 2005; Singh & Han, 2008). Data from participants at five universities in Sydney were collected and analysed during the course of the research project reported in this thesis. The main methods for collecting evidence for this research project included conducting interviews, administering questionnaires, and accessing policy documents. This evidence was collected and used to investigate the potential for the transnational exchange of critical theoretical knowledge via Australian teacher education.

The data analysis of the two rounds of interviews with Asian education research candidates and Asian-Australian teacher educators and one round of interview with Anglo-Australian research candidates and Anglo-Australian teacher educators is summarised in (Table 1.1). The next section provides the thesis statement developed from the analysis of evidence in Chapters 5-8.
Table 1.1 First, second and third cycles of data coding

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<thead>
<tr>
<th>Coding cycles</th>
<th>Coding methods</th>
<th>References</th>
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<tbody>
<tr>
<td><strong>First cycle</strong></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Open coding</td>
<td>Emerson, Fretz &amp; Shaw, 1995, Block, 2006</td>
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<td></td>
<td>Process coding</td>
<td>Saldaña, 2009</td>
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<td></td>
<td>Structural coding</td>
<td>Saldaña, 2009</td>
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<tr>
<td></td>
<td>Creating classes and their linkages</td>
<td>Emerson, Fretz &amp; Shaw, 1995</td>
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<tr>
<td></td>
<td>Versus coding</td>
<td>Saldaña, 2009</td>
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<tr>
<td><strong>Second cycle</strong></td>
<td>Pattern coding and explanation building</td>
<td>Saldaña, 2009; Yin, 1994, Schatzman &amp; Strauss, 1973, Miles &amp; Huberman</td>
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<td></td>
<td>Focused coding</td>
<td>Saldaña, 2009</td>
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<td></td>
<td>Axial coding</td>
<td>Saldaña, 2009</td>
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<tr>
<td><strong>Third cycle</strong></td>
<td>Theoretical analysis</td>
<td>Emerson, Fretz &amp; Shaw, 1995</td>
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<td></td>
<td>Excerpt commentary unit analysis</td>
<td>Emerson, Fretz &amp; Shaw, 1995</td>
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1.8 Thesis Statement

The aim of this research is to make an original contribution to knowledge in the field of teacher education by providing new perspectives on using non-Western knowledge of critique and criticality and bilingual/multilingual capabilities in Australian educational research and teacher education. This is a relatively novel area of research with its focus on extending the intellectual capabilities of non-Western teachers and researchers in teacher education.
This thesis argues that relevant non-Western critical theoretical assets could be included in the Australian teacher education and research to produce transnational theoretical engagement as non-Western educators’ homeland knowledge of critique and criticality can serve as constructive theoretical resources that can interrupt one-way flow of critical theoretical assets. The Indian-Tamil metaphor (முயார்ப் குற்றக்கால கிட்டியிக் கைது) means there is no downward journey for those who keep trying. Pedagogically, this means working to make transnational connections between intellectual projects in Australia and the homelands of Asian-Australian teacher educators and Asian education research candidates. The intellectual ‘recognition’ and ‘engagement’ with non-Western theoretical concepts, bilingual/multilingual capabilities could facilitate internationalising of Australian teacher education.

The thesis identifies pedagogies that could encourage the use of non-Western critical theoretical tools in research and teaching to globalise Australian teacher education. This study explores prime barriers to facilitate multidirectional pedagogies for Asian-Australian teacher educators and Asian education research candidates who are working and studying in Australian universities. Pedagogically, this has the potential to provide a deeper understanding into use of non-Western intellectual knowledge of critique to enhance the criticality of Australian teacher education. This research contributes to understanding that a complete reliance on Western critical theoretical knowledge as questionable. Bilingual/multilingual Asian-Australian teacher educators and Asian education research candidates can interrupt this through the multidirectional exchange of critical ideas which is likely to be useful to internationalise Australian teacher education. The following section provides an overview of the structure of the thesis.

1.9 OVERVIEW OF THE THESIS

This thesis is a scholarly argument which is developed across 9 chapters. Chapter 1 has provided an introduction the research problem, the research questions, definitions of key 9 தமிழ் பக்தக்கைக்கள் - (Tamil pazhamozhigal) means Tamil Proverbs. The Tamil script (தமிழ் எழுத்துகள் - Tamil ariccvuṭi - is a script that is used to write the Tamil language.
terms, review of the recent literature and briefly explained both theoretical framework and the research methodology. Relevant Australian government and university policies are referred to at pertinent points throughout this thesis.

Chapter 2 identifies missing links through providing conceptually focused review of recent literature. This literature relates to ‘engagement’ with non-Western critical theoretical assets in Australian teacher education, the use of bilingualism/multilingualism in research and education, and the globalisation of Australian teacher education. Particular attention is given to issues concerning ‘misrecognition’ of homeland knowledge of critique and criticality, Western intellectual dominance and what this means for interrupting the transnational exchange of critical theoretical ideas. The gaps in this research-based knowledge provide the key point of departure for this study, and thus underpin the significance of this research.

Chapter 3 presents the theoretical framework for this research, and is derived from concepts concerning facilitation of transnational intellectual connections between East and West, the uses of non-Western knowledge of critique and criticality, and the use of heterodoxy, democracy and public reasoning in Australian educational research and teacher education. This chapter presents concepts relevant to the transnational blending of critical theoretical tools from Bourdieu (1977; 1984), Sen (2006) and Singh (2005, 2009, 2011). Bourdieu’s (1977, 1984) concepts of doxa, orthodox and heterodox, reproduction and cultural capital provide key concepts for this study. A second source of analytical tools is drawn from Sen’s (2006) concepts of exotic, curatorial and magisterial Western approaches, non-Western argumentative tradition, democracy and public reasoning. Singh’s (2005, 2009, 2011) concepts of double knowing and presupposition of intellectual equality are a third resource. Together these theoretical concepts provided the analytical tools to engage with transnational critical theorising tools useful in the process of globalisation of Australian teacher education.

Chapter 4 provides and explanation and justification of the plan of the research process, including the research strategy and design used in this study. It includes intricate details about generating empirical evidence for this research. The data collection and analysis procedures and associated principles are justified and explained. The data analysis procedures involved in transcription, interpretation and analysis, producing tables and concept maps, the
analytical coding of excerpts, numeric data representation are also explained and justified. Key issues concerning adhering to research ethics are explicated in detail.

Chapter 5 presents an analysis of the interview evidence from the Asian education research candidates (round 1 + round 2, n = 5 + 5) who were enrolled in higher degree courses in Australia. The section on data analysis and interpretation is elaborated although this appears a little painstaking at certain stages in later chapter, where regular justification for Tables are laid out. The chapter focuses on analysing the issues of ‘misrecognition’ of non-Western critical theoretical assets and the use of bilingual/multilingual capabilities in Australian teacher education. Informed by Sen’s (2006) concepts of Western approaches to non-Western intellectual resources, Chapter 5 analyses evidence of ‘misrecognition’ of non-Western knowledge of critique and criticality. Singh’s (2005) concept of ‘double knowing’ is used to analyse their bilingual capabilities and knowledge networks they can access. The chapter argues that the use of homeland critical theoretical resources could enrich Australian teacher education.

Chapter 6 analyses evidence from Asian-Australian teacher educators about their use of their homeland knowledge of critique and criticality in Australian teacher education, and whether it provides a novel perspective on critical theorising. Concepts derived from Sen (2006) about *India’s argumentative tradition* and Singh’s (2005, 2011) double knowing and presupposition of intellectual equality are used to analyse this evidence. These concepts provided significant leverage to appreciate Asian-Australian teacher educators’ engagement with their homeland critical theoretical ideas, their bilingual/multilingual capabilities and the knowledge networks they can access.

Chapters 7 provide an analysis of evidence from Anglo-Australian education research candidates. The interviews and questionnaires have been analysed to address issues concerning the engagement or otherwise of Asian critical theoretical resources in Australian teacher education. Interruptions to the multidirectional flow of intellectual ideas that act as barriers to the transnational exchange of critical theories are analysed. Bourdieu’s (1977) concepts of doxa and orthodox views of educational research and teacher education are used to address issues pertaining to misrecognition of homeland critical theoretical concepts in Australian teacher education. This chapter analyses what it would mean for Anglo-
Australian education research candidates to be receptive to and engage with non-Western critical theoretical resources brought to Australia by Asian education research candidates.

Chapter 8 analyses evidence from Anglo-Australian teacher educators who were involved in supervision of local students and Asian international students. The analysis presented in this chapter underpins the role of Anglo-Australian teacher educators in creating the knowledge currents that could facilitate the transnational exchange of intellectual ideas. Issues with misrecognition of non-Western intellectual resources in Australian teacher education are analysed using Sen’s (2006) concepts of Western exotic, curatorial and magisterial approaches to non-Western knowledge. Efforts to encourage the multidirectional flow of critical theoretical ideas are analysed using Sen’s (2006) concept of democracy and public reasoning along with Singh’s (2005) concept of double knowing to interrupt the uneven transnational flow of critical theoretical ideas.

Chapter 9 summarises this thesis and presents the key findings from this research. In this Chapter suggestions are made for pedagogically engaging non-Western intellectual resources to enhance Australian teacher education. The key claim is that this could contribute to intellectual engagement with non-Western critical theoretical knowledge and be useful to educational globalisation. The following sections are included in this Chapter. Introduction, research attributes developed through this study, key findings, delimitations and limitations of this study, implications for policy and pedagogy for teacher and research education and recommendations for future research. Finally, it includes my reflections on evolving as a teacher-researcher. Now I turn to Chapter 2 which focuses on review of recent research literature.
2.1 INTRODUCTION

Asia is emerging as a powerful intellectual force in global transformations, unlocking new educational opportunities and challenges for the 21st century. Australia is considering how best to respond to, and engage with transnational developments if its own higher education system is to contribute to the production of global workforce (Australian Government, Department of Education, Science and Training, 2006). There is a vast number of “international students, predominantly from Asian countries ... present in universities in the UK, United States, and Australia” (Arkoudis & Tran, 2007, p. 157). According to Bradley (2008) research is now a global phenomenon relying on international funding, collaborating teams, and networks of technology and infrastructure. In the post decade the doctoral students in Anglophone universities have changed due to significant increases in the number of international students. This is most notable in Australia and the UK. International students comprise 21 per cent of students in Australia (AEI10, 2010a) and 15 per cent in the UK (Ryan, 2012, p. 55). The internationalising of education is changing teacher education along with other fields (Discussion Paper for the Development of an International Education Strategy for Australia, 2012, p. 6).

The focus of the research reported in this thesis was to investigate possibilities of engaging with non-Western modes of critique and criticality as part of the efforts to internationalise11 Australian teacher education. This is especially significant, given that Australian teacher education mainly draws international students from Asia (Arkoudis & Tran, 2007, p. 157). The Asian education research candidates and Asian-Australian teacher educators bring to Australian education, knowledge from their homeland along with their bi-/multilingual capabilities. However, their knowledge of non-Western modes of critique are often marginalised and not engaged with. This non-engagement hinders the multidirectional

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10 AEI - Australian Education International
11 Democratic societies aim to operate via argumentation to explore and resolve differences at personal, local, regional, national and global levels, trying to reach consensus that is a basis for agreed action (Habermas, 1984) cited in (Andrews, 2007, p. 3).
flow of Asian forms of criticality into Australian teacher education. This Chapter situates the research reported in this thesis within the debates over internationalising Australian teacher education and in particular those concerning the recognition and engagement with Asian modes of critique available to international students from that continent. The main research question is: How might the non-Western critical theoretical tools and the bi-/multilingual capabilities of non-White, non-Western research candidates and teacher educators inform the re-conceptualisation of Australian teacher education and facilitate the re-theorising of Australia/Asia intellectual connectivity?

This Chapter begins by reviewing literature on non-Western critical theories and its misrecognition in teacher education (section 2.2). The second section focuses on literature concerning the possibilities for recognition and engagement with non-Western modes of critique and students’ bi-/multilingual capabilities in Australian teacher education (section 2.3). Third, this Chapter includes an examination of Australian teacher education policies and what these mean for possible engagement with non-Western modes of critique as a means of internationalising Australian teacher education (section 2.4). Finally, the conclusion provides an overall assessment of literature reviewed and explains how it informs this research. This review of the relevant literature provided my research with essential tools to organise, integrate and synthesise relevant evidence in line with my key research question.

### 2.2 Misrecognition of non-Western modes of critique in Western education

An important feature of “contemporary globalisation is the flow of people, especially the mobility of knowledge workers” (Han & Zhao, 2008, p. 237). A significant element of this has been the increasing number of the international higher degree research (HDR) students enrolling in universities in English speaking countries including Australia, Britain, Canada and the United States of America (Han & Zhao, 2008). The presence of Asian international students provides opportunities for transnational learning and intellectual communication. Non-Western modes of critique and languages could be useful resources for “the internationalisation of teaching and learning” (Ryan, 2011, p. 634). However, Euro-American education tends to marginalise non-Western modes of criticality. Western views of ‘non-Western’ intellectual cultures as “objects of study rather than as theory-making frameworks” (Grant, 2010, p. 116) limit multidirectional flow of critical theorising. The
West view non-Western modes of critique as a “mismatch” with their research and teaching pedagogies (Blackwell & Dweck, 2007, p. 246).

The term diversity has been a “buzzword in teacher education for more than a decade, being discussed in terms of the perspectives of ethnic minority students” (Mayuzumi et al, 2007, p. 581). Ryan (2011) reports that “from the early to the late 1990s, [non-Western] students were expected to adapt” to the Western education modes of critique. At that time the primary focus was international students’ lack of English language knowledge and academic skills of critical thinking. During this period research focused on “how international students were different from local students and which particular skills they needed remediated” (Ryan, 2011, p. 638). However, further research suggests these ideas could be misleading if not ill-informed (Ryan & Louie, 2007). Inaccurate and outdated research about international students fails to consider the “changing contexts such as China and India, the major source countries of international students for most Anglophone universities” (Ryan, 2011, p. 638).

Inclusion of transnational pedagogies could facilitate internationalising Australian teacher and research education. The Asian international students in Australian universities are capable of contributing intellectually through engaging with their homeland modes of critique and bi-/multilingual capabilities (Singh, 2005, 2010, 2011; Singh & Han, 2009). Is there a possible commensurability of “Eastern” and “Western” critical traditions? From Sen’s (2006) perspective, ideas of democracy, justice and, rights have their corollaries in Indian critical traditions. Sen (2006, p. 86) states that “ideas [intellectual] as well as people have moved across India’s [and other Asian, European countries] borders over thousands of years, enriching India [other countries] as well as the rest of the world”. The Western and the Eastern intellectual traditions are unique. However, the asymmetry of East-West intellectual power thwarts benefits of transnational knowledge sharing. Asian societies have their own critical intellectual traditions that remain untapped and therefore unused. The problem of one-way flow of Western knowledge to the rest of the world acts as a major obstacle to transnational mingling of intellectual ideas. Sen (2006, p. 118) reiterates the notion of human beings as being capable of absorbing “different [intellectual] cultures in constructive ways”. This underpins the need for globalization of intellectual knowledge. There is literature that examines international students’ diversity in the context of ‘global universities’ (e.g., Beykont & Daiute, 2002; Grey, 2002; Kenway & Bullen, 2003; Hanassab, 2006). However,
Asian international students tended to be viewed as a “homogeneous group, and the power differentials among the population emerging from different contexts and histories” are not considered (Mayuzumi et al., 2007, p. 582). Proposals for the transnational exchange of critical theoretical assets point to efforts to deparochialise research (Appadurai, 2001).

Education is a process of socialisation or assimilation through which ‘newcomers’ become part of and placed into the existing educational and social order (Biesta, 2011, p. 149). However, in Australian teacher education engagement with “cross-disciplinarity [intellectual cultures] has not been given enough importance” (Sharma, 2009, p. 71). The Australian teacher education could be ‘mindful’ in using “researcher lenses” to view non-Western intellectual cultures and work towards social justice by representing findings with compassion (Conklin, 2009, p. 112). Thich Nhat Hanh’s (cited in Conklin, 2009, p. 112) concept of “ethic of mindfulness” is important when interacting with other intellectual cultures. Conklin (2009) argues that an ethic of mindfulness holds potential for guiding teacher education research in any setting, prompting change aimed at increasing social, educational, and economic opportunities. The extent of intellectual engagement in transnational knowledge sharing will influence future possibilities to internationalise Australian teacher education (Kernaghan, 2009, p. 504).

The Asian educational research candidates claim to value “highly the significance of classroom group discussions where they could interact with [Anglo-Australian research candidates] and students from other cultures and backgrounds” (Li & Campbell, 2008, p. 203). However, more attention seems to be required for Australian teacher education to foster learning environments where [non-Western languages] and knowledge of critique enable to move beyond nation-focused pedagogies (Kernaghan, 2009, p. 504). Knowledge exchange involves the sharing of theoretical assets between intellectual cultures. The Table (see Appendix 27) summarises recent research literature concerning non-recognition of non-Western modes of criticality in Western education.

Becker (2004, p. 6) states the central aspect for higher degree researchers is the “focused development of transferable skills”. Faced with intensified international competition, maintaining quality education is paramount (Becker, 2004, p. 6).
2.2.1 The Western academy’s response to engaging with non-Western modes of critique

Anglophone universities seem to be content with the quality and appeal of their higher education and seemingly making fewer attempts to learn from other intellectual cultures, especially those of the “fast-developing economic powerhouses of India and China” (Ryan, 2012, p. 56). There is much debate in “Australian and British universities about the need to ‘internationalise’ the curriculum, yet few shared views of what this entails in concrete terms” (Ryan, 2012, p. 56). Most dialogues surround on “international students to adapt to their new learning environment rather than considering whether and how universities also need to adapt and change” according to growing Asian international students and Asian academics presence in Western universities (Ryan, 2012, p. 56). According to Connell (2007) not only is Western social science research Eurocentric but it is typically used to analyse non-Western data. This has been called the intellectual “tyranny of the Anglosphere” (Ryan, 2012, p. 57).

Educational globalisation13 is not contained by a single, dominant intellectual system, but rather is an “endeavour between civilisations” (Ryan, 2012, p. 57). The next section identifies the forms of non-Western knowledge misrecognition in the academy.

2.2.1.1 Criticisms of Chinese reticence in Canadian classrooms and misrecognition of their modes of critique

The literature provides a pivotal point for reconsidering the positioning of non-Western modes of critique and criticality in Australian teacher education. Zhou, Knoke and Sakamoto (2005) investigated Chinese students’ reticence in Canadian classrooms because their silence was viewed negatively. The ongoing process of educational globalisation brings more and more bi-/multilingual students from around the world to the English speaking nations such as the US, Canada, Australia, New Zealand, and the Britain. Zhou, Knoke and Sakamoto (2005, p. 289) report that Westerners’ clichéd explanation of the Confucian heritage culture has become an “overarching explanation for any observed or actual behavioural traits (including these students’ silence in classrooms) that have been criticised”.

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13 This definition is a reaction to internationalisation as a Western academic imperialist endeavour and the ‘one way’ nature of the traffic in knowledge (Ryan, 2012, p. 57).
Non-Western research candidates are commonly misunderstood by Westerners\textsuperscript{14} because of the Western “Eurocentric gaze that rarely take the contexts of Confucian [other non-Western] pedagogies into account” (Zhou, Knoke & Sakamoto, 2005, p. 289). This hinders possibilities to appreciate “difference in language, culture, educational backgrounds, and knowledge and a broad range of contextual elements (e.g. teaching methodologies, class-size, study disciplines, and classroom interactions)” (Zhou, Knoke & Sakamoto, 2005, p. 291). Zhou, Knoke and Sakamoto, (2005, p. 301) find that Chinese students were often upset in classes by Westerners “homogenous characterisations of China and Chinese society from their peer students and/or professors”.

Zhou Knoke, and Sakamoto (2005) studied the lack of constructive knowledge exchanges between Canadian students and Asian students, raising concerns about pedagogy. Their study examined the anxieties experienced by Chinese students about the misrecognition of Chinese modes of critique. The rejection of Chinese students’ intellectual resources was a constant topic of discussion as was their inability to engage Westerners with this knowledge in classrooms. Zhou, Knoke and Sakamoto (2005, p. 294) observe that of the many inhibitors, the most commonly reported were “poor English language proficiency, unfamiliarity with Canadian/Western culture”. However, the key finding from this study indicates that “despite the desire to participate more in class” the Chinese students held back their views in Canadian classrooms due to Canadian teachers’ and students’ lack of interest in their homeland intellectual ideas (Zhou, Knoke, & Sakamoto, 2005, p. 293).

\textbf{2.2.1.2 Misrecognition of Chinese students’ names}

Another form of ‘misrecognition’ in the Western academy was evident in Edwards’ (2006) study of Chinese students’ who struggled to maintain their names. They adopted the paradoxical compliance and resistance strategies to acquire the target language English in Western educational institutions. Edwards (2006, p. 90) observed that one of the ways the Chinese students combated academic challenges that arose “when East meets West in the classroom” was to adopt English names for the purposes of being remembered by their

\textsuperscript{14} To the Western peers ‘Chinese culture’ meant ‘movies about China’ or ‘foods in Chinatown’ (Zhou, Knoke, & Sakamoto, 2005, p. 301). These stereotypes were strong among the Western peers and “Chinese students may consider efforts to refute or challenge them futile” (Zhou, Knoke, & Sakamoto, 2005, p. 301).
Anglophone lecturers and students. In other words, they adopted English names so as to be recognised and remain memorable to their monolingual, Anglophone teachers. Edwards (2006) notes that using English names in Western classrooms was a compliance/resistance strategy likely to be evident in other areas of their studies as well. To be remembered by their Anglophone teachers through the use of adopted English names added value to their classroom presence, otherwise they believed they would be forgotten. Ironically, this strategic practice of adopting English names was seen by the Western lecturers in Edwards’ (2006) study as meaning Chinese students did not have a strong sense of identity, saying the Chinese readily forgo their own names for assimilation in the West. This is but another characteristic that can be included in “the list of negative stereotypical traits that Chinese learners are supposed to have … [along with being called]” “passive rote learners, who are unoriginal, illogical and insincere” (Edwards, 2006, p. 96).

Edwards (2006) explored ‘how’ and ‘why’ mainland Chinese students ‘change or keep’ their names; whether they have any sense of loss of identity and their resulting experiences in English university lectures and tutorials. Other students, for example those from India or Japan do not adopt similar strategies. Edwards’ (2006) study indicated that these Chinese students experienced uneasiness when native English speaking lecturers mispronounced their names or the worst were incapable of using their Chinese names. In one instance when an Anglophone academic found it difficult to remember a students’ Chinese name asked him to choose an English name from an A-Z book of names. The student chose Andy as a new English name “because he could not be bothered to look through the whole book” (Edwards, 2006, p. 95). In choosing English names these students position themselves in relation to what they know is expected of them by Anglophone academics. Chinese students adopt English names as a ‘strategy of compliance’ with British university culture and learning English (Edwards, 2006, p. 96). This represents a sincere attempt on the part of Chinese students to integrate into an unknown educational culture and not appear different, knowing this is a euphemism for having learning deficits.

2.2.1.3 Non-recognition of international students as bilingual

The Asian educational research candidates and Asian-Australian teacher educators in Australian teacher education are mostly bilingual or multilingual. This means that they are
capable of speaking two or more languages and thereby have access to two or more sources of knowledge. However, these linguistic assets are often misrecognised in Australian research and teaching.

Pavlenko’s (2003, p. 259) study on bilingualism indicates that second language (L2) users are expected to enter the “imagined community” of Western Anglophone speakers through acquisition of target language to “validate their personal and professional identities”. Therefore, they are not recognised as bilinguals. Pavlenko’s (2003, p. 260) study indicates that L2 non-Western students who position themselves as speakers of English as a second or foreign language experienced painful learning trajectory as this left them feeling frustrated and tormented by not having the proficiency of first language speakers. They tended to perceive themselves as unimportant and want to be invisible. Pavlenko’s (2003, p. 251) US-based study focused on “imagined professional and linguistic communities available to pre-service and in-service English as a second language and English as a foreign language teachers enrolled in one TESOL program.” Pavlenko (2003) touched upon the debates regarding the English teaching profession wherein non-native speakers are regarded as ‘second class citizens’.

Pavlenko (2003, p. 252) criticises the reproduction of the oppressive linguistic order; arguing that inequitable linguistic hierarchies “should be addressed not only within the marginalised group but also within the profession as a whole”. The failure by some L2 users to enter the “imagined community” of idealised first language speakers has unconstructive effects on their self-perception (Pavlenko, 2003, p. 258). Pavlenko (2003, p. 259) notes the price paid by those who believed they have to validate their identities by entering this imagined community is the denial of their bilingual capabilities.

2.2.1.4 Western stereotypes about non-Western students’ capacity for critique

The reproduction of Euro-American critical theories is commonplace in Australian teacher and research education where non-Western intellectual ideas are marginalised and non-engaged. However, despite the vast presence of Chinese students enrolled in Western universities, the research results indicated the stereotypical representations of Chinese

15 Second language (L2)
students as the ‘reduced other’, “passive, uncritical and over-reliant on the instructor” (Grimshaw, 2007, p. 299). In the wake of globalisation of world knowledges, Australian teacher education is facing the difficulty to develop a greater understanding of homeland modes of critique essentially brought by Asian international students and Asian-Australian educators. Grimshaw’s (2007, p. 300) study state the contradictions about the existing “Western stereotype of the ‘Chinese learner’ as one who lacks autonomy and who is dependent upon input from the instructor”. Grimshaw (2007, 308) argues about the pitfalls of being led by one’s [Western] own preconceptions about the Chinese learner who is often viewed as the ‘reduced other’. While Grimshaw makes no explicit reference to intellectual capabilities to Chinese learners, I see this study has recommending research that departs from assumptions about intellectual deficiencies in the non-Western academy. These stereotypical Western views about Chinese learners include their supposed “lack of learner autonomy; lack of critical thinking; reticence in class; preference for a reproductive approach to learning; and reliance on a limited range of learning strategies, especially rote memorisation (Grimshaw, 2007, p. 300).

2.2.1.5 Re-addressing Western epistemic ignorance

Focusing only on the ‘differences’ between intellectual cultures has a limiting effect, leaving no scope for non-Western languages and modes of critique in internationalising Australian teacher education. Kuokkanen (2008, p. 62) argues that, the deficits of non-Western education is “consequence of a larger problem of sanctioned Western ignorance which has not been adequately discussed in considerations dealing with indigenous [non-Western] students” in the Western universities. Kuokkanen (2008, p. 63) explained that ‘epistemic ignorance’ does not merely refer to ‘not knowing or lack of understanding’, but also “practices and discourses that actively foreclose other than dominant epistemes”. It is the refusal to seriously contemplate the existence of other modes of critique”. Kuokkanen (2008) coined the term epistemic to refer to this subtle intellectual violence. This epistemic ignorance constitutes “academic practices and discourses that enable the continued exclusion of other than dominant Western epistemic and intellectual traditions” (Kuokkanen, 2008, p. 60). This involves the failure to recognise non-Western epistemes, indigenous and others, grounded on different conceptions of criticality and ways of critical theorising (Kuokkanen, 2008, p. 60).
Non-Western scholars and students, Indigenous and others, in Western educational institutions are confronted by intellectual and philosophical traditions of criticality which deny their traditions. Episteme denotes knowledge; and ‘epistemic ignorance’ means the “sanctioned ignorance-the way in which ‘know-nothingism’ is justified and even rewarded in the academy-is a heterogeneous provenance, manifesting itself in various ways” (Kuokkanen, 2008, p. 62). Non-Western epistemes are systematically muted, deliberately unheard or grossly misinterpreted by the colonialists, the liberals, multiculturist metropolitan Western academy (Kuokkanen, 2008, p. 64). The academy excludes the recognition and hearing of non-Western epistemes. For Kuokkanen (2008, p. 65) the problem is that non-Western people are not allowed to express their critique, but that they are urged to speak and express their critique and perspectives in the name of being different, being deficient.

The research supports the need to investigate possible shifts in intellectual engagement with non-Western modes of critique. Kuokkanen’s (2008) study opens new channels for analysing evidence of the marginalising of non-Western modes of critique in Australian teacher education. It invites renewed consideration of the sanctioning of epistemic ignorance whereby Euro-American “theories and practices ignore, marginalise and exclude other than dominant Western European epistemic and intellectual traditions” (Kuokkanen, 2008, p. 63). Kuokkanen (2008, p. 63) contends that the Western academy operates on:

taken for granted set of values, norms and expectations [and ] usually knows very little, if anything, about indigenous epistemes [non-Western modes of critique], creating various kinds of conflicts with and perpetuating discrimination against those indigenous people [non-Western] who speak through their own epistemes.

Attempts to express or understand non-Western concepts or metaphors are largely “foreign to mainstream [Western] academic conventions” (Kuokkanen, 2008, p. 63). Of the key challenges faced by non-Western students and academics, is that in speaking their epistemic framework for critique is interpreted as different and therefore deficient (Kuokkanen, 2008, p. 63). The challenge is that non-Western modes of critique require translation into English to make sense to Anglophone educators and the code of educational research that they are expected to share with the international community (Kuokkanen, 2008, p. 63).
Review of other recent literature revealed similar forms of intellectual misrecognition in the academy. Green’s (2007, pp. 329-330) study found that students from “Asian and South-East Asian countries may be particularly vulnerable to confusion about the nature and purpose of academic writing”. Educational institutions in China, Taiwan, Singapore, Hong Kong, Japan, Korea and Vietnam focus almost relentlessly on the preparation for external examinations. Green (2007) claims that students are given little opportunity to practice the kind of critical thinking Western academics look for in the essays of university students. For instance, Green (2007, p. 335) examined Asian international students’ reliance on the “lecturer as an authority who will transmit information”. However, according to Ha (2001, p. 296), “Vietnamese students are constrained by ‘culturally situated notions of politeness’ when they write for academic purposes in Australia”. Vietnamese students are supposedly reluctant to “criticise or diminish anything” presented by those perceived to be in authority, they tend to “write only one side of the story” (Ha, 2001, p. 300). Ha (2001, p. 298) however reported that Vietnamese students are not uncritical but rather they pretend “to be unquestioning” by using ‘indirectness’, ‘implicitness’ and ‘circularity’ in their writing. The Anglo-Australian academics’ imagined notion of Vietnamese students being politely uncritical in Australia is assumed to stem from their Confucian heritage; but reflects a strategy for avoiding the potential threat that can come when those in authority here critiques.

Educational globalisation means invigorating curricula with transnational knowledge flows. However, non-engagement and misrecognition of non-Western modes of critique critical disrupts the potential multidirectional flows of critical theories. Gill’s (2007) investigation reported on the challenges faced by Asian international students due to the non-use of their homeland intellectual skills; what the failure meant for their learning requirements and expectations in Britain. Western universities are motivated by monetary gains in recruiting international students (Gill, 2007, p. 169). Gill, 2007, p. 169 observed that Western universities care little about non-Western students’ linguistic and theoretical assets, and how they could adapt to, or are assimilating into Euro-American intellectual environment. Haigh (2009, p. 271) notes the legacies of the British Empire and economics of the New frontier that makes it a multicultural place. While many British Universities included large numbers of non-Western students, their homeland modes of critique are “ignored or confined to specialised ghettos by most higher education curricula” (Haigh, 2009 p. 272). Singh and Han (2008, p. 2) investigated the preoccupation with Chinese students alleged
deficits, reporting that there are mistakenly said “to be deficiencies in the way they organise and write research papers; a lack of originality in their writing, and their limited expression of personal views, over-use of clichés and deficiencies in constructing research arguments”.

2.2.2 Euro-American intellectual hegemony

Against the “construction and perpetuation of Europe and North America as preferred sources for knowledge for theorising education Singh and Han (2008, p. 13) are working to investigate ways of engagement with “world’s other intellectual traditions”. Clarke (1997, pp. 65-66) notes one of renowned German philosophers Hegel (1770-1831) who regarded the “East as stagnant, frozen in past, and incapable of resuscitation” was one of the few philosophers who “grappled with difficulties of understanding Indian ideas in terms of Western philosophical conceptuality”. Marginson (2008) argues that, globally, research knowledge rests on the subordination of peripheral nations to Euro-American intellectual dominance. This review of the recent literature indicates that non-Western students are consistently the targets for Western theoretical parochialism. Non-Western learners are positioned as passive, uncritical recipients of Euro-American theoretical knowledge, incapable of contributing anything in the way of critique. Grimshaw (2007, p. 300) reports that Western teaching is based on an “empty-vessel” model, whereby Western academics are the “full-vessel” who pour Euro-American theoretical knowledge into the non-Western students who are empty-vessels. Despite the use of even more vague labels for diversity or difference the same generic characteristics are attributed to Asian students from China, Japan, Korea or Vietnam. Naidoo (2004, p. 457) observes that higher education is a “powerful contributor” to the reproduction of intellectual inequalities between the West and the East, the North and the South.

2.2.3 The power of English in intellectual communication

English is now a mandatory subject in most countries worldwide. Arber (2009, p. 180) observes that English has become an undisputed language of academic, business and science. Many countries are switching from their vernacular to English. The spread of English language, is integral to globalising Western forces, and has opened up new markets for Western Anglophone educational products (curriculum, pedagogy and assessment), and
for students and teachers (Taylor, 1997). Market pressures for a mobile and skilled workforce with strong cross-cultural and English language skills add to the demands for international programmes both within Australia and overseas (McBurnie & Ziguras, 2007). In many Asian countries, families are eager for the upward mobility that English language and Western education can provide. Many sacrifice all to ensure that their children are well-placed to gain admittance to an internationally inter-reliant and ostensibly Anglophone world. However, Zhou, Knoke, and Sakamoto (2005, p. 307) argue that “while improvements in English language skills and increased knowledge of Canadian/Western culture increased participation among some students, others chose to remain silent”.

Proficiency in English is seen as a key determinant for Chinese students’ classroom performance by Western Anglophone academics and students (Zhou, Knoke, & Sakamoto, 2005, p. 307). Pavlenko’s (2003) study with fourteen international students revealed that the English language instruction appeared to view English as a ‘language of the White majority’. Pavlenko (2003, p. 257) analysed the dialogues which informed ‘pre-service and in-service teachers’ view of themselves and of their students with respect to standard language and native speakerness”. Pavlenko (2003, p. 257) found that education in the USA “portrays standard English as the only legitimate form of the language and monolingual native speakers. White, middle North Americans are the present owners of English language (Pavlenko’s, 2003, p. 257). However, English is no longer spoken to, or belongs solely to the Western Anglophone nations. It is a global language which non-Western people use to engage in addition to their homeland languages.

The general perception is that proficiency in English can facilitate economic and intellectual mobility (Edwards, 2006, p. 101). El-Or (2004, p. 190) report that learning English can increase one’s job opportunities. English is a corpus of cultural knowledge, an icon of “necessary knowledge” that attests to correctness (El-Or, 2004, p. 190). The need for “modernisation and international interdependence” has made being skilled in the English language a key (Edwards, 2006, p. 101). However, Li, Singh and Robertson (2010, p. 7) argue that language education is a key challenge for Australia because the effective teaching of ‘Asian languages’ is now important for the cultural, economic and intellectual life of Australians, and the national interests of this country.
2.3 Recognition and engagement with homeland modes of critique and criticality in Australian teacher education

For more than three decades Australian teacher education has witnessed the higher proportion of Asian international students enrolling in Australian universities (Bradley, 2008, p. 50). Li (2012, pp. 44-45) noted that the “past fifty to one hundred years of globalisation has not only witnessed the changing landscape of education but also generated numerous extended terms and terminologies, such as ‘internationalising higher education’, ‘internationalising curriculum’, ‘New Englishes’, ‘Global English’, ‘global languages’ and ‘global literacy’”.

Over three quarters of Australia’s international students come from Asia; as do many of its migrants and refugees (Li, Singh & Robertson, 2012, p. 9). Given these circumstances; one of the many challenges for Australian teacher education is to transform its research and teaching so as to contribute to the production of transnational modes of critical theorising. Australian teacher education could contribute to the production and transmission of new globalised knowledge and for new applications of knowledge of critique (Bradley, 2008, p. 1). The study reported in this thesis has the potential for Asian international students and Asian-Australian teacher educators to bring to bear non-Western modes of critique in Australian teacher education (Singh, 2010, 2011). Considering the possibilities for intellectuals engaging with that knowledge might help to internationalise Australian teaching and research. Bernstein (1996, p. 3) observed that intellectual “transmission practices” could augment the production of novel transnational pedagogies. The Table (see Appendix 28) indicates a specific list of recent research literature concerning recognition and engagement with non-Western modes of intellectual ideas in Australian teacher education.

2.3.1 Engaging Chinese modes of critique in Australian teacher education

Asian education research candidates and Asian-Australian teacher educators bring with them non-Western metaphors, concepts, ideas, images and languages that are not given due recognition in the Australian teacher education. However, Heyting and Winch (2005, p. 16) Bradley (2008, p. 46) noted that academics at universities should “be engaged in research because it improves the quality of both research and teaching”.

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3) point out that the time is “ripe to examine the role of critique within educational debate more closely and also to reflect on its relevance to the development of philosophy of education with the English-speaking world”. I extend this question in securing a place for non-Western critique in world’s educational theorizing by drawing intellectual resources from different languages. However, Zhou, Knoke and Sakamoto (2005) found that the production of non-Western critical theoretical knowledge meets resistance from the dominant Western knowledge systems. In other words, one of the many problems posed by engaging with non-Western critical theoretical tools is that this endeavour is viewed as a challenge to the Western intellectual dominance. Singh and Han (2008, p. 3) indicate in their study about “efforts to make knowledge more comprehensive and culturally inclusive, seeing it as a way of enlarging and revitalising non-Eurocentric forms of education”.

The production and continuation of “Europe and North America as preferred sources for knowledge for theorising education” are being disrupted by possibilities presented by non-Western intellectual cultures (Singh & Han, 2008, p. 13). Singh and Han (2008, p. 1) investigated possibilities to engage with non-Western critical theoretical resources available to non-Western intellectual cultures, whether they be public, political or scholarly knowledge. Their research probed the possibilities for engaging Chinese intellectual concepts, as tools for giving meaning to Australian teacher education testing the conditions which would “allow or disallow their embedding in the Australian educational research community” (Singh & Han, 2008, p. 1). Singh and Han (2008, p. 13) explored China’s educational culture for theoretical resources which can inform Australian teacher education and enrich worldly critical theorising. Singh’s (2005; 2009; 2010) concept of intellectual equality works to elaborate non-Western critical theoretical tools.

2.3.2 Gaining admittance into the international community of scholars via double knowing

This research is investigating the prospects for the justifiable use of intellectual “resources from other languages, in other words, a linguistic detour” from the known

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17 Carrington and Luke (1997, p. 100) observe that it is “Bourdieu’s (1986) contention that all human activity, or practice, involves [intellectual] exchange between individuals and groups within what he terms an economy of practice”.
intellectual realm (Singh & Shrestha, 2008, p. 79). Singh and Shrestha (2008) researched the possibility to expand the horizon for knowledge sharing through engaging with Asian students’ homeland critical theories and languages. Singh and Shrestha (2008, p. 66) investigate the means to engage with non-Western concepts via their “double knowing” strategy that openly engages Asian education research candidates’ homeland intellectual ideas, their languages as well as the knowledge networks they can access. This strategy explicitly recognises the possibility of international students as being situated in the “intellectual life of at least two societies” (Singh & Shrestha, 2008, p. 79). Singh and Shrestha (2008, p. 80) state that “much of the knowledge international students acquire overseas is largely unavailable for critical analysis because it remains invisible in prevailing university pedagogies”.

Asian international students form a notable presence in Australian universities but their homeland modes of critique tend to be marginalised. Singh and Shrestha (2008, pp. 65-66) observe the “contradictions in efforts by Australian universities to structure meaningful pedagogies through internationalising education”. Current pedagogies seem to lack ways for “engaging international students’ knowledge, their knowledge producing capacities and knowledge networks” (Singh & Shrestha, 2008, p. 66). Singh and Shrestha (2008, p. 66) define “internationalising pedagogies in terms of local/global student mobility and flows of knowledge”. The strategy of ‘double knowing’ provides “a scaffold that enables students to relate what they are learning to what is known in their home country and in their first language” (Singh & Shrestha, 2008, p. 77). Efforts to internationalise pedagogies involve “addressing the reluctance of universities to acknowledge international students’ claims to double knowing” (Singh & Shrestha, 2008, p. 67). The findings pinpointed “internationalising pedagogical structures within changing understandings of the complex and slippery practices of globalisation” (Singh & Shrestha, 2008, p. 69). Recognition of non-Western modes of critique is denied. Their intellectual networks and knowledge producing capabilities of non-Western international students are subjected to tests of validation and legitimation. Singh and Shrestha (2008, p. 80) state that “unequal practices of admittance compete to construct, deconstruct, and counter-construct the internationalisation of pedagogical structures” and worldly theorising.
2.3.3 Trilingual multicompetence

The use of codeswitching occurs frequently in informal situations but less frequently in the formal situations. Edwards and Dewaele (2007, p. 225) use the concept of multicompetence, which is defined as “the compound state of mind with two grammars.” Edwards and Dewaele, (2007, p. 224) note “that multicompetence is not fixed, ideal end-state but rather as a dynamic, ever evolving system”. Evidence from this study of trilingualism constitutes an instance of multicompetence, which Edwards and Dewaele (2007) characterise as conversing between one language to another.

Bilingual and multilingual students are able to select and recombine linguistic resources in creative ways. Edwards and Dewaele (2007, p. 222) argue that codeswitching is matter of skilled manipulation of two (or more) grammars”. Typically, there is “virtually no instance of ungrammatical combination of two languages in codeswitching, regardless of the bilingual ability of the speaker” (Edwards & Dewaele, 2007, p. 222). This indicates that codeswitching is a matter of ‘bilingual competence’. Edwards and Dewaele, (2007, p. 223) describe interlingual strategies include “codeswitching and interlingual identification”. The problem is that students operate on a bilingual mode in informal situations, but switch to a monolingual English only mode in formal situations.

2.3.4 Intellectual transformations of international students

The increase in the presence of Asian international students in Western educational institutions presents universities with opportunities for the production of multidirectional critical theoretical innovations. Kettle’s (2005) study of a Thai teacher show how he engaged positively with his Master of Education program in Australia. Her analysis categorised “the social and institutional demands that Woody (the teacher) identified as impacting on the course and the strategic action that he took in response to them” (Kettle, 2005, p. 45). Kettle (2005) argues that by undertaking this action Woody was a responsible agent for affecting his own change’.

The study presented evidence of the positive feelings experienced by an international student when engaged with respect. Kettle’s (2005) research saw ‘Woody’ evolving from his position as ‘nobody’ when he first arrived in Australia and through to become ‘somebody’
through actively ‘transforming’ himself and what he could of his situation. Woody’s transformation is attributed to his lecturer’s preparedness to be an “interactive other”, [thus] “providing him with access to the practices of the course and a sense of legitimacy through her own pedagogical practice” (Kettle, 2005, p. 58). Initiatives such as this help foster an educational environment which benefits not just the Asian international students. The analysis focused on “how Woody expressed himself … as an agentive subject” [by organizing the] “analysis around different constructions of Woody as a subject and his relations with his lecturer” [as an] “interactive other” in this situation (Kettle, 2005, p. 50). Woody recognised his need to express his ideas in class, indicating his state of being in new academic surroundings. Kettle (2005, p. 57) notes that “Woody was aware of his situation and actively engaged in transforming it”.

2.3.5 Internationalisation of doctoral education

Australian teacher education is a platform for the exchange of transnational exchange of intellectual ideas and theories. Ryan (2012, p. 55) studied the use of theories of transnational pedagogies based on a study of “views of scholarship and learning in Western and Confucian-heritage higher education, using Australia, the UK, China and Hong Kong as case studies”. However, Ryan (2012, p. 56) found that there was a prevalence of “one-way learning” [where non-Western students are expected to] “conform to Western notions of scholarship and learning”. Ryan (2012, p. 56) explains that much discussion occurs in “Australian and British universities about the need to internationalise the curriculum”. However, these discussions usually place the responsibility on international students to acclimatise to their new educational settings rather than considering whether and how universities also need to adapt and transform (Ryan, 2012, p. 56). Ryan (2012, p. 57) indicates that “internationalisation agendas in the current phase include ‘internationalisation of curriculum’ for both home and international students”. Engaging with transnational pedagogies provide opportunities for Australian teacher education to look beyond borders for opportunities for intellectual partnerships. Internationalisation is explained as facilitating the process of learning and education between civilisations. Ryan (2012, p. 62) cautions that universities that “limit their interactions with international students to one-way transmission of [Euro-American theoretical] knowledge risk stagnation and lack of appeal to students, both home and international, who now have more choices available”.

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The recent literature suggests possibilities to engage with non-Western modes of critique in Australian teacher education. The Asian international students and Asian-Australian academics who are studying and teaching in Australian universities bring with them linguistic and other intellectual assets that could benefit the internationalising of Australian teacher and research education. Australian teacher education could benefit from engaging in cross-cultural intellectual exchanges to “enhance teaching and learning in a globalised higher education environment” (Hughes, 2004, p. 2). Epstein (2007, p. 2) argues that Asian educational research candidates bring with them intellectual ideas “that have the potential to make inroads into the hegemony of Western knowledges”.

The use of non-Western research candidates’ homeland theoretical and linguistic assets could possibly assist in the creation of transnational critical theories and pedagogies to internationalise Australian teacher education. Marginson (2004, p. 106) argues that “English is not a universal tertiary educational language that subsumes all national languages”. Likewise, Hughes (2004, p. 2) reports that Australian research and teaching could be enhanced via engagement with Asian international students’ homeland modes of critique, something that will be a lifelong learning project.

Pedagogically, Anglophone teacher educators could acknowledge their minimal knowledge about non-Western nations’ intellectual heritage and their scholarly resources. This could serve as a pedagogical starting point for making East/West, North/South intellectual interconnections. Asian languages education in the early 1990s was represented as essential for Australia’s economic success in Asia (Singh & Tamatea, 2012 p. 21). However, the “resistance to Asian language studies by power blocs associated with the residues of ‘White Australia politics’ have made it difficult for Australia to develop the linguistic capital needed to make intellectual connections with Asia” (Singh and Tamatea, 2012 p. 21). With the globalisation of knowledge, especially at the turn of the millennium, much attention is diverted to the “proximate coexistence of many languages in the same social space, that is, through multilingualism” (Yildiz, 2011, p. 1). Such renewed focus to “multilingualism has been a hallmark of recent years” (Yildiz, 2011, p.1). However, Yildiz (2011, p. 2) asserts that “even as they supported the study of other languages, late eighteenth-century German thinkers such as Johann Gottfried von Herder, Wilhelm von Humboldt, and Friedrich Schleiermacher advocated the view that one could properly think, feel, and express
oneself only in one’s “mother tongue”. This notion of the “mother tongue” has been in turn a vital element in the imagination and production of the homogenous nation-state. Yet, language theorising and identity has a prolonged history in the studies relating to multilingualism and connected disciplines (Lvovich, 2012, p. 1). Kramsch (2009) explains that the increase in migration and mobility enhance prospects for cross-linguistic and cross-cultural opportunities to gain deeper insights. Kramsch (2009) observes aspects of language acquisition through the lens of a range of theoretical standpoints to classify and explain what it means to be multilingual in this day and age of globalization of knowledge. Yildiz (2011, p. 3) states that multilingualism “has not been absent in the last couple of centuries, but it has been refracted through the monolingual paradigm”. This pushiness of a monolingual structure, serves as a background setting against which today’s seeming increase of multilingualism is seen. It portrays the edgy “co-existence of a still dominant monolingual framework tied to the nation-state, on the one hand, and (re)emergent multilingual practices, on the other”. (Yildiz, 2011, p. 3). Singh’s (2009, p. 186) study has added to efforts to investigate the global dynamics of knowledge flows by exploring how largely monolingual Anglophone teacher educators engage with research students from non-Western countries. This approach to internationalising education emphasises the “creation of virtuous national/global citizens through the development of students’ critical and imaginative faculties” (Singh, 2004, p. 121).

The Euro-American only pedagogies might undermine the possibility of Anglo-Australian research candidates engaging with non-Western critical theoretical assets. Singh (2005, p. 28) notes that Anglophone students’ monolingualism may function to “structure their marginalisation in the transnational labour market”. This puts into question how Anglo-Australian research candidates can develop grounding in transnational knowledge and understandings of other cultures and languages (Singh, 2005, p. 28). Singh and Han’s (2009, 2010) report that the ROSETE Program presupposes that Chinese research students are equally capable of using Chinese theoretical tools for scholarly arguments. In other words, they did not seek to prove that any or all of these are students equally intelligent as any other, or that China has equally powerful theoretical resources.

The intellectual modes of critique present in non-Western countries are often not known in Australian teacher education. Urs, Harinarayana and Kumbar (2002, p. 305) report
that India with its enormous system of higher education spanning two hundred and eighty one universities is a reservoir of extensive doctoral research for the world. Urs, Harinarayana and Kumbar (2002, p. 305) estimate that annually 25,000 to 30,000 doctoral theses are produced in India where English is the “predominant language” used in theses. Apart from the use of English, Urs, Harinarayana and Kumbar (2002, p. 305) indicate that India’s linguistic diversity and rich Indic literature is informing the increasing vernacularisation of higher education has spawned considerable research output in Indic languages/scripts as well”. Nearly 20 to 25 percent of the theses produced in India are in Indic languages and scripts (Urs, Harinarayana & Kumbar, 2002, p. 305).

Engaging with transnational modes of critique is not common in Australian teacher education. However, review of literature indicates that the idea of engaging with non-Western modes of critique has already ruffled feathers in the academy. Such conversations are interpolated into the pedagogies of Australian teacher education. For instance, Arber (2009, p. 175) notes that Asian “international students bring academic skills” that are misrecognised in Anglophone academic communities. The conventional debates about multiculturalism are concerned with an ethnicity or race with respect to who is included/excluded within Anglophone communities, even as they continue to be classified as dissimilar and as not-quite-part of these communities Singh (2011). However, with the ongoing efforts to globalise education, Western monoculturalism is being questioned due to the increasing presence of Asian international students and Asian-Australian teacher educators in Australian teacher education. Singh (2011) argues that Asian international students could contribute critical theoretical assets to internationalising Australian teacher education with appropriate pedagogical interventions.

However, the parochial tendencies in Australian teacher education undermine engagement with creating transnational networks of critical scholars in global flows of knowledge. Despite historical evidence indicating the significance of non-Western languages and theories, Sen (2006) notes that there seems to be continuing tendency to overlook non-Western modes of critique in Western teacher education. Clarke (1997, p. 69) explains that non-Western knowledge flows to Europe, is producing changes in Western theory. In the face of the residues of White Australia politics, refugees, immigrant labour and students have been recruited from continental Asia, at the same time there has arisen the push for Asia literacy
(Singh, 2010). About 80% of Australia’s international students come from Asia (Singh, 2010). Some or most refugees are recruited, while some are by their own means as asylum seekers. Keddie (2012, p. 1300) explains that “building a socially cohesive and inclusive environment was also evident in its recruiting of staff” in a school. The focus is consistent with recruiting archetypal teaching population, where a majority of the “teachers are female, white and middle class with European/Anglo backgrounds, there are efforts to represent the cultural diversity of the student population” (Keddie, 2012, p. 1300). Keddie (2012, p. 1300) states that one “Ms A, for example, who has a non-Anglo background and speaks English as a second language, deliberately seeks to recruit staff members with culturally diverse backgrounds. She further explained ‘as you recruit more people [immigrants, international students and refugees] who have different cultural backgrounds, and you create that cultural diversity within the staff, it really makes a big difference’ in terms of a positive valuing of diversity (Keddie, 2012, p. 1300).

Disjointed international flows of ideas, including policies are a defining key feature of contemporary educational globalisation. Miike (2006, p. 13) argues for engaging “theoretical insights, rather than mere data, from Asian [intellectual\textsuperscript{18}] cultures” a view that could provide an important basis for internationalising Australian teacher education. However, Heyting and Winch (2005, p. 10) argue whether “searching for a coherent concept of critical rationality that will sustain a democratic and pluralist polity without undermining itself through hardening into orthodoxy” is possible. Clarke (1997, p. 56) notes that “cultural treasure house of India, and accounts of the wonders of that sub-continent were being readily absorbed by educated Europeans from the early part of eighteenth century ... ”. Prasad (2007, pp. 21-22) notes the importance of learning through cross-cultural intellectual engagement. Furthermore, Prasad (2007, pp. 21-22) explains that “learning leads to experience, and experience gained guides further learning”. These are two points in an interactive spiral, whereby learning leads to [intellectual] experience, and experience leads to learning where at each stage both learning and experience are enriched and developed” (Prasad, 2007, pp. 21-22). The world of education are engaging in rapid change, where “markets, media, and migration have destabilised secure knowledge niches and have rapidly made it less possible for ordinary citizens to rely on knowledge drawn from traditional, customary or local

\textsuperscript{18} Carrington and Luke (1997, p. 109) state that “interventions designed, for example, to improve access to academic and cultural capital by gender, ethnic or linguistically marginal groups would, to be effective, require the advocacy and promotion of shifts in the capital formations of any number of intersecting social fields”.

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The identification and use of intellectual capital from across the world is paramount in transnationalising pedagogies. To develop global mindedness, students need to learn both where to focus attention and how to focus attention. Weick and Putnam (2006, p. 278) notes that “perception of interconnections makes it clearer that relations and networks determine outcomes and that the nodes (agents) in a network change continuously as a function of changes in connections”. Ordóñes de Pablos (2006, p. 546) see the competitive global environment as providing an opportunity to observe how educational globalisation affects the transfer of theoretical knowledge and Euro-American learnings in terms of three types of knowledge-based resources: human capital, relational capital and structural capital. With the presence of Asian international students in Western educational institutions, engagement with non-Western modes of critique through the use of their knowledge might facilitate multidirectional flow of intellectual ideas (Ordóñes de Pablos, 2006, p. 546).

The gap between Chinese and European education is not as great as Western assumptions suggest (Gill, 2007). This is an argument echoed by Watkins and Biggs (1996). Sen (2009, p. 390) notes that open-minded intellectual “engagement in public reasoning is quite central” to the transnational exchange of theoretical ideas. Kuokkanen (2008, p. 60) argues that the Western Anglophone academy must do its ‘homework’ by addressing its ignorance by welcoming non-Western students and their epistemes without any reservations or in other words to ‘unconditionally welcome’ them. Kuokkanen (2008, p. 60) argues:

Instead of assuming the need to “bridge” the gulf between the cultures of indigenous students and that of the institution, or help students [Asian students and academics] make the transition from their cultures to the [Western] academic “culture,” we need to focus on the academy itself; that the academy must take a critical look at its own discourses and assumptions and address the sanctioned epistemic ignorance that prevails in the institution.

The non-Western modes of critique and criticality can be embedded in global knowledge systems. This functions as the logic of the ‘gift’, whereby one acknowledges and acts upon “one’s responsibilities to recognise and reciprocate the gift—to ensure the gift is not
taken for granted or misused” (Kuokkanen, 2008, p. 61). Kuokkanen (2008, p. 68) raises the question “if the university is an institution of reason and reason implies the capacity to receive, isn’t there something seriously wrong in the academy that cannot receive the gift?”

The concept of gift deals with the ‘other-oriented’ relationship where both host and guest play a role in taking care of each other’s needs. Instead of perceiving the ‘gift’ as a form of exchange or just having only economic purposes, it might help if the notion of ‘gift’ is viewed as valuable non-Western intellectual assets worthy of sharing. However, this exchange might be possible only if the academy treats ‘other’ intellectual traditions treated with due respect and appreciation coupled with a sense of responsibility. The logic of the gift is embedded in Indigenous [non-Western intellectual traditions] philosophies. However, the systemic ignorance and munificent intellectual imperialism of the academy acts as a barrier to actively engage with logic that is embedded in many non-Western intellectual societies. This gives rise to the need for renewed educational paradigm based on the logic of gift as understood in indigenous [non-Western intellectual traditions] thought. With the help of the idea of the ‘gift’ philosophy, it might be possible to forecast alternative modes of relating and recognising marginalized [non-Western] epistemes in the academy. This calls for the academy to conceptualise a new logic that would make the academy more accountable and responsive in its engagement with ‘other’ knowledge. The academy might benefit more by augmenting reciprocity and responsibility towards other knowledge traditions. This requires ‘reciprocity’ like a contract between two ‘individuals, groups or entities’. Kuokkanen (2008, p. 65) does not specifically define the concept of “indigenous epistemes” but argues these “have to be recognized” as a gift to the academy” and which “implies learning about and engaging in a specific logic embedded in many indigenous epistemes; that is the logic of the gift”. Kuokkanen (2008, p. 63) argues that the Western academy operates on “taken for granted set of values, norms and expectations and usually knows very little, if anything, about indigenous epistemes [non-Western modes of critique], creating various kinds of conflicts with and perpetuating discrimination against those indigenous people [non-Western] who speak through their own epistemes [intellectual knowledge cultures]”. Kuokkanen (2008, p. 68) argues that it is easy to exploit and misuse the gifts19 of non-Western epistemes that are

19 Kuokkanen (2008) observed the common implication of hospitality as welcoming guests into the space that belongs to the host one way or the other. Kuokkanen (2008, p. 72) describes the early settlers who first arrived in North America; who were given a warm and ‘unconditional welcome’ by the indigenous peoples. However,
“commodified and appropriated by the global capitalism”. The development of “powerful tools such as intellectual property regimes [results in] corporate monopolies and consolidation of profit” (Kuokkanen, 2008, p. 68). One of the reasons for non-recognition of the gift of non-Western theoretical knowledge is:

the fear of interruption and ambiguity, loss of control, erasure of boundaries (e.g., disciplinary), excess of endless relativity. The gift may threaten the hegemony and hierarchy of epistemes which serve certain interests. One reason to prohibit the gift is also that the current academy is deeply rooted in the ideology of exchange economy (Kuokkanen, 2008, p. 68).

If non-Western modes of critique and criticality could be recognised and acknowledged in the academy this might enhance transnational exchange of critical theories. Recognition is not just rhetoric, a mere gesture of tokenism and continuing with business as usual (Kuokkanen, 2008, p. 69). To establish and improve relationships with non-Western students linguistic and theoretical assets requires substantive gestures of recognition and reciprocation in this era of educational globalisation (Kuokkanen, 2008, p. 70).

Indian scholars have contributed to a range of theoretical ideas relating to “interaction in the global system, human rights, human security, gender, international law, understandings of orientalism, imperialism, realism and deterrence theory” (Sharma, 2009, p. 71). The argumentative tradition of India means it has always engaged in critical dialogues (Sen, 2006). Reagan (2005, p. 183) notes that in ancient India:

Individuals could study a wide range of disciplines, among them medicine (surgery), archery and the military arts, the Vedas and Vedanta philosophy, grammar, astronomy and astrology, accounting, commerce, agriculture, music, dancing, painting, magic, snake charming, and even elephant-lore. In ancient India Banaras was a well renowned centre for higher education. It was described by one European visitor as the Athens of India which gives one some sense of its intellectual vitality.

the “colonists arrived as guests but soon became the “guest masters”, as a result of violating the rules of hospitality (Kuokkanen, 2008, p. 72).
By 7th century B.C.E., Taxila (Takshasila) was a centre for advanced learning that achieved considerable attention and, drew scholars and students from throughout India and abroad (Reagan, 2005). This centre was familiar to Greeks from the time of Alexander the Great (Reagan, 2005). Clarke (1997, pp. 68-69) even states that “Christianity had Indian blood in its veins” and that the moral teachings of the New Testament had historical sources in Asia beyond Israel: Christianity taught only what the whole of Asia knew already long before and even better (Clarke, 1997, pp. 68-69).

Asian educational research candidates and Asian-Australian teacher educators can make a small but nonetheless important contribution to using their homeland critical theoretical assets to help internationalise Australian teacher education. Zhou, Knoke and Sakamoto (2005, p. 291) observed that the transnational flow of non-Western knowledge can include knowledge about Asian history, culture, religion, economy, politics, geography, society. For Minister Nelson (2003, p. 2) Australia’s engagement with education, research and training on an international scale means communities, individuals, institutions reap social and economic benefits, not only in Australia but also in the countries where students come from. While some Anglophone teacher educators may think that Chinese students are uncritical thinkers, this could be due to the differences in the meaning of educational concepts between East and Australia (Singh & Fu, 2008, p. 267).

2.4 The power of bi-/multilingualism

The Asian international students and Asian-Australian teacher educators bring with them to Australia their bi-/multilingual capabilities which might also be used to internationalise Australian teacher education and research. Li, Singh and Robertson (2012, p. 6) argue that “as we enter the Asian Century a deep engagement with multilingualism in general and a specific capacity in Asian languages will be crucial”. Language education is a challenge for ‘Australia in the Asian Century’ because the effective teaching of ‘Asian languages’ is now important for the cultural, economic and intellectual life of Australians, and the national interests of this country. There are numerous languages and dialects spoken in China, India, the ASEAN20 countries, Japan and the Republic of Korea. Australian engagement with multiple languages is important for educational globalisation. For Collins

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20 Association of South East Asian Nations
(2000, p. 66) language is a “complex symbolic means through which knowledge is transmitted and transmuted, identities are constructed and expressed, and class legacies organized and imposed”. Many Asian international students already know two or more languages. In a majority of Asian countries, knowledge and use of English is as important as knowing their own languages.

For mutual learning, intellectual engagement and in-depth critique, the languages of Asian international students and Asian-Australian teacher educators are necessary to effect transnational knowledge exchange. Li, Singh and Robertson (2012, p. 7) argue that Australia “can no longer rely on assumptions that English will remain a de facto ‘international language’”. Languages provide the ground for the exchange of knowledge between Asia and Australia (Li, Singh & Robertson, 2012, p. 7).

Language can be thought of as a powerful medium of expression and creativeness. However, Acharya and Buzan (2007, p. 295) note that those who engaged in the English language debates, do not engage beyond it or make efforts to engage with non-Western intellectual modes of critique. The ROSETE\textsuperscript{21} leadership points to possibilities for Australian research education to engage with non-Western critical theoretical tools via a range of Asian languages (Singh, 2011, pp. 355-360). The ROSETE Partnership engages in research which probes the potential for verifying bilingual research students’ capabilities for making original contributions to theorising. A key purpose of the ROSETE Partnership is to see what research students from China could achieve based on the presupposition of intellectual equality. The ROSETE Partnership points to possibilities for Australian research education to engage with theoretical tools in students’ various languages, and the potential for verifying bilingual research students’ capabilities for making original contributions to theorising (Singh, 2011, pp. 355-360).

The non-Western students’ bilingual capabilities offer access to different innovative conceptions of the world and the ways of knowing that are often ignored in Western, Anglophone education. This non-engagement with non-Western languages poses problems for co-production of critical theoretical ideas (Zhou, Knoke, & Sakamoto, 2005, p. 289). The practice of reciprocal recognition and acknowledgement may take various forms such as

\textsuperscript{21} Research-Oriented, School based Engaged Teacher Education
revitalizing linguistic diversity in Australian universities through bringing languages into projects exploring changing global/national/local interconnectedness” (Singh, 2005, p. 22). Bi-/multilingual competence is significant to reconceptualising global knowledge flows (Hall et al, 2007, p. 220). Hall et al (2007, p. 220) reports the “bilinguals to be more metalinguistically aware and more flexible in their use of language learning strategies”. Pavlenko (2003, p. 261) analysed multilingual individuals’ imagination to show how they reinvented and appropriated ideas.

2.5 Connecting with homeland knowledge networks

Australian teacher education could also be enhanced through linking with Asian international students’ and Asian-Australian teacher educators’ homeland knowledge networks. Singh and Shrestha (2008, p. 79) observe that international students from throughout Asia are connected globally, “enmeshed in long, dense webs and patterns of interdependent knowledge relations”. International students move through a world of languages connected via the Internet telephony, electronic mail, multilingual websites and phone cards. Knowledge is present across multiple time-zones and domains. The issue is whether international students can enhance their knowledge by drawing on their own multilingual [capabilities] and at the same time have it validated by the constitutive force of the knowledge provided through Australian universities (Singh & Shrestha, 2008, p. 79).

The internationalisation of Australian teacher education involves, making use of the homeland modes of critique and knowledge networks that [non-Western students and academics] have to offer. The benefits of using non-Western concepts, metaphors and images as theoretical tools is that it may enable Asian international students and Asian-Australian teacher educators to value their capability to “produce knowledge and the ability to use their dual [i.e. homeland and Western critical theoretical tools] sources of knowledge” Singh & Shrestha, 2008, p. 74). Clarke (1997, p. 69) noted that the influx of Indian ideas along with knowledge networks they could access brought about transformations in Western notions. Singh and Han (2008, p. 1) investigated possibilities for “improving the capabilities of higher

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22 Pavlenko (2003, p. 261) discusses the “reimagining of themselves as members of the multilingual community” [as discourses of bilingualism confer the] “status of bilinguals only on individuals who have grown up with two languages from birth”. In other words, the usage of more than one language by anyone for particular purposes at any point in their daily lives is considered bilingual.
degree research students from non-Western countries for scholarly argumentation by engaging the theoretical resources available through their intellectual heritage”. This extended their participation in, and contribution to a transnational learning community constituted using diverse linguistic assets to make connections across different languages. The hope is that such a community would be inter-ethnic, including Anglo-ethnic and Other Australians as well as non-Chinese students from other nations (Singh, 2005, p. 12). The next section analyses Australia Government policies with regard to Australian teacher education and what they mean for this study.

### 2.6 Australian teacher education policies and possible engagement with non-Western intellectual traditions

Education can play a pivotal role in the national agenda for bringing about progressive changes. The past three decades has seen a rapid increase in the number of international students undertaking doctorates in Anglophone universities (Ryan, 2012). For instance, in 2009, 11,500 international students were undertaking postgraduate research in Australia, with a 20 percent increase in doctoral enrolments over the previous year (Ryan, 2012, p. 55). The Bradley Review (2008, p. 19) indicated that the global education market is undergoing transformations. The number of international students enrolled in Australian teacher education institutions from “1997 to 2006 rose from 62,996 to 250,794, an increase of nearly 300 percent [and about] 70,000 international students in 2006 were studying offshore” (Bradley, 2008, p. 19). Questions arise about the idea of democracy in the contemporary context of higher education which is restricted to revolving around the notion of maximising monetary gains (Roy, 2009). In 2009, negative media coverage within India about Australia posed a substantial threat to the AUS$ 18.6 billion international education export market, with potential students and sponsors becoming concerned about their security should they elect to study in Australia (Dunn, Pelleri & Maeder-Han, 2011, p. 71). This section makes identifies aspects of recent federal education “initiatives” that support the arguments of the thesis. However, the question is to what extent is the prioritization of ‘human capital’ and ‘cultural knowledge capital’ mere political rhetoric?

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23 Bradley (2008, p.19) pointed out that the surge in growth was driven largely by students from “China and India” that constituted an increase of “6.2 per cent and 6.8 per cent” in enrolments at educational institutions.
With innumerable social and economic challenges, new opportunities are arising as a result of international transformations taking place in countries such as India and China, the aging Australian population, and global climatic changes resulting in transformations in environment. The policy documents addressed in this thesis are largely those of Bradley and Nelson which applied to the Australian university sector and thus have implications for teacher education. This is not a policy study and these documents are analysed as data and positioned within the developing argument. Bradley (2008, p. 1) noted that Australians “need to make the most of our human capital – our people – by encouraging individuals to upgrade and knowledge” through the provision of education and training opportunities for people irrespective of their backgrounds. It might be questioned as to whether these proposed changes are progressive in terms of standing apart from the commercialization of education and the commodification of knowledge, or if progressivism is better thought of the integration of education and production. Here it is useful to think about production that is reduced to merely to commercialization and commodification of knowledge or whether the production of researches with appropriate scholarly dispositions is part of this undertaking. Some views of progressivism insist on the separation of education and production where production is narrowly understood. Whereas, a contrary position taken here see education and production as being integrated and takes a broad view of production as the formation of human subjects. It is most important that teaching and research contribute to making a “difference between simply adjusting to the forces which press” on establishing a new social, economic and environment order (Bradley, 2008, p. 1).

With the expansion of global knowledge flows, the role of higher education research and teaching is a focal point. Currently many countries place considerable “importance for innovation of basic research and on the public good of research in universities” (Bradley, 2008, p. 7). A key aim is to “generate new forms of knowledge and use knowledge to develop new applications” (Bradley, 2008, p. 7). Activities related to research and development (R & D) have increased rapidly over the years with a steady increase in distribution internationally. In an interconnected world, knowledge networks contribute to “the efficiency of tertiary education systems in research – and by extension to the national capacity” directly resulting from externalities of knowledge production (Bradley, 2008, p. 7).
A former Education Minister Nelson (2003) produced a Ministerial Statement about Australia’s engagement in international education that provided a governmental basis for expanding the international education experience for students, developing educational cooperation with other countries, and supporting sustainable growth in trade in education services. Nelson (2003) stated that the Government is committed to maintaining quality of Australian education and in protecting its educational standards. International links are vital for furthering Australia’s interests in the region, its universities in particular. They are to help build confidence and understanding between Australia and its neighbours. Nelson (2003) argued the need to diversify the international student cohort in Australia, as well to make “internationalisation is a two way process” [and strengthening] “business and education links” through better cultural understanding and language skills. Nelson (2003) wanted to promote Australia’s strong innovation capabilities by using these to build linkages to expand intellectual connections with overseas networks. This was expected to raise Australia’s attractiveness as a collaborator in the delivery of education services and education alliances.

The population demographics are shifting in many countries, with ageing populations in Europe, Japan, United States, United Kingdom, Canada and China, and youth bulges in South East Asia, the Middle East and Africa (Nelson, 2003). In these circumstances, the skills needs are constantly evolving, students are becoming better informed about their options for education, competitor countries are developing strategies to challenge Australia’s market position, and education is becoming more globally connected (Nelson, 2003). For Nelson (2003, p. 1) the Australian Government has “responsibilities in supporting this engagement, notably by promoting Australia’s education and research capabilities internationally [by means of] facilitating the access of Australian providers of education services to overseas markets.” Nelson (2003, p. 2) discussed the benefits of two way knowledge flows. International students are expected to “contribute intellectually to Australian education and society and providing diverse social and cultural perspectives that enrich the educational experience” of Australian students (Nelson, 2003, p. 2). The “engagement with international education strengthens Australian democracy and multiculturalism and the tolerance that underpins it” (Nelson, 2003, p. 2). International education in Australian is meant to broaden outlooks and skills, and provides an “understanding of individuals for employment in the global workforce” (Nelson, 2003, p. 2).
Internationalisation of higher education is a current theme in higher education and policy debates. In many countries, both at “national and institutional levels ... internationalisation is stated to be an educational goal” (Svensson & Wihlborg, 2010, p. 595). Higher education is a prime focus for “international student” export success and it is a significant part of the national economic sector (The John Curtin Institute of Public Policy, 2010, p. 3). International student numbers are dominated by China (31.7% share) and India (13.5%), who have a combined share of 45.2% of all international student enrolments, an increase from 25% in 2003 and 11.1% in 2000. The top five nationalities account for 62% of all international student enrolments, while the top ten nationalities account for almost 75% (The John Curtin Institute of Public Policy, 2010, pp. 3-4). We are living in (or soon will be) in a ‘knowledge society’ and that more jobs require people to be ‘knowledge workers’. However, government policy has been remarkably silent about what this knowledge is (Moore & Young, 2001, p. 445). By and large, academic careers are redirected in ways which conform to pressures to secure as many publications in top ranking journals as possible and away from ‘peripheral’ concerns of professional policy and practice (Hardy, Heimans & Lingard, 2011, p. 14).

The Bradley Review (2008) affirmed that the reach, quality and performance of Australia’s higher education system is central to the nation’s economic and social progress. To be globally competitive and to secure high skilled jobs of the future, Australia needs an outstanding, internationally competitive higher education system with increased participation and higher attainment levels. Australia also needs a quality higher education system to sustain the international education industry which is Australia’s third largest export (Bradley Review, 2008). Australia has extended “strong bilateral and multilateral dialogues with countries in the Asian region on a range of education” matters (Australian Government, Department of Education, Science and Training, 2006). A key theme in these dialogues is development of innovative approaches to facilitate the development and growth of internationalising Australian teacher education (Australian Government, Department of Education, Science and Training, 2006).

The Australian Trade Commission (2012) reported that the ‘intellectual gene pool’ of Australia's workforce is constantly replenished by an internationally acclaimed tertiary
education sector ranked ninth in the world (IMD\textsuperscript{24} World Competitiveness Yearbook 2009). Australia’s 41 universities have trained hundreds of thousands of scientists, architects, engineers, financial advisors and other professionals now working in Australia, the USA, Europe and Asia (Australian Trade Commission, 2012). In addition, Australia’s work environment has proven to be highly attractive to skilled workers, ranking third in the world for attracting and retaining talent in a study of 57 key economies (Australian Trade Commission, 2012).

The Review of the Education Services for Overseas Students (ESOS\textsuperscript{25}) Act 2000 Final Report (p. 1) indicated that international education in Australia has a relatively long history. Beginning with the Colombo Plan in the 1950s, international students were welcomed to Australian shores to study with the support of full or partial scholarships from the Australian Government. In the late 1980s, Australia moved beyond this first wave of international education to welcome full fee-paying international students to its education institutions. This move towards greater internationalisation of Australian education has served Australia and its universities well, at least financially. The growing number of international students over the past three decades, and remarkable growth over the past five years (up 84 per cent from 2005 and 2009), is seen as embedding cultural richness in Australian education institutions and their communities, building linkages, goodwill and fostering a sector that delivers economic benefits to Australia in terms of export income in the order of $17.2 billion and 126,000 jobs (Review of the Education Services for Overseas Students (ESOS) Act 2000, p. 1).

Review of the Education Services for Overseas Students (ESOS) Act 2000 Final report also stated that international education in Australia is at a crossroad. Its success is not necessarily assured into the future. For example nefarious incidents in Australia, over the past year involving young Indians, many of them students, have tarnished Australia’s reputation as a safe and welcoming country (Review of the Education Services for Overseas Students (ESOS) Act 2000, p. 1). These attacks have also highlighted the pressures from the growth in the numbers of international students studying in Australia and a small segment of the Australian international education sector (private TAFE\textsuperscript{26} operators in particular) with

\textsuperscript{24} International Institute for Management Development
\textsuperscript{25} Educational Services for Overseas Students
\textsuperscript{26} Training and Further Education
questionable motivations, poor education quality and a distinct lack of concern for providing a rewarding student experience (Review of the Education Services for Overseas Students (ESOS) Act 2000, p. 1). Negative publicity about these issues has damaged Australia’s international education brand. Indian students looked to the United Kingdom and North America as alternative destinations for study.

The Review of the Education Services for Overseas Students (ESOS) Act 2000 (2012, p. 2) reported that [International] Students who return to their countries with negative experiences could become poisoned alumni, conveying critical attitudes in other countries about Australian society and poor impressions about Australia’s reputation as an education provider. They could ultimately destroy a strong export product.

The deteriorating image of Australia’s education internationally is likely to detract from science and research collaboration and relationships. It is reported in Review of the Education Services for Overseas Students (ESOS) Act 2000 (2012) that beyond ESOS Australia’s international education reputation depends on how well Australia provides for the wellbeing of international students, their whole experience of studying and living in Australia.

The Discussion Paper for the Development of an International Education Strategy for Australia (2012, p. 6) reported that a number of these challenges remain. There are also further issues emerging due to the economic and social transformation through continental Asia, including the rise of two powerhouse economies, China and India; the ongoing world economic uncertainties and the development of regional educations hubs such as Singapore. Australia’s achievements in Asian countries does not come with a warranty, so there is a “need to adapt and innovate, which in some cases will require a change in mindset as well as building new skills and capabilities” (Discussion Paper for the Development of an International Education Strategy for Australia, 2012, p. 20). The Australian Government, Transforming Australia’s Higher Education System, Commonwealth of Australia (2009, p. 6) indicates that the global economic recession, it is seen that the world is interconnected. In a large measure the Australian Government embraced the Bradley Review’s (2008) vision for Australian higher education. However, this calls for the Australian teacher education to engage with the “global community through student and staff mobility and the exchange of
knowledge and ideas” (Australian Government, Transforming Australia’s Higher Education System, Commonwealth of Australia, 2009).

The OECD\textsuperscript{27} Observer Policy Brief (2004, p. 1) stated that Asia heads the list of regions sending students abroad for higher education. This accounts for almost half (43\%) of all international tertiary-level students in the OECD area (OECD, 2004, p. 2). The (Review of the Education Services for Overseas Students (ESOS) Act 2000, p. 2) indicated that significant changes are required to restore Australia’s reputation for high quality education and training. The focus on quality and international student experience is paramount rather than “volume and dollars”, [in order to] “recognise the contribution of international students to their institutions and community and the formation of long lasting people-to-people linkages, and its vital contribution to Australia’s public diplomacy and role in the region” (Review of the Education Services for Overseas Students (ESOS) Act 2000, p. 2).

2.7 Conclusion

The review of recent literature provided in this Chapter outlines the current state of research-based knowledge about the transnational exchange of critical theoretical concepts and languages in relation to Australian teacher and research education. This Chapter reviewed research literature concerning what is already known about the misrecognition and non-engagement with non-Western modes of critique in Anglophone universities. However, this Chapter also reviewed recent literature about positive trends towards engaging with transnational modes of critique in Australian teacher education. In doing so, this review provided opportunities for identifying gaps in current knowledge concerning Australian education research and pedagogies. The review provided a means to identify relevant conceptual tools that could usefully inform this study. Within this literature I created a conceptual space for the research project reported in this thesis, a project which probed evidence to explore possibilities for the transnational exchange of critical theories. The review in this Chapter shows the limited literature pertaining to engaging with non-western modes of critique and criticality including languages. Overall, there appears to be no dearth of research literature concerning misrecognition and non-use of non-Western modes of critique in Australian teacher education and Euro-American intellectual hegemony. The

\textsuperscript{27} OECD - Organisation for Economic co-operation and Development
misrecognition of non-Western modes of critique/intellectual traditions by Australian educators is widespread. Australian teacher educators acknowledge the subordination of ‘other’ critical theoretical traditions by the predominance accorded to academic English in the academy and to the “parochialism” of teacher education. However, there is little to research which addresses ways to move beyond this problem.

The review of this literature informed considerations about data collection and enhanced the data analysis. Research from this Chapter has been used in the analysis of the four evidentiary Chapters, bringing to the forefront possibilities to create transnational pedagogies in Australian teaching and research. This thesis contributes to studying the prospects for interrupting the one-way flow of Euro-American theories and making possible shift towards multidirectional flow of critical theories in Australian research and teaching. The next Chapter focuses on the conceptual framework developed for this study to facilitate transnational exchange of critical theoretical ideas in Australian teacher education.
CHAPTER 3: TRANSNATIONAL BLENDING OF THEORETICAL CONCEPTS:  
(RE)FRAMING BOURDIEU, SEN AND SINGH

3.1 Introduction

The review of recent literature in Chapter 2 provided an account of key debates over internationalising Australian teacher education via recognition and engagement with Asian modes of critique and criticality and languages. This Chapter introduces the conceptual framework used to inform the collection and analysis of data concerning the transnational exchange of critical theoretical assets available to Asian educational research candidates and Asian-Australian teacher educators in Australia. That is to say the theoretical framework presented in this Chapter maps the conceptual tools used for analysing the evidence generated for this study of transnational exchange and co-production of non-Western modes of critique and criticality that non-Western students and academics might contribute to Australian teacher education.

The internationalisation of education remains an intractable problem in Australian teacher education and education policy debates. Both in Australia and in many other countries, internationalisation is an educational goal which is much debated (Swensson & Wihlborg, 2010). To rethink this problem key concepts from research of Sen (2006), Bourdieu (1977, 1984) Singh (2005, 2009, 2011) are used in the analysis of evidence in the thesis to explore the prospects for intellectual engagement with non-Western modes of critique as an innovative approach to internationalising Australian teacher education. These concepts are used for analysing evidence for transnational exchange of modes of critique and criticality in Chapters 5-8.

Here I provide a brief introduction to the concepts which are elaborated upon in this Chapter and used analytically in ensuing evidentiary Chapters. Sen (2006) elaborates on the ‘misrecognition’ of non-Western intellectual ideas in the West and suggests possibilities for engaging with non-Western modes of critique through the concepts of ‘democracy and public reasoning’. Non-Western intellectual claims on critique and criticality are largely disputed, dismissed and obscured in the Western academy. Sen (2006) supports his argument based on historical evidence of non-Western argumentative traditions. Sen (2006, p. 345) contends that
transnational movements of intellectual ideas have always been beneficial to progress and development around the globe. Bourdieu’s (1977; 1984) ideas of doxa, orthodoxy and heterodoxy which were formulated in his studies in Algeria are extended in this study to analyse issues relating to Australian research and teacher education. Bourdieu’s (1977; 1984) concepts of doxa and orthodox are used to critique the positioning in Australian research education as a vehicle for disseminating Euro-American theories. Bourdieu’s (1977) key concepts of heterodoxy (heresy), cultural capital, intellectual misrecognition and reproduction are used to analyse emerging trends in transnational exchange of critical theoretical ideas. Singh’s (2005, 2008, 2011) concepts of double knowing and presupposition of intellectual equality provide a novel means to analyse local/global flows of critical theoretical knowledge. These concepts facilitate the recognition and intellectual engagement with the non-Western modes of critique available to Asian educational research candidates and Asian-Australian teacher educators in Australia. Together these various concepts provide key tools for analysing pedagogical possibilities for innovations in internationalising Australian teacher education.

This thesis reports on key thinkers’ ideas namely, Bourdieu’s (1977, 1984), Sen (2006) and Singh’s (2005, 2011) to come to grips with the problem of Western students’ and Anglo-Australian teacher educators’ disregard for the intellectual theoretical tools international students bring with them to share in Australian universities. The use of these key thinkers’ ideas provides support to the stance of the thesis. The theoretical concepts are purposively selected to highlight the possibilities for transnational sharing of theoretical ideas given the marginalisation of non-Western critical theories in Australian teacher education. Singh and Huang (2012, p. 2) report that “the international circulation of foreign theoretical ideas Bourdieu (1977, 1993) undertook research in the places where he worked, locations that provided a systemic reference point for his French studies”. Bourdieu’s production of concepts was predominantly complex French concepts. Singh and Huang (2012, p. 2) indicate that Bourdieu’s categories have been applied to research in international education in English. However, Singh and Huang (2012, p. 3) state the interest in communicating critical theory between France and the USA has remained largely outside considerations of the internationalisation of Anglophone research education and critical theorising. Singh (2010, p. 33) asserts that educators are unlikely to be conscious of the structure of one’s ignorance. This contributes to systemic exclusion of non-Western modes of critique. This ignorance is
“imposed by education systems in the West” which perpetuates the side-lining of alternate sources of knowledge. Bourdieu’s concept of “learned ignorance has a structural consequence enabling the education system to reproduce [pedagogical] practices that may have well served previous entrants rather than changing to make a success for a more diverse range of students” (Singh, 2010, p. 33).

Transnational knowledge exchange involves the multidirectional flow and co-production of critical theoretical assets. Asian educational research candidates and Asian-Australian teacher educators bring with them, and/or have access to a wide variety of non-Western modes of critique in the form of metaphors, concepts, and images that are largely misrecognised or otherwise marginalised in Australian teacher education (Singh, 2009, 2011). It is possible that these non-Western modes of critique and criticality could be used to enhance Australian teacher education and its internationalisation. Currently the internationalisation of education privileges Western intellectual hegemony pedagogies for asymmetrical knowledge flows from West to East, North to South. Sen’s (2006), Bourdieu’s (1977, 1984) and Singh’s (2005, 2009, 2011) concepts provide the basis to analyse possibilities for effecting the multidirectional flow of critical theories via Asian-Australian teacher educators and Asian educational research candidates might bring to bear in Australian teacher education. These concepts provide the means to identify non-Western modes of critique and criticality useful to internationalising Australian teacher education.

This Chapter addresses the key question regarding what pedagogies might be developed to enhance Australian teacher education through using non-Western modes of critique. Focusing on this particular research problem, this Chapter elaborates on the key conceptual tools used in this thesis to identify pedagogical possibilities for transnational exchange of modes of critique as assets for internationalising Australian teacher education. Singh and Huang (2012, p. 3) indicate what the debates over Bourdieu’s “ethnographies in Algeria means for the transnational portability of non-Western critical theories has received less attention in debating the internationalisation of Western Anglophone education”. The conditions affecting the international circulation of Bourdieu’s ideas provide lessons regarding non-Western students’ uses of non-Western critical theories for internationalising Anglophone research education through collaboration with critical Anglophone educators (Singh & Huang, 2012, p. 3). Figure 4.1 in Chapter 4 depicts the conceptual tools used to
garner evidence for transnational exchange and co-production of Eurasian critical theoretical tools. Figure 4.1 in Chapter 4 consists of two main sections. The first section of the concept map depicts the non-engagement and misrecognition of non-Western modes of critique in Australian education and second, recognition and engagement with non-Western critical theoretical knowledge. Bourdieu’s (1977, 1984) concepts of doxa and orthodoxy are primarily used in the thesis to highlight the non-engagement and misrecognition of non-Western modes of critique in Australian teacher education. While Sen’s (2006) concepts of curatorial, magisterial and exotic approaches represent the Euro-American perceptions of non-Western modes of critique. Together these concepts intersect with each other to identify the marginalizing of multi-intellectual modes of critique. However, Bourdieu’s (1977) concept of heterodoxy was useful to analyse interview evidence pertaining to recognition and engagement with non-Western critical theories. In this thesis the concept of Bourdieu (1977, p. 169) “heterodoxy” forms the basis for enhancing understanding of the significance of multi-intellectual engagement with non-Western modes of critique. Such recognition and engagement of non-Western modes of critique could advance Australian teacher education and its internationalisation. Heterodoxy challenges, questions the threatening existence of doxa.

The second section of the concept map represents concepts concerning ‘Recognition and Engagement with non-Western critical theories’. Then the question is ‘what happens to the wealth of homeland knowledge that Asian PhD candidates and Asian-Australian teacher educators/academic staff bring with them to Australia? How can non-Western modes of critique and criticality be used to globalise Australian pedagogies? In order to recognize this untapped realm of intellectual wealth of information, Singh (2005), Singh’s & Shrestha’s (2008) concepts of double knowing strategy and presupposition of intellectual equality (Singh, 2011) come in handy. Sen’s (2006) Non-Western argumentative tradition and democracy and public reasoning presents possibilities for local and global critical theoretical engagement. The interview evidence indicates the amount of non-Western intellectual wealth of knowledge that goes undetected in Australian teacher education. The use of these concepts presents possibilities to bring to the forefront ‘other’ knowledges through multi-intellectual engagement. The use of bi-/multilingualism of students and Asian-Australian teacher educators and the homeland theoretical tools could contribute to internationalising Australian teacher education.
3.2 Bourdieu’s concepts of non-engagement and misrecognition of immigrant knowledge

Given the gap in current literature there is a need for greater understanding of the pedagogical possibilities for the transnational exchange and co-production of critical theoretical knowledge. Bourdieu’s (1977) makes consistent reference to the term “structure” when examining social phenomena. In this thesis, Bourdieu’s (1977) key concepts of ‘doxa’, ‘orthodoxy’ and ‘heterodoxy’ form the basis of the framework to understand issues of ‘misrecognition’ and ‘non-acknowledgement’ of non-Western modes of critique and criticality in Australian teacher education. Bourdieu’s (1977, 1984) key concepts of doxa, orthodoxy, reproduction of Western modes of critique formed basis of framework to analyse forms of intellectual misrecognition of ‘other’ critical theories in Australian research and teaching. For the purpose of this research, the term doxa represents the Euro-American world of theorising experienced as natural and taken for granted. Under normal circumstances Euro-American intellectual global dominance is “beyond question and which each agent tacitly accords by the mere fact of acting in accord with a social convention” (Bourdieu, 1977, p. 169). Bourdieu’s (1977, 1984) concepts of heterodoxy (heresy) and culture capital are used to analyse possibilities to engage with non-Western critical theoretical assets available to Asian education research candidates and Asian-Australian teacher educators in Australian educational research and teacher education. Below each of these ideas are elaborated upon in terms of how I apply them and relate to Australian teacher education.

3.2.1 Doxa

According to Bourdieu (1977) doxa is a common belief or a popular opinion and which belongs to the realm of the ‘undiscussed’. Bourdieu’s (1977; 1984) doxa positioning28 in terms of research education is currently being widely contested and questioned in Australian teacher education. Bourdieu’s (1977) field of doxa is used to extend the meaning of unquestioned intellectual dominance that Australian teacher education would like to maintain. The Euro-American critical theories for peoples of East and West are largely undisputed and unquestionable in Australian teacher education. The analysis of evidence in this thesis shows that these doxic views of Australian research and education results in

28 Bourdieu’s (1977) key concepts (structure) of doxa and orthodoxy identify intellectual non-acceptance of ‘alternate’ critical theoretical concepts in Australian research and teaching.
marginalising of non-Western modes of critique and criticality and languages. This leads to repeatedly reproducing Euro-American critical theories time and again that excludes non-Western critical theoretical assets. However, it is not surprising that the doxic positioning is defended in Australian teacher education, and also by non-Western intellectuals who collectively accept this Euro-American intellectual dominance without much opposition. Arber (2009, p. 180) notes in academic, business and cultural contexts, English has become an undisputed language of science, with research reporting in many countries switching from the vernacular to English. Doxa is largely the view of Western intellectual hegemony including the power of English language that is imposed on ‘others’ (Bourdieu, 1977). However, Singh (2011) comments that 80% of Australia’s international students coming from Asia are often grounded in homeland modes of critique and languages. Marginson (2004, p. 106) notes that “English is not a universal tertiary educational language that subsumes” all other languages. The doxic positioning of Australian teacher education and English as the major academic language is now being contested by a number of educational researchers from both Western and non-Western backgrounds.

The concept of doxa was used in this study to analyse misrecognition of non-Western modes of critique in the form of metaphors, concepts and images and languages brought by Asian-Australian teacher educators and Asian educational research candidates in their research and education in Australia. The analysis of interview evidence and questionnaires indicate various forms of misrecognition and non-acceptance of homeland modes of critique encountered by non-Western research students and teacher educators in Australian teacher education. The Australian teacher education has an “interest in defending the strategy of doxa or, short of this, of establishing in its place the necessarily imperfect substitute, orthodoxy” (Bourdieu, 1977, p. 169). The truth of doxa is only ever “fully revealed when negatively constituted by the constitution of a field of opinion” through opposing education trends (Bourdieu, 1977, p. 168). The practice of preserving doxic Euro-American intellectual dominance may “remain hidden, even from the eyes of those engaged in it” (Bourdieu, 1977, p. 168).

Bourdieu’s (1984, pp. 199-200) doxa can be linked to the misrecognition of non-Western international students’ and Asian-Australian academics’ homeland languages and critical theoretical assets. Doxa functions according to the “logic of negation” which is a form
of misrecognition (Bourdieu, 1984, p. 201). The Australian teacher educations’ parochial educational tendencies disengage with all except Euro-American intellectual forms allowing the reproduction of Western critical theories. This contradictory functioning allows the reproduction of only Western intellectual knowledge while simultaneously attempting to conceal non-Western critical theories from its agenda. The Euro-American modes of critique and criticality are adopted in Australian teacher education while non-Western critical theoretical resources are side-lined. Thus the Euro-American pedagogical practices appear more meritorious in terms of providing quality education. Then the question is whether one-way pedagogy ‘for all’ is appropriate especially with “highest proportion of international students in higher education” (Bradley, 2008, p. 12).

The differential treatment in terms of not acknowledging non-Western modes of critique in Australian teacher education cause alienation from their homeland knowledge culture. Australian teacher education cannot imagine losing its intellectual positioning by acknowledging alternate sources of knowledge. Singh (2011, p. 158) reports that the introduction of non-Western modes of critique in Australian teacher education could result in the fear of losing “fixity and meaning” [as such] “transformative effects have been painful” in the past. The non-Western knowledge of critique and criticality are considered less valid and marginalised in Australian teacher education. However, these issues have never been “clarified” in the Australian research and teaching exercises (Bourdieu, 1984, p. 200).

Australian teacher education “tacitly accords” its intellectual positioning as a “convention” for others to follow (Bourdieu, 1977, p. 169). The Western intellectual superiority is overpowered by unquestioned beliefs and assumptions which help maintain its doxic dominant intellectual positioning. But in the wake of challenging this dominant positioning, a “universe of discourse or argument” (Bourdieu, 1977, p. 168), is set in motion which gives rise to heterodoxy.

Heterodoxy challenges the position of world of opinion and question. In saying this, research literature indicates challenging, questioning and somewhat threatening the existence of doxa. The concepts drawn from the work of Bourdieu (1977) asserts that “the dominant classes [Western academy] have an interest in defending the integrity of doxa or, short of this, of establishing in its place the necessarily imperfect substitute, orthodoxy” (Bourdieu,
The doxa represents the “primal state of innocence” which could be applied to pedagogies for research and teaching in Australia that are taken for granted (Bourdieu, 1977). In Australian teacher education where there is present the intellectual hegemony, “the drawing of the line between the field of opinion, of that which is explicitly questioned and the field of doxa of that which is beyond question” is insignificant (Bourdieu, 1977, p. 169). The doxic views reflect on the Australian teacher educations’ adherence to “absolute form of recognition of legitimacy through misrecognition” of non-Western modes of critique and criticality (Bourdieu, 1977, p. 168). Therefore the Western knowledge is seen as taken for granted ‘for all’ to apply and remains largely undisputed in the Western academic circles. These positions result in reproduction of Euro-American educational trends in Australian teaching and research (Bourdieu, 1977, p. 164). However, recent debates in the literature reveal transformations in Australian teacher education that could open pathways for transnational exchange of critical theories. In the wake of challenges and contestations to current one-way Western pedagogies, the undisputed realms of incorporating non-Western critical theoretical assets are becoming more discussable. These might give rise to more plausible new educational principles in Australian teacher education and in creating a transnational network of education scholars.

3.2.2 Orthodoxy

The state of orthodoxy is brought about by a challenged disposition which is opposed to doxa, in the form of opinions, discussion or discourse. Bourdieu (1977, p. 169) defines orthodoxy as a “system of euphemisms, of acceptable ways of thinking and speaking the natural world, which rejects heretical remarks as blasphemies”. Bourdieu’s (1977, p. 169) concept of orthodoxy can refer to official knowledge and ways of expressing authorised opinions. Orthodoxy paves the way to censor heterodox views by making ad hominem attacks such as by saying that is just your opinion - making [Western intellectual dominant] giving rise to more “radical censorship: the overt opposition between ‘right’ opinion and ‘left’ or ‘wrong’ opinion” (Bourdieu, 1977, p. 169). Orthodoxy comes into play when the dominated no longer accept “the field of doxa of that which is beyond question” (Bourdieu, 1977, p. 169). They do so by “pushing back the limits of doxa and exposing the arbitrariness of the taken for granted” (Bourdieu, 1977, p. 169). However, Bourdieu (1977) argues that
those who are dominant “have an interest in defending the integrity of doxa, or short of this, of establishing in its place the necessarily imperfect substitute orthodoxy” (Bourdieu, 1977, p. 169). In this thesis Bourdieu’s (1977) concept of orthodoxy is used as a key idea in analysing opportunities to internationalise Australian teacher education and to redefine the position of doxa pertaining to Australian research and teaching.

The concept of orthodoxy takes a step further by challenging the innocent state of doxa which is something that cannot be interrogated. The orthodox positioning makes it possible at least to a lesser degree to challenge existing pedagogical practices in Australian teacher education and create transnational pedagogies. Australian teacher education currently faces challenges to it nation-centred pedagogical practices due to increasing presence of Asian international students and teacher educators who are often grounded in homeland modes of critique and languages. Bourdieu (1977) has distinguished between a society’s doxa from its orthodoxy and heterodoxy. He argues that orthodoxy and heterodoxy together constitute a culture’s universe of possible discourse, the things that people freely discuss about things they agree and disagree. The boundary between the “universe of (orthodox and heterodox) discourse and the universe of doxa, in the twofold sense of what goes without saying and what cannot be said” (Bourdieu, 1977, p. 170), represents the “dividing-line between the most radical form of misrecognition and the awakening of political consciousness” (Bourdieu, 1977, p. 170).

The non-Western modes of critique that Asian educational research candidates and Asian-Australian teacher educators bring with them to Australia go unnoticed in Australian teacher education. This non-detection brings about intellectual tensions between East and West modes of critique. This is apparent because Euro-American modes of education are often considered the “legitimate mode of thought and expression” (Bourdieu, 1977, p. 169). The Western “delimitation” of intellectual dominance is currently challenged in Australian teacher education (Bourdieu, 1977, p. 169). It is now confronted with the task creating pedagogies for multidirectional pedagogies in Australian teacher education. The state of heterodoxy could make possible transnational exchange of critical theoretical ideas (Bourdieu, 1977, p. 169) through engagement with non-Western modes of critique.
Recent research literature indicates the doxic positioning of Australian teacher academy as currently being challenged. It is argued that in the wake of challenges, it becomes necessary to create opportunities to engage with non-Western modes of critique which “marks the passage from doxa to orthodoxy” Bourdieu (1977, p. 169).

This implies that there could be some opportunities to engage with Asian education research candidates’ and Asian-Australian teacher educators’ homeland modes of critique and criticality and languages. Australian teacher education could undergo transformations through applying Bourdieu’s (1977) orthodoxy to disrupt the existence of “doxa” which supports one-way flow of critical theoretical knowledge for all (Bourdieu, 1977, p. 169). That is, by reference to educational deviation made possible through “explicit critique” of what the “established order implies” (Bourdieu, 1977, p. 169). Bourdieu’s (1977) concept of orthodoxy is used as a key idea in analysing Australian teacher educational practices and in redefining existing doxic views. Orthodoxy facilitates further challenges to the innocent state of doxa. It facilitates internationalising of Australian educational ideologies through challenging, making noticeable, altering and transforming doxic views of research and teaching. Bourdieu’s (1977) analysis of orthodoxy can be viewed as an official way of expressing oneself; and thinking the world. It clearly states the censorship that it imposes on doxic views giving rise to more “radical censorship: the overt opposition between ‘right’ opinion and ‘left’ or ‘wrong’ opinion” (Bourdieu, 1977, p. 169). Australian teacher education may be strengthened through openness “without ever entirely succeeding, at restoring the primal state of innocence of doxa” (Bourdieu, 1977, p. 169).

3.2.3 Heterodoxy

Heterodoxy seeks to identify the contingent nature of doxa or orthodoxy, for instance as expressed in the privileged and the implied status or dominance of Euro-American theorising. Bourdieu’s (1977) concept of heterodoxy refers to is an open challenge to an already established order, or in other words a digression from the accepted forms of orthodoxy. Bourdieu (1977) has distinguished between doxa, orthodoxy and heterodoxy. Heterodoxy constitutes the possibility of people freely discussing things about which they agree and disagree (Bourdieu, 1977, p. 170). The boundary between the orthodox and heterodox represents the dividing-line between forms of misrecognition and the awakening of
new alternatives (Bourdieu, 1977, p. 170). Bourdieu (1977) uses the term heterodoxy to describe the deviation from the accepted orthodoxy of the social structure.

In this thesis the concept of “heterodoxy” (Bourdieu, 1977, p. 169) forms the basis for better understanding the significance of intellectual engagement with non-Western modes of critique. Such recognition of non-Western criticality could enhance Australian teacher education and its internationalisation. Asian education research candidates are now full-fee paying students and knowledge producers in countries such as Australia. They have available to them non-Western theoretical tools and languages which could be used to create novel approaches to internationalise Australian teacher education. However, for the Australian academy this could mean loss of “fixity and meaning” for well established forms of Euro-American critical theorising (Singh, 2011, p. 158). The concept of heterodoxy will be used to analyse incorporating non-Western modes of critique in Australian teacher education to provide a new link in the ever-changing Eurasian chain of continuity and discontinuity in intellectual exchanges” (Singh, 2011, p. 158). The concept of heterodoxy is used in this study to analyse the doxa and orthodoxy of Australian teacher education in terms of the projects for challenging the dominance of Euro-American traditions. Evidence of “intellectual imperialism” with respect to non-Western intellectual cultures is evident in Western education (Alatas, 2006; Brookfield, 2005; Connell, 2007). This interrupts the existing educational views of Australian teacher education and challenges their positioning. The application of the concept of heterodoxy is used to critically analyse the one-way pedagogies expressed by the non-Western research candidates in Australian teacher education, to explore the prospect for engaging in transnational multidirectional flows of critical theories.

3.2.4 Cultural capital

The term cultural capital in this study refers to intellectual assets gained by Asian education research candidates and Asian-Australian teacher educators in their respective homelands. Bourdieu (1984) proposes a hierarchy of epithets using classification according to their culture capital to distinguish between pupils. Bourdieu (1984) in his study uses adjectives to describe the hierarchy of social origins, by using the most pejorative to the most appreciative. He linked these by a simple and comprehensible visible relation, and noting the
hierarchy according to social origins by taking as criterion the culture capital which the students came from. Bourdieu (1984, p. 198) is of the view that the “most favourable epithets appear more and more frequently as the social origins of the pupils rise”. Bourdieu (1984) argues that although technically, every pupil has the right to equal opportunities pertaining to education, yet it is only the pupils belonging to the dominant educational culture which are perceived to fit-into the dominant cultural system of education. Bourdieu (1984) observes that pupils from other background and who constitute a major proportion of student population are “prime target of negative judgements”.

The concept of cultural capital (Bourdieu, 1984) is used in this research to analyse the intellectual attributes and language capabilities Asian education research candidates and Asian-Australian teacher educators acquired in their home countries. Cultural capital includes Asian education research candidates’ and Asian-Australian teacher educators’ intellectual traditions (Sen, 2006). In this research I have used the concept of Asian immigrant cultural capital to analyse possible engagement with their homeland modes of critique and their bi-/multilingual capabilities in Australian teacher education. Bourdieu’s (1984, p. 197) idea of cultural capital can be captured where significantly high value is given to Euro-American theories while non-Western modes of critique are considered least significant in Australian teacher education (Alatas, 2006; Connell, 2007). Bourdieu (1984) suggests a hierarchy of epithets using classification according to their culture capital to differentiate between students. Adjectives are used to portray the hierarchy of social origins, by using the most uncomplimentary to the most approving (Bourdieu, 1984). He associated these by a simple and comprehensible observable relation, and noting the hierarchy according to social origins by taking as criterion the culture capital which the students came from. Bourdieu (1984, p. 198) is of the opinion that the most positive descriptions appear more commonly as the social origins of the pupils rise”. Bourdieu (1984) argues that although in principle, every student has the right to equal opportunities pertaining to education, yet it is only the students belonging to the dominant educational culture which are perceived to fit-into the dominant cultural system of education.

Cultural capital includes the wealth of homeland knowledge the Asian education research candidates’ and Asian-Australian teacher educators’ bring to bear in Australia. These intellectual assets include, homeland critical theoretical concepts, metaphors, images
or complex ideas. These intellectual assets are acquired in their respective homelands. All Asian education research candidates and Asian-Australian teacher educators who were interviewed have had formal education in their respective homelands. A large majority of them were either bilingual or multilingual. These intellectual assets could be effectively engaged with to enhance Australian teacher education. Likewise, the same can be applied to Euro-American intellectual dominance where the rise in the educational hierarchy is “directly proportional to the rise in the commendatory judgements” about the imagined goodness of Euro-American theories including Bourdieu’s (1984, p. 198). The non-Western research candidates are more likely bear the brunt of being attributed stereotypical negative intellectual qualities as their cultural capital is not recognised or considered valid compared to Anglophone research students. If this is so, then what happens to the cultural capital that Asian immigrants bring to Australia in research and teaching? Why can non-Western cultural capital not be used to internationalise Australian pedagogies? Non-Western modes of critical theorising could be brought to the forefront through intellectual engagement with their modes of critique available to bi-/multilingual students and contribute to internationalising Australian teacher education.

3.2.5 Re-production of Western modes of critique

Bourdieu’s (1984) anthropological work focused on the functions of reproduction of social hierarchies where cultural capital played a significant role in reproducing social structures of control and power. It signifies the capacity of certain sections of the society to actively impose and engage their cultural productions plays a significant role in the reproduction of dominant social structures (Bourdieu, 1984). Bourdieu (1984) refers to reproduction as the capacity to make certain that the unpredictability of the social order is either ignored, or positioned as natural. This justifies the legitimacy of existing social structures (Bourdieu, 1984). For instance, Bourdieu, (1984, p. 205) notes that “professor, in the name of authority delegated to her/him by the academic institution” readily negates knowledge productions and creations from students who are perceived to have lack of intellectual talents. The stereotypical perceptions about students “dissertations, written, papers read out, etc. and of their whole personality” are based on sweeping generalisations such as “‘dull’ obscure paper or ‘just about acceptable’” [are] “academically qualified products” (Bourdieu, 1984, pp. 206-207).
Australian teacher education’s detachment from non-Western modes of critique is a collective negation which put into effect this side-lining and therefore reproduces Euro-American modes of critique. These negations facilitate the misrecognition of non-Western intellectual concepts resulting in the privileged re-production of Euro-American critical theories. Bourdieu’s (1984) concept of re-production is used in this thesis for analysing educational tendencies that reproduce the unquestioning dominance of Euro-American theories in Australian teacher education. The challenge is that Anglophone teacher educators have to be the intellectual agents in determining the recognition and intellectual engagement with non-Western modes of critique. The classified products of the Australian teacher education:

have acquired, to varying degrees according to their position in these structures, their practical mastery of classificatory systems, adjusted circumstantially to objective classes, which allow them to classify everything - starting with themselves-according to academic taxonomies [based on educational categorisation], and which function within each ones of them - in all good faith and genuine belief - as a machine for transforming social classifications into academic classifications, as recognised - yet misconstrued social classifications” (Bourdieu, 1984, pp. 206-207).

Intellectual engagement with non-Western research candidates’ and teacher educators’ homeland modes of critique have potential to provide novel perspectives in Australian teacher education. Singh (2005, 2011), Singh and Han (2009) are playing critical role in engaging with non-Western modes of critique in Australian teacher education. However, the use of Euro-American critical theories ‘for all’ underpins the promotion of one-way pedagogies in Australian teacher education. Claims that this is what the “academic institution requires” (Bourdieu 1984, p. 205) reproduces the prevailing mode of academic training for both Western and non-Western students.

3.2.6 Misrecognition of non-Western modes of critique

Misrecognition operates as ‘logic of negation’ (Bourdieu, 1984). It involves the failure to engage with non-Western modes of critique in the form of metaphors, images and concepts in Australian teacher education. This means that non-Western modes of critical theories available to Asian-Australian teacher educators and Asian education research
candidates are ignored and marginalised in Australian teacher education. In this thesis Bourdieu’s (1984, pp. 199-200) concept of misrecognition is directly linked to the non-Western students intellectual origins in terms of attributing to be “alien” to those studying in Australian teacher education (Bourdieu, 1984, p. 200). In this thesis, misrecognition refers to the non-acknowledgement of non-Western modes of critique that Asian education research candidates and Asian-Australian teacher educators bring and could employ in researching Australian education, teaching and learning. Australian teacher education privileges Euro-American theorising and misrecognises non-Western modes of critique and criticality (Ninnes, Aitchison & Kalos, 1999).

However, Singh’s (2011, p. 2) concept of worldly critical theorising works on the presupposition that student teacher-researchers are capable of engaging in multidirectional exchange and co-production of critical theoretical assets which can facilitate the internationalisation of Australian teacher education. The non-Western modes of critique and criticality, in the form of metaphors, concepts and images are misrecognised in Australian teacher education. The knowledge of critique that Asian research candidates and Asian-Australian teacher educators bring to Australian research and teaching is misrecognised. The stereotypical judgements that form part of academic exercises in Australian teacher education are never “clarified” (Bourdieu, 1984, p. 200). In contrast, the recognition and intellectual engagement with non-Western modes of critique could result in transnational co-production of critical theoretical ideas.

3.3 SEN’S CONCEPTUALISATION OF NON-ENGAGEMENT AND MISRECOGNITION OF IMMIGRANT KNOWLEDGE

Sen’s (2006) book The Argumentative Indian is an overview of India’s rich argumentative tradition and associated intellectual heritage. Key concepts in that book are addressed relating to the Western perspectives on the Indian diaspora, and problems relating to Western perceptions about non-Western modes of critique. Sen (2006) provides a wide angle of view on India’s tradition of public reasoning, secularism and democracy and the role of India in contemporary globalisation. For the purpose of analysing perceptions about non-Western modes of critique, I draw upon Sen’s (2006) concepts of exoticist, magisterial and curatorial perceptions of India. Sen (2006) uses these concepts to highlight the Western
systemic neglect of acknowledging India’s intellectual traditions of argumentation that was prevalent in the past and continues through to present times.

3.3.1 Euro-American perceptions of non-Western modes of critique Sen (2006)

Sen (2006) questions the Euro-American intellectual dominance for side-lining non-Western modes of critique. The West’s stereotypical perceptions and interpretations of non-Western intellectual traditions are analysed by Sen (2006) using these three categories, namely the exoticist, magisterial and curatorial approaches. This thesis uses these three concepts to view non-Western modes of critique in the Australian teacher education.

3.3.1.1 Exoticist approach

Western perceptions of India, its knowledge of critique and criticality have often been “stimulated by the observation of exotic ideas and views” (Sen, 2006, pp. 150-151). Even to this day Western perceptions of India focus on the West’s “exotic interests in India [which] can be seen again and again, from its early history to the present day” (Sen, 2006, p. 151). The problem with this approach is that Euro-American perceptions of India’s mysticism deny its rationalism. Its spirituality is given more prominence, while its intellectual traditions of reason and scepticism are sidelined.

3.3.1.2 Magisterial approach

The infamous example of the magisterial approach to non-Western intellectual traditions is expressed in the book supposedly about India written by James Mill, published in 1817, and on the strength of which he was appointed as an official of the East Indian Company (Sen, 2006, pp. 146-147). Sen (2006, p. 147) observes Mill the author of the book The History of British India “played a major role in introducing the British governors of India to a particular [intellectual] characterisation of the country”. (Sen, 2006, p. 147) states “Mill disputed and dismissed practically every claim ever made on behalf of Indian culture and its intellectual traditions”. Sen (2006, p. 80) states that “imperial leaders in Britain, such as Winston Churchill, were not only skeptical of the ability of Indians to govern themselves, they found little reason to take an interest in the history of ideas on civil administration or participatory governance or public reasoning in India”. Sen (2006, p. 77) further states that
“the colonial experience of India not only had the effect of undermining the intellectual self confidence of Indians, it has also been especially hard on the type of recognition that Indians may standardly have given to the country’s scientific and critical traditions”. Said (1993, p. 8) states “‘imperialism’ means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory’ ‘colonialism’, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory”. (Said, 1993, p. 9) reports that “out of the imperial experiences, reports that “ideas about culture were clarified, reinforced, criticized, or rejected”. Today in this age of globalisation, Western parochial views do little to engage with non-Western modes of critique. Thus reconstituting Australian teacher education now faces multiple challenges including daring to internationalise through the co-production of Asian-Australian critical theorising.

3.3.1.3 Western Curatorial Approach

Western curatorial approaches view their pursuit of ‘other’ knowledge as “entirely congruent with the search of power is a great deal more cunning than wise” (Sen, 2006, p. 143) This form of epistemic pursuit needlessly destabilises the intellectual value of non-Western knowledge in satisfying its curiosity and interest, significantly weakening the capabilities of non-Western intellectuals for critical theorising (Sen, 2006, p. 143). The curatorial approach is driven by the “systemic curiosity” of Westerners in ‘other’ cultures and lands because they are different (Sen, 2006, p. 143). However, non-Western intellectual traditions of argumentation and public reasoning are ignored. Western curiosities in non-Western cultures and religions satisfy their superficial desires but have no or little significant intellectual engagement.

These three approaches have had very “diverse impacts on the understanding of Indian intellectual traditions in the West” (Sen, 2006, p. 153). They have denied India’s disposition to heterodoxy in public argumentation, despite India’s long intellectual tradition in science, mathematics and philosophy. Evidence of this dates back many centuries before Western association with science and mathematics. Sen (2006) points out the Western obsession to frame India exclusively in terms of exotic religiosity despite evidence of India’s rich intellectual heritage.
The exclusion of anything other than Euro-American modes of critique will do little to promote multidirectional flow of transnational critical theories. These concepts of Sen (2006) are used to analyse interview evidence regarding the intellectual engagement or otherwise with non-Western modes of critique and criticality, and thus the prospects for the co-production of critical theories. If non-Western modes of critique are misrecognised then they are likely to be marginalised in Australian teacher education. This would mean that non-engagement with non-Western critical theoretical assets would continue to pose problems for the globalisation of critical theories. What factors operate against the inclusion of non-Western modes of critique being embedded in Australian teacher education? The presence of non-White, non-Western students provide for intellectual engagement with non-Western forms of critique that the international, immigrant, refugee, indigenous and local students can access; in order to relate it to what they are learning about Euro-American theorising and/or researching about Australian education, teaching and learning.

3.4 SINGH’S CONCEPTUALISATION OF RECOGNITION AND ENGAGEMENT OF NON-WESTERN MODES OF CRITIQUE

The construction and continuation of Europe and North America as preferred sources for knowledge for theorising education is being disrupted by possibilities presented by the world’s non-Western intellectual traditions. For the purpose of this study, Singh’s (2005, 2011) concepts of ‘double knowing’ and ‘presupposition of intellectual equality’ have been used to explore the possibilities to recognising and engaging with non-Western modes of critique in Australian teacher education. However, Australian teacher educations’ parochial predispositions maintains doxa (Bourdieu’s, 1977) which privilege Euro-American critical theorising, thwarts the multidirectional flow or co-production of transnational critical theories. Miike (2006, p. 13) argues that “theoretical insights, rather than mere data, from Asian cultures” is necessary for the production of non-Western critical theorising. Australian teacher education is claimed to be a site for the production and transmission of new knowledge and for new applications of knowledge (Bradley, 2008, p. 1). The internationalisation of Australian research education invites consideration of what modes of critique, criticality and critical theorising are being marginalised in multicultural Australia’s cosmopolitan education as well as explorations of the limits and limited ways in which such
forms of criticality from the world peripheral nations are being engaged (Singh & Han, 2008, p. 13).

### 3.4.1 Double knowing

Singh’s (2005) concept of double knowing is integral to pedagogies of intellectual equality (Singh, 2011) which openly engages non-white, non-Western students’ homeland intellectual ideas as well as the knowledge networks they can access. ‘Double knowing’ explicitly recognises that Asian education research candidates are “situated in the intellectual life of at least two societies” (Singh & Shrestha, 2008, p. 66). This constitutes the basis for the transnational exchange and co-production of theoretical knowledge rather than the one-way flow of Western critical theoretical ideas to ‘the rest’. Double knowing speaks to the “oscillation between multiple sources of knowledge,” [whereby Asian education research candidates and Asian-Australian teacher educators can] “relate what they are learning to what is known in their home country and in their first language” (Singh & Shrestha, 2008, p. 77). Asian education research students and Asian academics use this concept to ‘inspire’ their search for modes of critique from their homelands moving beyond parochial education to facilitate the internationalising of Australian teacher education.

For the university students in Canada ‘Chinese culture’ means ‘movies about China’ or ‘foods in China town’ (Zhou, Knoke, & Sakamoto, 2005, p. 301). These stereotypes were so strong among these Western university students that some students from China considered “efforts to refute or challenge them futile” (Zhou, Knoke, & Sakamoto, 2005, p. 301). More generally, international students from continental Asia are often misunderstood by Western students and educators because of the “Eurocentric gaze that rarely take the contexts of [non-Western] pedagogies into account” (Singh & Han, 2010, p. 186). Marginson (2008) argues that, globally, research knowledge rests on the subordination of ‘peripheral’ nations to Euro-American intellectual dominance.

In contrast, Singh’s (2005) concept of double knowing is meant to enable Asian-Australian teacher educators and Asian education research candidates to access homeland modes of critique to aid their research and/or teaching in Australia. By using their bi-/multilingual capabilities they explain complex homeland critical theoretical knowledge in
their research in Australia thereby supporting worldly theoretical interactions in Australian teacher education. Worldly theoretical interactions East/West, South/North, East/South provide a vehicle for the internationalisation of Australian teacher education. Ontologically, the concept of double knowing positions the Asian-Australian teacher educators and Asian education research candidates to “position themselves as bilingual, intellectual agents engaged in the progressive internationalisation of Australian teacher education, while securing their participation in the world’s multilingual knowledge societies” (Singh, 2011, p. 2).

This concept indicates the significance of local/global flows of modes of critique to identifying international links that are present locally, being embodied in the non-Western students enrolled in Australian teacher education programs. Singh (2005; Singh & Shrestha, 2008) concept of double knowing positions Asian-Australian teacher educators and Asian education research candidates in at least two intersecting circles of knowledge. The strategy of ‘Double knowing’ is integral to Singh’s (2011) concept of pedagogies of intellectual equality, concepts he mobilises for internationalising Australian teacher education to facilitate the transnational exchange and co-production of theoretical ideas and the making of global intellectual links.

The double knowing concept does not settle for closed procedures, nor does it guarantee educational change, but it does invite non-Western students and teacher educators to document the strategic changes that make on their intellectual ground, the sanctions such inventions invite as well, as reflections on the prospects for the widespread uptake of those heterodox ideas (Singh, 2005). First, the concept of ‘double knowing’ stresses the pedagogical importance of “local/global knowledge flows by recognising international links that are present locally” (Singh & Shrestha, 2008, p. 78). Second, “double knowing’ invites pedagogical explorations of that global, transnational practices to the micro-practices of mobile learning, lectures, tutorials, research training, and scholarly inquiry” (Singh & Shrestha, 2008, p. 78). Pedagogically, this requires the mapping of local/global intellectual connections while also raising questions about possibilities for urban/rural theoretical engagement and the working across other intellectual boundaries. The problem of accessing non-Western modes of critique is due to the lack of understanding, confusion and problems Anglo-phone students and academics have in intellectual engaging bi-/multilingual students
(Singh & Shrestha, 2008, p. 78). For Anglo-phone academics and students to actively listen\(^{29}\) to non-Western students, pedagogies need to be structured as to enable such intellectual engagement. The key pedagogical challenge is to have non-Western students access their multilingual knowledge networks via worldwide diasporic communities. Australian teacher education’s intellectual engagement with diverse theoretical and linguistic assets could minimise “the limitations and narrowness of nation-centered thinking in homogenous, monolingual groups\(^{30}\)” (Singh & Shrestha, 2008, p. 79).

Singh (2005, p. 11) argues that the “global/national/local movements” of Asian education research candidates and Asian-Australian teacher educators constitute a key feature of the current transitions in the practices of educational globalisation. This opens up opportunities for bringing to the forefront possibilities for responsive and responsible educational policies, pedagogies and programs. Australian teacher educations’ reciprocal intellectual engagement with non-Western modes of critique and criticality could enable multidirectional educational practices and the collaborative production of theoretical knowledge.

Asian education research candidates and Asian-Australian teacher educators have global connections that enmesh them in long, dense webs of linguistic diversity and patterns of interdependent forms of criticality. Therefore:

the lived world of [non-Western] international students [and Asian-Australian academics] moves between languages via Internet telephony, electronic mail, multilingual websites and phone cards. Knowledge is present across multiple time-zones and domains. The issue is whether [these students and teacher educators] can enhance their knowledge by drawing on their own multilingual social capital and at the same time having it validated by the constitutive force of the knowledge provided through Australian universities (Singh & Shrestha, 2008, p. 79).

\(^{29}\) This pedagogical framework is “not meant to be taken as a fixed or frozen artefact but should be treated as a dynamic diagnostic tool to inform further teacher education research” (Singh, 2011, p. 2).

\(^{30}\) Singh (2011, p. 3) argues that while the monolingual, Anglophone teacher educators in Australia may not know non-Western languages or have knowledge of non-Western modes of critique, this in itself provides a useful starting point for engaging student teacher-researchers in worldly intellectual interactions using non-Western theoretical tools in their analyses of Australian education, teaching and learning.
3.4.2 Presupposition of intellectual equality

The “pre-supposition of intellectual equality” (Singh, 2011, p. 11) assumes that within non-Western countries, there are present critical theoretical assets in the form of concepts, metaphors and diagrams, and that international students and teacher educators from those countries possess the capabilities for using these in scholarly arguments in Australia. This means that Asian education research candidates’ and Asian-Australian teacher educators’ have the potential to use homeland modes of critique in the form of metaphors, concepts or images that can be used in their research and training in Australia. Their bi-/multilingual capabilities provide the means for them to do this “heritage languages, while retaining a strong allegiance to English” in Australian research and teaching. Singh (2011, p. 11) notes that the concept of pre-supposition of intellectual equality does not involve proving that students are of equal intelligence. For instance, this concept has nothing to do with presuming that non-Western students from are able to achieve the same IELTS\(^{31}\) results as those from Western, Anglophone nations.

Modes of critique from non-Western intellectual traditions could enhance Australian teacher education. Singh’s (2011) argument parallels that of Sen’s (2006) contention with respect to India’s\(^{32}\) argumentative traditions. Reagan (2005, p. 170) notes that:

> At the base of traditional Hindu educational thought is a deep concern with epistemology, or the theory of knowledge. Human beings are believed to be held captive by our ignorance, and thus ways of knowing (pramana) become very important in Hinduism. Hindu theologians and philosophers have identified six different methods of knowing: sense perception (pratyaksha), inference (anumana), authority (shabda), analogy (upamana), hypothetical inference (arthaapatti), and negation (anupalabdhi).

Making use of non-Western knowledge networks and modes of critique could make non-Western students and Asian-Australian teacher educators, active partners in creating

\(^{31}\) IELTS - International English Language Testing System

\(^{32}\) (Schopenhauer’s 1974a: 187) cited in Clarke (1997, p. 68-69) claimed ‘Christianity had Indian blood in its veins’ and that the moral teachings of the New Testament had their historical source in Asia beyond Israel: ‘Christianity taught only what the whole of Asia knew already long before and even better.
transnational intellectual relationships. This could enhance Australian teacher education through links with non-Western modes of critique and criticality which could see Asian education research candidates and Asian-Australian teacher educators valued for their capability to produce and use non-Western critical theoretical tools in their research and teaching in Australia.

The Euro-American theories used in Australia now have to contend with worldly theoretical interactions in preparing teacher researchers for the twenty first century (Singh, 2011, p. 4). Arber (2009, p. 175) argues that international students can bring to [Australian teacher education] that which it desires internationalism – and multiculturalism.

The purpose of the Research Oriented School based Eurasian Teacher Education (ROSETE)33 is to see what non-Western research candidates can achieve based on the presupposition of intellectual equality34 (Singh, 2011, pp. 355-360). The idea is not to check whether non-Western research candidates are as equally intelligent as any other, but to have them engage in modes of critique using non-Western theoretical assets. The ROSETE Partnership presupposes that non-Western research candidates are indeed capable of and comfortable with using their homeland modes of critique and criticality in their educational research in Australia. The presupposition of intellectual equality is verified by having Asian education research candidates and Asian-Australian teacher educators determine for themselves whether they have theoretical tools that have the potential to make inroads into the hegemony of English only pedagogies and Euro-American theories in their Australian teacher education program (Singh, 2011, pp. 355-360). Fresh critical theoretical approaches to Australian teacher education will enable non-Western (students and academics) to engage with their homeland modes of critique in their research and teaching in Australia. Transnational pedagogies focus on making intellectual uses of non-Western theoretical tools

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33 ROSETE - Research Oriented School Eurasian Teacher Education (ROSETE) Partnership
34 Pedagogies of intellectual equality Doctoral education is daunting. It stretches the intellectual resources of research educators and supervisors, creates anxieties about ever-changing interpretations of what counts as an original contribution to knowledge, and reveals one’s lack of capability to deal with emerging areas of study. Research educators need knowledge of their discipline and research processes, the life-cycle of a doctoral project, university research management procedures and ever-changing policies governing research productivity and commodification so as to best educate and position their research students. In Australia, these challenges have been compounded by the internationalisation of research education and the many students who come from Asian countries (Singh, 2011, p. 358).
Asian international students and academics from China and India and other non-Western countries to internationalise Australian teaching and education. This could enable them to “position themselves as bilingual, intellectual agents engaged in the progressive internationalisation of Australian teacher education, while securing their participation in the world’s multilingual knowledge societies” (Singh, 2011, p. 3).

3.5 SEN’S CONCEPTUALISATION OF RECOGNITION AND ENGAGEMENT WITH NON-WESTERN INTELLECTUAL ASSETS

3.5.1 Non-Western argumentative tradition

The marginalisation of non-Western intellectual modes of critique in Western education is unlikely to continue for long in the era of educational globalisation. Sen’s (2006, p. 3) book ‘The Argumentative Indian’ explores the heterodoxic traditions of India, noting that “prolixity is not alien to us in India”. These argumentative traditions are significant in the modern world, including in public reflection about problems concerning globalisation of education. Sen (2006) argues that Indians are fortunate in having a protracted tradition of making public intellectual arguments, with toleration of intellectual heterodoxy informed by diverse views and multi-faceted religious faiths. Sen (2006, p. 9) observes that India’s argumentative tradition is not exclusively for a male phenomena but that the “arguments presented by women in epics and classical tales, or in recorded history, do not always conform to the tender and peace-loving image that is often assigned to women”. Sen (2006, p. 12) observes “India’s long tradition of public arguments, with toleration of intellectual heterodoxy ...” [is evident in Indians habit of seeking answers to difficult questions. India’s argumentative tradition has made] “heterodoxy the natural state of affairs” (Sen, 2006, p. 12). Sen (2006) argues that India derives its strength from its rich intellectual diversity where orthodox views have always been challenged through its argumentative tradition. However, these non-Western modes of critique are marginalised in Western educational contexts.

I have used Sen’s (2006) concept of ‘Indian argumentative tradition’ and finessed it to bring to the forefront the marginalised and unacknowledged homeland modes of critique available to Asian education research candidates and Asian-Australian teacher educators in
Australia. The existence of such transnational intellectual divides creates problems of miscommunication between East and West, North and South. As Sen (2006, p. 6) notes “defeated argument that refuse to be obliterated can remain very alive”. This raises questions about how and whether to engage with non-Western intellectual ideas; about how these ‘other’ modes of critique might be engaged with respect and value in Australian teacher education (Sen, 2006, p. 122). Moreover, while many international students from India study engineering and business studies - all these are mostly males, those women who study education could prove to be significant intellectual agents in this agenda. In dealing with issues pertaining to contemporary intellectual inequalities between East and West, non-Western argumentative traditions might be examined in terms of the intellectual contribution they can make to the transnational exchange and co-production of theoretical knowledge and to the possibilities for internationalising Australian teacher education.

Magyar and Robinson-Pant (2011) argue that for adopting “transnational rather than ‘national’ pedagogy” within teacher education can help avoid parochial approaches to teaching and research. By problematising nation-centred pedagogies, Magyar and Robinson-Pant’s (2011) concepts of transnational pedagogies opens up the chance to use non-Western languages and modes of critique to enhance multidirectional flow of critical theories necessary to foster the transnational exchange of and co-production of theoretical ideas.

3.5.2 Democracy and public reasoning

Democracy and public reasoning are intricately connected in the sense that they shape our social world and the nature of our intellectual culture. Sen (2006) questions whether the richness of non-Western tradition of argument makes much difference in the contemporary world. He answers this rhetorical question by saying that it does so, and does so in many different ways. India’s tradition of public reasoning is closely related to the “roots of democracy across the globe” (Sen, 2006, p. 12). Democracy and public reasoning facilitate heterodoxy as “the natural state of affairs in India where persistent arguments are an important part of our public life” (Sen, 2006, p. 12). Having a deep influence in Indian politics, public reasoning is particularly relevant to the “development of democracy in India and the emergence of its secular priorities” (Sen, 2006, p. 12). The historical roots of India’s democracy are “well worth considering if only because the connection with public argument is often missed, through [the] temptation to attribute the Indian commitment to democracy
simply to the impact of British influence” (Sen, 2006, p. 12). As Sen (2006, p. 12) notes public reasoning is not specific to India, “in general, the tradition of public reasoning is closely related to the roots of democracy across the globe”. India is fortunate in having a “long tradition of public arguments, with toleration of intellectual heterodoxy, this general connection has been particularly effective in India” (Sen, 2006, p. 12).

Sen (2006, p. 126) analyses Ray’s, a prominent Indian film director’s approach to film making, which “despite all the barriers, tells us something about possible communication and understanding across cultural boundaries”. This indicates possibilities to make intellectual connections across boundaries where languages or educational cultures do not present a necessary impediment for the transnational exchange and co-production of new modes of critical theorising. The eagerness with which Western cinema goers flock to see Ray’s films despite their obscurities, or the tailoring of the presentation for different audiences, “indicates what is possible when there is a willingness to go beyond the bounds of one’s own [intellectual] culture” (Sen, 2006, p. 126). This film maker is able to distinguish between “what is or is not sensible in trying to speak across a cultural divide, especially between the West and East” (Sen, 2006, p. 126).

India has benefited from the defensive “role of democracy” in maintaining its argumentative tradition (Sen, 2006, p. 199). This concept suggests that non-Western argumentative traditions accessible to Asian education research candidates and Asian-Australian teacher educators could be put to good use to inform, if not transform Australian teacher education. Intellectual connections with non-Western traditional of argumentation seem to be going untapped as they are not recognised. Despite the history of an argumentative tradition and public discourse Sen (2006) contends that negative stereotypes dominate in Western perceptions of the intellectual assets non-Western countries. He asks: “‘How much of this can a [Western] foreigner with no more than cursory knowledge of the [non-Western intellectual traditions] feel and respond to?’” (Sen, 2006, p. 122). He observes that “‘there are certain basic similarities in human behaviour all over the world’ (such as ‘expressions of joy and sorrow, love and hate, anger, surprise and fear’), but ‘even they can

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35 Sen (2006) insists that this is not the picture of a “stylised East meeting a stereotypical West, the stock and trade of so many recent [educational] writings critical of ‘Westernisation’ and ‘modernity’” as the people portrayed through [in] these films reflect the complexity of diverse [intellectual] cultures”.

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exhibit minute local variations which can only puzzle and perturb- and consequently warp the judgement of-the uninitiated foreigner’” (Sen, 2006, p. 122).

3.5.3 Local and global critical theoretical engagement

The affirmation of non-Western intellectual civilisations has been a significant presence in the world outside of the West. According to Sen (2006, p. 345) the global movements of ideas and people, across the different regions of the world have generally benefited from intellectual development occurring in other regions. However, the Western ideological intellectual imperialism is evident in the one-way movement of knowledge, which reflects asymmetries in intellectual power and positioning. This needs to be resisted. India’s recent achievements in science and technology (including information technology), or in world literature, or in international business, have all involved a good deal of global interaction (Sen, 2006, p. 84). Sen (2006, p. 122) argues that swiftness of global knowledge flows across boundaries of countries and regions suggests the “possibility that something extremely important is being lost in this process of integration”. This apparent loss of non-western capacity for theorising has aroused considerable concern (Alatas, 2006; Chen, 2010; Connell, 2007). Sen (2006, p. 86) states “ideas as well as people have moved across India’s borders over thousands of years, enriching India as well as the rest of the world”. Global connections are not new to India or other non-Western intellectual cultures. Sen (2006, p. 84) notes that these “interactions have been part and parcel of the Indian civilisation, from very early days”.

This transnational intellectual connectivity is a multidirectional process. Australian teacher education could benefit from engaging with Asian education research candidates’ and Asian-Australian teacher educators’ homeland modes of critique. Sen (2006, p. 346) argues “India has been, like many other countries, both an exporter and importer of ideas in our world of continuing global interactions”. Today the existence of a large Indian diaspora is itself a part of India’s intellectual presence globally (Sen, 2006, p. 86). Tagore (cited in Sen,

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36 Facilitating multi-directional flow of critical theories may help reduce redundant intellectual controversies and cross-cultural conflicts (Sen, 2006, p. 346).
2006, p. 86) observes “whatever we understand and enjoy in human products instantly becomes ours, wherever they might have their origin”.

### 3.5.4 East and West intellectual engagement

Sen (2006, p. 86) states “ideas as well as people have moved across India’s borders over thousands of years, enriching India as well as the rest of the world”. This identifies India’s contribution to knowledge production as an “affirmation of India’s active role in the global world” (Sen, 2006, p. 86). Sen (2006, p. 119) states that in India as in other non-Western countries “circumstances almost compel us to learn English, and this lucky accident has given us the opportunity” to make theoretical connections on a global scale. Sen (2006) distinguishes between the “injustice of a serious asymmetry of [intellectual] power and the importance nevertheless of appraising Western culture in an open-minded way, in order to see what uses could be made of it [its theoretical assets]” (Sen, 2006, p. 119).

Through this multidirectional process of global knowledge flows, Sen (2006, p. 118) argues that “human beings can absorb quite different [intellectual] cultures in constructive ways”. This concept of transnational intellectual engagement can be applied to internationalise Australian teacher education. Irrespective of origin of knowledge, internationalisation of Australian teacher education could provide means for transcending its intellectual parochialism and to better “understand and enjoy [appreciate]” non-Western modes of critique whatever their origins (Sen, 2006, pp. 118-119). While non-Western intellectual relationship with the West might the “form of simple acceptance - it sometimes, requires] strategic responses to the variety of Western [intellectual] perceptions of India [and other non-Western nations] that suit” current educational interests (Sen, 2006, p. 155). Improved Western understanding of non-Western forms of criticality are likely to benefit from a desire to appreciate these other intellectual cultures (Sen, 2006, pp. 12-13). This requires openness and democracy in Australian teacher education rather than the “exclusionary narrowness” [and] “ignorance of the well-frog37, with limited views (Sen, 2006, p. 86). Australian teacher education need not be “incarcerated in the dinginess” of possessing diminished views about non-Western modes of critique. But this requires

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37 The well frog is called kūpamanduka is a frog that lives its whole life within a well, knowing nothing else, and is suspicious of everything outside it. It talks to no one, and argues with no one on anything (Sen, 2006, p. 86).
knowledge of what appropriate educational choices might be made to facilitate such transnational intellectual connections (Sen, 2006, p. 86).

The contemporary globalisation makes possible multidirectional theoretical connections because “global movements of ideas, people, goods and technology that different regions of the world have tended, in general, to benefit from progress and development occurring in other regions” (Sen, 2006, p. 345). However, the terms such as globalisation and internationalisation are sometimes viewed as “ideological imperialism of the West-as one sided movement that simply reflects an asymmetry of power which needs to be resisted” (Sen, 2006, p. 345). In this context, it is worth recalling that the “decimal system emerged and became well developed in India between the second and sixth centuries” [with these] procedures reaching [East-West connections] Europe mainly in the last quarter of the tenth century” (Sen, 2006, p. 346). Consider for a moment, another example for East-West connections that include:

“the high technology in the world of 1000 [AD] included paper and printing, the crossbow and gunpowder, the wheelbarrow and the rotary fan, the clock and the iron chain suspension bridge, the kite and the magnetic compass. Every one of these ‘high-tech’ fields of knowledge in the world a millennium ago was well established in China and at the same time was practically unknown elsewhere. It was globalisation [East-West] that spread them across the world, including Europe” (Sen, 2006, pp. 345-346).

The significance of this East-West intellectual engagement has already resulted in the merging of useful knowledge irrespective of its origin, and thereby advancing intellectual capabilities that have benefited humanity. This study focuses on the role of Australian teacher education in interrupting the current one-way global knowledge flows.

3.6 CONCLUSION

The Euro-American theoretical hegemony is secured by one-way pedagogies ‘for all’ that reproduce the theoretical dependency of the East on the West intellectual cultures. Concepts from Sen (2006), Bourdieu (1977, 1984) and Singh (2005, 2009, 2011) provide analytical tools to explore the prospects for disrupting the one-way flow of critical theories and to open up the multidirectional exchange of critical theoretical assets made possible by
and Asian-Australian teacher educators and Asian education research candidates in Australian teacher education. Together these theoretical concepts are tested for their capacity to help identify new approaches to creating transnational pedagogies to internationalise Australian teacher education. The theoretical framework outlined in this Chapter is underpinned by the ontological significance of conceiving Asian educational research candidates’ and Asian-Australian teacher educators’ intellectual agents with capabilities that could contribute to internationalise Australian teacher education. These key theoretical concepts are used in this thesis in the analysis the data presented in the four evidentiary chapters (Chapters 5-8). The next Chapter explains and justifies the research methods used to carry out this study of the possibilities for creating pedagogies for the transnational exchange and co-production of critique and criticality.
CHAPTER 4: RESEARCH METHODOLOGY AND METHODS

4.1 Introduction

In the previous Chapter the theoretical framework constructed for the research reported in this thesis was detailed. Its principle concerns the provision of conceptual tools for the collection and analysis of evidence about the facilitation of transnational intellectual connections between West and non-Western modes of critique. In order to address the research questions posed in Chapter 1, appropriate research methods also had to be developed to carry out the research project on which this thesis is based. This Chapter provides a detailed explanation and justification of the research methodology and the procedures employed in this study. The plan of the research process, the research design, the principles and procedures for data collection and analysis along with research ethics are taken into account. Research of this nature potentially generates considerable amount of data. However, this is kept under control by carefully selecting the most salient features for discussion. This is guided well by the analytical techniques drawn out thoroughly in chapter 4. The material presented is appropriate as it does not overload the reader with unnecessary detail. The most salient data is presented.

As an educational researcher, working out analytical strategies useful for conducting this research started at the initial stages of research planning. By adopting this strategy that moved alongside about the research plan ideas helped with the development and conduct of the data collection and analysis procedures. These analytical procedures were checked, tested and refined against the evidence. Schatzman and Strauss (1973, p. 109) define analysis as a comfortable “working of the thought processes rather than as a formidable, academic abstraction.” Maintaining record of “thoughts and some checks bearing upon their usefulness and validity” [of the research saved the] “crushing task of sorting out a mountain of data without benefit of preliminary analysis” (Schatzman & Strauss’, 1973, p. 110). In the next section I provide a brief recount of the purpose of this research.
4.2 Purpose of the research

The increasing flow of Asian-Australian teacher educators and Asian education research candidates into Australia raises possibilities for the transnational exchange of Asian modes of critique and for creating pedagogies for doing so. A former Education Minister, Nelson (2003, p. 7) noted “education institutions, students, teachers, and researchers have developed a diverse range of initiatives over the last decade to further internationalise Australia’s education”. This study investigated possibilities for extending these initiatives. The suppositions underpinning teacher education in Australia are largely based on the assimilation of non-Western international students and teacher educators into predominantly Euro-American theories of education. This means, despite claims about student-centred education, they are not connected to non-Western modes of critique and languages. Instead, Euro-American theories are privileged in the education of non-Western students and teacher educators. The non-recognition of these non-Western modes of critique in Australian teacher education disallows the multidirectional flow of theoretical theories. However, Nelson (2003, p. 2) claimed that “engagement with international education [is meant to strengthen] Australian democracy and multiculturalism and the tolerance that underpins it”. This research investigated possibilities for facilitating multidirectional flows of non-Western modes of critique in Australian research and teacher education.

The intention of this exploratory study is to investigate the prospects for the transnational exchange of non-Western modes of critique in Australian teacher and research education. For the purpose of this research, data were collected from participants who were studying or teaching at five universities in Sydney. The core methods for collecting data for this research project included conducting interviews, administering questionnaires, researcher’s fieldwork diary and accessing policy documents. By and large these data focus on the participants’ lived experiences, were well suited for locating their meanings about the events and processes of their homeland knowledge exchange. Evidence has been analysed to investigate possibilities for creating transnational pedagogies to internationalise Australian teacher education.

This aim of this exploratory study is to augment the possibilities for engaging with non-Western critical theoretical assets in Australian teacher education. However, it was found
that the ‘non-acknowledgement’ and ‘misrecognition’ of non-Western critical theoretical assets in Australian teacher education disrupts the prospects for the multidirectional flow of such knowledge. The development of the research design served as a blueprint to conduct this research. It helped to deal with refining the research questions, choosing the relevant data, type of data to collect, and how to analyse the data. According to Robson (1993) research designs can either be fixed or flexible. This research has been flexible to allow the freedom to work at different levels depending on the stage of the research. Based on the flexible research design (Robson, 2002), appropriate data analysis procedures were adopted for this research. Suitable means to display the data such as concept maps, tables and figures were used to aid the process of data reduction (Miles & Huberman, 1994). The plan of the research process and design provided integrated, evidence driven and theoretically focused analysis directed by the key research question: How might the non-Western critical theoretical tools and the bi-/multilingual capabilities of non-White, non-Western research candidates and teacher educators inform the re-conceptualisation of Australian teacher education and facilitate the re-theorising of Australia/Asia intellectual connectivity? The next section explains the research design used for the development of the research project.

4.3 Research Plan

The research design (see Figure 4.1) for the study reported in this thesis represents a refined version of that which was created during the initial stages of my research. The research plan, design and strategy were progressively refined based on the literature review, the theoretical framework and testing the feasibility of this study to bring rigour to this research project. The research design presented here represents the strategies embarked upon to complete this research project in ways intended to enhance its validity and answer the research questions. As with the research design, at similar stages during this research project, the key research question and the four contributory research questions were progressively refined. For instance, the recent literature relating to internationalisation of Australian teacher education and the theoretical concepts outlined in Chapter 3 assisted in refining the research questions. The literature pertaining to research methodology and research methods augmented my understanding of the processes for collecting and analysing data for this study. Together all these sources of literature helped in the process of further refining the research questions and this study’s design. I also incorporated further revisions to the research design
after my confirmation of candidature. The next stage that helped to refine the research design came when I obtained ethics approval for my study. The ethical procedures of The National Statement on Ethical Conduct in Human Research (NSECHR, 2007) and the University of Western Sydney Research Code Of Practice helped improve the design of this research study.

After obtaining ethics approval, data was collected from participants from five universities in Sydney. The pseudonyms assigned for the five universities were: Flora Park, Neo-Gothic, Scientia, Gaelic and Tower. The main modes of data collection were interviews, questionnaires, my fieldwork diary and Australian teacher education policy documents. As the data were collected, they were analysed using open coding, process coding, structural coding, creating classes and their linkages and versus coding for the first cycle of data analysis. For the second cycle of data analysis, I used pattern coding and explanation building, focused coding and axial coding. The last cycle involved theoretical analysis and conceptual analysis of evidentiary excerpts. These were used to answer the research questions and determine what original contribution to knowledge this thesis could make.

4.3.1 Time segments and description of participant involvement

The Asian education research candidates and Asian-Australian teacher educators participated in two rounds of audio-taped interviews that each lasted for approximately between 45-60 minutes and completed questionnaire. I conducted two rounds of interviews with Asian education research candidates and Asian-Australian teacher educators to elicit different types of data about their homeland educational experiences and their research and teaching experiences in Australia. The Anglo-Australian education research candidates and Anglo-Australian teacher educators participated in one audio-taped interview each that lasted for approximately 45-60 minutes and they also completed the questionnaire. The approximate time to complete the questionnaire was about 20-30 minutes.
Fig. 4.1 Plan for the research design and strategies
4.3.2 Selection of research participants

The participants for this research were either studying or teaching at various universities in Sydney. For the purpose of the study data was collected and analysed from five universities. The pseudonyms assigned to these universities are (Flora Park, Neo-Gothic, Scientia, Gaelic and Tower). All these universities are located at different sites across the city. All aspects of this research project including the design of interview questions, questionnaires and conduct of interviews with participants was to elicit information about transnational exchange of critical theories to internationalise Australian teaching and research. The data collected was valuable to this study in terms of probing possibilities for recognition and engagement with transnational modes of critique for multidirectional flow of critical theoretical assets. The research students were all enrolled in a PhD program. The teacher educators were teaching at these universities at the time of interviews. There were four participant groups namely:

1. Group 1 - Asian education research candidates (n = 5)
2. Group 2 - Asian-Australian teacher educators (n = 5)
3. Group 3 - Anglo-Australian education research candidates (n = 3)
4. Group 4 - Anglo-Australian teacher educators (n = 5)

The participants were chosen because they were able to provide valuable evidence concerning their research and teaching experiences. Their evidence about facilitating recognition and transfer of non-Western modes of critique in Australian research and teacher education were useful. A total of 27 (n = 27) interviews were conducted for the purpose of this research. Twenty (n = 20) questionnaires were administered. The four participant groups for the interviews were:

1. Asian education research candidates (round 1 + round 2, n = 5 + 5)
2. Asian-Australian teacher educators (round 1 + round 2, n = 5 + 4)
3. Anglo-Australian education research candidates (n = 3)
4. Anglo-Australian teacher educators (n = 5)
This helped elicit data about the use of non-Western modes of critique in Australian teacher education, their past and current educational experiences; and whether/and if so how they are using some of their homeland critical theoretical concepts and/or their bilingual/multilingual capabilities in their research or teaching in Australia.

4.3.3 Participant description

**Group 1 - Asian education research candidates**

Group 1 consisted of five participants who were Asian education research candidates within the age range of 23-65. The other relevant characteristic of this participant group is they were studying for research higher degrees at various universities in Sydney. This participant group’s evidence on the use of their homeland modes of critique was the key data source for this research project. The participants’ views and ideas about the use of homeland languages and critical theories were elicited through face-to-face, semi-structured, focused interviews. They provided evidence about the multidirectional exchange of critical theoretical assets between their Asian homeland and Australian teacher education. The characteristics of this group were relevant to the aims of the project as their evidence provoked the investigation of new curriculum approaches to internationalising Australian teacher education.

**Group 2 - Asian-Australian teacher educators**

The participants in this group were Asian-Australian teacher educators who fell within the age range of 25-65. The number of participants in this group was five. The other relevant characteristic of this participant group was they were teacher educators working full-time in Australian universities. These characteristics were relevant to the aims of this project as their evidence about their experiences of using homeland conceptual tools in their research and teaching was necessary for investigating possibilities to use transnational knowledge exchange pedagogies in Australian teacher education.
Group 3 - Anglo-Australian education research candidates

The participants from this group were Anglo-Australian education research candidates. The number of participants for this group was three. They were within the age range of 23-65. The other relevant characteristic of this participant group is they were research higher degree candidates at Australian universities at the time of interview. Their ideas about the use of non-Western critical theoretical concepts and their own intellectual experiences with non-Western modes of critique were a key data source about the use of non-Western intellectual concepts in Australian educational research and teacher education.

Group 4 - Anglo-Australian teacher educators

The participants in group 4 were Anglo-Australian teacher educators who fell within the age range of 25-65. The overall number of participants in this group was five. They formed a key group of participants who were teaching both local and non-Western higher degree research candidates. Their critical feedback about the possibilities to engage with non-Western critical theoretical resources in Australian educational research and teacher education proved worthwhile. Their evidence on curriculum and pedagogical approaches in Australian teaching and research education facilitated the probing of possible means for the transnational exchange of non-Western modes of critique. The next section explores the data collection principles and procedures used in this research.

4.4 Data collection principles and procedures

Efficient planning and preparation for this research formed basis for data collection prior to embarking on fieldwork. The two principles of reliability and validity guided my study. One of my data collection focus was on interviewees’ account of ordinary events in their educational settings, so that I could get a strong handle on what transnational knowledge exchange was like. My data collection focused on lived experiences concerning transnational knowledge exchange in order to locate the meanings research students and teacher educators place on the events, processes, and structures of such exchange. I was interested in their perceptions and assumptions the meanings they gave to the internationalisation of Australian
teacher education. Another feature of my data collection was its reliability through its “richness” or “thickness” or vividness (Miles & Huberman, 1994, p. 10).

4.4.1 Reliability

Reliability primarily refers to the level of consistency that I adopted in collecting data which included the use of “standardised methods to write fieldnotes and preparing transcripts” (Silverman, 1993, p. 165). Miles and Huberman (1994, p. 278) emphasise the significance of my procedures in this regard of being “consistent, reasonably stable over time”. The interview dates and the first round of interview questions were all well planned and prepared before the actual interviews were conducted. The interviews were audio-recorded and transcribed (777 pages in total). In order to ensure reliability of interviews, I checked with the participants that they understood my questions before proceeding to answer. I rehearsed these questions several times as part of my training to be a good interviewer. I was aware of differences in reliability. For instance Miles and Huberman (1994, p. 278) distinguish “diachronic” reliability (stability of observations over time) from “synchronic” reliability (stability in the same time frame) and point to the danger of “quixotic” reliability (what happens when multiple respondents give a monolithic, party-line answer). I also checked to see whether my research methods and analytic constructs were clearly specified, because reliability “depends, in, part, on its connectedness to theory” and research focus (Miles & Huberman, 1994, p. 278).

4.4.2 Validity

The vital question for any research is the validity or the ‘truth’ of the evidence and the research findings. Miles and Huberman (1994, p. 278) state that “validity itself is not monolithic; the classic, measurement-oriented view”. For me, the issue of validity is better understood in terms of “verisimilitude” or “adequacy” (Miles and Huberman, 1994, pp. 278-279). For instance, the interview schedules used in this research were purposefully developed to establish a connection between specific questions and the aims of this research (see Appendix 1-6 for interview schedules). For me, validity became a process of cross checking, questioning and conceptualising the evidence in relation to my research questions. Validation was an issue of choosing among competing counter evidence and counter arguments for
useful explanations. In order to increase validity of the data, methods of data collection were triangulated. Data was collected from participants from both Western and non-Western intellectual backgrounds, and from teacher educators and research students. This provided me with the means to triple check my analysis through making cross-analyses. In effect, my triangulation procedures used different data sources including different persons, different methods (observation, interviews) and different data types (texts, audio-recordings) (Miles & Huberman, 1994, p. 267).

4.5 Methods for data collection

Prior to collection of data for the research, the research questions were refined further based on review of latest literature and the theoretical framework provided in Chapters 2 and 3. The reasons for doing this were three fold. First, I wanted to ascertain the appropriateness of the research questions based on current knowledge. Second, I needed to check the projects’ feasibility in terms of organising interview times for participants, other resources and gauge the best methods for undertaking this study. Third, scoping of the project’s viability provided me tangible knowledge about what to anticipate during the course of the fieldwork. The main methods of data collection used to generate evidence for this study were conducting two rounds of interviews with Asian education research candidates and Asian-Australian teacher educators and one round of interviews with Anglo-Australian education research candidates and Anglo-Australian teacher educators. I wanted to conduct two rounds of interview with Asian education research candidates and Asian-Australian teacher educators in order to elicit additional information about their homeland educational experiences apart from their research and teaching experiences in Australia. Other methods for data collection included administering questionnaires (n = 20), data from researcher’s fieldnotes and relevant data from Australian government policy documents.

Overview for Table 4.1 Methods for data collection

Data from participants at five universities in Sydney (university pseudonyms - Flora Park, Neo-Gothic, Scientia, Gaelic and Tower) were collected and analysed during the course of the research project reported in this thesis. The main methods of data collection were interviews, questionnaires, my fieldwork diary and Australian teacher education policy
documents. The main method for collecting evidence for this research project included conducting two rounds of interviews with Asian education research candidates and Asian-Australian teacher educators and one round of interviews with Anglo-Australian education research candidates and Anglo-Australian teacher educators. I also included follow-up probes. Another method included administering questionnaires with choice answers, provided space for descriptive answers to selected questions and some were open-ended questions. Reflections from my fieldwork diary were used as another data collection method. These included reflections from my fieldwork diary that provided critical ideas concerning my research which I used to inform my thesis. The Australian teacher education policy documents provided means to establish what these say about transnational exchange of critical theoretical ideas. The evidence from these was collected and used to investigate the potential for the transnational exchange of critical theoretical knowledge via Australian teacher education.

Table 4.1 Methods for data collection

<table>
<thead>
<tr>
<th>Method</th>
<th>Data collection procedures</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Interviews</td>
<td>Guided questions, probes and follow up questions</td>
</tr>
<tr>
<td>2 Questionnaire</td>
<td>Choice answers; descriptive answers to certain questions; open ended questions</td>
</tr>
<tr>
<td>3 Australian teacher education policy documents</td>
<td>Relevant data from policy documents</td>
</tr>
<tr>
<td>4 Researcher’s fieldwork diary</td>
<td>Reflections from the researcher’s diary</td>
</tr>
</tbody>
</table>

4.5.1 Generating empirical evidence

This thesis reports on my investigation about the use of homeland critical theoretical tools that Asian-Australian teacher educators and Asian education research candidates bring to bear in Australian teacher education. The key research question addressed in the generation of empirical evidence for this research is:
How might the non-Western critical theoretical tools and the bi-/multilingual capabilities of non-White, non-Western research candidates and teacher educators inform the re-conceptualisation of Australian teacher education and facilitate the re-theorising of Australia/Asia intellectual connectivity?

To address the main research question posed by this study, four contributory research questions were used:

**Contributory question 1 - Target group 1 - Asian education research candidates**

1. *How, if at all, are ‘Asian’ education research candidates’ homeland theoretical assets and bi-and/multilingual capabilities employed in Australian teacher education?* (Chapter 5)

**Contributory question 2 - Target group 2 - Asian-Australian teacher educators**

2. *How, if at all, are Asian-Australian teacher educators using their own or their students’ non-Western modes of critique and linguistic capabilities in Australian teacher education?* (Chapter 6)

**Contributory question 3 - Target group - 3 Anglo-Australian education research candidates**

3. *How receptive, if at all, are Anglo-Australian education research candidates in the field of education to non-Western critical theoretical concepts from a diversity of language?* (Chapter 7)

**Contributory question 4 - Target group - 4 Anglo-Australian teacher educators**

4. *How, if at all, are Anglo-Australian teacher educators’ engaging non-Western modes of critique and linguistic capabilities of their non-White, non-Western students?* (Chapter 8)
Overview for Table 4.2

Table 4.2 consists of five columns which were created to provide a better perspective of the main methods adopted for generating empirical evidence for this research. The farthest left hand column lists the research investigations for each of the participant groups about possible use of transnational exchange of homeland modes of critique in Australian teacher education. The next column lists the type of data collected for this research. The middle column lists the four participant groups along with data collection sites. The second from right hand column indicate the methods adopted for data collection. The extreme right hand column provides details about how the data was analysed.
Table 4.2 Generation of empirical evidence for this research

<table>
<thead>
<tr>
<th>Research Investigations</th>
<th>What data?</th>
<th>Selection of participants Site Selection</th>
<th>How collected?</th>
<th>How analysed/reported</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of non-Western critical theoretical concepts in research in Australia</td>
<td>Educational experiences life stories; recalling past and current events educational events/activities; educational opinions, ideas, beliefs, values; literary practices, use of bi-and/ multilingual capabilities</td>
<td><strong>Target group 1 - Asian education research candidates</strong></td>
<td>Two rounds of interviews Probe questions; Follow-up Probes; Observation notes; phone; email</td>
<td>Transcription, interpretation and analysis; Content analysis, editing of field-notes; Tabular forms for keywords and creating glossaries; Developing summaries; Analytic commentaries; Creating framework for emerging themes; Comparing opinions, views; Coding analytic excerpts and analytic points; Numeric data representations</td>
</tr>
<tr>
<td>Use of non-Western critical theoretical assets in teaching and research</td>
<td>Homeland and current research and teaching experiences; life stories; recalling past and current educational events/activities; educational opinions, ideas, beliefs, values; literary practices, use of bi-and/ multilingual capabilities</td>
<td><strong>Target group 2 - Asian-Australian teacher educators</strong></td>
<td>Two rounds of interviews Probe questions; Follow-up Probes; Observation notes; phone; email</td>
<td>Transcription, interpretation and analysis; Content analysis, editing of field-notes; Tabular forms for keywords and creating glossaries; Developing summaries; Analytic commentaries; Creating framework for emerging themes; Comparing opinions, views; Coding analytic excerpts and analytic points; Numeric data representations</td>
</tr>
<tr>
<td><strong>Multidirectional exchange of non-Western critical theoretical assets in Australian research</strong></td>
<td>use of bi-and/multilingual capabilities in research and teaching</td>
<td>Gaelic Tower</td>
<td>Target group - 3 Anglo-Australian education research candidates</td>
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<tr>
<td>Research and teaching experiences; life stories; engagement with non-Western modes of critique; current educational events/activities; educational opinions, ideas, beliefs, values; literary practices, ideas about use of non-Western bi-and/multilingual capabilities in research and teaching</td>
<td>Interview Sites - five University campuses in Sydney (pseudonym - Flora Park, Neo-Gothic, Scientia, Gaelic Tower)</td>
<td>One round of Interviews; Probe questions; Follow-up Probes; Questionnaire; Observation notes; phone; email</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Means to Engage with non-Western critical theoretical resources in Australian research and teaching</strong></td>
<td>Research and teaching experiences; life stories; engagement with non-Western</td>
<td>Target group - 4 Anglo-Australian teacher educators</td>
<td>One round of Interviews; Probe questions; Follow-up Probes; Questionnaire; Observation notes;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Interview Sites - five University campuses</td>
<td></td>
<td>phone; email</td>
<td></td>
</tr>
</tbody>
</table>

Transcription, interpretation and analysis; Content analysis, editing of field-notes; Tabular forms for keywords and creating glossaries; Developing summaries; Analytic commentaries; Creating framework for emerging themes; Comparing opinions, views; Coding analytic excerpts and analytic points; Numeric data representations
| modes of critique through Asian international students; cross-educational events/activities; educational opinions, ideas, beliefs, values about non-Western modes of critique; literary practices, ideas about use of non-Western bi- and multilingual capabilities in research and teaching | in Sydney (pseudonym - Flora Park, Neo-Gothic, Scientia, Gaelic Tower) | phone; email | analytic points; Numeric data representations |
4.5.2 Interview techniques

Conducting interviews\textsuperscript{38} formed an integral part of data collecting procedures for this project. The main purpose for conducting these interviews was to engage Asian-Australian teacher educators and Asian education research candidates in conversations about their use of homeland modes of critique in research and/or teaching in Australia. Most of the interview questions focused on eliciting information about their intellectual background and engagement of non-Western critical theoretical concepts in Australian teaching and research (See Appendix 1 - 4). The main reason for collecting such evidence was to investigate the transnational flow of critical theories between diverse intellectual cultures. The participants were made aware of the research well beforehand and the purpose of the interviews was explained. Questions were answered about the reason for my interviews and the research benefits that might arise from their interviewees’ contributions. To ensure the highest response rate from the participants, I scheduled convenient time and location to conduct the interviews. I also wrote fieldnotes about issues that transpired at the time of interviews and after, such as participants’ facial expressions, other remarks or actions. Later, I captured the context and meaning of these by writing readable notes to augment my understanding of the interview data.

One of the most important questions I initially asked was what type of participants should be interviewed? Who should be the key people to be interviewed? What effect will this have on the type of evidence generated? What type of evidence is needed for this research? Other questions included whether the target population would provide the evidence needed for analysis of this research? Block (2006, p. 67) explains that “opportunity for the researcher to seek more detail about topics and stories that arose during the first” interview would guide the second interview. Consideration was given to other factors that might contribute research findings regarding the target population including gender, age, race and their intellectual and educational experiences. During the interview I worked to ensure we

\textsuperscript{38} Block’s (2006, p. 66) principle method of data collection was interviews. Life story interviews will reveal the stories of the interviewees’ as a result of a guided interview. The purpose of conducting interviews is to “engage individuals in conversations about their experiences as members of particular migrant groups, talking both directly and indirectly about their ethnic, national, gendered, social class, and language identities, as well as their transnational status” (Block, 2006, p. 66).
(the participant and myself) did not digress from the semi-structured interview topic because of time constrains and the risk of eliciting information that would not be useful to this study.

Zhou, Knoke and Sakamoto (2005) studied “phenomena as a meaning of lived experiences” by conducting individual face-to-face interviews with 10 students. Following these lines I conducted individual face-to face interviews with the twenty seven (n = 27) participants. For the purposes of my research, I used within-case data collection pertaining to homeland and Australian educational experiences of Asian education research candidates and Asian-Australian teacher educators. For the purpose of cross data-collection, information was elicited about the non-Western intellectual engagement of Anglo-Australian education research candidates and Anglo-Australian teacher educators. Using the data I was able to study emerging patterns of transnational exchange in intellectual ideas, in particular the recognition and engagement with non-Western modes of critique in Australian teacher education.

The Asian education research candidates and Asian-Australian teacher educators were asked to participate in two rounds of audio-taped interviews that each lasted for approximately 45-60 minutes and to also complete a questionnaire. The Anglo-Australian research candidates and Anglo-Australian teacher educators who volunteered to participate in this research were asked to participate in an audio-taped interview that lasted for approximately 45-60 minutes and to also complete a questionnaire. This process was time consuming. Block (2006, p. 67) observes that because a “researcher is able to record a lot of in-depth talk about interviewees’ lives, he/she has managed to get inside their heads” [but] “it cannot be assumed that interviews are clean and easy information transfers providing interviewers with windows on the minds of interviewees”. The guided interview questions were necessary to gain meaningful evidence concerning the use of their homeland intellectual assets and languages in Australian research and teaching.

Sets of guided questions were prepared for the purpose of interviews. One of the key strategies in formulating these questions was to avoid eliciting a mere ‘yes’ or ‘no’ answers. Relevant probes and follow-up questions were asked at appropriate times to elicit more information. I was prepared to respond to any contingency situations during the interviews. My main task during the interviews was to understand the meaning of what the interviewees
had to say (Kvale, 1996). I adopted Zhou, Knoke and Sakamoto’s (2005) method of conducting individual face-to-face interviews with research participants. The semi-structured, focused interviews revealed participants’ educational or supervisory experiences. My purpose was to engage each participant in purposeful conversations about their intellectual experiences as either teacher educators or research students and to talk about the use of non-Western modes of critique to facilitate transnational co-production of critical theories (Block, 2006, p. 66).

Block (2006) carried out three rounds of interviews that were different from the other, with each interview spaced days or weeks apart. The focus for each interview round was different. Likewise, I adopted Blocks (2006) strategy by conducting two rounds of interviews to elicit different types of data. The two rounds of interviews with each participant were spaced over a few weeks to many months apart depending on the participants’ availability. The focus for the first interview with Asian education research candidates and Asian-Australian teacher educators was to elicit biographical information and accounts of their engagement with homeland critical concepts and the use of their linguistic capabilities in their research or teaching. Following a similar approach to Block (2006), I conducted the two rounds of interviews on separate days. For round one interviews, I worked to establish rapport with questions like “How have you been?”, “How are you going?” “Did you have a good day?” Then I moved to more specific questions such as asking them about their engagement with transnational theoretical assets in Australian teacher and education. These questions required them to ponder before answering. I audio recorded these interviews and used this initial information to guide my analysis for the second round of interviews when more specific questions were asked. Block (2006, p. 67) states the “analysis of the first interview will prepare the interviewer for the second interview” which makes it most unlikely to occur on the same day.

The second interview followed the initial analysis of the first round of interviews and sought to find out details about participants’ research and/or teaching experiences in their homeland and Australia. Concrete details were elicited about the participants’ current intellectual activities and educational experiences concerning transnational knowledge exchange. Details were elicited about whether they were making any intellectual connections through the use of homeland concepts, metaphors or images in Australia. The questions were
framed such that the participants openly stated their opinions about the significance of recognising homeland modes of critique to internationalising Australian teacher education.

Block (2006) observes that a way of eliciting better interview data is to move beyond one interview and maintain longer-term contact with each individual. Accordingly, I conducted periodic interviews over an extended period. For the second round of interviews, I referred back to what we discussed in previous interviews to allow the participants to recall the previous interview. The second round of interviews involved obtaining more detail issues arising from the analysis of the first interviews. When participants introduced new and relevant issues I asked them probing questions which provided more in-depth views. This process of data collection was a sincere attempt to better understand what is in the mind of the interviewees. These interviews were not a spontaneous exchange of views that happened in everyday educational situations; rather it was process of guided questioning with the motive to elicit purposeful information. Hence research interviews were simply not a conversation between two people; but rather a situation where I was is in control of eliciting meaningful responses.

The selected participants told other potential participants (fellow colleagues) about the research and their opportunity to participate if interested. Miles and Huberman (1994) call this mode of sampling the ‘snowball’ effect. Some agreed to participate and contacted me to discuss their participation, in the project in the research project and to obtain an information sheet. I discussed the project, and clarified its purposes and answered questions. Further information was obtained from me after these prospective participants read the information. Each of the selected participants from the four participant groups were asked to state their views on the transnational, multidirectional exchange of critical theoretical ideas and the curriculum possibilities for engaging in such global knowledge flows. Evidence from these interviews was analysed to identify current prospects for internationalising Australian teacher education. The evidence from interviews was analysed to determine Australian receptiveness to sharing non-Western modes of critique in the interest of widening the educational community.

During interviews topics pertaining to issues surrounding transnational exchange of critical theoretical ideas were covered. The interview evidence were represented in tabular
forms (see evidentiary Chapters 5-8). Interview data from participants was analysed to reveal regular interpretative practices through which participants construct versions of their actions, cognitive processes, and other phenomena (Talja, 1999). Open ended probes beginning with words such tell me, what happened, why, when, where were used to elicit more elaborate responses from participants. I avoided questions or words that might upset the participants. I asked questions that they were likely to find important and easy to engage with.

Immediately after the interviews, I wrote fieldnotes about conversations that happened before and after the interviews. I wrote my own thoughts about the questions and answers. My thoughts focused on how to improve and refine the questions and themes through listening to the recorded tapes. Participants’ positive responses, their ideas and views were noted, while issues they disagreed with or ignored were also noted. All reactions were taken into account to help push the research to newer levels and directions. Some of the problems for conducting interviews are:

- finding the target participants needed for my research
- sometimes lack of will to participate in interviews due to time constrains
- some interviews were conducted over the telephone as participants felt simply comfortable to talk over the phone. However, I wondered if the results would be different when interviewing face-to-face.
- asking focused questions to avoid digression from chosen topic
- lack of availability due to personal issues, or students/academics busy study/work schedule
- generating excess data, sometimes irrelevant leading to data management issues
- that no university website provided PhD students’ contact information. Therefore gaining access to interview PhD students was difficult as I relied on academics to connect me with their respective students.
- sending numerous emails to various prospective participant.
- The researcher can never be sure when conducting interviews, if what they are saying is truthful or whether the participant is answering what the researcher wants to hear. Sometimes such data can be unreliable.
4.5.3 Administering Questionnaires

As part of data collection, questionnaires\textsuperscript{39} (see Appendix 16 - 19) were administered to each of the participants from the four groups. Most of the questions had multiple choices from which the participants chose the most appropriate answer. Some were statements which they agreed to or not, while others were open-ended questions that required them to write detailed responses. The answers to some of these questions were descriptive, which increased complexity of analysing them. The questionnaires (see Appendix 21 - 24 for participants’ demographics) were useful to this research in terms of discovering participants’ thoughts about the transnational exchange of intellectual ideas and the potential for engaging in the transnational exchange of critical theoretical assets. To complete the questionnaire, participants listened to my briefing about how and why the questionnaire was being administered. Next they completed the questionnaire, recording their responses to each question. Responses were elicited concerning the use of their homeland intellectual theories in Australian research and/or teaching and the significance of recognising non-Western critical theories to internationalising Australian education. Choosing a relevant target population was a key to administering questionnaire in order to elicit meaningful responses. Questionnaires were administered to the interview participants after each interview. However, some agreed to complete and return them within a few days. The total number of participants were (n = 20) in this research who each completed a short questionnaire that required approximately 20-30 minutes. Analysing questionnaires required deciphering participant descriptive and open-ended responses. These responses were categorised into themes that emerged from the analysis. The problems with administering questionnaires are:

- Questionnaires do not elicit detailed responses as participants first ask how long it might take to complete the survey. Time is valuable hence; questionnaires were designed to elicit one line or short answers.
- Questions are deliberately designed so that the participant could choose from multiple choices. Answering multiple choice questions save time but not provide detailed explanations.
- Choosing a relevant target population to complete questionnaire was a challenge in order to elicit meaningful responses.

\textsuperscript{39} Taylor-Powell and Renner (2003, p. 1) observe that “open ended questions and written comments on questionnaires may generate single words, brief phrases or full paragraphs of texts”.
The researcher can never be sure when administering questionnaires, if an answer is truthful or whether the participant is answering what the researcher wants to hear. Sometimes such data can be unreliable.

4.5.4 Researcher’s critical reflections

Reflections from my fieldwork diary were used as another data collection method. I regularly recorded my thoughts about the research process in my diary which was part of the learning process. Raelin (2001) observes “reflection is the practice of periodically stepping back to ponder the meaning to self and to others of one’s immediate environment about what has recently transpired”. According to Brown (2000) reflective learning is a combination of immediate appraisal based on affective memory, and deliberative reappraisal. These reflections provided me the “ability to uncover and make explicit to oneself ... what one has planned, observed, or achieved” in this learning process (Raelin, 2001, p. 12). The reflections that I periodically recorded included thoughts about my research which I then used to inform my thesis. There were recordings of new understandings at every stage of my research. These reflections helped me make sense of my learning journey. Recording these thoughts provided me with a systematic approach to the development of this thesis. As Raelin (2001, p. 12) observes, my reflections illuminated what has been experienced by both self and others, providing a basis for future action”. By enhancing my critical thinking, these reflections provided means to make explicit position as a researcher and a variety of issues which had personal significance. I was able to maximise my capability to learn through everyday practice, sometimes by questioning and challenging my actions in order to build new understandings. This process helped me to improve my reflective habits by critically examining situations to obtain enhanced understandings.

My critical reflections were based on my Indian and Australian intellectual experiences. As Raelin (2001, p. 12) notes that “reflection is fundamental to learning” [and]

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40 Reflections provided basis to challenge the researcher herself and provided intellectual freedom to do things differently and even better. It informed the plan and the next course of action in innovative ways. The process of reflection augmented insights for making meaningful future reflections. It helped in absorbing information, reflecting about what is important and making sense of it and fitting it with what is already known while rejecting the ones that are not applicable. The process of writing these reflections helped to channelise thoughts, ideas and created an analytic bent of mind. The most important aspect of writing this reflective diary enabled the researcher to identify areas that needed key understanding and to draw conclusions on the basis of evidence.
“incorporates traditions both from Western and Eastern thought”. These Indo-Australian reflections helped me to develop a scholarly approach to critical inquiry, learning and research. In particular, these reflections allowed help my “process of inquiry leading to an understanding of experiences that may have been [otherwise] overlooked” (Raelin, 2001, p. 12). It helped me to intervene and apply positive learning experiences at difficult stages of the research process. Critical reflections enabled me to document my learning experiences, notions, thoughts and the complex questions that signposted the learning journey that contributed to this thesis. Documenting reflections about research processes, experiences, the questions that came up and ideas were useful in this learning journey.

The reflections from the fieldwork included the accounts of day-to-day incidents, efforts to sift through the meaning of these and facilitated refining my understandings. Raelin (2001) argues that reflections shed light on what has been experienced by the self and thereby provides a basis for future actions. Brown (2000) observes that some levels of stress are supposed to be bad but they seem necessary for me to a certain extent in this learning situation. Minnott (2009) observes that reflections play a significant role in research and teaching, claiming that it is difficult to advance in one's practice in these areas without reflection. Reflection as a learning tool enabled me to adapt to the new learning situations.

4.5.5 Policy documents

Australian teacher education policy documents have used to inform the course of inquiry reported in this thesis. These education policies have been examined to determine to what it says about facilitating transnational intellectual connections that is relevant to Australian teacher education. The use of these policies provided useful insights for interpreting my related evidence. For instance, a former Education Minister Nelson (2003, p. 7) noted the increase in initiatives by Universities to develop a diverse range of educational programs to internationalise Australian higher education. Bradley (2008, p. 1) Review observed that higher education is the nation’s key site for the production and transmission of new knowledge, and for new applications of knowledge. Moreover, Australia has the “highest proportion of overseas students in its higher education system” relative to other OECD countries (Bradley, 2008, p. 50). The next section explains the principles and procedures for data coding and analysis presented in this thesis.
4.6 Principles and procedures for data analysis and interpretation

This section details the principles and procedures used for data analysis. Miles and Huberman (1994, p. 50) underpin the importance of engaging in early analysis as it helps the researcher work “back and forth between thinking about the existing data and generating strategies for collecting new, often better, data”. This process helps me to identify and correct the “built-in blind-spots” [while making the analysis an] “ongoing, lively enterprise” during the fieldwork\footnote{During initial fieldwork the researcher needs to “reduce data into small number of concepts that can be mentally encoded, stored, and readily retrieved” (Miles & Huberman, 1994, p. 69). Interpretations from data “involves chunking and sorting data” (Miles & Huberman, 1994, p. 69).} (Miles & Huberman, 1994, p. 50). I edited my fieldnotes in legible written reports for easy reading. A mountain of interview data was collected over a course of several weeks to months (total of 777 transcript pages) at this point “conceptual frameworks and research questions” [were my] “best defence against [data] overload” (Miles & Huberman, 1994, p. 55).

The collected data was not immediately available for analysis, but required processing. My field notes were typed and edited, the electronic recordings of interviews were transcribed and corrected (Miles & Huberman, 1994, p. 9). Initial stages of data analysis comprised the process of data reduction that is “selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions” (Miles & Huberman, 1994, p. 10). The process of data reduction continued after completing fieldwork, through to reporting findings in this thesis. During my initial fieldwork I looked for “threads that tie together bits of data” (Miles & Huberman, 1994, p. 69). These first bits of data and the review of the coded segments were pulled together around the main themes. These suggested important themes to check out in the literature and against accounts from other data sources (Miles & Huberman, 1994, p. 69). These themes came together to give an initial plot to the substantial amount of data that I had collected. The following section explains the first, second and third order analytical procedures.

4.6.1 First-order or cycle of data coding

This section establishes the first-order procedures for the first cycle of data coding. It includes open-coding, process coding, structural coding, creating classes and their linkages.
and versus coding. Table 4.3 summarises the first cycle of data coding procedures used in this study.

**Table 4.3 First cycle of data coding**

<table>
<thead>
<tr>
<th>First cycle of data coding</th>
<th>Authors</th>
</tr>
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<tbody>
<tr>
<td>2. Process coding</td>
<td>Saldaña, 2009</td>
</tr>
<tr>
<td>2. Structural coding</td>
<td>Saldaña, 2009</td>
</tr>
<tr>
<td>4. Creating classes and their linkages</td>
<td>Schatzman and Strauss, 1973</td>
</tr>
<tr>
<td>5. Versus coding</td>
<td>Saldaña, 2009</td>
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**4.6.1.1 Open coding**

The first stage of data analysis involved open coding of the data sets for each of the participant groups namely Asian education research candidates, Asian-Australian teacher educators, Anglo-Australian education research candidates and Anglo-Australian teacher educators. Saldaña (2009, p. 81) observes that this process is referred to as Initial Coding or Open Coding. Open codes were assigned and was used to identify emerging themes and categories. Open-coding was undertaken to identify topics in the interview data that were of particular importance to this study (Emerson, Fretz & Shaw, 1995, pp. 142-143). Relevant codes were placed alongside interview excerpts in a tabular form for each of the participant groups. Common codes were used to identify similar emerging themes across the interviews with these participant groups. The whole process was intellectually draining and time consuming but ultimately well worth the effort. I colour coded each of the main emerging

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42 Initial Coding is breaking down qualitative data into discrete parts, closely examining them, and comparing them for similarities and differences (Strauss & Corbin, 1998, p. 102) cited in (Saldaña, 2009, p. 81). The goal of initial coding, particularly for grounded theory studies, is “to remain open to all possible theoretical directions indicated by your readings of the data” (Saldaña, 2009, p. 81).
themes for easy identification. This presented opportunities for me to “reflect deeply on the contents and nuances of [my] data and to begin taking ownership of them” (Saldaña, 2009, p. 81).

4.6.1.2 Process coding

Process codes\textsuperscript{43} were used in this research to connote action in the data, as signalled by the use of gerunds or “ing” words. Some of the “conceptual action (e.g., struggling, negotiating, surviving, adapting) can be coded as such through a Process Code” (Saldaña, 2009, p. 77). I used words such as internationalising, engaging, recognising, misrecognising, teaching in this research as part of process coding. This process coding happened simultaneously with the initial or open coding.

4.6.1.3 Structural coding

Structural coding is a question-based code that “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, Guest, Thairu & Johnson, 2008, p. 141). Structural coding was used to label the emerging themes for easy access to any particular category. I applied structural coding\textsuperscript{44} to both content-based and conceptual phrases representing a topic of inquiry to data segments that related to the specific research question used to frame the interview (Saldaña, 2009, p. 66).

\textsuperscript{43} The processes of human action can be “strategic, routine, random, novel, automatic, and/or thoughtful” (Corbin & Strauss, 2008, p. 247) cited in (Saldaña, 2009, p. 77).

\textsuperscript{44} Structural coding “is appropriate for virtually all qualitative studies, but particularly for those employing multiple participants, standardised or semi-structured data-gathering protocols, hypothesis testing, or exploratory investigations to gather topics lists or indexes of major categories or themes” (Saldaña, 2009, pp. 66-67). Structural coding “both codes and initially categorises the data corpus” (Saldaña, 2009, p. 67).
4.6.1.4 Creating classes and their linkages

Schatzman and Strauss (1973, p. 110) argue that the fundamentals of data analysis involves “discovering significant classes of things, persons and events and the properties which characterise them.” Through this process of analysis I hoped to reveal my own “is’s” and “because’s”: [to] name classes[45] and make links one with another. At first I produce “simple” statements or propositions that expressed the linkages, and as I continued this process these propositions fell into sets, pointing to an ever “increasing density of linkages” (Schatzman & Strauss, 1973, p. 110). This strategy provided me with a vantage point from which to identify the key participant groups that linked their background to their ideas, and that linked to each of these groups. Making these key linkages was a significant step to help identify the major propositions that emerged from this study.

Interrogating the data was an important step to find out what the data communicated to me. I put to the test all conceptual ideas outlined in Chapters 2 and 3 by questioning the data directly about what they meant. When these concepts did not seem relevant, then, I teased them out of the data to make better sense of them. I took Schatzman and Strauss’ (1973, p. 120) advice and questioned data, and posed queries about the cogency of the concepts developed in Chapter 3, and revised it accordingly. In reply the data provided answers in the form of “yes,” “no,” “maybe”. The latter reply signalled there was too little supporting evidence for the concept, or possibly that the concept, though supportable, was not particularly cogent (Schatzman & Strauss, 1973, p. 120). Asking these questions helped me in sifting out relevant data and useful concepts for the thesis. Instances such as these emerged while reading data. Some data was directly relevant to the thesis; some were not, while other data provided minimal relevance.

[45] After identifying the key linkage which means the “metaphor, model, general scheme, overriding pattern, or a “story line”” the researcher can afford to be selective of the classes, which means he/she knows what classes to look for and to further refine, or attempt at linking up with other classes” (Schatzman & Strauss, 1973, p. 111). This gives the researcher a vantage point to find or create a key linkage for the very first time as the researcher succeeds in “determining the significance of classes” (Schatzman & Strauss, 1973, p. 111). At the early stage of analysis a researcher may still be working on the framework of analysis. This starting framework according to Schatzman and Strauss (1973, p. 111) may “suggest substantive models or organising schemes” but the researcher makes no commitments to them.
4.6.1.5 Versus coding

Versus coding is used to identify the “individuals, groups, social systems, organisations, phenomena, processes, concepts, etc in direct conflict with each other” (Saldaña, 2009, p. 94). Saldaña, (2009, p. 94) notes that “moieties exists in many facets of social life, and there is generally an asymmetrical power balance between them”. Versus Coding is “appropriate for policy studies, discourse analysis, and qualitative data sets that suggest strong conflicts within, among, and between them, a duality that manifests itself as X VS Y code” (Saldaña, 2009, p. 94). For the purposes of this research, versus codes were used in cross-analysis to indicate for example Euro-American versus non-Western modes of research and education, Asian-Australian teacher educators’ opinions versus Anglo-Anglo-Australian teacher educators’, Asian research candidates’ versus Anglo-Australian research candidates’ opinions, ideas or beliefs. The conflicting intellectual power issues between East and West was an “important diagnostic” for analysing these cross comparisons (Saldaña, 2009, p. 94). The next section elucidates the second order or cycle of data analysis.

4.6.2 Second order or cycle of data analysis

This section explains the second cycle of data analysis. The analysis procedures employed included pattern coding and explanation building, focused coding and axial coding. Given the first cycle coding, the question is how could I move to a second level - that would be more general, and more explanatory? Just naming and classifying what is out there is not enough (Miles & Huberman, 1994, p. 69). I needed to better understand the recurring patterns, and give the plausible reasons for these. Table 4.4 summarises the key factors of the second cycle of data coding.

Table 4.4 Second cycle of data coding

<table>
<thead>
<tr>
<th>Data coding for second cycle</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Focused coding</td>
<td>Saldaña, 2009</td>
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</tbody>
</table>
4.6.2.1 Pattern coding and explanation building

Pattern codes are explanatory or inferred codes, ones that identify an emergent theme, configuration or explanation. They pull together much of my evidentiary material into more meaningful and parsimonious units of analysis. They are sort of meta-code (Miles & Huberman, 1994, p. 69). Pattern coding provides me a way of grouping themes into a smaller number of categories. Yin’s (1994) analytic techniques of namely pattern matching and explanation-building were used for this purpose to analyse the evidence. Yin (1994, p. 102) argues that data analysis consists of “examining, categorising, tabulating, or otherwise recombining the evidence to address the initial propositions of a study”. This proved helpful in this study. With the emergent themes from the interview evidence, I examined the specific evidentiary excerpts and linked these to themes. I then generated explanations in the narrative form to capture “theoretically significant propositions” (Yin, 1994, p. 110). Pattern coding was used in this research as a “stimulus to develop a statement that describes a major theme, a pattern of action, a network of inter-relationships, or a theoretical construct from the data” (Saldaña, 2009, p. 154). Further, pattern matching helped “reduce amounts of data into smaller number of analytic units” (Miles & Huberman, 1994, p. 69). This pattern coding laid the groundwork for focused coding by “surfacing common themes and directional processes” (Miles and Huberman, 1994, p. 69).

4.6.2.2 Focused coding

To understand focus coding I searched for codes that appeared frequently that helped to develop more significant categories (Saldaña, 2009). Using the “data corpus” I made

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46 First is Yin’s (2008) pattern matching logic helped in comparing a predicted pattern and an empirically based pattern. Yin (1994) analytic strategy deserves special attention because of its unique form of pattern-matching. Elements of explanation building explained a phenomenon so as to “stipulate a set of causal links about it” (Yin, 1994, p. 110).

47 An example that Yin (1994, p. 111) states are the “causal links “that may “reflect critical insights into public policy process or into social science theory.” The iterative nature of explanation building is that a “series of iterations result in the final explanation” (Yin, 1994, p. 111). Pattern coding is a way of grouping those summaries into a smaller number of sets, themes, or constructs (Miles & Huberman, 1994, p. 69).
decisions about which initial codes made most analytic sense (Saldaña, 2009, p. 155). I found focused coding appropriate for the “development of major categories or themes from the data” (Saldaña, 2009, p. 155).

4.6.2.3 Axial coding

The data analysis processes included another step called axial coding (Saldaña, 2009). This explored the similarities or differences between the four participant groups. Within-case analysis focused on each of the participant groups separately while cross-case analysis was used for making comparisons between participants’ ideas. Axial coding was applied to the cross-analysis evidence concerning Western and non-Western modes of critique and criticality in Australian teacher education. The purpose of this axial coding was to strategically “reassemble data that were “split” [or] “fractured” during the Initial Coding process (Saldaña, 2009, p. 159). Ezzy (2002, p. 91) notes that one approach to axial coding involves “specifying a category (phenomenon) in terms of the conditions that give rise to it; the context (its specific set of properties) in which it is embodied; the action/interactional strategies by which it is handled, managed, carried out; and the consequence of those strategies”. During the course of the analysis, all codes were considered for later use in some possible way which included even those that did not suggest “prospects for integration within a major focus or with other emerging categories” (Emerson Fretz and Shaw, 1995, p. 152).

4.6.3 Third order or cycle of data analysis

This section explains the third cycle of data analysis. The analysis procedures employed included theoretical analysis and conceptual analysis of evidentiary excerpts. Table 4.5 summarises the key procedures of the third cycle of data coding.

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48 Axial Coding is appropriate for studies employing grounded theory methodology, and studies with a wide variety of data forms (e.g., interview transcripts, fieldnotes, journals, documents, diaries, correspondence, artifacts, video (Saldaña, 2009, p. 159).
Table 4.5 Third cycle of data coding

<table>
<thead>
<tr>
<th>Data coding for third cycle</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theoretical analysis</td>
<td>Saldaña, 2009</td>
</tr>
<tr>
<td>Conceptual analysis of</td>
<td>Emerson, Fretz &amp; Shaw,</td>
</tr>
<tr>
<td>evidentiary excerpts</td>
<td>1995</td>
</tr>
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</table>

4.6.3.1 Theoretical analysis

A theoretical code49 “functions like an umbrella that covers and accounts for all other codes and categories formulated thus far ...” (Saldaña, 2009, p. 163). The integration began with the identification of the primary themes in my research - that is the central or core categories that emerged. These products of my analysis were condensed into a few key words. For instance some of the core categories that emerged from interview evidence were transnational exchange of critical theoretical concepts, misrecognition of non-Western knowledge, comparisons between homeland and Western education and Euro-American intellectual dominance. The theoretical framework has been developed based on detailed study of key analytical concepts and relevant propositions advanced by Sen (2006) and Bourdieu (1977; 1984) and Singh (2005, 2009, 2011). The conceptual framework used in this study of transnational exchange and co-production of critical theoretical tools is depicted through the concept map50 in Figure 4.2

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49Saldaña, (2009, pp. 163-164) explains that if Charmaz, (2006) calls “codes the “bones” that form the “skeleton” of our analysis, then think of the central or core category as the spine of that skeleton which supports the corpus, aligns it, and connects to everything else”. The “Theoretical Coding integrates and synthesises the categories derived from coding and analysis” that creates theory (Saldaña, 2009, p. 164). A Theoretical Code specifies the possible relationships between categories and moves the analytic story in a theoretical direction (Charmaz, 2006, p. 63) cited in (Saldaña, 2009, p. 164).

50 Concept mapping is a “graphic organisational technique” designed to aid in explaining and exploring their knowledge and understanding of a topic (Hay & Kinchin, 2006, p. 129). Hay & Kinchin (2006, p. 130) explain that “concept mapping has considerable utility in learning and teaching”. Concept maps may be “used to enable sharing of understanding between teachers and students (e.g. Kinchin, 2000a, 2003) and to facilitate group work (Hay & Kinchin, 2006, p. 130).
The concept map (Figure 4.2) illustrates the key concepts used in the analysis of evidence concerning possible transnational exchange of critical theoretical assets in Australian teacher education. First the concept map depicts the central category ‘non-engagement and misrecognition of non-Western modes of critique’ in Australian teacher education. The sub-categories are Bourdieu’s (1977; 1984) concepts of doxa, and orthodoxy are used to critique the unquestionable state of Euro-American intellectual dominance in Australian research and teaching. Sen’s (2006) concepts of exotic, magisterial and curatorial approaches are used to analyse Western stereotypical perceptions and interpretations of non-Western intellectual cultures using these three categories. Bourdieu’s (1977) key concepts of heterodoxy (heresy), culture capital, intellectual misrecognition and reproduction are used to analyse emerging trends in transnational exchange of critical theoretical ideas. Second depicts the other core category of ‘recognition and engagement with non-Western critical theories’. The sub-categories include Singh’s (2005) and Singh’s and Shrestha’s (2008) double knowing strategy and Singh’s (2011) presupposition of intellectual equality are used to investigate means for recognising and engaging with non-Western critical theoretical assets in Australian teacher education. Sen’s (2006) concepts of non-Western argumentative tradition and democracy and public reasoning are employed to bring to the forefront the unacknowledged and misrecognised non-Western critical theoretical knowledge accessible to Asian education research candidates and Asian-Australian teacher educators in Australia. Sen’s (2006) concepts of East/West intellectual engagement and local and global critical theoretical engagement could open up possibilities for multidirectional flows of critical theoretical assets useful to internationalisation of Australian teacher education.
Figure 4.2 Conceptual tools for analysing evidence of transnational exchange and co-production of Eurasian critical theoretical tools.
4.6.3.2 Conceptual analysis of evidentiary excerpts

The conceptual analysis of evidence focused attention on theoretical point of excerpts. I described each evidentiary excerpt by providing relevant orienting information. I explored and developed conceptually focused commentaries that grounded in the details of each excerpt. The raw data were open coded into well organised categories from which the evidentiary excerpts were selected and then interpreted in a conceptually meaningful manner. Writing these conceptually-driven excerpt-commentary units involved closely examining whether [concept] and excerpt reinforced each other (Emerson, Fretz & Shaw, 1995, p. 184). I analysed the evidence in a conceptually focused meaningful and imaginative manner to provide a range of concepts pertaining to engaging with transnational modes of critique for internationalising Australian teacher education.

To maximise the relationship between my analytic idea and the evidentiary excerpts analytic commentaries try to do a number of things. Each of my conceptually driven, excerpt commentary units provide “an analytic point; illustrates and persuades through a descriptive excerpt introduced by relevant orienting information; and explores and develops ideas through commentary grounded in the details of the excerpt” (Emerson, Fretz & Shaw, 1995, p. 182). In order to create meaningful, conceptually-driven excerpt-commentary units, I regularly checked the fit between the evidence and the theoretical framework employed in this thesis. This helped to establish a direct link between the commentary and the evidentiary excerpts. This also helped guard against my conceptual commentary becoming “irrelevant to the theme of the section” (Emerson, Fretz & Shaw, 1995, p. 185). The term conceptually driven excerpt commentary-unit is used to characterise this evidence-driven analytical procedure (Emerson, Fretz and Shaw, 1995, p. 182) where:

a creative tension exists between analytic points [i.e. concepts] and illustrative [evidentiary] excerpts; the ethnographer [or educational researcher in this case] tells the story through both excerpt and [conceptually focused] commentary and thus ideas [i.e. concepts] and descriptive details must support each other. An excerpt should not only further a theme or concept; it should also convince the

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51 Emerson, Fretz and Shaw (1995, p. 182) have used the term “excerpt commentary-unit to characterise this basic component of ethnographic writing” to name this analytical procedure. However, data analysis involves a conceptually focused complex procedure to establish a link between the excerpt and the commentary.
reader that the [researcher’s] specific interpretation and more general story are justified (Emerson, Fretz & Shaw, 1995, p. 182).

The conceptually driven excerpt commentary unit analysis has been used in this thesis to provide conceptually focussed data analysis. In Emerson, Fretz and Shaw’s (1995) procedure each analytical unit begins with an analytic point which linked to the key idea in the evidentiary excerpt. By doing this the units theme is developed thereby contributing to advancing of the key propositions developed in the study. Following the analytic point the orienting information is provided. This statement provides information about the data source such as the participants’ gender and category. After orienting statement is the evidentiary excerpt. Colour coding was used to indicate the emerging themes identified in each evidentiary excerpt. After each excerpt, the analytic commentary explained in detail the data communicated. As Emerson, Fretz and Shaw (1995, p. 184) explain that in the conceptual commentaries researchers tell readers what they want them to see in the evidence. While writing these analytic commentaries, I considered questions such as:

What are the implications of the events or talk recounted in the [evidentiary] excerpt? What [conceptual] nuances can be teased out and explored? What import does this scene have for analytic [concepts] addressed in the [thesis]?

Indeed, I developed my [conceptual] commentary by exploring the tension setup between the key concept and the evidentiary excerpt (Emerson, Fretz & Shaw, 1995, p. 184).

At the ending of each of the evidentiary chapter it was helpful to sift through key ideas that emerged from the evidence to deepen and extend the conceptual framework established in Chapter 3. When writing these more elaborate theoretical interpretations I gave importance to questions such as the following: what might be the implications of the participants’ talk recounted in the excerpt? What conceptual “nuances can be teased out and explored” from the excerpt? (Emerson, Fretz & Shaw, 1995, p. 184) What significance would this analytic commentary have on the Chapter or the thesis? In writing these theoretical interpretations I have highlighted the most important features in the evidence. Useful theoretical insights found in the data are elaborated in these sections. The fit between evidence and these theoretical elaborations contributed to the progression of the argument.
4.7 Research Ethics

This research project was followed the ethical guidelines provided by the National Statement on Ethical Conduct in Human Research (NSECHR, 2007) and University of Western Sydney Research Code of Practice. The NSECHR (2007) states that human interactions, including the interactions involved in human research have ethical dimensions. The aim of the NSECHR (2007) is to “promote ethically good human research” as research often involves public interactions involving researchers, participants and reviewers who foster research for the benefit of the community. Educational research can “give rise to important and sometimes difficult ethical questions about research participation” (NSECHR, 2007: 1). Further it is the responsibility of the researcher/s to see that their interactions are ethically acceptable to the Australian community (NSECHR, 2007). Specifically this applies to our dealings with research participants. Bearing this in mind, I undertook precautionary measures by identifying my responsibilities as per the NSECHR (2007) to ensure that this research was ethically acceptable.

The following ethical issues were considered and incorporated into the design for this research project. I have ensured the protection of the privacy of each of the participants (n = 27) who took part in the interviews and completed the questionnaire by maintaining their anonymity and confidentiality. Prior to deciding on their participation in this study they were provided information about the study and the research procedures including purpose and the benefits it was expected to provide. The participants gave prior consent in the form of voluntary decision to take part in the research. None were coerced into doing so. Their participation in the research was entirely on a voluntary basis. As Block (2006, p. 71) states, “participant-generated data collection [has to] be done with the permission of all concerned and therefore the data [can] ethically, be used by the researcher”.

4.7.1 Participant consent process

Participants were provided with information about this research project. They were informed about the nature of the research including the research questions, although I was careful not to provide too many details (Silverman, 2000, pp. 200-201). As part of participant consent process I sent letters and e-mails to the potential participants explaining the nature of
the research project. They were sent Participation Invitation Letters (see Appendix - 8) and Project Information Sheets (see Appendix 10 - 13) of each of the participant groups. Upon agreeing to participate in this research project, these potential participants were asked to contact me directly via telephone or email. A Participant Consent Form (see Appendix - 14) was sent to those interested in participating in this research after I had received feedback from them about their wish to do so. Consent for participation in this research was sought and obtained from all participants.

4.7.2 Maintaining anonymity and privacy

The participants’ privacy, confidentiality and anonymity was paramount in conducting this research. Pseudonyms (see Appendix 15 for participants and universities pseudonyms) have been used for the participants and their universities to ensure their non-identification by a third party. This accords with Nespor’s (2011, p. 546) recommendation that “researchers should withhold the real names and locations of the settings and participants they study”. While the participants’ “anonymity is usually seen as an ethical issue, but like any representational strategy, it conceals assumptions about the nature of entities in the world and our relations with them” (Nespor, 2011, p. 546). The “Place anonymisation”, using pseudonyms has been used to avoid “identifying geographical information” about the participants (Nespor, 2011, p. 546). Throughout the evidentiary Chapters (4-8) pseudonyms have been used for the participants and locations to protect their privacy. In taking this position I assume that (a) identification can harm, embarrass, or invade the privacy of participants (b) identifying settings and locations makes participants more easily identifiable (c) the use of pseudonyms and other anonymising techniques can prevent identification (Nespor, 2011, p. 546).

The information collected from participants has been stored in a safe location and continues to be safe-guarded. It will continue to be stored in this safe location for five years after which time it will be disposed. This includes all information about research participants that is stored on computer files, CDs, electronic audio recordings, and hard copies during the research project. Also the participants' personal information or names will not appear in any written, audio and video documents or publications. While all of these principles of ethics have been incorporated into the research design for this study, the key issue is that I have and
will continue to act “in the right spirit, out of an abiding respect and concern for one’s fellow creatures” (NSECHR, 2007).

4.7.3 Participants’ access to research outcomes

Each of the participants was informed that the results from their interview would be used in this thesis, a key outcome produced as a result of this research project. They were also advised that their interview data would be used in other papers, formal presentations and publications. Papers arising from the thesis will be submitted for publication, but individual participants and their institutions will not be identified in any such reports. Participants will be advised of research publications through email if they so request.

4.8 Conclusion

This research project set out to explore possibilities for recognition and engagement with non-Western modes of critique in Australian research and teacher education. Specifically it sought to identify means to use non-Western critical theoretical tools and bi-/multilingual capabilities of non-Western research candidates and teacher educators to inform the re-conceptualisation of Australian teacher education. It sought to identify factors that interrupt the multidirectional flow of critical theoretical assets in Australian teacher education and to identify possibilities for re-theorising Australia-Asia intellectual connectivity. To address these issues, this Chapter has explained data collection and analysis procedures and provided justifications for significant aspects of the research process.

In designing this research project, a range of issues were considered. First, during the initial phase of this research project, a preliminary scoping exercise was conducted to test the feasibility of the research data from participants’ in their respective locations across Sydney. Second, careful consideration was given to choosing most appropriate research principles and methods for data collection and analysis. I sought to minimise threats to the validity of this research by being consistent in my approach to interviewing participants and in having unbiased views irrespective of the participants’ background. Appropriate ethical measures were used during the course of the research. Prime importance has been given to maintaining participants’ anonymity in this thesis or other presentations or in publications. The research is
an evidence-driven, conceptually informed exploration of contemporary debates in educational research. The next Chapter analyses interview evidence from Asian education research candidates about the uses of their homeland theoretical assets in Australian teacher education.
CHAPTER 5: ENGAGING WITH ASIAN INTELLECTUAL TRADITIONS VIA INCORPORATION OF HOMELAND THEORETICAL CONCEPTS IN RESEARCH

Asian education research candidates

5.1 INTRODUCTION

This Chapter offers critical analysis of evidence pertaining to the ‘recognition’, ‘acknowledgement’ and ‘use’ of the knowledge brought by Asian education research candidates to their research in Australia. However, the questions that arise are whether this knowledge is useful for internationalising Australian teacher education via its use by Asian education research candidates. Do they integrate their homeland modes of critique into Australian teacher education and thereby enrich it? Sen’s (2006) concept of ‘non-Western argumentative tradition’ and ‘local and global theoretical engagement’ coupled with Singh’s (2005) concept of ‘double knowing’ and Singh’s (2011) ‘presupposition of intellectual equality’ provides enough impetus to explore a range of issues concerning Asian education research candidates’ application of homeland concepts in research; using their bilingual capabilities and sharing and accessing homeland knowledge/networks. For the purpose of the analysis presented in this chapter, the following contributory research question is analysed. How, if at all, are ‘Asian’ education research candidates’ homeland theoretical assets and bi-/multilingual capabilities employed in Australian teacher education? (Chapter 5)

International, immigrant and refugee students from continental Asia have the potential to access a variety of such knowledge in order to relate it to what they are learning and/or researching in Australia. Singh (2011) explains that Asian education research candidates now provide a point of departure for such intellectual engagement. This could mean exchanging their different forms of theoretical knowledge — concepts, metaphors and images.

International students are the most visible faces of globalised higher education and its movement of people around the world in search of the opportunities offered by an international, often Western education (Kettle, 2005, p. 45). However, Euro-American modes of critique and criticality prevail, while Eastern modes of critique are viewed with much hesitance. Sen (2006 p. 141) categorise the Euro-American approaches in terms of exotic, magisterial and curatorial to view Asian modes of critique. However, increasingly
researchers are looking beyond these positions and engaging with notions of discourse and power in order to capture the international student experience (Kettle, 2005, p. 46).

This chapter provides an in-depth analysis for specifically chosen evidentiary excerpts from Tables 5.1, 5.2, 5.3, 5.4 to explore emerging trends in multidirectional transmission of homeland modes of critique via Asian education research candidates and its applicability in Australian teacher education. The evidentiary excerpts were selected based on criteria for its richness to inform and its significance.

5.1.1 Tapping into Asian immigrants’ homeland modes of critique

Collins’ (1998) strategy has been to focus on intellectual networks: the social links among those thinkers whose ideas have been passed along to later generations. To support Collin’s (1998) view, this research uses concepts from Thirukural\textsuperscript{52}. Some of these selected Tamil concepts pertain to கல்வி (kalvi) which means learning and education are used in this thesis to explore means to encourage and create opportunities for cross-cultural knowledge exchange between Eastern and Western intellectual cultures. Couplet 426 from the Thirukural affirms that “எவ்வாறு தொன்று வலம் வலதல்கின்ற கல்வியை இருந்து வலப்படுத்து” - the transliteration - Evva Thuraivadhu Ulakam Ulakaththotu Avva Thuraiva Tharivu - which literally means: As dwells the world, so with the world to dwell in harmony, - this is to live wisely and well. Here the concept - To live as the world lives, is wisdom. Couplet 426 from the Thirukural is used to refer to the flow of knowledge between intellectual cultures of the world via international and immigrant students in order to facilitate collaborative learning and the co-production of knowledge in Western higher education. In other words, it means to keep up to date with knowledge from other cultures is sensible. Tapping into Asian education research candidates’ homeland modes of critique and engaging with their ideas may facilitate enhanced multidirectional knowledge flows\textsuperscript{53}. These ‘homeland intellectual ideas’\textsuperscript{54} offer new insights useful to internationalisation of Australian research education.

\textsuperscript{52} Thirukural: This work is a Tamil Classic Literature on Dialogue on Social Life which has been passed on from many generations. The South Indian Tamils consider Thirukural as a precious gem among the classics, which is unique in the deliverance of code of conduct to the mankind to follow for all time to come.

\textsuperscript{53} multidirectional knowledge flows: diffusion of East and West intellectual knowledge

\textsuperscript{54} Homeland intellectual ideas: Ellsworth, (1992, p. 110) cited in Singh (2011) point out to the ‘pedagogy of the unknowable’ referring to only “having partial knowledge of students from different intellectual cultures; not
Overview for concept map (Figure 5.1)

The concept map (Figure 5.1) depicts key themes for facilitating transnational knowledge exchange via ‘recognition’ and ‘engagement’ of homeland concepts brought by Asian education research candidates into Australian teacher education. The figure illustrates four core categories from interview evidence that emerged for creating transnational knowledge exchange opportunities. First, the main category portrays possibilities for transnational knowledge exchange through incorporating homeland modes of critique in research. The four subsequent divisions for this category explain aspects of ‘transmission of homeland knowledge concepts via research’; ‘constructive use of bilingual capabilities in research studies’; ‘incorporating homeland knowledge via formal and informal modes’ and ‘sharing and accessing homeland knowledge/networks’. Second, demonstrates the comparison made by these Asian education research candidates’ Eastern and Western based educational experience followed by two more subsets ‘accumulation of intelligence from Eastern and Western educational experiences’ and ‘useful homeland knowledge training’. Third, demarcates ‘predominant Euro-American modes of critique influence in Australian teacher education’ with subset ‘relevant and applicable Euro-American critical theoretical knowledge’. Fourth, outlines issues of ‘misrecognition of Asian theoretical assets’ which branch out to ‘systemic exclusion of alternate modes of critique’ and ‘unapprised Western academy’. Together these key categories along with their respective subsets provide an overview for initiatives to engage with Asian critical theoretical concepts via research which might be useful for internationalising Australian teacher education.

fully knowing what intellectual resources these students can access, and never knowing with certainty the affects of our pedagogical actions of encouraging them to use this knowledge in an unusual context.
Figure 5.1: Concept map of key themes for facilitating transnational knowledge exchange:

Round 1 interviews with Asian education research candidates
5.2 POSSIBILITIES FOR ENGAGEMENT WITH NON-WESTERN CRITICAL THEORIES IN AUSTRALIAN TEACHER EDUCATION (group 1 - Asian education research candidates round 1 analysis)

Transnational exchange of critical theoretical assets creates possibilities to make connections between intellectual projects in Australia and the homelands of Asian education research candidates. The idea is to provide opportunities for these students to use their homeland knowledge to inform the West about their knowledge producing capabilities. However, the Asian education research candidates face challenges of ‘misrecognition and non-acknowledgement’ of their homeland knowledge that act as ‘barriers’ to transnational knowledge exchange. Collins (1998, p. 45) observes “individuals who have good access to cultural capital through their previous [educational] experience, their mentors, and their participation in core social networks have high EE [emotional energy]” which can be put to good use. Kraak (1999) explains the concept of ‘cognitive justice’ as possible solution to the predicament of non-recognition of other knowledges. Evidence of issues concerning the facilitation of transnational knowledge exchange emerged as themes in the interviews with Asian education research candidates. These themes are summarised in Table 6.1

5.2.1 Transnational knowledge exchange - incorporating homeland modes of critique in research

The copious amount of interview data (n = 777 pages) that were generated was reduced into manageable chunks through the detailed analysis of evidentiary excerpts. Table 5.1 consists of three columns which were created to provide a better perspective of the themes to emerge from the analysis of the interview excerpts. The left hand column lists the key thematic codes, the middle column provides brief details about the Asian education research candidates (group 1) and the right hand column provides a brief snapshot of relevant evidence from the interviews. I categorised the interviews into themes and grouped excerpts relating to the same theme into one category. The Tables are required for each of the evidentiary chapters (5, 6, 7, and 8) because the layout of each of these chapters coincide with the Tables. These Tables were created to reduce copious data into manageable chunks through detailed analysis of evidentiary excerpts. Each of these main Tables consists of three columns with respective thematic codes on the left hand side. The middle column provides
brief details about the research participants and the right hand column provides a brief snapshot of relevant evidence from the interviews. There are mainly four themes that emerged. I categorised the interviews into themes and grouped excerpts relating to the same theme into one category. I further created smaller tables for each of the four themes to explain the trends for transnational exchange of knowledge.

Table 5.1 Key themes for facilitating transnational knowledge exchange: Asian education research candidates’ perspectives.

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transmission of homeland knowledge concepts via research</td>
<td>FBi, PhD candidate</td>
<td>“But I have used some Chinese concepts dealing with issues such as difficulties adjusting to the situation or environment. In Chinese we call it yin di zhi yi. It just means that to deal with the problems according to the situation/environment”.</td>
</tr>
<tr>
<td></td>
<td>FBi, PhD candidate</td>
<td>“I have to say definitely that he always encourages us to do so including my concepts”.</td>
</tr>
<tr>
<td></td>
<td>FJuan, PhD candidate</td>
<td>“In the books I can find golden house (knowledge). I might ... use this in my research”.</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“Actually that Tamil knowledge gives me a foundation of knowledge and language to use here in Australia”.</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“You have to learn and then you have to behave accordingly, using those you learnt”.</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“That’s why my University is organising a meeting every month or every year from different Chinese or Indian scholars recently”.</td>
</tr>
<tr>
<td></td>
<td>FXian, PhD candidate</td>
<td>“Of course grasping another language opens another door for you. My supervisor is very happy that I can speak Mandarin and English. This is...”</td>
</tr>
<tr>
<td>Constructive use of bilingual/multilingual capabilities in research studies</td>
<td>FJuan, PhD student</td>
<td>“My Anglo-Australian supervisor always encourages me to learn and process my knowledge by talking, by asking some very important questions to prompt me”.</td>
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</tr>
<tr>
<td>FKim, PhD candidate</td>
<td>“It should be acknowledged and should be encouraged regardless of the origin”.</td>
<td></td>
</tr>
<tr>
<td>Incorporating homeland knowledge via formal and informal modes</td>
<td>MSrikan, PhD candidate</td>
<td>“I have been using Tamil in cultural events, and have participated in debates, presented conference papers as well”.</td>
</tr>
<tr>
<td>FKim, PhD candidate</td>
<td>“Formally I use Korean grammar concepts at seminars and conference presentations”.</td>
<td></td>
</tr>
<tr>
<td>Sharing and accessing homeland/knowledge networks</td>
<td>FBI, PhD candidate</td>
<td>“Sometimes we have video-conference. I think it’s the time we all share some knowledge. Also my supervisor took us to some conferences and we had a chat with other researchers”.</td>
</tr>
<tr>
<td>White values</td>
<td>FBI, PhD candidate</td>
<td>It seems that they just think the White values are the best...they have no interest in what you are doing, or thinking.</td>
</tr>
<tr>
<td>Interview with parents</td>
<td>MSrikan, PhD candidate</td>
<td>“I talk to the parents, when I interview the parents I ask sort of questions when they migrated, why they wanted to study Tamil”.</td>
</tr>
<tr>
<td>Chinese as second biggest language</td>
<td>FJuan, PhD student</td>
<td>“Apart from English, Chinese will be the second biggest language at use”.</td>
</tr>
</tbody>
</table>

The analysis of interviews with Asian education research candidates (participant group 1) provided useful insights into their experiences regarding multidirectional exchange of critical theories. The analysis of the interview evidence presented below focuses on the four themes from Table 5.1. These concern the ‘transmission of homeland knowledge concepts via research’; ‘constructive use of bilingual/multilingual capabilities in research’;
studies’; ‘incorporating homeland knowledge via formal and informal modes’ and ‘sharing and accessing homeland/knowledge networks’. While this analysis shows that these students’ access to core productive intellectual capital from their homeland is limited (Collins, 1998 p. 40), this analysis also provides initial indicators of the potential for tapping into knowledge from Australia’s Asian neighbours.

These themes were carefully chosen based on the substantial amount of evidence from interviews about these matters and the interviewees’ comments reveal these to be the pre-dominant themes. From each of these themes, specific interview excerpts have been chosen (shaded grey) based on their relevance, importance and contribution towards new knowledge in this research. The excerpts ‘White values’, ‘interview with parents’ and ‘Chinese as second biggest language’ were not selected (non-shaded portions) because there was little data on these matters.

5.2.1.1 Transmission of homeland knowledge concepts via research

The Chinese concept of yin di zhi yi means helping shape identity and building capabilities to adapt to challenging situations, to deal with the problems according to the situation. FBi explains that the use of homeland concepts such as this in research was useful.

It is quite far from Chinese concepts in some research on non-Chinese issues. That’s why I did not use many Chinese concepts. But I have used some Chinese concepts dealing with issues such as difficulties adjusting to the situation or environment. In Chinese we call it yin di zhi yi. It just means that to deal with the problems according to the situation/environment. (FBi)

Making use of Chinese homeland modes of critique involves the process of applying such concepts in research. More than this, Australian supervisors need to provide ample encouragement to international students to use homeland philosophical concepts in their research. Han and Zhao (2008, p. 238) explain the proposition that “HDR supervision is a matter of both quality teaching and academic leadership” that are essential for internationalising Australian teacher education. FBi commented that her supervisors’ support
was paramount for Asian education research candidates to freely use their homeland concepts in research:

My supervisor is very open-minded and supportive. I have to say definitely that he always encourages us to do so including my concepts. (FBi)

Supervisors have to be supportive of Asian education research candidates’ uses of homeland concepts\(^{55}\) in research. FBi states in the questionnaire that she has been encouraged by her supervisor to use her “bilingual capabilities” in her research. This also extends to encouraging them to buy philosophical books to assist with their research whenever they visit their home country.

Using at least some of Chinese concepts in their studies in Australia enhances the production of original research. FJuan took the opportunity to apply Chinese critical theoretical conceptual tools in her research while studying in Australia.

When I read the books, I find some gold. In the books I can find golden house (knowledge). I might ... use this in my research. (FJuan)

The South Indian Tamil metaphor முயர்சி உதயர் இகல்சி அதயார் – (Muyarchi udayar igalchi adayar) means that there is no downward journey for those who keep trying. This metaphor refers to the momentum that contributed to the research process which led to this thesis which identifies means for making connections between intellectual projects in Australia and the homelands of international research candidates from Asia. Singh and Guo (2008, pp. 222-223) note the possibilities for accessing “other knowledge and knowledge networks for learning and teaching”. MSrikan actively used Tamil concepts in his research that focused on the importance of communication, dynamics of language power and usage in influencing the behaviour of people in given situations. MSrikan explained his use of such concepts:

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\(^{55}\) Homeland concepts: The early career researchers are encouraged to draw on their experiential and scholastic knowledge; their bilingual competence for using new technologies; their critiques of Western constructions of Asia, its peoples and intellectual heritages; and their knowledge networks which they could access Singh (2011, p. 158).
I studied in my Tamil language. Actually that Tamil knowledge gives me a foundation of knowledge and language to use here in Australia. It helps me to analyse how the language is used as a symbol of power. (MSrikan)

Sri-Lankan Tamil concepts provided a vehicle to further this Higher Degree Research (HDR) studies in Australia. While acquiring good education is important, actually applying what is learnt is essential. MSrikan used Tamil quotations from Thirukural (South-Indian Tamil classic literature on dialogue on social life) to emphasise on the importance of acquiring education and the significance of receiving good education.

For Education we teach them Karka Kasadara Katrain Nitka Atharku Thaha - which means to learn perfectly all that you learn, thereafter maintain what knowledge you learnt from your education/learning. It means you have to learn and then you have to behave accordingly, using those what you learnt. I want to communicate, to explain things through research using ideas in Tamil. (MSrikan)

Using Tamil to convey concepts from Thirukural in Australian educational research could enrich Australia’s intellectual engagement with Tamil educational culture.

The significance of ‘recognising alternative knowledge’ from non-Western intellectual cultures is being encouraged in Australia:

That’s why my University is organising a meeting every month or every year from different Chinese or Indian scholars recently. In Australia they encourage this kind of formal connection. It is a very good move. Academics are now coming from Asian background to Australia and in 9-10 years they would be the scholars. Trans-national knowledge exchange will become part and parcel of the syllabus for Australian students studying here. The change will not be compulsory but will become a necessity. (MSrikan)

There is a growing need to encourage transnational knowledge exchanges in order to enrich and influence educational perspectives locally and globally. With the globalising transformations “sweeping through educational landscapes across the Western world, the work of educators in schools and in universities is mediated by standardised curriculums, centralised assessment regimes and/or prescriptive sets of professional standards” (Parr, 2012, p. 100). Australia can encourage formal and informal connections between different
knowledge networks to advance its students’ understanding of ‘other’ intellectual cultures. Engaging in transnational knowledge exchange might become a necessity in future and contribute to reshaping the Australian teacher education curriculum. Within the decade, transnational knowledge exchange might be made a compulsory requirement in the Australian academy.

Receiving positive feedback and encouragement from supervisors is critical to using and exploring homeland concepts in research in Australia. Learning another language “opens door” to discovering a new culture. Language knowledge and learning are intricately connected to each other and Australia’s intellectual engagement with Asia. FXian uses her bilingual capabilities in her research:

My supervisor encourages me to use some Chinese concepts in research. Of course grasping another language opens another door for you. My supervisor is very happy that I can speak Mandarin and English. This is useful for my research. I also use Mandarin informally, but English formally. (FXian)

Using Mandarin to assist with research in Australia involves making use of relevant Chinese websites to access articles to incorporate in students’ studies. Occasional use of Chinese concepts that are translated to English for the benefit of the audience helps make formal scholarly arguments.

Encouragement from Australian teacher educators could extend their bilingual capabilities. It could provide a reason and justifiable depth to their research. The evidence is that the formal and informal sharing of homeland concepts with research colleagues, peers, supervisor via frequent discussions is a recognised intellectual presence. The Asian international students’ bilingual/multilingual capabilities could be put to good use to facilitate multidirectional pedagogies in Australia. Accessing and sharing ‘other’ critical theoretical concepts could provide opportunities for active cross-cultural exchange of critical theories.

5.2.1.2 Constructive use of bilingual capabilities in research studies

Anglo-Australian teacher educators could play an active part in providing guidance and encouragement for the use of homeland modes of critique that could facilitate enhancement
of Australian teacher education. FJuan reported using Cantonese, Mandarin and English to aid her research:

My Anglo-Australian supervisor always encourages me to learn and process my knowledge by talking, by asking some very important questions to prompt me. She accepts me as who I am and encourages me to use my Chinese knowledge. I can speak Mandarin, I can speak and write Mandarin very well and Cantonese as well. (FJuan)

Supervisors can encourage Higher Degree Research candidates to actively use their bilingual capabilities in research. This is significant for Australia’s intellectual engagement with Asia, and could possibly be instrumental to internationalising Australian research and education. Singh and Guo (2008, p. 223) explain the “insights into ways of enhancing students’ bilingual capabilities” in research. FJuan comments in the questionnaire that she would like to use some of her homeland modes of critique in her research. FKim is multi-lingual, speaking and writing Korean and English and knows some of Japanese and Greek:

Transnational knowledge exchanges should be encouraged because the knowledge, wherever it originates, is helpful. It should be acknowledged and should be encouraged regardless of the origin. Of course, I use Korean and then translate it into English. (FKim)

Thinking in Korean about certain research concepts in the first instance helps understand what they mean in English. Data collected in Korean is translated to English for the benefit of scholars in Australia; and this knowledge is also presented in Korean for colleagues in Korea.

5.2.1.3 Incorporating homeland knowledge via formal and informal modes

For participation in scholarly events and debates formal and informal channels of communication are used to engage a range of audience. Some of MSrikans’s experiences regarding his bilingual capabilities include:

I am a native speaker of Tamil. I have been using Tamil in cultural events, and have participated in debates, presented conference papers as well. I use Tamil and English. In order to get some feedback on my arguments and ideas I use informally ... during break time or at cultural events or in discussions with friends. (MSrikan)
Asian education research candidates have some formal opportunities to discuss ideas and experiences with Australian colleagues and peers via presenting papers and discussions. Han and Zhao (2008, p. 246) note that “a good supervisor of (international) HDR students knows the importance of recognising and engaging their knowledge, and how to acknowledge their knowledge networks as part of their HDR studies”. These formal presentations can use Tamil with translations into English at research training workshops, conference presentations and in research writing circles. However, most use of Tamil concepts occurs at cultural meetings when communicating with members of the Sri-Lankan Tamil community or with friends.

FKim uses opportunities to share homeland concepts with Australian colleagues and peers via conference presentations and seminars as well as informally with colleagues:

Informally with colleagues I do, of course, because we are Korean, so we speak in Korean, of course. Formally I use Korean grammar concepts at seminars and conference presentations. (FKim)

Creating opportunities for formal and informal knowledge exchange provides instances for openly engaging with the ‘other’ languages and ideas.

5.2.1.4. Sharing and accessing homeland knowledge/networks

Sharing information with receptive research colleagues and peers instils a positive disposition in Asian international students. Accessing their homeland knowledge networks via internet provides new uses for communicating with friends and colleagues in China. Using Google to contact vendor of articles helps them access selected homeland knowledge useful to their research. Knowledge sharing occurs via video-conferencing, attending conferences where opportunities to meet people and engaging in informal chat with peers in Australia. However, Singh and Huang (2012) explain the requirement for translating foreign, non-Western modes of critique into English language for transmission in Australian teacher education. FBi explains sharing homeland concepts sharing are central to facilitating transnational knowledge exchanges:

Sometimes we have video-conference. I think it’s the time we all share some knowledge. Also my supervisor took us to some conferences and we had a chat
with other researchers. It just means the different knowledge is something like a big
database it’s just there when every country and every person need it they can access
from the data base. (FBi)

The occasional sharing of homeland modes of critique and information with homeland
knowledge networks facilitates better understanding. Sharing information from books and
websites helps clarify doubts among homeland colleagues in China. Knowledge is from
students’ ‘homeland database’ for everyone to access and share.

5.2.2 Comparison between Eastern and Western educational experiences

Much prominence is given to offering Western research education to Asian education
research candidates, while their grounding in their homeland knowledge and language is not
acknowledged. The analysis of the interviews indicates that, to some extent at least, their
homeland education provided these Asian education research candidates with substantial
knowledge, foundation for their research education in Australia. Their homeland education
bolstered their courage to take up research in an unfamiliar Western educational setting.
Singh (2005; Singh, Rizvi & Shrestha, 2007; Singh & Shrestha, 2008, Singh, 2011) has been
researching Australia’s capacity for making intellectual engagements with Asia through uses
of Chinese and Indian theoretical tools in researching Australian teacher education, second
language education and international education. Focus is on the developing educational
principles and pedagogies for deepening and extending the capabilities of Chinese and Indian
teacher-researchers to engage in scholarly argumentation using conceptual assets from their
homeland. Approaches to the internationalisation of teacher education in Australia that
reproduce what Alatas (2006) calls ‘Asian theoretical dependency’ are being contested by
Singh’s (2009; 2011) through the development of challenging pedagogies for the production
of knowledge through worldly theoretical interactions (Singh, 2009; 2011).

The key focus for the following analysis includes making comparisons between
Asian education research candidates’ knowledge acquired in their homeland and in Australia,
and whether this homeland knowledge has been useful to Asian education research
candidates in their research in Australia. The main themes in Table 5.2 include the shaded
sections for ‘accumulation of intelligence from (Eastern and Western) educational
experience’ followed ‘useful homeland knowledge training’. The theme ‘focus on reality’ (non-highlighted portion) in Table 5.2 is not explored because the data failed to provide clear portrayal of their homeland knowledge experiences.

Table 5.2 Comparisons between Eastern and Western educational experiences

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accumulation of intelligence from (Eastern and Western) educational experience</td>
<td>FBi, PhD candidate</td>
<td>“All the education I received in my home country accumulated my intelligence and made me to develop my thinking and learning habits”.</td>
</tr>
<tr>
<td></td>
<td>FJuan, PhD candidate</td>
<td>“There is a big difference between the Chinese culture and Australian research education cultures”.</td>
</tr>
<tr>
<td>Useful homeland knowledge training</td>
<td>MSrikan, PhD candidate</td>
<td>“The wisdom and the training I received in my home country helped me very much mainly in terms of academic writing”.</td>
</tr>
<tr>
<td>Focus on reality</td>
<td>FXian, PhD candidate</td>
<td>“Chinese scholars focus on the real... reality of the facts and try to make out what happened and find a way to solve the problem”.</td>
</tr>
</tbody>
</table>

5.2.2.1 Accumulation of intelligence from (Eastern and Western) educational experiences

Asian education research candidates’ homeland education helps accumulate knowledge they need for studying abroad, including facilitating the development of their capabilities for thinking and learning. FBi acknowledges the importance of homeland education in equipping her with the confidence to continue research in Australia:

All the education I received in my home country accumulated my intelligence and made me to develop my thinking and learning habits. Without this prior education
background I could not just come here for a Doctoral Degree. It just means that now I carry all of this basic ability so I can study almost everywhere. (FBi)

Asian international students’ (AIS) homeland knowledge augments the development of thought processes and learning habits.

The research education in China is not as in-depth as it is in Australia. FJuan said Chinese research education seems ‘more voluminous but less practical’ while Australian education is ‘more practical with hands on training’:

There is a big difference between the Chinese culture and Australian research education cultures. In China it’s like you do learn much and, but, application is very little. In Australia we learn more and learn how to apply knowledge to different situations. (FJuan)

Useful research based knowledge can be applied to different situations. However, experiences the differences between Australian and Chinese educational research is something Asian international students are not prepared for.

5.2.2.2 Useful Homeland knowledge training

The education received in Sri Lanka proved constructive for MSrikan to continue research in Australia:

The wisdom and the training I received in my home country helped me very much mainly in terms of academic writing. My training back at home has been very useful. Here they incorporate more research studies and not actually spoon feeding. They encourage us to do our own work with freedom. (MSrikan)

The Asian education research candidates’ homeland modes of critique provide a productive scaffold for them to carry their research forward with confidence. MSrikan states in the questionnaire that his homeland educational experiences have been a “source of wisdom and inspiration” in helping him continue with his research in Australia. Drawing strength from Tamil and what was learnt in Sri Lanka sustains confidence these higher degree research candidates need in Australia where they are encouraged to work more independently.
5.2.3 Predominant Euro-American modes of critique influence in Australian teacher education

The evidence for the key theme ‘predominant Euro-American modes of critique influence in Australian teacher education’ is summarised in Table 5.3. The sub-section for this category is ‘relevant and applicable Euro-American critical theoretical knowledge’. The highlighted sections of evidence presented in the Table 5.3 relates to Western knowledge relevance or applicability over ‘other’ knowledge cultures. The key interview evidence that emerged in relation to this main theme is represented in the grey shaded section of the table. These sections were chosen for detailed analysis due to interviewees’ tendency to elaborate more about these key themes.

Table 5.3 Interview evidence for Euro-American critical theoretical knowledge influence

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relevant and applicable Euro-American critical theoretical knowledge</td>
<td>FBi, PhD candidate</td>
<td>“Maybe there are some stages for knowledge transition”.</td>
</tr>
<tr>
<td></td>
<td>FXian, PhD candidate</td>
<td>“A lot of the knowledge we learned in China comes from the books which have been translated from English”.</td>
</tr>
<tr>
<td></td>
<td>FKim, PhD candidate</td>
<td>“I don’t think it this is a matter of superiority or inferiority, but the predominant language in academy is English”.</td>
</tr>
</tbody>
</table>

5.2.3.1 Relevant and applicable Euro-American critical theoretical knowledge

The role of ‘democracy’ and ‘dominance of English language’ is a key success in Western civilisation. The absence of these factors perhaps contributes to the non-recognition of Asian knowledge. FBi observes the stages of knowledge transition from Eastern
dominance in the ancient times and how it lost prominence due to Western knowledge. FBi stated:

Maybe there are some stages for knowledge transition. The knowledge transition from Eastern to Western ... for example we know that India and China are origins of ancient civilisation and knowledge ... even Arab, so the knowledge transition from the Eastern to the Western developed ... they mastered in philosophy, science and other aspects ... and Asian knowledge declined. (FBi)

Western knowledge dominance has remained predominant since the rise of science and philosophy. The not so globally popular Asian languages are seen as a major deterrent to knowledge sharing. However, critical theoretical knowledge could be engaged with in Australian teacher education to provide a “corrective and an antidote to contemporary” [and] “one-sided [Euro-American intellectual] tendencies” (Clarke, 1997, p. 67).

To some extent the knowledge acquired in China are concepts that actually come from the West. Another reason is that some of the knowledge acquired in China have their origin traced back to the West. Singh and Meng (2011, p. 3) state the evidence of the use of ‘mute speech’ whereby research students from China have made uses of fragments of Chinese languages and theoretical tools in what are otherwise overwhelming theses written in English using Western theories”. Western concepts are generally used and embraced in China. FXian observes:

A lot of the knowledge we learned in China comes from the books which have been translated from English. I don’t see much difference in knowledge cultures. (FXian)

FXian confirms that her spoken and academic written English has improved after her education in Australia.

There is no question of superiority or inferiority of any language, however there seems pre-dominance of English as a global language. Li, Singh and Robertson (2012, p. 7) indicate that “as we enter the Asian Century a deep engagement with multilingualism in general and a
specific capacity in Asian languages will be crucial” for internationalising Australian teacher education. However, this also suggests that engagement with Asian languages should be positioned in a sense of shared knowledge exchanges between Asia and Australia. FKIm notes:

I don’t think it this is a matter of superiority or inferiority, but the predominant language in the academy is English. That’s the current situation. (FKim)

FKim explains that being in Australia possessing knowledge of English makes sense as it is a requisite to completing her PhD. The research education in Australia helped her develop her research skills related to improving academic writing and making formal presentation skills. However, FKim states in the questionnaire that her transition into Australian education environment was difficult. She further states that this could be due to the differences in “cultural backgrounds, languages, social and education systems”. She holds that the pre-dominance of English as the major academic language is self evident. This claim is based on her educational experiences at an Australian university.

The research evidence indicates Asian education research candidates’ desire to explore opportunities that allow them to use their homeland knowledge in their research in Australia. Expectations of “high rewards in the form of recognition” of their homeland knowledge would be helpful in paving way for transnational knowledge exchanges (Collins, 1998, p. 45). However, the predominance of Euro-American modes of critique in Australian teacher education undermines the significance of non-Western critical theoretical assets. Kraak (1999, p. 2) observes that ‘standalone tendencies’ acts as hindrance to active knowledge transfers but now it is important for a “plurality of knowledge structures to co-exist in a dialogic relationship with one another”. The concept suggests the “cohabitation of western science (with its rationalist logic) with indigenous knowledges” (Kraak, 1999, p. 2).

5.2.4 Misrecognition of Asian modes of critique and criticality

The criteria used for the selection of interview evidence (highlighted portions) for detailed analysis was the relevance of issues related to ‘systemic exclusion of Asian concepts or metaphors’ and the ‘unapprised Western academy’. These were chosen in accordance with
the level of its ‘relevance and richness’ to this research and significant interviewee comments.

TABLE 5.4 Outline of Asian critical theoretical misrecognition

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Systemic exclusion of the alternate modes of critique</strong></td>
<td>FJuan, PhD candidate</td>
<td>“In Australian educational culture, they are on the top of the world ... they don’t need to know anything”.</td>
</tr>
<tr>
<td>Unapprised Western academy</td>
<td>FBi, PhD candidate</td>
<td>“Now coming to this Age and we still have to say that Western knowledge is dominant in society”.</td>
</tr>
<tr>
<td></td>
<td>FKim, PhD candidate</td>
<td>“This is because of Anglophone influence ... their dominant viewpoint”.</td>
</tr>
</tbody>
</table>

5.2.4.1 Systemic exclusion of the ‘alternate’ modes of critique

The ‘misrecognition’ of Asian modes of critique and criticality forms are affected by the predominance of Euro-American theories in Australian teacher education which is seen as more relevant and superior. Ziguras and Law (2006, p. 60) observe that “international students participating at postgraduate level represent an important source of intellectual capital for the creation of new knowledge”. Negligible credibility or value is attached to Asian knowledge due to Western superiority complex. A subtle Western stance of ‘closing doors on other knowledge cultures’ is prevalent in the Australian academy. FJuan notes that intellectual barriers between different forms of knowledge are at play. Collins (1998, p. 46) note that “individuals with relatively modest cultural capital and emotional energy are likely to be demoralised when they discover there is yet another barrier beyond that, and another and another”. FJuan states:

In Australian educational culture, they are on the top of the world ... they don’t need to know anything. They report about Asian people in the media ... they mostly report negative things, not positive things. (FJuan)
Juan holds that the Western media coverage is inclined to report on negative aspects rather than positive aspects of Asian education culture. The Western media plays a prime role in creating the stereotypical notions. Collins (1998) poses question whether the West will continue its unconstructive stereotypical notions about Asian modes of critique and side-line ‘other’ intellectual cultures? The access to homeland critical theoretical assets by Asian education research candidates in Australia universities could enhance Australian teacher educations’ intellectual engagement with non-Western modes of critique to facilitate its internationalisation.

5.2.4.2 Unapprised Western academy

The West’s systemic misrecognition of Asian knowledge stems from an unawareness and lack of knowledge of Asian languages. FBi notes:

There are many factors why the Western civilisation flourished and Asian declined. Now coming to this Age and we still have to say that Western knowledge is dominant in society. Another factor is language ... just because English is dominant so Western knowledge is dominant in Asian countries. The West doesn’t understand the Asian languages, which makes it harder for Asians to prove their point and hence difficult to bring this knowledge to light. (FBi)

This adds to the complexity of the situation in terms of Asians constantly trying to “prove their point” to gain approval, and bring this “knowledge to light” even if they are capable of achieving “research outcomes” explains FBi. However, the use of such homeland modes of critique could disrupt Australian teacher education’s privileging Euro-American based critical theoretical knowledge and facilitate its internationalisation.

However, the dominant ‘Anglophone influence’ including the popular English language has its impact on homeland modes of critique sharing opportunities. The prevalence of ‘systemic misrecognition’ of Asian critical theoretical assets acts as barrier to transnational exchange and co-production of critical theoretical resources:

Generally I don’t think it’s recognised. But, in my study, because I’m doing Korean grammar specifically, it’s very important. This is because of Anglophone influence ... their dominant viewpoint. (FKim)
Based on her research experience in Australia, FKim explains that there still exist issues of ‘marginalisation’ of Korean knowledge.

The Australian teacher education outlook of homeland modes of critique that Asian education research candidates bring to Australia from their respective homelands are often considered unproductive and ineffective. This ‘misrecognition’ interrupts active engagement with other knowledge traditions. Singh (2011) contends the significance of acknowledging ignorance about ‘other’ modes of critique and criticality. This helps create possibility to instil a sense of honesty and openness to what can be learned from alternate sources of knowledge. Singh (2011, p. 158) argues that students who are predominantly immigrant, refugee and international research candidates possess knowledge for challenging the alienation of their intellectual heritage.

5.3 ENGAGING TRANSNATIONAL CRITICAL THEORETICAL CONCEPTS VIA RESEARCH (group 1 Asian education research candidates round 2 analysis)

The Figure 5.2 illustrates four key categories from round 2 interview evidence with Asian education research candidates. The first key theme is the ‘significance of sharing transnational modes of critique and criticality in Australian teacher education’. The subthemes are ‘emerging trends in transnational exchange of critical theoretical concepts’, ‘facilitating transnational co-production of critical theories’ followed by ‘significance of accessing homeland knowledge networks’. Together these portray the significance of engaging with transnational modes of critique in Australian research and teaching. Second, the subsequent core category explores aspects of ‘combining homeland and Euro-American based educational’. The two subsets of this category are Asian education research candidates’ use of ‘bilingual/multilingual capabilities in research’ followed by ‘linking HDR experiences in Australia with knowledge acquired in respective homelands’. Third, explores the ‘dominance of Euro-American modes of critique’. Fourth, illustrate the ‘marginalised Asian modes of critique and criticality’.
FIGURE 5.2 Concept Map for significance of engagement with transnational co-production of knowledge via research: round two of interviews with Asian education research candidates
5.3.1 Significance of sharing transnational modes of critique and criticality in Australian teacher education

To a large extent, Australian teacher education often misrecognises immigrant theoretical concepts and metaphors. These ‘concepts’ refer to homeland knowledge that Asian international students (AIS) bring with them to Australia or can access while in Australia. However, engaging with this knowledge has potential to open doors to generate new knowledge unknown to Australian teacher education. Singh’s (2005) concept of ‘double knowing’ provides international research candidates from Asia (and other non-Western localities) with a language for positioning themselves in the being of at least two intellectual societies. The ancient Indo-Aryan language Sanskrit offers the metaphor न हि ज्ञानेन सर्वशं पवित्रमिह विद्यते, Na he Gyannena sahash pavithramiha vidhyathe which means here in this world, there is nothing as pure or sublime as knowledge where knowledge serves as a guiding star in the journey of life. This metaphor speaks to the potential of Asian international research candidates’ to tap into their homeland modes of critique to offer original insights useful for internationalising Australian teacher and research education. The expression of art and of ‘knowing’ in a different way is invaluable. However, what is knowledge? Knowledge in the thesis is defined in terms of theoretical, philosophical and educational perspectives and not from a religious standpoint. This is not a religious study. Western perceptions of India, its critical theoretical knowledge have often been “stimulated by the observation of exotic ideas and views” (Sen, 2006, pp. 150-151). The Western insights about India’s intellectual traditions focus on its “exotic interests in India [which] can be seen again and again, from its early history to the present day” (Sen, 2006, p. 151). The difficulty with this approach is that Euro-American focus of India’s mysticism denies its rationalism. The mysticism of spirituality is given more importance, while its intellectual traditions of reason and skepticism are sidelined. Table 5.1.1 lists key themes from the interviews relating to the transnational co-production of knowledge via research.

In Table 5.1.1, the highlighted sections ‘Emerging trends in transnational exchange of critical theoretical concepts’, ‘facilitating transnational co-production of critical theories’ and

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56 Double knowing: The ‘double knowing’ strategy openly engages Asian international research candidates’ and Asian academics’ ‘homeland knowledge’ as well as the ‘knowledge networks’ they can access.
‘significance of accessing homeland knowledge networks’ have been carefully chosen for detailed analysis due to opulence of themes relating to significance of engaging in transnational knowledge sharing. The non-highlighted section ‘reading English book’ was not chosen for analysis due to its non-importance in relation to the thesis.

Table 5.1.1 Core themes relating to engaging in transnational co-production of knowledge via research: Round 2 interviews with Asian education research candidates

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emerging trends in transnational exchange of critical theoretical concepts</td>
<td>FBi, PhD candidate</td>
<td>“Sometimes it’s good to use homeland intellectual knowledge”.</td>
</tr>
<tr>
<td></td>
<td>FJuan, PhD candidate</td>
<td>“People from different societies, can take advantage of both knowledge societies”.</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“We can extend our theoretical knowledge base by borrowing something from other knowledge culture which will enrich our views”.</td>
</tr>
<tr>
<td></td>
<td>FXian, PhD candidate</td>
<td>“Probably showcase some of the Asian knowledge and our research ... and then introduce publications that are translated into English”.</td>
</tr>
<tr>
<td>Facilitating transnational co-production of critical theories</td>
<td>FBi, PhD candidate</td>
<td>“At the symposium, I just had some homeland ideas which I wanted to bring forward about concepts”.</td>
</tr>
<tr>
<td></td>
<td>FJuan, PhD candidate</td>
<td>“We need to be more proactive as individuals to have the university to provide more opportunities for students from different educational cultures ...”</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“They invited people from other countries and Asian countries for special lectures, seminars”.</td>
</tr>
<tr>
<td>Significance of accessing homeland knowledge</td>
<td>FJuan, PhD candidate</td>
<td>“I use internet, mainly websites”</td>
</tr>
</tbody>
</table>
5.3.1.1 Emerging trends in transnational exchange of critical theoretical concepts

Blending Western and homeland knowledge can make learning more meaningful. Homeland concepts that are used in research papers or in formal presentations can make the significance of the argument more credible and has the potential to have a positive impact:

Sometimes it’s good to use homeland intellectual knowledge. These concepts can make the paper or presentation impressive. In doing PhD there should be something new, something old, something borrowed. That means using some new (homeland) concept. (FBi)

Incorporating some homeland modes of critique and criticality in research can be positive. By juxtaposing Chinese critical theoretical concepts in research could make the proposition more persuasive especially in the era of internationalising of Australian teacher education.

The knowledge garnered from homeland can be put to positive use when the HDR candidate’s supervisor provides a supportive learning environment which facilitates knowledge sharing especially in this age of global knowledge flows. Cornish and Jenkins (2012, p. 163), explain the significance of asking non-Western students to “engage in reminiscence” about their homeland educational experiences to aid with their research in Australia. FJuan explains:

There is a lot of encouragement, from my supervisor to do this. People from different societies, can take advantage of both knowledge societies. It helps think in different ways, different angles, in different situations with respect to my work and study. (FJuan)

57 Homeland concepts: knowledge modes of critique/theoretical concepts that Asian education research candidates bring with them to Australia.
Australian teacher educators play a pivotal role in facilitating ‘acknowledgement’ and ‘recognition’ of homeland modes of critique in Australian teacher education. The key is to acknowledge and recognise other forms of theoretical knowledge to create a constructive educational culture. The benefits of being part of two knowledge societies provide varied perspectives from diverse knowledge cultures (Singh, 2010, 2011). Being part of two knowledge circles is advantageous in that it provides varied theoretical points of view.

Being part of two theoretical knowledge circles is an added advantage as it extends one’s knowledge base when knowledge is shared from other intellectual cultures. MSrikan offers the following explanation:

It’s an advantage always to have different theoretical views. Otherwise you kind of become one with just mono cultural views, or having one kind of theoretical knowledge. We can extend our theoretical knowledge base by borrowing something from other knowledge culture which will enrich our views. (MSrikan)

Diverse views aid in enriching theoretical perspectives. Otherwise Australian teacher education is in danger of being stuck with monolingual views or possessing one kind of theoretical knowledge. The positives of sharing knowledge extend basis for expanding intellectual horizon. Multilingual learning includes a genuine approach to language learning, which values and supports the linguistic capital [Asian international students and Asian-Australian academics] present within in Australian universities. Multilingualism, multicultural learning could serve as a key possibility to tap into non-Western intellectual resources especially in the era of globalization of knowledge. The recognition and use of ‘polyglotism’ could serve as a dynamic process in transnational knowledge sharing. Yildiz (2012, p. 50) states that the term ‘jargon’ “carries with it an entire complex social history”. Jargon “refers to the “overly specialized, inaccessible language of a social or professional group” (Yildiz, 2012, p. 50).

58 Sharing knowledge: The significance of engaging with transnational knowledge via research will be instrumental in breaking the boundaries of Western knowledge influence over ‘other’ knowledge systems, given the systemic marginalisation of Asian knowledge concepts. Transnational knowledge sharing can be made possible through Asian education research candidates accessing homeland knowledge networks and using bilingual capabilities in research studies. A combination of homeland and Western educational experiences provides opportunities for facilitating transnational knowledge sharing, through research studies.
The solution to the issue of ‘misrecognition’ of Asian modes of critique depends on at least two factors. First, devising and adopting effective pedagogies for the recognition of Asian theoretical concepts that facilitates intellectual engagement with ‘other’ knowledge cultures. Second, is being open to what the ‘other’ educational cultures have that could be beneficial for internationalising of Australian research and education. I defend the use of Asian knowledge concepts in this thesis.

Formulation of effective pedagogies to encourage the recognition of Asian education research candidates’ homeland critical theoretical assets is an important step towards internationalising Australian teacher education FXian explains:

Some of the strategies could include trying to talk clearly about some of Asian knowledge, and make people understand the research benefits. Probably showcase some of the Asian knowledge and our research ... and then introduce publications that are translated into English. (FXian)

The significance is in having the Australian teacher education to recognise the relevance of the other theoretical assets beneficial to Australia’s so called cosmopolitan multicultural universities. Singh and Meng (2011, p. 4) report that the “devaluation of non-Western theoretical knowledge by Western peers is another factor in silencing Asian international students studying in Western universities”. The benefits of the Australian teacher education coming to appreciate the advantages of engaging in the transnational exchange of critical theoretical assets will enhance Australian teacher education perspectives of non-Western theoretical concepts.

5.3.1.2 Facilitating transnational co-production of critical theories

Transnational knowledge sharing is vital for engaging with ‘other’ forms of theoretical assets and has potential to enrich Australian teacher education. Sharing homeland concepts is possible through using such knowledge in symposiums, and engaging in formal discussions with research colleagues. Homeland intellectual connections provide opportunities to obtain varied theoretical perspectives.

Sharing homeland modes of critique can be an effective way to engage in meaningful knowledge exchange. FBi notes:
I would like to share my knowledge with others. And then, other times, there are discussions. At the symposium, I just had some homeland ideas which I wanted to bring forward about concepts. (FBi)

The chance to share homeland modes of critique with peers can be used as a pedestal to inform Australian teacher education of the significance of the ‘other’ critical theoretical assets. There is a need to provide opportunities for Asian education research candidates to effect the cross-cultural exchange of theoretical assets. Effective pedagogies for encouraging the recognition of immigrant knowledge in Australia require the academy to be receptive and reciprocal to the ‘other’ knowledge forms. FJuan explains:

We need to be more proactive as individuals to have the university to provide more opportunities for students from different educational cultures ... to share knowledge about different educational cultures their learning concepts, learning habits, learning strategies. (FJuan)

Such opportunities could pave way to learn more about another educational culture’s concepts, metaphors and images.

An effective pedagogy for knowledge sharing may involve inviting distinguished academics such as Chen (2010), Sen (2006) or Alatas (2006) and others from various countries for lectures that showcase their homeland critical theoretical assets. By inviting theoretical experts from Asian countries to lecture in Australia could play a role in helping encourage homeland ‘knowledge sharing academic culture’ in Australian teacher education. MSrikan points out:

They’re encouraging, they’re inviting a lot. They invited people from other countries and Asian countries for special lectures, seminars. At my university, they have realised there’s a lot of encouragement through such programs. Yes that’s a new trend that I have observed in the recent past. (MSrikan)

In the current times of globalising knowledge flows, newer trends point to the importance for critical theoretical knowledge sharing with ‘other’ educational cultures. Pedagogies for transnational knowledge exchange include inviting Asian teacher educators to lecture from various fields. This may be helpful in engaging with multidirectional flows of knowledge.
5.3.1.3 Significance of accessing homeland knowledge networks

Knowledge networks can be accessed via internet, Google, face book and other social networking sites. The Asian-Australian teacher educators and Asian education research candidates explore possibilities to increase the international use of their respective homeland critical assets through seeking advice from previous colleagues (knowledge networks) from study/work in their homeland to aid their research and/or teaching in Australia. Collins (1998, pp. 523-524) explains that when intellectual networks connect then it results in creativity. The homeland knowledge networks could serve as useful sources of ‘non-Western knowledge’ that could possibly enhance the transnationalisation of Australian teacher education. Asian critical traditions in this thesis refer to non-Western conceptual, theoretical knowledge in the form of metaphors, images, concepts and ideas. Language is certainly a vehicle for knowledge creation and exchange and one could argue that knowledges are embedded in the grammatical codes of different languages. FJuan explains:

I use internet, mainly websites. Google is a website, or like Facebook which is a social networking site. (FJuan)

Using social networking sites for accessing and connecting to knowledge networks such as academics/colleagues is convenient for sharing and accessing homeland modes of critique.

5.3.2. COMBINING HOMELAND AND EURO-AMERICAN BASED EDUCATIONAL EXPERIENCES IN RESEARCH

From Table 5.1.2, key themes (shaded in grey) evidence relating to ‘using bilingual/multilingual capabilities in research’ and ‘linking HDR experiences in Australia with knowledge acquired in respective homelands’ were selected for in-depth analysis.
Table 5.1.2 key themes relating to combining homeland and Western educational experiences

<table>
<thead>
<tr>
<th>Theme codes</th>
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<tbody>
<tr>
<td>Using bilingual/multilingual capabilities in research</td>
<td>MSrikan, PhD candidate</td>
<td>“When I interpret or analyse the data sometimes where I have to express ... if I don’t find exact equivalent in English”.</td>
</tr>
<tr>
<td></td>
<td>FJuan, PhD candidate</td>
<td>“I use three languages Cantonese, Mandarin and English in my research”.</td>
</tr>
<tr>
<td></td>
<td>FXian, PhD candidate</td>
<td>“Sometimes you’re from one educational culture and substituting exact expression in another language is not easy”.</td>
</tr>
<tr>
<td>Linking HDR experiences in Australia with knowledge acquired in respective homelands</td>
<td>FKim, PhD candidate</td>
<td>“I may need some Eastern or Western concepts, which is good for me and the one I like, so I may use it”.</td>
</tr>
</tbody>
</table>

5.3.2.1 Using bilingual/multilingual capabilities in research

The uses of bilingual and multilingual capabilities to explain homeland critical theoretical concepts in research is useful for translating theoretical assets into English for Western, Anglophone teacher educators. Zhao (2012, p. 76) notes that “Western-Anglophone universities are increasingly focusing on internationalisation, but have not made effective use of Asian international students’ languages a strategic focus”. MSrikan explains:

Here they’re actually expecting my PhD written in English and my supervisor encourages me to use Tamil concepts. Using Tamil (in research) ... yes that’s the big job. When I interpret or analyse the data sometimes where I have to express ... if I don’t find exact equivalent in English I’ll use the Tamil word as it is and then I’ll explain in English. (MSrikan)
Bilingual and multilingual usage among Asian education research candidates is gaining popularity in Australian teacher education. Some Asian HDR students use homeland modes of critique to supplement their research to provide diverse original theoretical perspectives.

Bilingual/multilingual Asian education research candidates are being encouraged to use theoretical assets in their research in Australia. Only small amount of such homeland knowledge use is evident in their research but still holds a positive sign for more of its substantial use of concepts in future:

I have one supervisor, my associate supervisor ... she speaks Chinese. So we use Chinese to communicate. I find it also really concrete, very easy to understand as well. I use three languages Cantonese, Mandarin and English in my research. (FJuan)

There is hope for using substantial homeland theoretical assets in future research. The need for making effective intellectual communication between homelands and Australia is possible only through bridging educational cultures.

Most Chinese HDR candidates think first in the Chinese language. This is not uncommon when studying in Australian universities especially when confronted with difficult Euro-American research concepts. FXian explains:

I don’t use much of my Mandarin language. But when I cannot find the right words to express my ideas, I will use Mandarin first, and then try to translate it to English. Using Mandarin is the first thing I can think of. Sometimes you cannot find the special word you know in Mandarin in English ... sometimes you’re from one educational culture and substituting exact expression in another language is not easy. (FXian)

It is unavoidable to think in one’s first language before translating these research concepts into English with special meaning to gain enhanced clarity. However, the use of Mandarin in PhD research thesis tends to be sparse. Zhao (2012, p. 77) observes that “Australia as in other OECD countries, there remains a trend to marginalise the intellectual resources available to international students from China”.

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5.3.2.2 Linking HDR experiences in Australia with knowledge acquired in respective homelands

A combination of critical theoretical concepts from East and West in research will provide rich research perspectives:

I may need some Eastern or Western concepts, which is good for me and the one I like, so I may use it. (FKim)

It does not matter which concept is used for critiques, whether it is from the East or West. The focus is on using the conceptual tools that are most relevant to the research.

5.3.3. DOMINANCE OF EURO-AMERICAN MODES OF CRITIQUE

From Table 5.1.3, key evidence concerning ‘Dominance of Euro-American modes of critique’ was selected for detailed analysis due to its relevant criteria. The theme relating to ‘applying for project’ was not included for in-depth analysis due to its non-importance in relation to the thesis.

Table 5.1.3 Key themes relating to Western theoretical knowledge and the English Language

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominance of Euro-American modes of critique</td>
<td>FBI, PhD candidate</td>
<td>All my research here is about [Euro-American based knowledge] Australian project, and reading in English</td>
</tr>
<tr>
<td></td>
<td>FKIm, PhD candidate</td>
<td>“My supervisor studied in UK, so the way she taught us is a Western kind of teaching and this is the way it is done in Korea”.</td>
</tr>
<tr>
<td>Applying for project</td>
<td>FBI, PhD candidate</td>
<td>“And my colleagues (based in China) plan to apply for a project here”</td>
</tr>
</tbody>
</table>
The evidence points to the predominant use of Western theory and research methods and much less active use of homeland critical theoretical assets. FBi observes the prevalence of Euro-American based knowledge ‘for all’ in Australian universities while ‘other’ theoretical modes of critique are being sidelined.

All my research here is about Australian [Euro-American based knowledge] project, and reading in English. So the learning procedure is Western. I felt that the research project really constrained me from combining the topic [both homeland and Western knowledge] together. (FBi)

However, it is not always clear that non-Western research students know enough of the critical theoretical assets from their homeland to make imaginative use of them.

Western influence on Korean research education is evident. However, the research support systems/facilities and supervisory pedagogies are better in Australia compared to Korea. Western critical theoretical frameworks that are developed by international scholars are popular in Korean research education:

This translation Western theories is developed by internationally famous Western scholars. My supervisor studied in UK, so the way she taught us is a Western kind of teaching and this is the way it is done in Korea. I don’t see many differences. (FKim)

Not all Asian international students are accessing knowledge networks in their homeland to aid their research in Australia, nor do they actively seek guidance from homeland mentors or supervisors.

5.3.4 Marginalised Asian modes of critique and criticality

From the interview evidence listed in the Table 5.1.4, the key theme that is the focus for the following analysis is ‘marginalised Asian modes of critique and criticality’. This is highlighted by the grey shading. The rationale for choosing this theme concerns its influence as a ‘barrier’ to transnational exchange of critical theoretical assets. This theme was selected for detailed analysis due to its relevant criteria to inform.
Table 5.1.4 Key themes relating to marginalised Asian modes of critique and criticality

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marginalised Asian modes of critique and criticality</td>
<td>FBi, PhD candidate</td>
<td>Not really (homeland knowledge not recognised).</td>
</tr>
<tr>
<td></td>
<td>MSrikan, PhD candidate</td>
<td>“they are hidden views, they can’t completely change”</td>
</tr>
<tr>
<td></td>
<td>FXian, PhD candidate</td>
<td>“There is still some discrimination... they look down upon Asian people, their knowledge”.</td>
</tr>
</tbody>
</table>

Zhao (2012, p. 77) notes that typically “international students are labelled as ‘non-English background speakers’ or as ‘speakers of English as a foreign language’”. Their bi-/multilingual competencies provide them with the means for accessing homeland modes of critique that are overlooked in Australian teacher education. However, some Asian international research students (AIS) decided not to give much recognition to their homeland theoretical assets in their Euro-American based research. Not all have the resources or imagination to do so when the topic is about Australian education. Sometimes the Asian education research candidates could not imagine how to use non-Western concepts to theorise Euro-American research topics about Australian education states FBi:

Not really (homeland knowledge not recognised). The main reason is that my research project, really confines me to combine (use homeland knowledge). (FBi)

It requires of positive and imaginative disposition to considering possibilities of using Chinese ‘homeland knowledge’ in research. Homeland knowledge in this thesis is used to explain how Asian international students and Asian-Australian academics can make best use of their homeland acquired knowledge (complex non-Western theoretical concepts) in their research and teaching in Australia. Given the largely one-way flow of knowledge concepts from West to East, the international presence of these students, immigrants and refugees present possibilities for transnational exchange and co-production of knowledge. Singh (2012, p. 91) explains that for the “international, migrant and refugee students from China (and other ‘non-Western’ educational cultures) the problem concerns the uses of their
linguistic capabilities for performing intellectual tasks in their education in Australia”. This is in relation to extending the Asian international students’ and Asian-Australian teacher educators’ capability for engaging in scholarly, critical argumentation using conceptual tools [critical theoretical concepts] from their homeland (Singh, 2012, p. 91). Hill and Thomas (2002, p. 295) states that “perhaps those who have travelled in Asia did so initially because of greater prior interest in and knowledge [intellectual traditions] of Asia”.

Sometimes Asian international students’ own ‘misrecognition’ of homeland theoretical assets are a compounding presence in the Australian academy. However, these ‘undercurrents’ of reticence are not always noticeable on the surface or addressed openly. Unproductive assumptions about the ‘other’ theoretical assets is present in Australian teacher education where Asian modes of critique is not being given due acknowledgement and is systemically mis-recognised. MSrikan notes:

Some vain assumption are still in the universities, because that’s actually not their open views, they are hidden views, they can’t completely change. I don’t know from my experience, whether we can change the perception of Western people or whether the system will be allowed to continue in Australia). (MSrikan)

The Western media can play a negative role in deliberately show-casing events that makes a derision of anything other than the Western type of knowledge.

Sometimes Asian education research candidates’ contribution to discrimination against use of non-Western concepts in Australia act as an active barrier to cross-cultural knowledge exchanges between different knowledge cultures. Asian concepts, ideas or theories are not given due ‘recognition’ in Australian research education by these students themselves. FXian reports:

There is still some discrimination ... the West look down upon Asian people, their knowledge ... so regardless of some advantages with Asian knowledge it is still looked down upon. (FXian)

Asian knowledge is looked down upon by international students themselves, which is compounded by the academy’s lukewarm responses to theoretical exchange to ‘other’
theoretical knowledge act together as major obstacles for engaging in transnational knowledge exchange. FXian states in the questionnaire that misrecognition of Asian modes of critique is evident in Australian teacher education. At times there seems partial recognition of Asian knowledge of critique in Australian research education, but is mostly misrecognised.

5.4 Discussion

Primary barriers to multidirectional flow of critical theoretical assets between East and West were analysed during the course of this chapter. Completely Euro-American based theories for Asian education research candidates fail to provide necessary impetus for free flow of knowledge between diverse intellectual cultures. Often Asian education research candidates are bilinguals or multilinguals who are accustomed to and grounded in their homeland modes of critique cultures. As Acharya and Buzan (2007, p. 296) state that if non-Western theory does exist, but is marginalised, then one purpose of the analysis presented in this chapter is to reveal that existence. The problem is not to create such theoretical tools but to find pedagogies to get it widely circulated.

The interview evidence from Asian education research candidates indicate some hope for plugging the curriculum gap in the multidirectional exchange of critical theories between diverse intellectual cultures via the internationalisation of Australian teacher education. Transmission of homeland modes of critique via research is possible through formulating pedagogies for engaging with Asian intellectual cultures. The research evidence indicates that Asian education research candidates used formal and informal modes of communication to share their homeland knowledge with Anglo-Australian education research candidates. They also accessed their homeland knowledge networks via previous work colleagues to aid with their research studies in Australia. Putting to constructive use Asian education research candidates’ homeland modes of critique coupled with their bilingual/multilingual capabilities may have a positive effect on reshaping current educational trends. However, some of them are currently not using their homeland theoretical concepts because they need to develop more creative, imaginative approach to researching Australia specific topics.

Some of the core aspects that acted as barriers to transnational exchange of knowledge are due to issues surrounding ‘non-acknowledgement’ and ‘misrecognition’ of
Asian intellectual knowledge in Australian teacher education by Australian teacher educators and Asian international students alike. However, Singh (2011, p. 3) argues while the monolingual, Anglophone teacher educators in Australia may not know Asian languages or have knowledge of Asian critical theories, this in itself provides a useful starting point for pedagogically engaging student teacher-researchers from Asia in worldly theories. Positive responses from some Asian education research candidates about the use of their homeland modes of critique in research were evident. However, in a study in Britain, Gill (2007) found that international students encountered challenges because of their Western-oriented education and their education failed to directly create the requirements and expectations for what Singh (2005, 2009) calls transnational exchange of critical theoretical assets. To acknowledge one’s ignorance of intellectual inequality and willingness to pedagogically engage with other theoretical sources serves as a major milestone to understanding new non-Western theories. A challenge is to develop curricula that embed and validate the thought of other cultures to supplement the Western theories and present them to local learners without making them seem exhibits in a museum (Haigh, 2009 p. 271). Sen (2006) calls these exhibits in a museum as Western ‘curatorial’ approaches to view non-Western modes of critique.

This chapter analysed evidence of emerging trends in transnational knowledge exchange and the steps that some Asian education research candidates undertook to facilitate multidirectional exchange of knowledge in Australian teacher education. This suggests the need for pedagogies that enable the creation of a community which will be part of two or more knowledge circles. I analysed the interruptions to active transnational exchange of critical theories and strategies Asian education research candidates adopted to deal with the issues of their homeland modes of critique non-acknowledgement and non-recognition in Australian teacher education. The marginalisation of non-Western modes of critique are largely evident in Australian teacher education, where Asian intellectual modes of critique are relegated to the “realm of survival” (Acharya & Buzan, 2007, p. 288). Kraak (1999, p. 1) calls for ‘cognitive justice’ which entails a more dialogic engagement between, on the one hand, dominant, modernising and western knowledge structures, and on the other, indigenous, traditional knowledge formations. The contemporary good of internationalising education, increasing intellectual interdependence and assimilation form basis for multidirectional exchange and co-production of critical theories.
Some of the predominant reasons for ‘other’ theoretical assets to be hidden from Western view are due to language barriers and issues of educational culture. The reasons for being hidden may also lie in intended or unintended barriers to entry to the Western discourses. In addition to this it is also easy for those in the Western core of international education to mistakenly assume that English is the lingua franca and that it therefore must necessarily make access easier for all.

The Asian education research candidates drew comparison between their homeland and Western education. Most but not all of them agreed on their useful homeland education in equipping them to take up their research studies in a complex Western educational environment. However, they were also aware of dominance of Euro-American theories, which they saw as more applicable and influential. The participants made meaningful suggestions to encourage ‘recognition’ and engagement with immigrant modes of critique that could be useful to internationalisation of Australian teacher education. Gill (2007) observed that a Western view of learning encompasses a number of skills such as the ability to use abstract frameworks, meta-cognition, independence and self-monitoring, creativity and a critical approach. However, Chinese views supposedly move in the opposite direction, with an emphasis on spoon-feeding of knowledge, dependence on authority, repetition and uncritical acceptance. Gill (2007) explains that the major differences lie in approaches to teaching and learning. Newer Australian teacher education approaches to teacher education prepare the 21st century beginning teacher - researchers for worldly theoretical interactions. The focus is on the intellectual uses of non-Western theoretical tools by international students from China and India for analysing Australian research and education (Singh, 2005, 2011).

5.5 Conclusion

International students from Asia are providing a significant financial injection into the Australian economy, contributing to the nation’s sustainable economic development (Ziguras and Law, 2006, p. 60). They also provide an important financial contribution that enables universities to undertake research and teaching activities that extend the country’s knowledge base. The potential theoretical modes of critique that Asian education research candidates bring with them to Australia or can access while here is largely misrecognised and considered inapplicable. Part of the disinclination to engage with Asian critical theoretical knowledge
derives from Australian teacher education’s reluctance to ascertain the potential of engaging with this homeland modes of critique and criticality. However, an important strategy of ‘knowledge self realisation’ is at work here. Singh (2011) notes that when Anglo-Australian teacher educators admit that they too are learners could leave intellectual spaces for them to share more of what they know and what they do not know. Such a pedagogical move could create intellectual spaces for Asian international students to demonstrate their homeland modes of critique in their research in Australia while also establishing the credibility and value of such knowledge.

The research evidence analysed in this chapter indicates some possibilities for Asian education research candidates contributing to new theoretical knowledge via incorporating homeland knowledge in their research. However, this is currently at the initial stages. The analysis in this chapter provides a picture of increased opportunities for Asian education research candidates to use their theoretical assets given the widespread current issue of its non-acknowledgement and misrecognition in the academia. This chapter has analysed evidence of interruptions to multidirectional pedagogies for international students and discusses some of the pedagogies to address these issues. Some of the factors that contributed to Asian theoretical assets being misrecognised include dominant Western theoretical influence over ‘other’ knowledge forms; the systemic exclusion of any ‘alternate’ knowledge and the ‘unapprised academy’. However, the research evidence also indicates a positive shift towards transmission of homeland theoretical assets made possible via engaging at least some Asian education research candidates in putting to good use their bilingual capabilities in their research studies.

Australian supervisors play an important role in using pedagogies that encourage students to use their homeland theoretical assets in their research. Asian education research candidates sometimes shared and accessed metaphors, concepts and images from their homeland knowledge networks of (previous mentors/lecturers) which assisted with their research. This sharing their homeland theoretical assets is primarily through formal and informal modes of communication with colleagues. The evidence of interruptions to knowledge flows analysed in this chapter are similar to those reported by other researchers (Singh 2005, 2008, 2009; Ryan, 2012). There is evidence of Western imminent shift towards ‘intellectual engagement’ with ‘other’ epistemes and this could be useful to the
internationalisation of Australian teacher education. This chapter has addressed the contributory research question about pedagogically identifying interruptions to transnational knowledge exchange by probing possibilities to engage with Asian education research candidates’ homeland knowledge. The next chapter analyses interview evidence from Asian-Australian teacher educators about their use of homeland pedagogies that could create opportunities to facilitate multidirectional exchange of ideas in Australian teacher education.
6.1 Introduction

In the chapter preceding this, evidence of the possibilities for engaging with Asian education research candidates’ homeland theoretical concepts was analysed. Chapter 6 analyses interview evidence from Asian-Australian teacher educators about their sharing of homeland concepts in research and teaching, and whether they could help enhance Australian teacher education’s uses of non-Western concepts in educational research. Alatas (2006, p. 81) is concerned with the problems of non-Westerners’ uncritical imitation of Western ideas, concepts and theories because it produces academic dependency and reproduces Euro-American intellectual imperialism. However, internationalising Australian teacher education involves the challenging possibilities of creating a transnational community of scholars. The substantial and ever-increasing proportion of Asian international academics from various cultural backgrounds working in Australian universities provides added scope for creating opportunities for transnational knowledge sharing experiences (Singh & Shrestha, 2008).

The capacity to make intellectual uses of non-Western languages and critical theoretical tools in Western Anglophone teacher education is a newly emerging area of research. Singh (2005; Singh, Rizvi & Shrestha, 2007; Singh & Shrestha, 2008, Singh, 2011) has been specifically developing educational principles and pedagogies for deepening and extending the capabilities of Chinese and Indian teacher-researchers to use their bilingual capabilities to engage in scholarly argumentation. Bourdieu’s (1984) concept of doxa can be applied to the already in place, long-established and currently dominant Western knowledge culture. The influential Western academy has an interest in defending the integrity of doxa \footnote{Bourdieu (1977, p. 169) observes that doxa represents the primal state of innocence of all that goes without saying. Doxa is the world of tradition experienced as a natural world and taken for granted (Bourdieu, 1977, p.164).} (Bourdieu, 1977). This helps maintain the influence of Western intellectual culture, and largely unquestionable (Bourdieu, 1977, p. 169). On the other hand heterodoxy \footnote{‘Orthodoxy’ and ‘heterodoxy’ together constitutes a culture where people freely discuss about things they agree or disagree (Bourdieu, 1977).} refers to the dominated class questioning if not threatening the existence of this doxic state of affairs.
Singh and Han (2010) observe claims about ways of knowing and sources of critical theoretical knowledge in Australian teacher education are being affected by the increasing presence of Asian intellectuals. However, the current views of many pertaining to the academy as the major Western knowledge influence\textsuperscript{61} are still prevalent (Kuokkanen, 2008, p. 60).

There is a need to provide scaffolding for Asian-Australian teacher educators in Australia to relate to and use the critical theoretical tools available in their home country in their first language. For instance, Singh’s (2005) concept of ‘double knowing’ is proposed as part of pedagogies for internationalising education. Relevant critical concepts from Asian languages can be included in the teaching agenda to step beyond “nation-centred parochial education to engage them in producing international perspectives” in their teaching programs (Singh & Shrestha, 2008, p. 77). The Asian-Australian teacher educators’ homeland critical theoretical ideas and knowledge networks, multi-linguistic capabilities serve as a really useful reservoir of intellectual resources that can be tapped into to facilitate transnational knowledge exchange. Unconstructive Western stereotypical notions of Asian modes of critique, its systemic marginalisation and non-acknowledgement support the popularisation of Western knowledge. Acharya and Buzan, (2007, p. 294) explain the need to take into account the impact of Western intellectual imperialism in imprinting understandings on the minds and practices of the non-Western world. Interruptions to this one-way knowledge flow maybe possible via constructive intellectual engagement with Asian-Australian teacher educators’ homeland knowledge of critique to enhance Australian teacher education.

This chapter analyses evidence pertaining to the ‘recognition’, ‘acknowledgement’ and ‘use’ of the homeland modes of critique brought by Asian-Australian teacher educators’ in the field of education to their research and teaching agenda in Australia. The point here is to consider whether these homeland critical theoretical concepts will be useful for internationalising Australian teacher education through their research and teaching by Asian-Australian teacher educators. Are there possibilities to enhance Australian teacher education through incorporating non-Western languages and critical concepts?

\textsuperscript{61}Western knowledge influence: Kuokkanen (2008) argues that the academy is characterised by prevalent “epistemic ignorance” or in other words “sanctioned ignorance”.

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A review of recent literature indicates that, educational researchers are moving from the negative moment of critique of unequal knowledge flows to the positive moment that asks how university managers and academics can develop curricula and pedagogies to internationalise Australian teacher education (Singh & Shrestha 2008; Zhou, Knoke, & Sakamoto 2005; Tange & Kastberg, 2011). This could involve incorporating non-Western languages and critical concepts in research and teaching, thereby making crucial links between Eastern and Western educational projects. Asian-Australian teacher educators could put to effective use their acquired homeland knowledge of critique and criticality; coupled with their bilingual expertise and their valuable access to homeland ‘knowledge networks’ to link their homeland study and work related experiences, to their research and teaching in Australia.

Key analytical concepts employed in this chapter come from several sources. I have elaborated on Sen’s (2006) ideas, which include ‘non-Western argumentative tradition’, ‘local and global theoretical engagement’ of non-Western knowledge. In addition to Singh’s (2005) concept of ‘double knowing’, the idea of Singh’s (2011) ‘presupposition of intellectual equality’ envisions “students as nodes” to help connect with diverse knowledge systems or ‘networks’ (Singh & Shrestha, 2008, p. 77). To these I have added Bourdieu’s (1984) concept of ‘heterodoxic’ views of research education. The realisation that different knowledge systems co-exist within the multicultural classroom prompted Singh (2005) to suggest a strategy of ‘double knowing’ (Tange & Kastberg, 2011). This chapter provides an in-depth analysis for evidentiary excerpts from Tables 6.1, 6.2, 6.3, 6.4 to explore the means of providing transnational knowledge sharing opportunities via Asian-Australian teacher educators given their grounding in homeland and Western educational cultures. The evidentiary excerpts were selected based on criteria concerning their informative richness and importance for the argument explored here.

6.1.1 Enhancing Western knowledge horizon by engaging Asian critical theoretical resources

Selected critical theoretical tools from my own South Indian Tamil intellectual heritage have been used in this thesis to argue the possibilities for expanding the horizon for knowledge sharing. This is possible via engaging the homeland theoretical knowledge
possessed by Asian-Australian teacher educators; their bilingual/multilingual capabilities and their access to homeland knowledge networks. The idea is to make critical theoretical tools from Asian-Australian teacher educators’ homelands count in Australian research and education. Asian-Australian teacher educators’ homeland modes of critique can be transformed from a “possible barrier to transmission of Eurocentric wisdom into alternate insights that can be identified” and used for internationalising Australian teacher education (Tange & Kastberg, 2011, p. 4). This could benefit Asian-Australian teacher educators by putting to good use their homeland intellectual concepts rather than to marginalise them. In addition to this local and international students may benefit from an awareness of these alternative sources of critical theorising giving new motive for the globalisation of higher education (Tange & Kastberg, 2011).

Consider for a moment the following which is a குறள் (Kural62) - Couplet 396 from Thirukural, a classic work of South Indian Tamil literature on dialogue in social life. It states that: ஓராமல்லாம் நாம் மனம்சவாள் மாநிலங்கள் கருனையாள் சுமாரும் ஆண்டு. The transliteration of this proposition is: Thottanaith Thoorum Manarkeni Maandharkkuk Katranaith Thoorum Arivu, This means: “when one delves deep in sandy soil, it is possible to reach the springs below. In other words, the more one yearns for knowledge, the freer streams of wisdom will flow”. This proposition is used to encourage the academy to look beyond Western critical theory to tap into Asian-Australian teacher educators’ homeland heritage of critique that offers varied perspectives useful to internationalisation of Australian teacher and research education. For Sen (2006) the ‘non-Western argumentative tradition’ facilitates the ‘heterodox’ state of affairs where argumentation is an important part of public life. Sen’s (2006) concept of ‘local/global critical theoretical engagement’ is valuable for conceptualising strategies to facilitate multidirectional knowledge flows. This means the Australian teacher education might critically investigate the means to take initiatives to ‘recognise’ and ‘use’ homeland modes of critique and criticality that Asian-Australian teacher educators may be able to bring to bear. Engaging with non-Western theories maybe useful for enhancing the world’s knowledge in this field. At least some Asian-Australian teacher educators may elect to position themselves as bilingual agents engaged in critiques

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62 In the South-Indian Tamil language “Thiru” means “holy” or “sacred,” and “Kural” means anything that is brief or short (Kalyanasundaram et al, 1999).
directed at the “progressive internationalisation of Australian teacher education, while securing their participation in the world’s multilingual knowledge societies” (Singh, 2011, p. 3). Engaging in Indian and other Asian ‘argumentative traditions’ is important for shaping the social world; as public reasoning is closely related to the “roots of democracy” across the globe (Sen, 2006, p. 81). However, challenges to non-Western critique loom large in the form of ‘non-acknowledgement’ and ‘mis-recognition’ of non-western criticality. Assumptions about ‘Western knowledge superiority’ act as barriers to free flow of non-Western critical theoretical assets into Australian teacher and research education. My efforts to engage the critical ‘intellectual resources’ of Asian-Australian teacher educators with regard to critical rationality assist in shaping Australian research education.

6.2 CREATING PEDAGOGIES FOR THE TRANSNATIONAL KNOWLEDGE EXCHANGE OF CRITICAL THEORETICAL ASSETS: (Asian-Australian teacher educators round 1 analysis)

The concept map (Figure 6.1) depicts key themes that emerged from the analysis of evidence concerning the creation of opportunities for transnational knowledge sharing by Asian-Australian teacher educators using concepts from their homeland in their research and/or teaching in Australia. Figure 6.1 illustrates four core categories derived from interview evidence that emerged about cross-cultural knowledge exchanges. First, main category concerns the importance of ‘creating pedagogies for the transnational exchange of critical theoretical assets’ by incorporating Asian-Australian teacher educators’ homeland concepts in their research and/or teaching to enhance Australian teacher education. The three key sub-categories focus on ‘engaging Asian-Australian teacher educators’ homeland knowledge of critique; ‘using their linguistic capabilities’ and ‘accessing homeland networks of everyday critiques and meta-critiques’. The second category concerns ‘comparing and linking East and West educational cultures of argumentation’. The sub-divisions for this category are ‘homeland education as ‘useful reservoir’ of critique and criticality to facilitate the internationalisation of Australian teacher education’ and ‘experiences of critical education in Western academy’. The third, category concerns ‘the Western stereotypes of Asians’ lack of criticality’ which further branches out to ‘Western critical research influence’. The fourth category pertains to ‘discrimination/misrecognition against homeland knowledge of critique’
FIGURE 6.1 Concept map of Asian-Australian teacher educators’ facilitation of transnational knowledge transfers (Round 1 interviews)
with subset ‘Asian knowledge of critique misrecognised in Western academy’.

6.2.1 Need to create pedagogies for the transnational exchange of critical theoretical assets

The Table 6.1 below indicate the evidence from interviews relating to Asian-Australian teacher educators’ engagement with the transnational exchange. The copious amount of interview data that were generated was reduced into a manageable dataset through the detailed analysis of evidentiary excerpts. I categorised the interviews into themes and grouped excerpts relating to the same theme into one category. The three columns in Table 6.1 were created to provide a coherent perspective on the themes that emerged from the analysis of the interview excerpts. The left hand column lists the key thematic codes, the middle column provides brief details about each Asian-Australian teacher educators’ (group 2) who was interviewed and the right hand column provides a brief evidentiary excerpt from the interviews.

From the interview evidence listed in Table 6.1, selected themes have been chosen for detailed analysis. These relate to ‘engaging Asian-Australian teacher educators’ homeland knowledge of critique’; ‘using linguistic capabilities’; and ‘accessing homeland networks of everyday critiques and metacritiques’. These are indicated in grey. The selection criteria used to choose these themes were relevance its relevance to the research and the substance of the comments made by the interviewees. The non-shaded excerpts of ‘internal grants’, ‘SBS interview’ ‘leaving a lasting impression’, ‘minimal knowledge sharing’ and ‘Korean identity’ were not selected for detailed analysis due to those not being relevant. A key criteria criterion for non-selection of these excerpts was that interviewees were disinclined to comment about the issue.
Table 6.1 Evidence of emerging trends in knowledge transfers (round 1)

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engaging Asian-Australian teacher educators’ homeland knowledge of critique</td>
<td>FJiao, Senior Lecturer</td>
<td>“In some of my publications I used Chinese knowledge. I used Chengyu in a paper with an Australian research colleague”</td>
</tr>
<tr>
<td></td>
<td>FJiao, Senior Lecturer</td>
<td>“My homeland concepts have been published in quite important journals in Europe”</td>
</tr>
<tr>
<td></td>
<td>FJiao, Senior Lecturer</td>
<td>“We are from different educational cultures, and we might see concepts differently from them (West)”</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“There’s a lot to research in Korean knowledge”</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“If I want my theoretical knowledge to contribute their ideas, to be valued by my colleagues … my ideas have to stand up”</td>
</tr>
<tr>
<td>Using Linguistic capabilities</td>
<td>FJiao, Senior Lecturer</td>
<td>“Because most teacher educators here in Australia are mono-lingual and I can access not half but at least a third of conceptual knowledge from another source”</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“Actually, my research life is pretty much bilingual”</td>
</tr>
<tr>
<td></td>
<td>FHuan, Senior Lecturer</td>
<td>“International research students speak two or three languages so they’re a common thing”</td>
</tr>
<tr>
<td>Accessing homeland networks of everyday critiques and meta-critiques</td>
<td>FJiao, Senior Lecturer</td>
<td>“It’s a kind of exchange program … its exchange you see my teaching I’d like to introduce something useful”</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“This is not common folk knowledge … but that knowledge that is built on comprehensive research”</td>
</tr>
<tr>
<td>Internal Grants</td>
<td>FJiao, Senior Lecturer</td>
<td>“I applied for a couple of internal grants when I was there at an Australian [city] … they related to international students”</td>
</tr>
<tr>
<td>SBS interview</td>
<td>MArisin, Assistant Professor</td>
<td>“Last week I was interviewed by the SBS about my opinions on why Asian students in Australia out-perform the Anglo-Australian students”</td>
</tr>
</tbody>
</table>
| Leaving a lasting | FRha, Lecturer | “When humans are born they have
<table>
<thead>
<tr>
<th>Impression</th>
<th>Minimal knowledge sharing</th>
<th>Korean identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>to leave their name on a book, or somewhere, on the document, that will last longer”</td>
<td>“Sharing Asian knowledge with colleagues is to a minimal extent, yes”</td>
<td>“So, when I set my goals, I always try to bring my Korean identity, with the values”.</td>
</tr>
</tbody>
</table>

### 6.2.1.1 Engaging Asian-Australian teacher educators’ homeland knowledge of critique

Analysing research evidence through Chinese poems draws on the philosophical meanings available through historical homeland knowledge. The use of Chéng yǔ (Chinese idioms) in researching Australian teacher education proved to be a theoretical asset for FJiao:

In some of my publications I used Chinese knowledge. I used Chéng yǔ in a paper with an Australian research colleague. In my thesis I use some Asian poems to conceptualise the evidence I found. For example there is a poem from Song Dynasty that would be more than 1,000 years ago. (FJiao)

Asian-Australian teacher educators’ literacy knowledge can enhance their doctoral research and publication of refereed journal articles. They can apply these conceptual resources to make original or novel contributions to researching Australian teacher education. Critical use of Chéng yǔ (Chinese idioms) as theoretical resources in research indicates the potential for such transnational knowledge exchange.

Sometimes Western ‘recognition’ is given to critical theoretical concepts from Asia in research. FJiao’s Chinese concepts have been accepted as analytical tools through refereed publications in Australian British journals. The positive response and acknowledgement through successful journal publications are important in establishing the recognition of non-Western theoretical assets:

Western publications are important for recognising my homeland knowledge and concepts. My homeland concepts have been published in quite important journals
in Europe. At least the editor acknowledged that. The Australian supervisors are important because they should be interested in your homeland knowledge. (FJiao)

Australian supervisors play an important role in non-Western research students’ building of East/West theoretical interdependence. They need to be supportive and provide ample encouragement for these non-Western research students to use homeland concepts in their research. The use of homeland modes of critique as critical theoretical tools in research paves way for producing new knowledge useful for enhancing Australian teacher education.

The multidirectional exchange of knowledge of non-Western tools of critique in Australian teacher education could give Anglo-Australian teacher educators a sense of a genuine need to learn about other knowledge forms of critical rationality. Parr (2012, p. 97) notes the “work of a teacher educator in an Australian university is characterised by intellectual and professional tensions”. More significance is added when a particular concept is viewed from a different educational perspective:

In Chinese we use the concept Lu Shan which is the name of a mountain, for people who live on the same mountain but cannot experience other cultures. A poet reflected on what he saw. If he sees the mountain from the front, it would look different. Once he changed his angle, he would see it very differently. We are from different educational cultures, and we might see concepts differently from them (West). (FJiao)

The ‘Lu Shan’ is used to explain the varied theoretical modes of critique produced from other intellectual cultures. The poet who visited the mountain noticed that it appeared different from various angles. The conceptual point being people who live place-bound cannot have knowledge of other conceptual tools or educational cultures. However, when the same concept is viewed from varied angles it provides richer opportunities for critique. Learning new modes of critique from other educational cultures could offer new intellectual opportunities to the West. Teacher educators from the same Western culture of critical theorising are like people on a mountain with limited views of criticality and experiences of critiques. However, such knowledge exchanges are possible ‘only’ if Anglo-Australian teacher educators are receptive to this ‘other’ knowledge of critical rationality. An in-depth understanding of non-Western knowledge of critique is required in order to engage with that complex educational culture.
Korea’s intellectual culture has knowledge of critique to offer to the West but the lack of Asian languages knowledge acts as a barrier to knowledge sharing in Australian teacher education. Deficiencies in language knowledge are a key cause for non-understanding of Korean criticality:

There’s a lot to research in Korean knowledge. Due to language differences not much Korean knowledge has been researched in English. (FRha)

For Australian teacher education to become familiar with the critical resources of Korean culture, it could be useful to enhance its capabilities for bilingual engagement with Asian higher degree research (HDR) candidates and Asian-Australian teacher educators.

A small percentage of teacher educators in Australia are from various Asian intellectual cultures. This gives some scope for making exchanges of critical theoretical tools through transnational knowledge sharing. However, Zhao (2012, p. 77) notes the lack of interest in using Chinese modes of critique among “Western-Anglophone academics and even Chinese academics” in Australian teacher education. Asian critical theoretical concepts are valued as long as they are convincing to the Western teacher educators:

My empirical knowledge of China is highly valued in the Australian academy. In this academic world, scholars argue and debate. If I want my theoretical knowledge to contribute their ideas, to be valued by my colleagues … my ideas have to stand up. It has to be legitimate; my homeland ideas have to be well-argued, and be reasonable ... it is about whether theoretical knowledge is profound enough. (MJie)

Non-Western analytical concepts have to be profound enough in order to be ‘valued’ in Australian teacher education. Building upon existing knowledge of critique to increase knowledge in this way could be useful. Linking Chinese homeland modes of critique and criticality in Australia could be useful in engaging in multidirectional flow of critical theories in Australian teacher education.
6.2.1.2 Using linguistic capabilities

Being bilingual means Asian-Australian teacher educators’ have the capacity to access two or more modes of critique. They are or can be part of two or more circles of criticality. Hence, being bilingual/multilingual means they are positioned in terms of gaining and producing critical theorising from two or more intellectual sources:

I want to use my experience as a bilingual. I feel that that will position me better. Because most teacher educators here in Australia are mono-lingual and I can access not half but at least a third of conceptual knowledge from another source. (FJiao)

A bilingual lecturer is at an advantageous position of having common linguistic grounds for teaching Chinese research candidates. Being bilingual and having been educated in China helps. Lin, Singh and Robertson (2012, p. 7) explain the significance of language education as the “key challenge for Australia in the Asian Century because the effective teaching of ‘Asian languages’ is now important for the cultural, economic and intellectual life of Australians, and the national interests of this country”. With most Anglo-Australian teacher educators being mono-lingual, a bilingual teacher educator possesses the linguistic power to access knowledge of other forms of criticality other than the dominant English language knowledge of Euro-American critical theories.

The bilingual (for example Mandarin and English) capabilities of Asian-Australian teacher educators can be used in research and teaching in Australia. Chinese language resources can be used in research and teaching to translate from Chinese to English through putting these bilingual capabilities to work. Formally, Asian-Australian teacher educators may use their bilingual capabilities at seminars, and informally via discussion with colleagues. MJie uses his bilingual capabilities to access critical theoretical assets from English and Chinese languages multimodal resources including engaging in discussions with Chinese peers:

Actually, my research life is pretty much bilingual. I speak Mandarin and English with my colleagues. I use Mandarin and English websites, books, articles ... everything. (MJie)
Homeland knowledge of critique and criticality coupled with Euro-American critical theorising may prove helpful in building crucial theoretical links between China and Australia. Providing Chinese research students training in accessing Chinese critiques regarding contemporary eco-social issues via websites, books, and relevant articles may prove useful. Non-Western students are seen as “intellectual agents who can enable linguistic and theoretical contacts between Australia and China, India, the ASEAN countries, Japan and the Republic of Korea (many of whom speak European as well as Asian languages), and in particular between Australian speakers of Chinese, Indian, ASEAN, Japanese and Korean languages and these countries” (Lin, Singh & Robertson, 2012, p. 10).

Bilingual capabilities are used to accord to linguistic attributes of a class, the participants in formal presentations or informally with Chinese colleagues:

International research students speak two or three languages so they’re a common thing. In that case I explain certain concepts and give instruction in the class partly English partly Chinese. (FHuan)

Bilingual capabilities are used in reading Chinese journals or instructing students in English. Formally, bilingual skills are used at conference presentations with translations for homeland critical theoretical concepts. On an informal level the Chinese language is used while speaking to colleagues.

### 6.2.1.3 Accessing homeland networks of everyday critiques and meta-critiques

Occasionally the sharing of homeland critical theoretical concepts occurs with Anglo-Australian colleagues and Anglo-Australian research candidates. Building on these exchanges might require structured opportunities to introduce more traditional and contemporary Asian critical theoretical concepts in research and teaching in Australian teacher education:

It’s a kind of exchange program ... its exchange you see my teaching I’d like to introduce some useful concepts. My research students are at an early stage. I help them look for literature in the Chinese language. So I need to read some Chinese articles relevant to research. I do SKYPE. A Chinese/English language dictionary is part of the process. (FJiao)
The transnational exchange of critical theoretical knowledge could become more apparent when homeland modes of critique are incorporated in research and teaching in Australian teacher education via the conduct of international ideas exchange programs. Asian-Australian teacher educators could assist research students to access and use homeland critical concepts in their research (Singh & Han, 2009). Connecting with homeland networks of everyday critique and meta-critique via SKYPE and emails are also useful research processes. Evidence from questionnaire indicates that FJiao connects with her homeland knowledge networks occasionally to provide additional information to use in her research and teaching.

The research-based knowledge sharing of critical concepts occurs at seminars and conferences and during informal conversations with colleagues:

We share knowledge formally and informally in our conversations with colleagues. Formally we can share knowledge in the seminars, conferences. We share knowledge which is built into comprehensive research. This is not common folk knowledge ... but that knowledge that is built on comprehensive research. (MJie)

Asian-Australian teacher educators indicate that a few Anglo-Australian teacher educators are receptive to Asian modes of critique. However, there is a preference for sharing meta-critical knowledge rather than common folk knowledge.

6.2.2 Comparing and linking East and West educational cultures of argumentation

Evidence of links between Eastern and Western knowledge of critique is summarised in Table 6.2. The pre-dominant themes ‘homeland education as useful reservoir of critique and criticality to facilitate the internationalisation of Australian teacher education’ and ‘experiences of critical education in Western academy’ are shaded in grey and were chosen because of their relevance to this study’s research question and potential to contribute to new knowledge in this area. The non-shaded portion, for example the excerpt ‘Chinese regime like culture’ is not part of detailed analysis on account of its irrelevance to my research purposes.
Table 6.2 Comparisons of links between Eastern and Western knowledge of critique

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homeland education as ‘useful reservoir’ of critique and criticality to facilitate the internationalisation of Australian teacher education</td>
<td>FJiao, Senior Lecturer</td>
<td>“Things we share are language and culture ... that helps them learn faster”.</td>
</tr>
<tr>
<td>Experiences of critical education in Western academy</td>
<td>MArisin, Assistant Professor</td>
<td>“The research practices in Singapore are more or less similar to practices that have been conducted in the West”.</td>
</tr>
<tr>
<td>Chinese regime like culture</td>
<td>MJie, Academic Officer</td>
<td>“20 years ago, we didn’t have many opportunities to know what was going on outside China ...”</td>
</tr>
<tr>
<td>Chinese regime like culture</td>
<td>MJie, Academic Officer</td>
<td>“In Australia research is much more structured, theoretically based and more stringent”.</td>
</tr>
<tr>
<td>Chinese regime like culture</td>
<td>MJie, Academic Officer</td>
<td>“The Chinese regime like culture is the main disadvantage to scholars to use their freedom of expression in China”.</td>
</tr>
</tbody>
</table>

6.2.2.1 Homeland education as ‘useful reservoir’ of critique and criticality to facilitate the internationalisation of Australian teacher education

The homeland experiential knowledge has proved to be indirectly useful in conducting teaching and research in Australia. Some Asian-Australian teacher educators actively use their homeland intellectual assets while continuing their research in Australia:

“Things we share are language and culture ... that helps them learn faster. With the Western mono-lingual supervisor the students have to cope with the English language. Struggling with the English language Chinese students can find it difficult to cope with mono-lingual supervisor ... but it’s not like they have to cope with problems when they come to me. I can just help them. My homeland language and learning helps indirectly. (FJiao)
At least for some Chinese research candidates, coping with mono-lingual Anglo-Australian supervisors’ academic expectations are a challenge. Maybe it is easier for these students to approach teacher educators who share a common language and have an educational grounding in China. Australian educational culture provides hands-on teacher education which differs from the approach in China. However, homeland education still provides Chinese teacher educators with a basis to continue with research and teaching in Australia.

Western education methods are popular in Indonesia and Singapore, and are somewhat similar to those used in Australian teacher education. Euro-American modes of education are popular in some non-Western countries. However, research methods in Indonesia are not as stringent as in Australia, while certain aspects of research practices in Singapore overlaps with Australian research practices:

The research practices in Singapore are more or less similar to practices that have been conducted in the West. We have to obtain ethical approval before proceeding with our research ... the research typically uses Western methods like surveys, interviews, questionnaires, observations, focus group. (MArisin)

Research methods seem to be increasingly universal, with some variations depending on the place where the research is conducted. The data collected for analysis is specific to the place where the research is conducted. In comparing research methods between Singapore and Australia, there appear to be many similarities.

6.2.2.2 Experiences of critical education in the Western academy

While in Australia teacher educators from China discover an apparent clash between academic standards and research practices in China and Australia. In comparing the two fields of knowledge MJie claims:

20 years ago, we didn’t have many opportunities to know what was going on outside China ... the standards and practices of academic research were quite different from what we experienced in the West. So, I had to change my thinking ... I did it quite painfully. It was completely different practice here. (MJie)
The transition from the academic environment in China to Australia proved to be challenging. In comparing these two fields of knowledge, academic and research practices in China are very different to those in Australia.

In China, scholars are required to follow Marxist socialist ideology in their research. China is a Socialist State built on Chinese Marxism which is maintained by stringent control of the State. However, capitalist neo-liberalism operates within China’s economy. Chinese scholars gained more freedom to open up to the Western theories after the end of Chinese Cultural revolution in 1978. This opened new beginnings for Chinese scholars:

In Australia research is much more structured, theoretically based and more stringent. It has some well developed traditions and rules. Chinese scholars are not aware of these or don’t think that they worth to follow. The Chinese regimes are the main disadvantage for scholars to use their freedom of [intellectual] expression in China. Academic circle is not as developed as in the West because of two reasons. One is the Cultural Revolution ... academic life was interrupted and lots of scholars and intellectuals were prosecuted. Two, there was a decrease in academic quality so that caused the deterioration so of course, there are some clashes between the education cultures of China and Australia. (MJie)

Chinese intellectuals were prosecuted by China’s regime during Cultural Revolution. This caused deterioration in academic quality and standards. China’s regime is the main cause for discouraging Chinese scholars from expressing themselves openly. This is a basis for any clash in academic standards and practices between China and Australia. It makes the transition to the Australian academic environment challenging.

6.2.3. Western stereotypes of Asians’ lack of criticality

Evidence of stereotypical notions of Anglo-Australian teacher educators’ notions of Asian intellectual heritage is summarised in Table 6.3. The key interview evidence that emerged in relation to this core theme ‘Western critical research influences’ is represented in the grey shaded section of the Table. These sections were chosen for detailed analysis because the interviewees’ elaborated upon these key themes. The excerpt on ‘Western perspective’ was not included for detailed analysis due limited evidence on this theme.
Table 6.3 Stereotypical Western Notions of Asian Intellectual Heritage

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western critical research influences</td>
<td>FJiao, Senior Lecturer</td>
<td>“What knowledge can we contribute to the western world?”</td>
</tr>
<tr>
<td></td>
<td>FJiao, Senior lecturer</td>
<td>“Maybe they want to use my bilingual background to do something different”.</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“When it is set document, I can’t really do anything much about it”.</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“We will accept multiculturalism”, however it’s not really accepting”.</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“The social problems that China is facing at the moment are caused by the process of Westernisation”.</td>
</tr>
<tr>
<td>Western perspective</td>
<td>MARisin, Assistant Professor</td>
<td>“My research in Australia is mostly based on a western perspective”.</td>
</tr>
</tbody>
</table>

6.2.3.1 Western critical research influences

Western nations appear to be well advanced theoretically. This raises the questions whether Third World countries possess any critical theoretical assets that could contribute to and enhance the world’s theoretical knowledge:

I’m worried ... we’re from developing countries ... everything is not as developed as the Western world. What knowledge can we contribute to the Western world? It seems they are so advantaged and advanced. The West is theoretically and pedagogically advanced. (FJiao)

Most of the Asian education research candidates (n = 5 X 2 rounds of interviews) and Asian-Australian teacher educators (n = 5 X 2 rounds of interviews) viewed Euro-American
theoretical modes of critique as superior, more advanced and thus attractive when compared to their own homeland’s critical theoretical assets.

Only superficial value is attached to homeland critical theoretical concepts brought by Asian education research candidates in Australian teacher education. Moreover non-Western critique and criticality are not given any legitimacy or credibility in Australian teacher education. Lin, Singh, and Robertson (2012, p. 10) observe that Asian international students’ bi-/multilingualism positions them for “accessing multiple sources of knowledge”. However, FJiao notes that Australian teacher education only attributes surface value to homeland modes of critique. This leads to asking questions whether Australian teacher educators’ proclaimed interest in sharing non-Western critical theoretical concepts is ‘genuine’. She is uncertain about Australian teacher education in this regard:

Superficially I feel Australian teacher educators value other knowledge. I don’t know how genuine that comment would be because I’m from another educational culture. They are interested not because they think I have ideas or maybe we can work together. Maybe they want to use my bilingual background to do something different. Even the reviewers ... I can’t see much encouragement from them ... when you submit a paper and you get the review as comment, they say that is not knowledge you should use, delete it ... Because if you talk to someone they say, “Oh good idea, good idea, do it”. You put in a paper they say, “No, no, delete it” (FJiao)

Anglo-Australian teacher educators appear to be interested not due to genuine interest in Chinese critical theorising, but because they need a Chinese academic in research projects work. These research colleagues put their Asian colleagues’ bilingual capabilities to good use in claiming their interest in celebrating cultural difference. Based on FJiao’s first-hand experience, even the reviewers are at most instance disinterested in homeland modes of critique and criticality and discourage researchers from using them. They make deletions in research papers which reflect their negative attitude and their disinterest to learn about other knowledge cultures.

There seems to be a certain amount of inexplicit coercion that overrules the agency and autonomy of Australian teacher educators who are required to follow set curriculum set by the academy in Australia. Apparently, they have no say in the curriculum. While a few
Korean critical theoretical concepts might be taught to students teachers, Asian-Australian teacher educators nevertheless claim to be powerless in making active use of Korean critical themes in their research because the curriculum is set by the academy. FRha explains that sometimes a ‘subtle coercion’ is felt for her to follow curriculum set by the academy despite an inclination to employ some ‘homeland methods’ in research and teaching:

All the curriculum documents I have been researching, is set by the Anglo-Australians. Even if I want to include Korean concepts, it is really set. I can, critically evaluate it. When it is set document, I can’t really do anything much about it. I can’t really incorporate homeland ideas in my research. (FRha)

Despite a professed inclination to include some Korean conceptual tools in Australian research teaching, some Asian-Australian teacher educators claim to be powerless to do so. Apparently, this is due to the domination of the Euro-American research culture in Australian teacher education. Of course, they critically evaluate Australian curricula, but feel ‘immobilised’ in incorporating non-Western conceptual tools into the analysis of the set curriculum. However, FRha notes in questionnaire that in recent times Australian teacher education “have some awareness” about non-Western modes of critique.

Apparently Australian teacher education possesses pre-set theoretical moulds and finds it most challenging to shift this stance to implement any changes in its existing system of educational thought, critical or otherwise. Two reasons why Asian modes of critique are not being given legitimacy or credibility in Australian teacher education are worth considering. First, the Australian Government provides funding to develop multicultural heritage courses is principally an ulterior motive to promote its economy. Second, Australia’s Anglophone teacher education is in trepidation of losing identity through promoting non-Western languages and critical theoretical assets from non-Western educational cultures in Australia. FRha explains that while the notion of ‘multiculturalism’ possesses multiple levels of meaning its connotation in Australia is very specific:

Australia is located near Asian countries. They think ... yes, that’s the only way we can reach out and make some money. What they’re thinking is ... if we keep on doing that (include other knowledge), we’ll lose our true identity. The Government is saying we have to value the Australian identity at the same time, we’re aware of other countries’ identity, multiculturalism; “We will accept multiculturalism”, however it’s not really accepting”. I see it as another promotion ... of the country. Saying to the world ... “we are really nice”. It’s a
little bit inconvenient these days [to use homeland concepts in research]. If they
(academy) have a set mind for something, then it’s really hard for them to change.
(FRha)

Anglo-Australia’s notion of multiculturalism has a distinctive dimension. The term
‘multiculturalism’ as a concept is “being perceived positively and negatively” (Wright, Singh
& Race, 2012, p. 3). Anglo-Australia’s receptiveness to non-Western languages and sharing
is quite superficial. The garb of multiculturalism is a clever concept of promoting Anglo-
Australia’s economic interests. An, underlying Anglo-Australian notion can also be detected
in the desire for the world to see Australia as benevolent, the central reason being to promote
the country for economic gain through international education. The pre-conceived notions of
Euro-American educational superiority are upheld within Australian teacher education.
Another major deterrent to active multidirectional knowledge exchange are the negative
stereotypes held about Asian critique and criticality. It is a challenge to introduce Asian
critical concepts into Australian teacher education. The position may improve in the next few
decades as the West is challenged to engage with non-Western theoretical modes of critique
and criticality.

6.2.4 Discrimination/misrecognition against homeland knowledge of critique

The evidence of inequities in East and West knowledge traditions is summarised in
Table 6.4. The shaded grey portions of the interview evidence under the main theme focuses
on evidence relating the key category for ‘Asian knowledge of critique misrecognised in
Western academy’. These were chosen due to its significance to this research and comments
made by the interviewees. The non-shaded excerpts for ‘doing research in other areas’ and
‘indefinite guidelines’ have not been analysed due to less interview evidence.

Table 6.4 Inequities in East and West Knowledge Traditions

<table>
<thead>
<tr>
<th>Asian knowledge of critique misrecognised in Western academy</th>
<th>FJiao, Senior Lecturer</th>
<th>“I don’t think Australian teacher educators like to learn another language to access my heritage knowledge”.</th>
</tr>
</thead>
<tbody>
<tr>
<td>FRha, Lecturer</td>
<td></td>
<td>“Not many student teachers want to learn Asian languages”.</td>
</tr>
</tbody>
</table>
6.2.4.1 Asian knowledge of critique misrecognised in Western academy

The problem of the misrecognition of homeland modes of critique and languages has an impact on Asian-Australian teacher educators’ research and teaching in Australia. FJiao explains that the Australian teacher education program in which she works is largely disinclined to learn about or engage with Asian theoretical knowledge. This acts as a barrier to multidirectional exchange of critical theoretical assets:

I don’t think Australian teacher educators like to learn another language to access my heritage knowledge. That’s a big ask for them to access my knowledge. Language is the main barrier for cross cultural knowledge exchange. (FJiao)

To address issues the ‘misrecognition’ of ‘Asian’ modes of critical theorising, teacher educators such as FJiao are prepared to explore alternate methods such as doing research in other areas.

Research evidence from interviews indicates that some Asian-Australian teacher educators such as FJiao and FRha have witnessed struggles in trying to incorporate homeland critical theoretical concepts in research as it is still undervalued in Australian teacher education. For many students in Australia, learning an Asian language is not the main prerogative:

Not many student teachers want to learn Asian languages. It doesn’t matter how many promotions I do around the area ... I just couldn’t get enough interest. (FRha)

For some Asian-Australian teacher educators, their experiences in Australian universities indicate that not many Anglo-Australian student teachers want to learn an Asian language, such as Korean.
6.3 MULTI-DIRECTIONAL EXCHANGE OF HOMELAND MODES OF CRITIQUE IN AUSTRALIAN TEACHER EDUCATION (Asian-Australian teacher educators round 2 analysis)

The concept map (Figure 6.2) represents key themes for constructive sharing of homeland critiques via transmission of concepts by Asian-Australian teacher educators in their research and teaching in Australian teacher education. The Figure 6.2 exemplifies four core categories from interview evidence. The first central category is ‘interrupting one-way knowledge flows by facilitating transnational exchange of critical theoretical assets’. The sub-categories are ‘incorporating homeland concepts of critique and criticality in research through the use of bilingualism’ and examining ‘modes for accessing homeland knowledge networks of critique’. The second category draws upon examining functional similarities between East and West traditions of critique. The third provides an analysis of ‘Euro-American power over critical theorising’ over non-Western knowledge cultures. The subdivision for this category includes aspects of ‘domination by Western critical theorising trends’. The fourth, illustrates the ‘systemic marginalising of Asian concepts of critique and criticality’ in Australian teacher education. This further branches out to ‘ignoring of non-Western forms of critical theorising’.
FIGURE 6.2 Key themes for constructive sharing of homeland critiques via transmission of concepts: concept map for round 2 Interviews with Asian-Australian teacher educators
6.3.1 Interrupting one-way knowledge flows by facilitating transnational exchange of critical theoretical assets concerning the Asian-Australian teacher educators

From the interview evidence listed in Table 6.1.1 key themes have been chosen for detailed analysis for facilitating transnational exchange of critique by interrupting uneven flows of critical theorising.

The copious amount of interview data that were generated was reduced into manageable data set through detailed analysis of evidentiary excerpts. Table 6.1.1 consists of three columns which provide a coherent perspective of the themes to emerge from the analysis of the interview excerpts. The left hand column lists the key thematic codes, the middle column provides brief details about the Asian-Australian teacher educators (group 2) and the right hand column provides a snapshot of relevant evidence from the interviews. I categorised the interviews into themes and grouped excerpts relating to the same theme into one category. The shaded grey sections of the Table 6.1.1 indicate the main themes that were chosen due to substantial evidence that focuses on evidence relating to the key category concerning ‘incorporating homeland concepts of critique in research through the use of bilingualism’ and ‘modes for accessing homeland knowledge networks of critique’. These were chosen due to plentiful interview evidence, and the substantial elaborations made by the interviewees. The non-shaded excerpt ‘events in Korea’ was not selected for detailed analysis due to its irrelevance.
Table 6.1.1 Facilitating transnational exchange of critique by interrupting uneven flows of critical theorising

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incorporating homeland concepts of critique and criticality in research through the use of bilingualism</td>
<td>MArisin, Assistant Professor</td>
<td>“It is an advantage because it broadens our knowledge”.</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“You could call it research, but a part of it is ... using reflections”.</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“It is important to explain the Chinese knowledge to your audience”.</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“My research has implications for policy making in China and it can strengthen the understanding of Chinese society in Australia”.</td>
</tr>
<tr>
<td>Modes for accessing homeland knowledge networks of critique</td>
<td>FLiao, Senior Lecturer</td>
<td>“I use Skype. I was probably the first person in this building that uses Skype”.</td>
</tr>
<tr>
<td></td>
<td>MArisin, Assistant Professor</td>
<td>“I do occasionally contact people in Singapore to seek information related to my research although it is quite rarely”.</td>
</tr>
<tr>
<td></td>
<td>MJie, Academic Officer</td>
<td>“Because my research topic’s about China, I have to browse Chinese website almost every day and contact colleagues in China”</td>
</tr>
<tr>
<td>Events in Korea</td>
<td>FRha, Lecturer</td>
<td>“I think, is important that it is important to understand, really, what’s happening in Korea”.</td>
</tr>
</tbody>
</table>

6.3.1.1 Incorporating homeland concepts of critique and criticality in research through the use of bilingualism

Transnational sharing of critical theoretical concepts can occur via cross-cultural critical theorising but the claim is that this is largely determined; constrained and limited by
the research problem. However, recognition occurs when these homeland critical theoretical concepts are explained appropriately. Some Asian-Australian teacher educators in Australia are making the best of their educational experiences comprising of having a firm grounding in Euro-American educational forms while still drawing upon their homeland critical concepts. MArisin explains that the critical analysis of research data is much easier with Asian students who speak and understand his language:

We can compare varying points, different perspectives, what are the strengths and weaknesses and other perspective to our own perspectives. So we can wade between different points of view. It is an advantage rather than a disadvantage. It is an advantage because it broadens our knowledge. (MArisin)

Much significance is attached to using Western critical theoretical tools, but this does not preclude using homeland modes of critique. The Asian-Australian teacher educators sometimes encourage students to use critical concepts from their homeland to analyse phenomenon in their educational research. One-way flow of knowledge of critique may rather be interrupted by formulating pedagogies that identify the strengths and weaknesses of non-Western cultures of critique to creating a homogeneous critical community. Moore and Young (2001, p. 456) note the massive expansion of knowledge in the nineteenth century, networks of knowledge production [that] began to expand and cohere as disciplines ...”

Korean student teachers use Korean knowledge critical reflection in their research. FRha does not specifically discuss the type of Korean knowledge used in her teaching at the Australian university. She explains the use of her bilingual capabilities to reflect and translate some of the Korean concepts into English. Elsewhere, in the questionnaire FRha notes that the main sources of intellectual knowledge stem from educational theories and pedagogies that are primarily generated in the West. Working at an Australian university curtails her freedom to freely use Korean modes of critique in the form of metaphors, images, ideas or complex concepts. FRha notes that she is allowed to use some critical theoretical concepts, however, these comes under the scanner and are denied recognition in Western journals. FRha uses her bilingual capabilities to think and reflect before translating those that are helpful in educational research into English:
I always try to incorporate all those things into my teaching” “You could call it research, but it’s ... using reflections. Explaining to them (West) will help them understand. (FRha)

The incorporation of Korean critical concepts in teaching Korean research students in Australian teacher education is useful. Taking the initiative to explain Asian critical theoretical tools is necessary to elicit positive intellectual engagement from Australian teacher educators. This might lead towards ‘recognition and engagement’ with non-Western concepts. FRha explained the interesting concept of ‘1.5 generation’. The concept of 1.5 generation refers to Koreans who were not born in Australia but migrated to Australia at an early age or in their teens. The 1.5 generation understand both Korean and Australian modes of critique, so their bilingual capability is of potentially great value in Australia.

Sharing knowledge with Western academy requires Asian (teacher educators and research students) to explain homeland critical concepts to make them understandable to teacher educators outside one's field. Using Asian terms of critique requires the provision of comprehensible explanations of these homeland concepts. This is the crux for effective sharing of Asian critical theorising with Australian teacher educators:

It is important to explain the Chinese knowledge to your audience. It’s very important to be easily understood by the examiners, reviewers ... because each field has its jargon and technical terminology. (MJie)

For Australian teacher educators to be receptive to Asian critical theorising then Asian-Australian teacher educators and Asian HDR candidates need to explain the meaning of homeland critical theoretical concepts and their link with educational research to sustain the interest of the Australian academic constituency.

The contribution to new knowledge of critique could provide benefits for Australian teacher educators in terms of providing some understanding of Chinese society; and in providing Chinese research candidates new insights into China’s critical theoretical assets:

My research results will help Chinese and will bring ... understanding of Chinese society to Australians. My research has implications for policy making in China and it can strengthen the understanding of Chinese society in Australia. It can
In the current globalised educational environment in which the internationalisation of Australian teacher education plays a role, it might be advantageous to be part of two or more knowledge circles. This may mean that educational research has applicability and relevance to Australia and Asian research students’ and Asian-Australian academics’ home country. The ROSETE students’ use of their homeland modes of critique and bilingual capabilities has “had a powerful influence on their research in Australia” (Zhao, 2012, p. 83).

6.3.1.2 Modes for accessing homeland knowledge networks of critique

Skype and use of phone seems a popular choice to connect with homeland networks of critique:

I use Skype. I was probably the first person in this building that uses Skype. I used it and gradually all the other research students started using it. It’s very convenient. I don’t like email because it’s very slow and people don’t check their email often. (FJiao)

Skype is used to connect with colleagues from homeland. Occasional use of phone helps establish contact with colleagues in China to discuss research. Email for some Asian-Australian teacher educators is slow as they are not habituating to checking their email very often. Frequent contact with homeland colleagues facilitates sharing of critique useful to educational research.

“I do contact people in Singapore to seek information related to my research although it is quite rarely”. (MArisin)

Asian-Australian teacher educators do access homeland knowledge networks. Evidence from questionnaire indicates communication with homeland colleagues and friends via telephone and internet. MArisin states in the questionnaire that most of his Asian HDR candidates have access to homeland knowledge networks to aid with their research studies in Australia.
Browsing websites for primary and secondary archives is a more practical choice to access homeland critiques to assist with educational research in Australia:

Because my research topic's about China, I have to browse Chinese website almost every day and contact colleagues in China. I use firsthand, primary and secondary archives ... from China and I interview Chinese people. (MJie)

Browsing Chinese websites to access specific information helps the Chinese research candidates to undertake research in Australia. They access critical theoretical knowledge via internet or from Chinese newspapers, and talk with homeland ‘knowledge networks’ through phone to assist with their research.

6.3.2 Examining functional similarities between East and West traditions of critique

The evidence for examining Eastern and Western knowledge of critique is summarised in Table 6.1.2. The shaded grey sections of the Table indicate the main theme relating to ‘examining functional similarities between East and West traditions of critique’. These were selected in accordance with their relevance to this research and interviewee comments. The non-shaded excerpt about ‘socio-economic background’ was not part of detailed analysis due to lack of interview evidence.

Table 6.1.2 Examining functional similarities between East and West traditions of critique

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Examining functional similarities between East and West traditions of critique</td>
<td>MArisin, Associate Professor</td>
<td>“Teachers are highly respectful of each other in Asian cultures. There is this hierarchy within student and teacher relationship”.</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“In Korea, teacher is the authoritarian, standing at the front, always preaching knowledge”.</td>
</tr>
</tbody>
</table>
| | MJie, Academic | “Both the Eastern and the Western Scholars share the same base of
In certain Asian countries, respect for the teacher is a result of, and occurs because of the hierarchical power differentials. Students and teacher educators have more egalitarian outlook in Australian teacher education:

Teachers are highly respectful of each other in Asian cultures. There is this hierarchy within student and teacher relationship. Whereas for students and teachers in Australia they tend to be more egalitarian. (MArisin)

The interactions between students and teachers is Asia foregrounds hierarchical differences in power and characterised as being teacher centred. Australian classrooms are more student-centred, but power differences are still present.

In Korea, teachers are seen as authoritarian who preaches of knowledge unlike Australian teacher educators who encourage active discussions in classrooms as the norm. FRha explains that the academic culture in Australia is dissimilar when compared with the Korean educational culture:

In Korea, teacher is the authoritarian, standing at the front, always preaching knowledge ... to the students, whereas here in Australia, even in the lecture or the tutorial, you have the discussion happening. (FRha)

Despite this characterisation of egalitarianism in Australian teacher education, the evidence indicates that this does not extend to intellectual egalitarianism; there is no to little engagement with non-Western critical theorising. Student teachers in Australia are provided with more flexible curriculum choice unlike in Korea where student teachers have a set curriculum where subject topics are usually come as a pre-determined package.
The Eastern and Western critical theorising share similar functions, even though they involve (Horton, 1971) different practices of critique and criticality; they are not substantially different from each other in function although the approaches to knowledge base may be dissimilar:

Both the Eastern and the Western Scholars share the same base of knowledge but, they may have different practices. I can tell that the knowledge there is the same; we share the same knowledge, we read the same books, but we have may have different kind of interpretations of that knowledge. Various interpretations may be limited by their cultural backgrounds, so I don’t believe that there are many differences in terms of approaching knowledge base. (MJie)

The Eastern and Western modes of critical interpretation may be culturally based and therefore perspectives on criticality may vary. This does not mean they cannot be engaged.

6.3.3 Euro-American power over critical theorising

The evidence for the power and influence of Western knowledge is summarised in Table 6.1.3. The shaded grey sections of the Table 6.1.3 indicate the main theme relating to the ‘domination by Euro-American critical theorising trends’. These were selected in accordance with their relevance to this research.

Table 6.1.3 The power of Euro-American knowledge of critique

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domination by Euro-American critical theorising trends</td>
<td>MArisin, Associate Professor</td>
<td>“I guess from my understanding still ... because most of the published papers that I have read are published based on the knowledge of Western researchers of course”.</td>
</tr>
<tr>
<td></td>
<td>FRha, Lecturer</td>
<td>“With very narrow - minded educators, they just say ... no. It’s hardly worth saying anything to them when they’re that narrow-minded”.</td>
</tr>
</tbody>
</table>
6.3.3.1 Domination by Euro-American critical theorising trends

The Euro-American modes of critical theorising are considered superior in Singapore. MArisin explains the Singapore practice of looking up to Euro-American critical theorising as authentic modes of critique; especially Euro-American based publications:

I guess from my understanding still ... because most of the published papers that I have read are published based on the knowledge of Western researchers of course. This is another habit of the Asians that they tend to look up on publication that are more western. (MArisin)

English language is used predominantly in educational research in Singapore. Euro-American modes of critique and criticality are considered superior. This is based on two factors. First, most Asian countries are attracted to pursue education in Australia where English is the medium of instruction. Second, much of the published educational research is based on the knowledge of critical theorising advanced by Euro-American scholars. These contribute to uncertainty about whether Western teacher educators try to learn from Asian countries, their critical concepts. For MArisin, educational research in Australia is about strengthening his publication prospects.

Korean knowledge of critique is not particularly well recognised in Australian teacher education. Knowledge of Western critical theorising dominates. Very few Korean - Australian students are interested in learning Korean knowledge of critique, whether it comes from history or literature. FRha recounts her experience in the university staffroom:

I went to the Staffroom one morning and a group of lecturers were sitting around and started talking among themselves ... “What do you think about that Korean teaching and all that?” One teacher educator said, “Oh, I think it’s just useless and a waste of time”. With very narrow - minded educators, they just say ... no. It’s hardly worth saying anything to them when they’re that narrow-minded. Some of my Anglo-Australian colleagues have this much freedom to choose and select my materials, but not in journal articles. (FRha)

Becoming acclimatised - adjusted, assimilated - to functioning of Australian teacher education means being more of Australian than Korean when drawing on critical theoretical assets. The unenthusiastic responses from some Anglo-Australian teacher educators about the
futility of learning an Asian language assume that no Anglo-Australian might go and live in their country. FRha states in the questionnaire that to some extent, “education in Australia is narrow, in terms of how they accept other knowledge cultures”. FRha further states in questionnaire that “the prime sources of [critical] educational theories and pedagogies are those generated in the West”. FRha is allowed to incorporate some Korean critical theoretical concepts in her teaching. However, Korean these concepts are denied any ‘recognition’ in Western based journal articles.

6.3.4 ‘Systemic marginalising’ of Asian concepts of critique and criticality

The evidence for marginalisation of Asian knowledge of critique and criticality is summarised in Table 6.1.4. The shaded grey section of the Table 6.1.4 indicates the main theme relating to ‘ignoring non-Western critical theorising’ in Australian teacher education. This was selected in accordance with the ‘relevance’ to this research. The excerpt ‘preference for someone within country’s system’ has not been included for detailed analysis due to less interview evidence.

Table 6.1.4 Marginalised Asian concepts of critique and criticality

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ignoring non-Western critical theorising</td>
<td>MJie, Academic Officer</td>
<td>“Chinese practices and approaches to knowledge ... are not fully recognised or accepted in Australian teacher education”.</td>
</tr>
<tr>
<td>Preference for someone within country’s system</td>
<td>FRha, Lecturer</td>
<td>“I think they prefer someone who has experience within Country’s system, especially in Australian system”.</td>
</tr>
</tbody>
</table>

6.3.4.1 Ignoring non-Western critical theorising

There is partial recognition of Chinese critical concepts in Australia. However, it is not at all clear that Chinese philosophies of critique and criticality are formally or extensively recognised:
Chinese knowledge is recognised but in reality ... Chinese practices and approaches to knowledge ... are not fully recognised or accepted in Australian teacher education. (MJie)

Chinese practices and approaches to critique are not widely recognised or accepted in Australian teacher education. Misrecognition of Chinese critical concepts is common among both non-Chinese Asian and Anglo-Australian teacher educators. This miscommunication may be because Chinese critical concepts are not readily understandable due to use of complex terms. This could be a reason for the ‘misrecognition’ of Chinese knowledge of critique and criticality.

6.4 Discussion

Encouraging multidirectional exchange of knowledge of critique can facilitate critical theorising between various intellectual cultures. First, the interview evidence indicate that when provided opportunities for sharing knowledge of critique such as in seminars, conferences, symposiums, formal and informal discussion or exchange programs, Asian teacher educators in Australia are willing to use their intellectual heritage critical theoretical tools. This provides them a pivotal point of positioning in terms of addressing their feelings of inequality or differences regarding the knowledge of critique acquired from both their homeland and Western critical theorising. Second, the evidence indicates that the potential shift towards engaging with their homeland modes of critique bolsters their confidence especially in a research and teaching environment dominated by Western critical theorising. This enables them to engage in theoretical interactions where they can express critical ideas with their Anglo-Australian research students and colleagues. More importantly, it instils in them a sense of respect and value for their homeland critical theorising assets. Third, the evidence indicates that Anglo-Australian teacher educators who maybe unaware of Asian modes of critique are effectively involved in the transnational exchange of critical theories.

Singh’s (2005) concept of ‘double-knowing’ supplements existing critical pedagogies that assist the importance of local/global knowledge flows by making international links to critique and criticality that are present locally. The “pre-supposition of intellectual equality” Singh (2011, p. 11) assumes that within China and India – and every other non-Western
country - there are present critical theoretical tools (categories, metaphors and diagrams), and that students there possess the capabilities for critique (Singh, 2011, p. 2). However, issues relating to ‘misrecognition’ and ‘non-acknowledgement’ of Asian critique and criticality; Western stereotypical notions of Asian critical theorising and dominance of Western critical theorising interrupt multidirectional knowledge transfers. A key problem for Australian teacher educators is that its nationally regulated, nation centred teacher education system is ill-equipped to engage in worldly critical theorising (Singh, 2011, p. 4). Moreover, little if any research into the internationalisation of Australian teacher education seriously engages the question of engaging international student teachers in worldly critical theorising (Singh, 2011, p. 4). Nevertheless research evidence indicates that intellectual engagement with non-Western modes of critique and criticality might help in reshaping existing trends in Australian teacher education.

### 6.5 Conclusion

The review of recent literature indicates the increasing presence of Asian-Australian teacher educators in Australian universities over the past few decades (Singh & Shrestha, 2008, Singh & Han, 2009). They bring with them knowledge of their ‘homelands’ traditions of critique and criticality that has potential to be put to good use; provided they are given opportunities to do so. This requires them to work to secure the ‘recognition’ and ‘use’ of their homeland critical concepts. However as Chen (2010, p. 2) argues Asian education itself is mostly been based on Western ideas, methods, and practices of critique which rarely recognise the need to broaden its critical analytical and political horizons”. Parallels can be drawn between Western hegemonic views of critical theorising and Bourdieu’s (1977) doxic views, which reflect on Australian teacher educators’ adherence to the absolute form of recognition of legitimacy through misrecognition; of anything other than reproduction of Euro-American critical theorising. Chen (2010) observes that as a result, even those who are ‘victimised’ under the power existing intellectual relations also continue to reproduce the dominance system of critical theorising. This maybe because of the lack of alternatives fields to critique about and doing world politics, but this is questionable as Chen’s (2010) own argument illustrates. To support Chen’s (2010) critique of hegemony of Western critical

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63 It is discouraging to note that “modernity has not led to the reduction of human suffering and an improvement in the quality of life, but quite the opposite: poverty, ecological destruction and the displacement and museumization of traditional technologies” (Kraak, 1999, p. 2).
theorising, Bourdieu’s (1984) concept of reproduction can be applied to Australian teacher education system which tends to reproduce a “general set of dominant cultural [educational] values and ideas” regarding critique and criticality.

However, to contest the West’s unilateral claim on critical theorising, Kuokkanen (2008) proposes the idea of ‘epistemic ignorance’ to open channels for the multidirectional exchange of such modes of critique. The dominance of Euro-American critical theorising makes it difficult for Australian teacher education to accept ignorance of other forms of critique and criticality without feeling threatened or angry (Grant, 2010, p. 116). However, provision of significant opportunities to engage with and apply Asian-Australian academics’ homeland critical theoretical tools in Australian teacher education usefully could enhance its perspectives on critical theorising. The ‘immigrant’ critical theoretical ideas could provide varied perspectives useful to internationalising of Australian teacher education.

Analytical concepts from Sen (2006) and Singh (2006) have provided significant insights into the means for engaging with Asian-Australian teacher educators’ homeland knowledge of critique and criticality, their bi-/multilingual capabilities and the knowledge networks they can access. However, from research evidence, there remain uncertainties about the ‘relevance’ and ‘applicability’ of the critical theoretical assets that Asian-Australian teacher educators bring with them. There are claims that critical theoretical concepts produced in Asian countries can be too contextual or ‘country specific’. The question is whether these critical theoretical tools can be applied in other contexts as are Western critical theories applied - often unquestionably - throughout Asia. An intriguing issue stirred up by the argument that Eastern and Western critical theorising are incompatible is that they cannot be connected, thereby reproducing the hegemony of Western critical theorising (Weick & Putnam, 2006, p. 283). In addition, another contributing factor for Asian forms being ‘concealed’ from Australian teacher education is said to be due to diversities in Asian educational cultures and languages. However, the intellectual world consists of interaction rituals which take place periodically across the landscape of Australia effecting the flow of sacred objects - critical ideas and texts – (Collins, 1998, p. 40). The ‘non-Western’ knowledge of critique could be useful to enrich current trends in educational research and teacher education. The next Chapter analyses interview evidence from Anglo-Australian
education research candidates about possible engagement with cross-cultural theoretical resources in Australian teacher education.
CHAPTER 7: TAPPING INTO NON-WESTERN CRITICAL THEORETICAL RESOURCES: AUGMENTING GLOBAL CROSS-CULTURAL KNOWLEDGE FLOWS

Anglo-Australian education research candidates

7.1 Introduction

The twenty first century could be the first in which engaging worldly critical theorising could be possible. Previous generations of Australian teacher educators knew little about critique from other parts of the world beyond the Euro-American theories. Critical sociological research in education began in Australia around the 1980s, and reached a critical mass at Deakin University (Tinning & Sirna, 2011). Since then increasing efforts have been made to break out of a Euro-centric critical theories and to sketch the shapes of critical theorising on a world scale (Singh, 2012). This pioneering effort indicates an underlying shift in the production in critical theorising (Singh, 2011). Singh’s (2012) opening the treasure chest of worldly critical theorising, Singh and Meng’s (2011) use critiques from China as well as Singh and Cui’s (2011) research extend the range of metaphors from China.

The presumed supremacy of Western critical theory, its imagined perfection is a barrier to the recognition and intellectual engagement with Asian critical theoretical tools. To paraphrase Collins (1998, p. 3) I pose the question ‘will Australian teacher education close its eyes on knowing worldly critical theorising at just the time when they have the resources to break out of regional cultures”? The domination of Euro-American modes of critique in Australian teacher education leaves unimaginable levels of untapped and ignored non-Western forms of critique and criticality. Australian teacher education seems oblivious and unaware of non-Western critical theorising. Continued importance is attached to the superiority of Western production of critical theory. Like I am, Alatas (2006, p. 40) is concerned that no progress can be made in Australian teacher education as long as its various disciplines do not inform, and are not informed by critical theorising beyond that in having its spatio-cultural origins in the West. We know little of the power of a whole gamut of criticality that has been raised by non-Euro-American scholars. Bearing this in mind, this research has detected marginal trends in transnational exchange of critique and criticality that are indicative of efforts in exploring what it means to tap into non-Western theoretical assets...
(Singh, 2009, 2010, 2011, 2012). Importing ideas into the intellectual rhythm of Australian educational research has been passive to date, but it is capable of turning into a creative critical process within a few generations (Collins, 1998, p. 387). The point here is that research literature evidence (Singh, 2005; Singh & Shrestha, 2008; Singh & Han, 2008, 2009; Ryan, 2010, 2012) in this thesis signify the potential in engaging with non-Western critical theorising through the opportunities presented by non-Western students for cross-cultural exchange of critique and criticality.

In this age of globalisation of education, transnational exchange of critical theoretical assets might be possible via collaboration between non-Western students and Australian teacher educators. The literature provides a pivotal point that indicates the existence of non-Western forms of critique and criticality (Acharya & Buzan, 2007). However, they are largely excluded from Australian teacher education due to language barriers perhaps or by being located in areas of study outside the Australia’s-defined theoretical territory, and therefore do not circulate in its contributions to global debates. The key idea explains Collins (1998) is to look at the critical and creative aspects of idea imports, in the usual context of multi-sided intellectual conflict which drives creativity everywhere. Here it is interesting to note that Australian teacher education is riveted in observing the dissimilarities between educational cultures but this does little to facilitate the transnational sharing of critical assets. It seems easier to “put our [limited] experiences into tidy and unexamined conceptual boxes” leaving no scope for further enhancement (Weick & Putnam, 2006). However, engaging with non-Western theoretical concepts might provide unexpected additional benefits. Collins (1998, pp. 387-388) notes that not only “importing but also exporting ideas to an eager recipient can stimulate its own form of creativity”. However, Australian teacher education seems to find it difficult to acknowledge ignorance of the non-Western theoretical resources as potentially theoretically productive (Singh, 2011, 2012). The susceptibility might stem from imminent threats of exposing a lack of unawareness (Grant, 2010) about other knowledge cultures. This accords with Bourdieu’s (1977, p. 169) concept of doxic views of research education where the dominance of Western academy is seen to have a vested “interest in defending the strategy of doxa” which facilitates Western critical theories to remaining intact and undisputed. Therefore, the doxic views of Australian teacher education results in systemic misrecognition of non-Western critical theories in educational research.
The analysis presented in this chapter is directed at the following contributory research question: How receptive, if at all, are Anglo-Australian education research candidates in the field of education to non-Western critical theoretical concepts from a diversity of language? This chapter critically analyses the marginal shift towards the transnational sharing of critical theoretical concepts by Anglo-Australian education research candidates as a result of the opportunities presented by Asian education research candidates. Research evidence from interviews with Anglo-Australian education research candidates indicates the unrealised potential for sharing and engaging with Asian critical theoretical tools mediated by Asian research students. Volet and Ang (1998) report that the internationalisation of Australian universities is a platform for intercultural learning but said nothing about sharing theoretical assets. However, such interactions between Anglo-Australian students and students from non-Western educational traditions may affect intellectual collaborations useful to internationalising Australian teacher education.

This chapter provides a detailed analysis of thoughtfully chosen evidentiary excerpts from Tables 7.1, 7.2 and 7.3 to explore possibilities for tapping into non-Western critical theoretical resources and opening up possible channels for the transnational diffusion of critical theorising. Tapping into the critical intellectual resources of Asian education research candidates increases their potential to inform and enhance Australian teacher education and its receptiveness to engage with other sources of critical theories. The criteria for selecting the evidentiary excerpts were their richness to inform and relevance to the research question.

7.2. Potential exchange of cross-cultural critical theoretical assets

Overview for Figure 7.1

The concept map (Figure 7.1) illustrates key themes for tapping into non-Western critical theoretical resources to enhance transnational exchange of critical concepts useful to internationalising Australian teacher education. Figure 7.1 illustrates three core categories that emerged from the analysis of the interviews with Anglo-Australian education research candidates (n = 3). First, the core category represents the ‘potential exchange for cross-cultural critical theoretical assets’ via Asian education research candidates through sharing homeland concepts of critique and criticality with receptive Anglo-Australian education
research candidates. The two subsets for this core category are ‘engagement with non-Western modes of critique and criticality’ and another subcategory relating to ‘using bilingual/multilingual capabilities in research’. Second, this category draws on ‘comparing non-Western and Western critical theoretical assets’. Third, highlights aspects of ‘Western critical theoretical supremacy’. The two sub-divisions for the first subset are the issues pertaining to (a) ‘misrecognition of non-Western critical theoretical assets’ and (b) ‘dominance of Eurocentric kind of critical theoretical knowledge production’. Together these concepts draw upon the benefits of engaging with transnational flow of critical theoretical assets to enhance Australian teacher education.

The Table 7.1 summarises key themes in the evidence from interviews relating to the potential for the transnational exchange of non-Western theoretical concepts brought by Asian educational research candidates to Australia through collaboration with Anglo-Australian research candidates. The substantial amount of interview data that were generated had to be reduced into manageable proportions. This was done through the detailed analysis of evidentiary excerpts. Table 7.1 consists of three columns which have been created to provide a better perspective of the themes to emerge from the analysis of the interviews. The left hand column lists the key thematic codes, the middle column provides brief details about the Anglo-Australian education research candidates (Group 3, n = 3) and the right hand column provides a brief snapshot of relevant evidence from the interviews. I categorised the interviews into themes and grouped excerpts relating to the same theme into one category.

From the interview evidence listed in Table 7.1, selected themes relating to ‘engagement with non-Western modes of critique and criticality’ and ‘using bilingual/multilingual capabilities in research’ were specifically selected for detailed analysis. These are indicated in shades of grey. They were chosen due to the significance of the interview evidence, its relevance to the research question and substantial comments made by the interviewees. The non-shaded excerpts ‘isolated PhD experience’, ‘lesser opportunities’ and ‘auto ethnography’ were not selected for detailed analysis. The criteria for the non-selection of these excerpts are that either the interviewees were disinclined to comment about it or were irrelevant to research question.
a) Misrecognition of non-Western critical theoretical assets

Western assumptions about non-Western critique and criticality

Systemic marginalisation of non-Western critical theoretical tools

b) Dominance of Eurocentric critical theoretical knowledge production

Western superiority and dominance of critical theorising

Potential exchange of cross-cultural critical theoretical assets

Engagement with non-Western modes of critique and criticality

Comparing non-Western and Western critical theoretical assets

Using bilingual/multilingual capabilities in research

Figure 7.1 Concept map for - cross-cultural exchange of critical theoretical assets
<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Engagement with non-Western modes of critique and criticality</strong></td>
<td>MAndrew, PhD</td>
<td>“I don’t see it as going backward. I would see more doors opening and it will become freer flowing”.</td>
</tr>
<tr>
<td>Candidate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FTeagan, PhD candidate</td>
<td></td>
<td>“I’ve been involved in theory reading and writing groups, conferences and students’ Doctoral Assessments ... presentations or seminars. I participate in East/West knowledge flows which I’ve found really interesting”.</td>
</tr>
<tr>
<td>FTeagan, PhD candidate</td>
<td></td>
<td>“Well, I think it’s a huge ... it’s a huge potential that’s ... hasn’t been researched. This is why it’s good that you’re doing it [this research]”.</td>
</tr>
<tr>
<td>FTeagan, PhD candidate</td>
<td></td>
<td>“I haven’t instigated any [use of non-Western critical theorising], but I’ve participated in ones that have been students instigated”.</td>
</tr>
<tr>
<td>FTeagan, PhD candidate</td>
<td></td>
<td>“Networks are important anyway”.</td>
</tr>
<tr>
<td>MJonathan, PhD candidate</td>
<td></td>
<td>“There definitely needs to be more formal teaching arrangements by teacher educators”.</td>
</tr>
<tr>
<td>MJonathan, PhD candidate</td>
<td></td>
<td>“Having a different country day once a week ... where you could have food, learn about another culture, dance, or arts, or art forms, something like that presented, rather than you having to go and find it yourself”.</td>
</tr>
<tr>
<td><strong>Using bilingual/multilingual capabilities in research</strong></td>
<td>MAndrew, PhD</td>
<td>“Asians are very active researchers as well ... with their population being so big there’s going to be a bigger pool of experts to draw upon. It’s very important because they are bilingual.”</td>
</tr>
<tr>
<td>Candidate</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
FTeagan, PhD candidate  "The whole space of informal student discussion, HRD student discussion is really untapped and it's ... hugely rich and ... has an enormous potential for understanding how [critiques are] produced in that kind of space”.

FTeagan, PhD candidate  "The idea that [knowledge] can only be produced along disciplinary boundaries and within a particular cultural perspective is problematic”.

MJonathan, PhD candidate  “Knowledge is power ... we live in a world ... we don’t just live on an island”.

Isolated PhD experience  FTeagan, PhD candidate  “I think, particularly given that the PhD experience has traditionally been fairly isolated and lonely and for international students”.

Lesser opportunities  MJonathan, PhD candidate  “Less opportunities for Asian students to take up university education unless they are financially well off”.

Auto ethnography  FTeagan, PhD candidate  “And there’s another student, who’s doing auto ethnography work about students who grow up in a particular culture”.

7.2.1 Engagement with non-Western modes of critique and criticality

The transnational exchange of critical theoretical concepts may occur via formal conference presentations, seminars and through informal modes such as through engaging in discussions with Asian research colleagues. Collins (1998, pp. 523-524) states that critical creativity is a result of “intellectual networks” connecting. The transnational “network of human intellectuals” could serve as useful sources of knowledge of critique and criticality to enhance the transnationalisation of Australian teacher education (Collins, 1998, pp. 523-524). Singh’s (2005) concept of ‘double knowing’ provides the basis for Asian education research candidates to connect with homeland knowledge networks to deepen their intellectual capabilities for engaging in scholarly critique and for extending modes of critical theorising. Such formal and informal opportunities are useful for facilitating the transnational exchange
of critical theoretical tools. Asian research candidates’ criticality offer renewed potentials for opening new channels for the exchange of Asian modes of critique through formal and informal means:

I don’t see it as going backward. I would see more doors opening and it will become freer flowing. Both ways, but it’s going to take a long time before it’s seen as normal and at the moment it’s still those ... special conferences, seminars, symposiums which we have got to send an email out to everyone and tell you hey we have a special presentation on this. (MAndrew)

Asian education research students’ conference presentations provide a modest opportunity for multidirectional exchange of critical theoretical assets. However, for this to be normalised and become a norm in Australian teacher education will take time, efforts and planning. In the meantime, an effective vehicle for engaging Asian concepts of critique and criticality is perhaps international and local conferences, seminars and symposium opportunities for sharing. Critical theoretical assets such as these could be used to engage Anglo-Australian teacher educators. Conference presentations by Asian education research candidates would help engage Anglo-Australian teacher educators and Anglo-Australian education research candidates. This means listening to their presentations and asking questions about these critical theoretical assets. MAndrew found a conference presentation of a Chinese research colleague interesting; it provided an initial nudge to engage with non-Western critical theoretical tools. Multicultural Australia’s internationalising of education has yet to see more positive trends for the exchange of critical theorising between diverse educational cultures. MAndrew states in questionnaire that the presence of Asian education research candidates presents opportunities for exchanging transnational modes of critique and criticality useful to internationalising Australian teacher education. Wright, Singh and Race (2012, pp. 4-5) observe:

Despite the backlash and the sense in some quarters that multiculturalism is a passé, there is still multicultural education, not only in the schools but as Sue Saltmarsh’s contribution reminds us, in adult education as well, in the various countries represented in this collection and it is therefore necessary to make meaning of multiculturalism in general and multicultural education in particular in the present moment.
This marginal trend is indicative of the potential for a more multi-educational society. It suggests the scope for increased sharing of transnational critical theoretical resources. However, this is not the norm at present when it comes to the active sharing or incorporation of non-Western critical theoretical tools in Australian teacher education and research. Whatever is occurring currently in the transnational exchange of critical theoretical assets is only at a fledging stage (Singh, 2011). Useful insights about the potential for the sharing of non-Western theoretical concepts may be increased by creating more opportunities for sharing these with Anglo-Australian research students. The multidirectional flow of knowledge of critique and criticality might be possible, in the first instance in areas relating to international education; second language education; multicultural education; refugee education; indigenous education; education for global sustainability; education for global democracy - among others. However, currently multidirectional flow of critical theoretical resources between the non-Western and Western research students are not the norm in Australian teacher education.

The Asian education research candidates’ homeland knowledge networks provide useful links in terms of supplying relevant critical concepts and updating information pertaining to current modes of critique in their homelands. The examples of critique provided by homeland knowledge networks are useful to Asian education research candidates who incorporate them to their theses. Even the current modest use of these non-Western critical theoretical tools might increase potential to bring further non-Western theoretical resources into Australian teacher education.

There is a need for provision of opportunities for multidirectional intellectual engagement through formal conferences presentations, theory reading and writing groups and via research publications. Organising special occasions for sharing such as at conferences or seminars is useful, as FTeagan explains:

I’ve been involved in theory reading and writing groups, conferences and students’ Doctoral Assessments ... presentations or seminars. I participate in East/West knowledge flows which I’ve found really interesting. Informal discussions in the corridor and so on ... what I’ve noticed is that international students, whether they be Asian or Middle-Eastern or whatever have quite a different experience of ... HDR and PhD study in Australia, than do people who live here. There are some really interesting topics. Just through informal discussion, I get to learn a lot about
their cultural context, yes, there is a lot of that, but it’s fairly ... semi-structured. (FTeagan)

The interview evidence from Anglo-Australian education research candidates indicates a sense of optimism about interrupting one-way flow of critical theoretical knowledge from the West to the East. However, the interview evidence from Anglo-Australian education research candidates indicates misrecognition of non-Western critical theoretical tools in Australian teacher education. Some of the Anglo-Australian education research candidates engaged minimally at this stage with Asian knowledge of critique and criticality via informed discussions and listening to seminars presentations. Personal and informal interactions with FTeagan’s research colleagues have enriched her understanding of how some of her Asian research colleagues have tried to problematise research education. Engagement with Asian research colleagues through informal discussions helps in learning about Asian critical theorising. However, the level of critical theoretical flows of knowledge remains semi-structured and needs to gain much more momentum.

The possibilities for the cross-cultural exchange of critical theoretical assets between non-Western and West are enormous yet mostly untapped:

Well, I think it’s a huge ... it’s a huge potential that’s ... hasn’t been researched. This is why it’s good that you’re doing it [this research]. I mean, people have researched international students’ experiences, but they haven’t looked at [theoretical] collaboration. I think it has potential for ... a lot more study in terms of the capacity, or the potential to explore it, there’s huge untapped potential, because [at the moment] a lot of the interaction is informal. A lot of it is just by chance; you happen to be sitting next to somebody. They happen to be talking about something and you go, “Oh, what’s that?” Or you pass somebody in the corridor. (FTeagan)

The principle concern is that Asian knowledge of critique and criticality is largely untapped and misrecognised in Australian teacher education. The opportunities for the cross-cultural exchange of critical theoretical assets have increased in recent years (Singh, 2009, 2010, 2011, 2012), but in general is not prominent feature of research education or teacher education programs. Studies of the exchange of critical theoretical concepts between East and West such as this thesis could have significant impact in terms of probing newer opportunities for multidirectional critical theorising and in reshaping Australian teacher
education. The transnational exchange of critical theoretical tools occurs largely via informal means, the notable exception being the work of Singh and his colleagues (Singh & Han, 2009, Singh & Cui, 2011, Singh & Meng, 2011). Most of FTeagan’s sharing critical theoretical assets is lost in the discussions that develop by chance meetings with Asian research colleagues at university.

Informal discussions with Asian research colleagues serve as useful opportunities for them to share their homeland conceptual tools of critique and criticality:

I’ve participated in the opportunities that a group of us have created ... theory groups, as well as informal discussions in corridors and turning up to seminars. I haven’t instigated any [use of non-Western critical theorising], but I’ve participated in ones that have been students instigated. (FTeagan)

FTeagan has not instigated meetings with her Asian research colleagues to discuss how she might use their homeland critical theoretical resources in her teaching or research. Her participation was passive; only responding to Asian research students’ instigated meetings of theory groups. But such passive learning is important for her to develop knowledge of non-Western critical theoretical assets.

Networking with homeland research colleagues provides opportunities for Asian research candidates to discuss and incorporate some of homeland knowledge of critique and criticality in their research in Australia - especially their research into Australian education. It assists them in providing varied critical perspectives through their research:

I would imagine that it would be huge help to have connections. Networks are important anyway. (FTeagan)

The Asian research students’ homeland knowledge networks are important in terms of maintaining connections to augment their research. The dynamics of these intellectual networks provide a source of internal sociology of ideas, beyond the reductionism of nation-centred education (Collins, 1998). Knowledge networks are part of the linkages among the micro-situations in which the students study; these networks penetrate deeply into shaping their knowledge (Collins, 1998). The use of Asian education research candidates’ bi-/multilingual capabilities can effectively benefit Anglo-Australian teacher educators and
Anglo-Australian education research candidates. Translations of Asian critical concepts into English will provide a better grasp of non-Western theoretical ideas. The transnational sharing of critical theoretical resources through formal pedagogical means could have positive influence on Australian teacher education.

Research evidence from interviews with Anglo-Australian education research candidates indicates the need for formal arrangements to promote the multidirectional exchange of critical theoretical knowledge in Australian teacher education. This means initiating pedagogies to encourage Asian research students to use every opportunity during their studies in Australia for the cross-cultural exchange of critical theoretical tools:

There should be more opportunities for this. Because, as a local Anglo Australian student, really, the only chance you get to have any sort of cross-cultural exchange is sitting next to a student from an overseas country in the classroom. There are very few formal programs. Unless, you’re motivated to find out about the different cultures that are in the classroom with you, there’s very little [formal] opportunity [created by teacher educators] suggested to you to do it. I think it’s up to the conscientious type students who are willing to do it. Just being in the classroom sitting next to somebody that you don’t know who’s obviously from a different culture to you, just getting to know them over the study session[is the most a student can do]. There definitely needs to be more formal teaching arrangements by teacher educators. (MJonathan)

Currently there are few formal arrangements in Australian teacher education to provide any opportunities for local Anglo-Australian students to interact and engage with Asian research candidates’ homeland critical theoretical concepts. The interview with Anglo-Australian education research candidates indicates that Anglo-Australian teacher educators need to provide formal opportunities for Anglo-Australian education research candidates to engage with Asian educational research candidates’ homeland knowledge of critique and criticality. The more they do this the greater the impetus for students’ and teacher educators’ engagement to look for such alternative critical theoretical resources. However, the interviews with both the Asian and Anglo-Australian research candidates’ indicate that their primary focus is on the successful completion of the PhD rather than engagement with cross-cultural critical theoretical concepts.
Anglo-Australian research candidates’ receptiveness to Asian education research candidates’ critical theoretical concepts would increase with creation of more transnational exchange of critique. Pedagogically more opportunities are needed to engage with the other forms of criticality; this would move beyond the superficiality of current multicultural thoughtlessness:

More, presentations or just things at lunch time across the campuses by the different cultural organisations. Having a different country day once a week ... where you could have food, learn about another culture, dance, or arts, or art forms, something like that presented, rather than you having to go and find it yourself. Just more multicultural events, organised on campus where most of the students interact will help. I’ve been to a couple of different food fairs for the different student groups. It is possible to learn from their culture from their discussions. Structured program, activities on campuses ... There might be research presentations, colloquiums, where you not only just learn about their research, but some of them will talk a bit about their background. (MJonathan)

Prospects for improving cross-cultural engagement with non-Western critical theoretical tools might occur through promoting formally organising research presentations with this as the primary focus. Having in place a teacher education structured program would be useful for the multidirectional exchange of critical theoretical assets which means creating opportunities for intellectual engagement with Asian international research candidates. However, this requires Anglo-Australian teacher educators to be willing to learn more about non-Western critique and criticality, and to provide their students formal opportunities to do so. MJonathan explains in the questionnaire that Asian international students’ homeland modes of critique could be translated into English for better understanding of those complex concepts especially for the benefit of Anglophone research students and teacher educators. Learning about alternate critical theoretical resources in teacher education is possible (Singh, 2011, 2012). Increasing networking opportunities to interact and engage with Asian education research students about their homeland critical theories, concepts and metaphors through lectures, tutorials, research presentations, conferences and colloquiums are some effective methods. However, currently Australian teacher educators seem to provide minimal formal course-based opportunities for transnational critical theoretical engagement. Australian teacher educators, Asian and Anglo alike, need to establish intellectual connections with non-Western forms of critical theories. They need to engage Asian research
candidates in classroom discussions about homeland critical theoretical concepts to provide useful insights that are unknown to Anglo-Australian research students.

7.2.2 Using bilingual/multilingual capabilities in research

The use of bi-/multilingual capabilities in research is very important as it provides varied theoretical perspectives. Where would Australian teacher education be without access to French and German critical theories?

Asians are very active researchers as well ... with their population being so big there’s going to be a bigger pool of experts to draw upon. It’s very important because they are bilingual. I’m always fascinated when hearing about some cultures. (MAndrew)

In an increasingly multilingual workforce, Anglo-Australian education research candidates have increasing opportunities to engage and discuss with Asian international research candidates’ homeland critical theoretical concepts. Tapping into Asian research candidates’ homeland critical theoretical tools will enrich Australian teacher education perspectives and enhance knowledge of Eastern critique and criticality:

That’s got a lot of potential ... to explore the ideas how students, regardless of where they come from and their ethnic origins and their cultural persuasions and ... The whole space of informal student discussion, HRD student discussion is really untapped and it’s ... hugely rich and ... has an enormous potential for understanding how [critiques are] produced in that kind of space. (FTeagan)

Asian critical theoretical concepts are largely misrecognised in Australian teacher education despite significant potential they have to offer. Exploring non-Western critical theorising could provide a greater understanding of this largely unknown realm. Asian research candidates studying education provide the media (Singh, 2010) for using Asian critical intellectual tools in Australian teacher education.

Creating opportunities for Asian research students to publish their homeland critical theoretical concepts in their theses is useful for informing Australian teacher education about ‘other’ critical theoretical knowledge:
As more international students conduct HDR research and then publish and it’s not just the PhD, it’s publishing out of the PhD that makes a difference and particularly if they publish on their country’s experience ... then there’s more capacity, to open up what could be considered in Australia. I know it has to be disrupted ... The idea that [knowledge] can only be produced along disciplinary boundaries and within a particular cultural perspective is problematic. It excludes ... and so therefore, I suggest that, if this [knowledge] production continues and particularly if people publish while they’re doing their PhD in Australia, then that’s an opportunity, to disrupt the idea that only Western [knowledge] gets produced in this country. (FTeagan)

It would do well by the students and by Australia to have Asian research students present their homeland critical theoretical concepts through their research in Australia. Getting them publish these critiques could also help eliminate the exclusionary notions that only Euro-American based critical theories are produced in Australia.

Being informed of ‘other’ critical theoretical resources would be a major step forward in internationalising Australian teacher education. This is the significance of the transnational exchange of critical theoretical concepts:

I haven’t gone out of my way to encourage them to do it. The more that we can have about the way something is done in a different culture, and could possibly be applied to what we’re doing in our research, is beneficial. There should be more sharing. If there’s a way that something is done in an Asian context, and we’re not aware of it here, then I’m sure it’s a good idea to become aware of it. Knowledge is power ... we live in a world ... we don’t just live on an island. (MJonathan)

There are at least some Anglo-Australian teacher educators who have not consciously created forward opportunities for Asian international research candidates to share their homeland critical theoretical ideas as resources for educational innovation. However, research evidence indicates an interest in knowing more about non-Western critical theoretical concepts and for opening channels for the transnational flow of critical theories. Using bilingual or multilingual capabilities in research is an added advantage to Asian research students who can position themselves in two or even more realms of knowledge. This also means that they develop the capability to access multiple critical theoretical sources using their bilingualism/multilingualism. Pedagogies for complementing Australian and non-Western critical theorising would be useful for all students to learn in a country with people from diverse educational cultures. The transnational exchange of critique and criticality
drawn upon from non-Western cultures would be especially useful for internationalising Australian teacher education.

**7.3 Comparing non-Western and Western critical theoretical assets**

The shaded grey segments in Table 7.2 specify the main theme concerning ‘comparing non-Western and Western critical theoretical assets’. These portions were chosen because of significance to their relevance to the research question. The non-shaded excerpt ‘collectivist versus individualistic ideologies’ and ‘perseverance and motivation’ are not subjected to detailed analysis here due to the lack of sufficient interview evidence.

**Table 7.2 Comparing non-Western and Western critical theoretical practices**

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
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<tbody>
<tr>
<td><strong>Comparing non-Western and Western critical theoretical assets</strong></td>
<td>MAndrew, PhD candidate</td>
<td>“It shouldn’t always be about being the best and beating other people”.</td>
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<tr>
<td></td>
<td>MAndrew, PhD candidate</td>
<td>“I like to look for the similarities between the cultures ...”</td>
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<td></td>
<td>MAndrew, PhD candidate</td>
<td>“The Western methods has its own flaws ... not everything can be put into a box”.</td>
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<tr>
<td></td>
<td>MJonathan, PhD candidate</td>
<td>“Here in the Western context, when being told something by a teacher then there is the openness or willingness to challenge what the teacher has said ... in the Asian context the teacher is looked upon as the disciplinarian ...”</td>
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<tr>
<td><strong>Collectivist versus individualistic ideologies</strong></td>
<td>MAndrew, PhD candidate</td>
<td>“Generally speaking the Asian cultures lean more towards that collectivist ideology but Westerners believe in individualism”.</td>
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</tbody>
</table>
| **Perseverance and motivation**                     | MAndrew, PhD              | “I think we have a lot to learn with regards to perseverance and motivation when it comes to doing hard things it seems the Asians will stick at
Teaching Western critical theories may or may not be the best way of competing with others in the global knowledge economies. Rather it might be better to open to other critical theoretical perspectives in order to strengthen one’s own:

There are two things. It would be good if we can learn from Asian people. It shouldn’t always be about being the best and beating other people. But rather what can make our social group better, more effective, a group characterised by harmony. Asians students certainly have the reputation for studying harder ... so they put studies ahead of parties. They seem to be more focused and committed ... turn up classes. They have the diligence that needs to be admired. The fact that they just don’t take education for granted. (MAndrew)

The Asian students are aware of the gains that can be achieved through education by making personal sacrifices to gain knowledge. Asian education research students are seen as being more hardworking, diligent, goal oriented and committed to learning practices, which are underpinned by their educational upbringing in their homelands. The acquisition of knowledge both nation specific and global is encouraged throughout most Asian countries. However, this may not be the case with Anglo-Australian education research candidates who are inclined to gravitate towards Euro-American of critical theorising. Ryan (2012, p. 57) notes that “the ‘universalism’ of Western academic paradigms as well as what constitutes ‘Western’ (or ‘Eastern’)” are being contested. Asian education research candidates possess the motivation and perseverance for relentless hard work to achieve positive results when compared to Anglo-Australian research students. However, in part this could be because of the challenges of being in a new educational environment and having to pay (and repay) the full-fees for their studies. Observations made by MAndrew, an Anglo-Australian research candidate indicate that Asian research students are more motivated to perform well in their research despite the challenges they face in the exotic academic environment of Australia. However, this is not true of all Asian research candidates. The key idea is to learn from and complement each Eastern and Western critical theorising:
There are two things that come to mind that despite the outward or obvious differences. I like to look for the similarities between the cultures ... so whether you are Asian or Australian ... you have your fears, your doubts, your aspirations all manifested differently. I always admire the human similarities. Despite cultural differences, I like to focus on human similarities. They look different and act different, but beneath the surface they are a lot like us in many ways. (MAndrew)

Focusing on similarities with regard to critique and critical theorising rather than a patronising focus on the stark differences or ethno-cultural similarities is an educational tradition in the making. This is the age of globalisation of critical theorising.

The Western research seems to have limited scope to think beyond the known:

Through the lens of the scientific method, if you have a hypothesis, you either reject it or you support it. You prove things as objective facts. At one level it seems to me from my reading and study ... Western ideas are embraced by Asian cultures. There’s this recognition that, “The Western methods has its own flaws ... not everything can be put into a box”. Not everything is objective. There’s a lot more subjectivity in us than what we realise. (MAndrew)

Australian teacher education needs to focus on the cross-sociolinguistic similarities between Eastern and Western critical theorising. The Western objective of being detached from non-Western critical theorising has flaws as it provides no scope to develop further Euro-American critical theorising. However, this requires Australian teacher education to think beyond the realm of what is known about Euro-American critical theorising.

In Australian teacher education classes it seems to be the norm for students to engage in open discussions. In Asian classrooms, lecturer is viewed as the sole authority and a disciplinarian:

Here in the Western context, when being told something by a teacher then there is the openness or willingness to challenge what the teacher has said ... in the Asian context the teacher is looked upon as the disciplinarian ... the professor is imparting knowledge, and you don’t really have the ability or the willingness to challenge what you’ve been told. Anglo-Australian students are far more willing to challenge what’s being told to them whether it’s a tutor or a lecturer, or you know, a professor, or head of school. (MJonathan)
The issue for Australian teacher education is most Asian students’ unwillingness to engage in critique by challenging the ideas advanced by the teacher educator. From MJonathan’s comments, the claim is that there is more openness and willingness for critique in Australian classrooms. However, the interview evidence from Anglo-Australian education research candidates indicates that at least some of them refrain from engaging non-Western forms of critique. Reticence to do so remains a key challenge (Zhou, Knoke & Sakamoto, 2005). This does not apply to all Anglo-Australian research students.

### 7.4 Western critical theoretical supremacy

The interview evidence concerning the theme ‘Western critical theoretical supremacy’ is summarised in Table 7.3 The shaded grey portions of the Table point to the main theme which relates to (a) ‘misrecognition of non-Western critical theoretical assets’ with subsets ‘Western assumptions about non-Western traditions of critique and criticality’ and ‘systemic marginalisation of non-Western critical theoretical tools’. These were chosen due to their relevance and richness with regard to the research question and the substantial amount of interviewee evidence. The non-shaded portions ‘lack publishing opportunities’ and ‘brief meetings’ were not chosen for detailed analysis due to lack of interview evidence. The highlighted portions of section (b) of Table 7.3 point to the ‘dominance of the Euro-American critical theorising in knowledge production’ with subset ‘Western superiority and dominance of critical theorising’. These were selected in accordance with the level of its significance to the research interviewees’ comments. The interview excerpt ‘level of English’ has not been included for detailed analysis due to less interview evidence.

**Table 7.3 Western critical theoretical supremacy**

<table>
<thead>
<tr>
<th>WESTERN CRITICAL THEORETICAL SUPREMACY</th>
<th>(a) Misrecognition of non-Western critical theoretical assets</th>
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<tbody>
<tr>
<td><strong>Western assumptions about non-Western traditions of critique</strong></td>
<td><strong>MAndrew, PhD candidate</strong></td>
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<tr>
<td>&quot;We’ve just got to be careful with our expectations. It’s a bit like saying he/she is Asian so he/she must know how to cook rice. It may or may not be the case, just like an&quot;</td>
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<table>
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<th>and criticality</th>
<th>FTeagan, PhD candidate</th>
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<tbody>
<tr>
<td>aboriginal person doesn’t necessarily play the didgeridoo”.</td>
<td>“I’m not interested in Asian cultural heritage but in terms of their knowledge production, I’m interested in individual’s experiences and how they think about it and how they learn about knowledge production by doing an HDR project”</td>
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<tr>
<td></td>
<td>FTeagan, PhD candidate</td>
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<tr>
<td>“Yeah, problems, but also, not just problems, but there’s also, like I said, there’s a whole potential that’s completely ... ignored (untapped)”</td>
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<tr>
<td></td>
<td>MJonathan, PhD candidate</td>
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<tr>
<td>“They fear losing face, because they may seem to be less smart, or less able than the other students in the class”.</td>
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<tr>
<td></td>
<td>MJonathan, PhD candidate</td>
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<tr>
<td>“We really have no idea of, no in depth knowledge of their political situation, culture, their education and how these students have grown up, what’s impacted upon them”.</td>
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<tr>
<td>Systemic marginalisation of non-Western critical theoretical tools</td>
<td>MAndrew, PhD candidate</td>
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<td></td>
<td>“If any of them felt they wanted to share something ... they would initiate something but I haven’t formally ... ”</td>
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<td></td>
<td>FTeagan, PhD candidate</td>
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<tr>
<td>“There’s also a whole potential that’s completely ... ignored”.</td>
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<tr>
<td>Lack publishing opportunities</td>
<td>FTeagan PhD candidate,</td>
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<tr>
<td>I think that people don’t have opportunities to publish here while they’re doing their PhD”.</td>
<td></td>
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<tr>
<td>Brief meetings</td>
<td>MAndrew PhD candidate,</td>
</tr>
<tr>
<td>“My meetings engagements with them are the same as any other colleague ... just a very brief such as in the lunch room. We don’t sit there for hours”.</td>
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<tr>
<td>(b) Dominance of Euro-American critical theorising in knowledge production</td>
<td></td>
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<tr>
<td>Western superiority and dominance of</td>
<td>MAndrew, PhD</td>
</tr>
<tr>
<td>“The fact that they are here in Australia in a modern university, like mine ... this is the way we do things. There is a deadline, you’ve got to</td>
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</tbody>
</table>
7.4.1 (a) Misrecognition of non-Western critical theoretical assets

7.4.1.1 Western assumptions about non-Western traditions of critique and criticality

Western perceptions of non-Western critical theoretical assets can be misleading:

We’ve just got to be careful with our expectations. It’s a bit like saying he/she is Asian so he/she must know how to cook rice. It may or may not be the case, just like an aboriginal person doesn’t necessarily play the didgeridoo. We need to be
careful about deciding, selecting, identifying or making assumptions about other cultures. The West doesn’t build a wall around its Westernised culture. It’s very open ... but many would be unaware and probably don’t think about it [non-Western]. (MAndrew)

Western assumptions about Asian critical theoretical concepts can be deceptive and misleading. Chances for distorting non-Western critical theoretical concepts are amplified if it is proclaimed that the West is very open to such non-Western knowledge. The internationalisation of education can be expressed in the exchange of [educational] culture and values, mutual understanding and a respect for difference ... (Gu, 2001, p. 105).

However, Australian teacher education claim to be open to ‘other’ forms of critique and criticality is itself open to questioning. The obstructing boundaries to non-Western critical theoretical knowledge is such that the interview evidence indicates that Anglo-Australian education research candidates are relatively ‘uninformed’ of Asian critical theoretical resources. They are mostly unaware of and do not currently think about how or whether Asian education research students are using their critical theoretical homeland concepts in Australian educational research. Also the “lack of attention to the supervision needs of Chinese students [or other non-Western students] is based on ‘simple ignorance of the large cultural differences between Chinese [non-Westerners] and Westerners’” (Ryan, 2012, p. 56).

There is much interest among Australian teacher educators in having Asian research students incorporate their personal experiences in their studies. There is less interest in learning about how they could use their homeland critical theoretical tools in their research:

By way of discussion, I am becoming aware of and engaging in a different kind of cultural perspective about production, I think that’s invaluable. I’m not interested in Asian cultural heritage but in terms of their knowledge production, I’m interested in individual’s experiences and how they think about it and how they learn about knowledge production by doing an HDR project. (FTeagan)

The inclination is to learn about Asian research students’ personal experiences in Australia. The production of new critical theoretical knowledge through their research is not taken up in Australian teacher education.

Some Asian students fear ‘losing face’ in front of peers, with their ineffective use of the English language:
It goes back to challenging, the willingness to challenge the teacher. They’re sort of afraid that they’ll lose face ... so they prefer to wait till a tutorial where the tutor will walk around and they can ask them one-on-one, rather than in a group session. They fear losing face, because they may seem to be less smart, or less able than the other students in the class. (MJonathan)

It seems that some Anglo-Australian education research candidates rely on some literal meaning of stereotypes without trying to comprehend the context and its meaning. Just who has to fear ‘losing face’ due to the negativity associated with the exclusion of bilingualism in their education in Australia is an interesting question.

The interview evidence indicates that Australian teacher educators are largely uninformed by or about Asian critical theoretical resources; and homeland educational practices; let alone their social, political and economic conditions. This means possible use of these critical theoretical assets by Asian research students in their studies in Australia:

In the Western context, we seem to know very little about the histories of Asian countries, their background, it’s people. We really have no idea of, no in depth knowledge of their political situation, culture, their education and how these students have grown up, what’s impacted upon them. Family values from the different countries and how they are different. I don’t have much of an interest at all in Asian research culture. (MJonathan)

The lack of interest in Asian critical theorising by some Anglo-Australian education research candidates are due to the lack of educational value associated with Asian students’ prior learning. Anglo-Australian education research candidates are not inclined to learn about Asian critical theoretical resources. To develop a genuine interest in non-Western critical theoretical assets in Australian teacher education is a challenge.

7.4.1.2 Systemic marginalisation of non-Western critical theoretical tools

Australian teacher education excludes most if not all non-Western critique and criticality (Connell, 2007). The East is only considered appropriate object for data collection rather than a source of theory generation frameworks (Grant, 2010, p. 116). Interested Australian teacher educators often find it challenging to unawareness of non-Western critical theoretical assets.
Absence of active involvement in initiatives to share non-Western critical theoretical assets is a defining feature of Australian teacher education:

If any of them felt they wanted to share something ... they would initiate something but I haven’t formally ... Every PhD student is busy. When people give presentations in this university or anywhere on any topic it’s usually the case that they’ve been invited. Very few people think ... See my viewpoints and research are interesting. Everyone’s going to be interested. People tend to be a bit more humble. (MAndrew)

Anglo-Australian education research candidates have not explicitly created opportunities to facilitate the transnational exchange of critical theoretical knowledge accessible to Asian research students. This marginalisation is reinforced by liberal claim that they might reciprocate if Asian education research candidates moved to share homeland critical theoretical concepts in formal presentations. This marginalisation is reinforced by the claim that not many Anglo-Australian students would be interested in Asian critical theoretical tools and even less inclined to use them in their research.

The current untapped potential for multidirectional critical theoretical exchange is due to systemic misrecognition of these assets in the Australian teacher education:

There’s also a whole potential that’s completely ... ignored. Also people don’t have opportunities to publish here while they’re doing their PhD. Therefore that production in Australia, while they’re doing their PhD, doesn’t happen in a cross-cultural context. It goes back to wherever they are and then they publish there and it stays within that cultural context. There’s a lot of pressure on them to finish quickly, because of cost, family ... being away from home. (FTeagan)

Asian critical theoretical assets are ignored in Australian teacher education. There just is not the time to tap into non-Western critical theoretical knowledge despite substantial potential to inform Australian teacher education; or at least that is the claim. There is supposed to be a lack of time for Asian education research candidates to publish in Australia while doing PhD. The Asian research students claim to face the immediate challenges of achieving timely completions often result in missed publishing opportunities. This sense of temporal immediacy results in non-acknowledgement of their homeland critical theoretical tools in multidirectional context. Time is a constraint for some Asian research candidates due
various factors relating to family, being away from home, cost and pressure to complete research studies within the stipulated timeframe. Their homeland critical theoretical assets take backstage in Australian teacher education.

7.4.2 (b) Dominance of Euro-American critical theorising in knowledge production

7.4.2.1 Western superiority and dominance of critical theorising.

Australian teacher education encompasses certain rules and norms that govern their engagement with critical theoretical assets and their expectation that all non-Western international research students will adhere to irrespective of their potential to access alternative forms of critique:

I’ve never supervised Asian students or worked closely with them. The fact that they are here in Australia in a modern university, like mine ... this is the way we do things. There is a deadline, you’ve got to produce a thesis, it’s got to go through this process of ethics. All those things keep you very busy. You just may not have time to adhere to your traditional homeland way of doing things. I know many wouldn’t because they don’t ... embrace it in the first place. But I’m also well aware that if I wish to produce a PhD from this university there’s certain rules and milestones and that you’ve got to adhere to. That’s what I’m guided by most. If I can fit in the other bits, fine. Again it is business at hand first. (MAndrew)

Anglo-Australian education research candidates do not make the time to consider whether Asian research students might use their homeland critical theoretical assets in their research. They use the time constraints required to produce PhD thesis as their primary means for excluding intellectual engagement with non-Western critical theorising. As a result they provide no scope to critically think about incorporating Asian critical theoretical concepts in research and teaching in Australia. The internationalisation of education does not simply mean the integration of different national cultures or the suppression of one national culture by another culture (Gu, 2001, p. 105).
There is prevalence of, and a preference for Euro-American critical theorising in Australian teacher education:

The kind of production that I’m involved in comes from a Western philosophical background and it’s very much embedded in that. If anything … they’d be like, Euro-centric kind of production. Australia being in the Southern hemisphere and positioned with Asian Countries, we’re kind of grouped in the periphery. (FTeagan)

There is little inclination evident among the Anglo-Australian education research candidates I interviewed to engage Western and non-Western critical theorising. However, much of the current critical theoretical knowledge that is produced is Euro-American based production of knowledge. The Euro-American-centrism see Australian teacher educators geographically positioned in the Southern periphery, while its close proximity to Asian countries is ignored.

Doctoral studies improves critical theorising of Asian international research students who pursue their studies in Australian universities:

I don’t think anything has to be incorporated into Australian teacher education … I think that’s the problem. There’s this idea that we have this thing called Australian, Western based education … and now we’ve got to bring all these other things [non-Western knowledge] and add them in. I think that’s problematic. (FTeagan)

Some Anglo-Australian education research candidates view as ‘problematic’ the idea of incorporating non-Western critical theoretical knowledge in Australian teacher education. They marginalise by saying it lacks applicability or value in Australian education. They appeal to the relativist position, namely that theoretical knowledge produced in a particular context is specific to a particular country’s situation. To learn about ‘other’ theoretical knowledge requires a certain amount of openness to experiment with critique and criticality which is not evident in Australian teacher education.

Added to this is the claim that Asian research students have a preference for Western critical theoretical assets as compared to their homeland critical theories:
Looking from the Asian context, especially in Australia we have a lot of international students coming to Australia to study, rather than study in their home country. Sometimes they seem less willing, the Asian students, less willing to participate, just because of the different learning styles they’ve grown up with. (MJonathan)

The presence of Asian education research students at Australian universities is taken as evidence that confirms their preference for and attraction to Euro-American critical theorising.

Creating awareness among Australian research candidates about Asian international research students’ critical theoretical assets has little priority:

It’s important for the Australian teacher education to be able to use their Asian students previous learning practices ... so that they can give them examples that they can understand. Both the students and the academics who teach them need some sort of cultural training, so they can be aware of the requirements. The students definitely need to know that if they’re studying at an Australian university, it’s unacceptable not to reference correctly. So there needs to be some sort of academic skills, or overview presented to them straight away. (MJonathan)

Training Australian teacher educators about Asian international research students’ deficiencies is privileged ahead of engaging Asian research student’ knowledge of critique. Training Asian international students in the technicalities of referencing procedures is regarded as more helpful to their research in Australia than engaging with non-Western critical theorising.

Asian students’ tend to discuss Australian theories of education and research, rather than their homeland critical theoretical assets:

Any discussion about research has been about the research they’re conducting now, and it’s usually in the Australian context that they’ve come to research. I’m not sure if they’re happy or unhappy, they just, don’t seem to offer [Asian ideas]. (MJonathan)

Discussions revolve around their Australian research; supervisors make no efforts to solicit homeland critical theoretical concepts. This marginalisation is attributed to Asian students being reluctant or disinclined to sharing their homeland knowledge of critique with local Anglo-Australian research candidates.
The standard belief among Australian teacher educators is that Euro-American critical theories are superior to non-Western critical theoretical assets. This presumption acts as a barrier to the multidirectional exchange of critical theoretical concepts:

My observations have been that the Asian students just seem to adapt to the ways of the local students. Speaking from my HDR experience with the Asian students, they just seem to arrive here and then become almost like a local student. It’s just sort of OK, you’re here at the Australian university, you’ll do it the way we do it here. Generally, these students, the local Anglo students; the academics think that the Western way of doing things are the best possibly because they’ve only experienced the Western context. If you grow up in a Western context, then one thinks the Western context is better than the Asian context ... This possibly is because the Asian context is often regarded as developing countries. There’s a very small amount of interest in their research. Mainly it’s just a way of maintaining Australian universities’ institutions’ economic viability. (MJonathan)

This interview evidence from some Anglo-Australian education research candidates indicates that Asian research students are expected to engage in Euro-American critical theorising like the local. This is principally because of two reasons. First, the Australian teacher educators prefer Euro-American of critical theorising and are reluctant to experiment with non-Western critical theoretical concepts in Australian educational research. If they did use non-Western critical theoretical concepts this would mean they would have to work with Asian colleagues to translate those concepts into English. This is because most Anglo-Australian teacher educators and Anglo-Australian education research candidates are monolingual and can read, write and speak only in English. Second, Euro-American critical theories are considered superior despite Anglo-Australian teacher educators’ inexperience with non-Western critical theorising. Hence it is only easier for them to categorise non-Western educational cultures as lacking critical theories or having none worthy of consideration. However, with the increase in international student numbers in Australian universities, the focus has shifted to how Australian teacher education should “accommodate” international students and make their teaching practices more explicit ...” (Ryan, 2012, p. 57).
7.5 Discussion

There are beliefs which belong to the realm of the ‘undiscussed’ in Australian teacher education. As part of the Western academy, these beliefs tend to overpower non-Western critical theoretical assets with unquestioned assumptions about their use and value to Australian teacher education. The Western doxic opinions and principles of research education is something that are “beyond question” Bourdieu, (1977, p. 164). These are widespread beliefs which belong to the realm of the ‘undiscussed’ where the academy overpowers non-Western critical theoretical traditions with unquestioned beliefs, distorted views about non-Western critical theoretical assets. Carr (1946, p. 79) notes “the English-speaking peoples are past masters in the art of concealing their selfish national interests in the guise of the general good”.

However, the interview evidence indicates discrepancies with some Anglo-Australian education research candidates conceding that non-Western critical theories could provide complex and meaningful insights to influence Australian teacher education. Moreover, if the internationalisation of Australian education is to be more than a vehicle for promoting North Atlantic intellectual hegemony (Marginson, 2008) it points to the need for making such transnational critical intellectual engagements and to confront its uninformed position regarding non-Western critical theoretical assets. Pedagogically structured opportunities to generate and tap into Asian education research candidates’ homeland critical theoretical resources might usefully enhance Australian teacher education as argued by Horton (1971). The marginalisation and systemic misrecognition of non-Western critical theoretical concepts is evident from the interviews with Anglo-Australian education research candidates. However, the purpose of the analysis presented in this chapter is to underpin the value of intellectual engagement with such non-Western critical theoretical concepts to internationalise Australian teacher education. Confronting lack of awareness by identifying blind spots, Anglo-Australian education research candidates can create pedagogical possibilities for modelling “openness to what can be learned by listening to others who are different from us, especially those who have been targets of dominant stereotypes and assumptions” about being uncritical, passive rote learners (Bell, Washington, Weinstein and Love, 2003, p. 470).
The centre of gravity for this analysis has tilted towards reaping transnational benefits of recognising and acknowledging non-Western critical theoretical resources. Interview evidence from Anglo-Australian education research candidates suggests a liberalism which may make possible the integration of non-Western critical theoretical concepts in Australian teacher education. Some Anglo-Australian education research candidates expressed interest to exploring critical theoretical concepts that non-Western students are willing to share. However, the need to tap into relevant and useful Asian education research students’ homeland critical theoretical resources requires these Anglo-Australian education research candidates to make the attention space to intellectually engage non-Western critical theories.

Most Anglo-Australian education research candidates indicated that their preoccupation with immediate short term timeframes constrained their long term thinking about being involved indicated the time constraints involved in approaching Asian research candidates to learn more about their homeland critical theoretical tools. The temporal immediacy meant that their principle focus was on successfully completing their PhD within the allotted time. There is a significant increase in the number of the Asian international higher degree research (HDR) students “enrolling in universities in English speaking countries including Australia, Britain, Canada and the United States of America” (Han & Zhao, 2008, pp. 237-238). It makes sense to put to productive use their homeland critical theoretical concepts in research to enhance international educational perspectives. In addition, Asian research students’ bilingual and multilingual capabilities can facilitate them to access their homeland knowledge of critique and criticality, including homeland knowledge networks which could act as links between Asian research candidates’ homeland and Australia (Singh & Cui, 2011). These might provide a vehicle for the integration of non-Western critical theoretical concepts in Australian teacher education.

Singh (2011) explains ideas on initiating non-Western research candidates into reasoned and reasonable contestations of Western intellectual hegemony, rather than accepting the marginal positioning of their heritage of intellectual claims, principles and procedures within the unquestioned framework of Euro-American critical theorising. This might help contest Bourdieu’s (1974) views on defending the power of doxa. The doxic defence of Western theories of critique and criticality are deeply rooted in the particularities
and peculiarities of Australian teacher education including, the “rise of the West to world power, and the imposition of its own political structure onto the rest of the world” (Acharya & Buzan, 2007, p. 293). However, this chapter analysed evidence which suggests that tapping into non-Western critical theoretical resources might augment the transnational flow of critical theoretical assets some Australian teacher educators might work to interrupt the one-way flow of theories of critique and criticality.

7.6 Conclusion

Non-Western critical theoretical concepts made available by Asian education research candidates hold the potential to extend the global flow of critical theories via the acknowledgement and recognition of those critical concepts in Australian teacher education. Huntington (1993, p. 23) noted that “in the politics of civilisations, the people and governments of non-Western civilisations no longer remain the objects of history as targets of Western colonialism but join the West as movers and shapers of history”. In this chapter the politics of Anglo-Australian education research candidates’ receptiveness to non-Western critical theoretical concepts via Asian education research students was analysed. This provides a renewed perspective on the use of Asian critical theoretical concepts to enhance Australian teacher education. The acknowledgement and receptiveness of Australian teacher education to non-Western critical theoretical concepts might be a positive step. The issue here is that by recognising non-Western critical theoretical forms, there are impending challenges for Australian teacher education to face. Chen (2010) identifies the problem with Huntington’s (1993) West-versus-rest worldview, where only the West is conceived as truly ‘rational’ and ‘civilized’. The evidence from this research indicates that incorporating non-Western critical theoretical assets could enhance Australian teacher education’s critical rationality and civility. This could mean Australian teacher educators learn more so as to apply relevant non-Western critical theoretical resources to enrich student-teachers understanding of the world’s critical theoretical assets. What is not apparent from this study is the practical relevance of non-Western critical theoretical resources in Australian teacher education. However, given the variety of non-Western languages and intellectual cultures present in school and universities in multicultural Australia this warrants further investigation. The next chapter analyses interview evidence from Anglo-Australian teacher
educators for possibilities to engage in transnational exchange of critical theoretical assets in Australian teacher education.
CHAPTER 8: INTERRUPTING ONE-WAY FLOW OF CRITICAL THEORETICAL ASSETS: THE TRANSNATIONAL EXCHANGE OF EASTERN AND WESTERN CRITIQUE AND CRITICALITY

Anglo-Australian teacher educators

“The theory and practice of nation-centred, nationally regulated teacher education now has to contend with issues of globalisation and localisation as a result of decades of flows of emigrant and immigrant students and teachers; as much as the commoditisation of higher education internationally. In particular, the presence of international students from the East in the West – and from the South and the North in the East – has spurred the scholarly debates over the place of worldly intellectual interactions in preparing teachers for, and in the twenty first century. This raises the problem of what it now means for nation-centred, nationally regulated teacher education – whether it be East and the West, the North and the South – and all other configurations that might interrupt the privileging of dyadic conceptions of intellectual interactions – to bring knowledge to life through its internationalisation” (Singh, 2011, p. 1).

8.1 Introduction

The global domination Western knowledge of critique and criticality occurs through the intellectual colonisation of non-Western capacity for critical theorising. Asian theoretical dependency (Alatas, 2006) is where Western critical theoretical influences and supersedes non-Western theorising by side-lining these other potential critical theories. Euro-American traditions of critique and criticality are globally more significant. Western negative assessments of non-Western critical theorising could be one of the factors that lead to misrecognition of Asian criticality as it does African theorising (Horton, 1971). Western approaches towards non-Western critical theoretical assets can be categorised as being exoticist64, magisterial65 and the curatorial66 (Sen, 2006, p. 141). These indicate Western construction of non-Western theoretical resources as “entirely congruent with the search of power is a great deal more cunning than wise” (Sen, 2006, p. 143).

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64 Exoticist approach “concentrates on the wondrous aspects” of ‘other’ knowledge where the focus is on “what is different, what is strange” of non-Western knowledge (Sen, 2006, p. 141).
65 Magisterial approach has a strong inclination to “the exercise of imperialistic power” where ‘other’ cultures are viewed as a “subject territory” (Sen, 2006, p. 142).
66 Curatorial approach includes Western attempts at “noting, classifying and exhibiting diverse aspects” of non-Western knowledge cultures (Sen, 2006, p. 142).
However, incorporating non-Western critical theoretical assets could supplement and enhance flagging Western critical theories. Kraak, (1999, p. 3) argues on the grounds of cognitive justice that all forms of critical theories should be tested for their validity and “should co-exist in a dialogic relationship to each other”. Kraak, (1999, p. 3) states that cognitive justice means strengthening of the theoretical tools of marginalised non-Western critical theoretical assets, as opposing to continuing their side-lining.

The cross-cultural sharing of critical theoretical tools through educational research might facilitate the interruption of one-way global flow of Western critical theoretical knowledge. There is much to learn about bridging the gap in the global flow of critical theoretical knowledge. Acharya and Buzan (2007 p. 301) observes that just as Australia developed the English School out of European experience, then Western academy can develop meaningful opportunities to engage with Asian education research candidates’ and Asian-Australian teacher educators in sharing their homeland critical theoretical assets. This multidirectional theoretical engagement and sharing is meant to facilitate the transnational flow of critical concepts, metaphors and images. Alatas (2006, p. 90) calls for endogenous theoretical creativity through efforts to involve “intellectual creativity in the context of original problem raising, the generation of new concepts and theories, and the synthesis between Western and non-Western [critical theoretical] knowledge”. Singh (2011, p. 11) works with the pre-suppositions of intellectual equality to assuming (a) that within China and India— and every other non-Western country, there are present critical theoretical tools and (b) that students there possess the capabilities for scholarly critique. Singh’s (2011, p. 11) proposition of “intellectual e/quality does not involve proving that all students are of equal intelligence and has nothing to do with presuming that students from China (or India) are able to achieve the same IELTS results [if not more] as those from Western, Anglophone nations”.

The ongoing reflections and tensions surrounding these higher educational issues serve as a focal point for continuing to effect transformations in Australian teacher education. Non-Western critical theoretical resources are largely untapped and might be assumed to possess a richness that could reasonably inform and possibly transform Australian teacher education. By engagement with non-Western critical theoretical, the Australian teacher

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67 International English Language Testing System
education could draw from and, gain newer and renewed insights. This is in preference to sustaining its position of ‘grand isolation’ from non-Western critical theorising. However, the resources of non-Western critical theoretical tools are “not meant to be taken as a fixed or frozen artefact but should be treated as a dynamic diagnostic tool” to further the prospects of engaging with transnational flow of critical theoretical assets (Singh, 2011, p. 2). Acharya and Buzan (2007, p. 296) observe that the critical theoretical contributions of non-Western scholars remain concealed from the view of Australian teacher education because of their inability to publish in the leading Western journals. The exceptional few who do make it are frequently established in Western educational institutions. The articles published in teacher education journals predominantly is in favour of Western matters, theories, and educational settings, both historical and contemporary. Non-Western contributors to these journals tend to express homeland critical concepts in their first languages, and these are not readily understood or absorbed in the Australian teacher education. This is an added complication.

8.2 ADDRESSING BARRIERS TO FACILITATE THE CROSS-CULTURAL EXCHANGE OF CRITIQUE AND CRITICALITY

Figure 8.1 is a concept map that depicts key themes for interrupting one-way flow of Western critical theories and tapping into non-Western critical theoretical resources to enhance the cross-cultural intellectual exchanges necessary to internationalising Australian teacher education. The Figure 8.1 illustrates four key categories that emerged from the analysis of the interview conducted with Anglo-Australian teacher educators. The first category represents Anglo-Australian teacher educators’ desire to create ‘transnational exchange of critical theoretical knowledge’ by addressing barriers to doing so. The subset for this category is ‘cross-cultural sharing of critical theoretical assets’ followed by subset ‘creating opportunities for transnational sharing of critical theories’. The second category concerns the ‘comparison of non-Western and Western forms of critical theoretical knowledge’. Third, emphasises on ‘influence of Western critical theorising’. The subset for this category is ‘hidden non-Western critical theoretical knowledge treasures’. The fourth key category relates to ‘Western systemic misrecognition of non-western critical theoretical assets’. Collectively these key concepts portray some of the complexities of intellectual engagement with non-Western critical theoretical concepts that are useful to advance global critical theoretical knowledge flows.
Transnational exchange of critical theoretical knowledge

Cross-cultural sharing of critical theoretical assets

Comparison of non-Western and Western forms of critical theoretical knowledge

Creating opportunities for transnational sharing of critical theories

Influence of Western of critical theorising

Hidden non-Western critical theoretical knowledge treasures

Western systemic misrecognition of non-western critical theoretical assets

FIGURE 8.1 Concept Map of Anglo-Australian teacher educators’ facilitation of multidirectional flow of critical theoretical assets
8.2.1 Transnational exchange of critical theoretical knowledge

The following analysis of the interview evidence summarised in Table 8.1 focuses on the four key themes relating creating possibilities for the cross-cultural exchange of critical theoretical assets. Key personnel representing Anglo-Australian teacher educators (n = 5) from five Universities in Sydney (n = 5) were interviewed for this study. They were interviewed about various aspects of their supervision and mentoring experience with non-Western research candidates (see Appendix 3 and 4 for interview schedule). As with all the interview data the full transcripts were reduced to manageable evidentiary excerpts through comprehensive analytical coding. Table 8.1 consists of three columns which have been created to provide a comprehensive and coherent perspective of the themes that emerged from my analysis of the interview excerpts. The left hand column lists the key thematic codes, the middle column provides brief details about the Anglo-Australian teacher educators (group 4), and the right hand column provides a brief glimpse of significant evidence from the interviews. I have categorised the interviews into themes and grouped excerpts relating to the same theme into one category.

The grey shaded bands in Table 8.1 are analysed in detail below because of the richness of this data. These excerpts represent the core themes concerning ‘cross-cultural sharing of critical theoretical assets’ and ‘creating opportunities for transnational sharing of critical theories’. Specific themes were identified and coded accordingly. The key reason for choosing the four themes for detailed analysis was due to the substantial evidence collected from the interviews with Anglo-Australian teacher educators. Specific evidentiary excerpts were chosen based on the relevance and opulence of the data it represents and its potential to contribute to new findings about the transnational exchange of theoretical knowledge. The white band in Table 8.1 indicates excerpts about ‘relevant topics’, ‘supervision idiosyncrasies’, ‘ignorance about other knowledge’ and ‘people from Cambodia’ were not selected for detailed analysis due to those not being relevant.

68 Structural codes were used to indicate features of the environment in which data was collected (Bernard & Ryan, 2010, p. 76).
Table 8.1 Key themes for creating transnational critical theoretical knowledge exchange opportunities group 4 – Anglo-Australian teacher educators

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cross-cultural sharing of critical theoretical assets</strong></td>
<td>FCindy, Associate Professor</td>
<td>“have an enormous amount to contribute to Western thinking and there should be ...”</td>
</tr>
<tr>
<td></td>
<td>FCindy, Associate Professor</td>
<td>“imperative is clearly around the richness to inform our thinking and to create those knowledge currents ...”</td>
</tr>
<tr>
<td></td>
<td>FCindy, Associate Professor</td>
<td>“It would be inappropriate not to take account, in the guidance and support for that student, not to acknowledge their homeland knowledge and to establish ways of bridging [these in their] work”.</td>
</tr>
<tr>
<td></td>
<td>MGordon, Associate Professor</td>
<td>“The international students become like native informants”.</td>
</tr>
<tr>
<td></td>
<td>MGordon, Associate Professor</td>
<td>“A vast majority of the students I supervise have bi-lingual or even tri-lingual capabilities”.</td>
</tr>
<tr>
<td></td>
<td>MGordon, Associate Professor</td>
<td>“East-West connections are part of life now ... and there’s no reason to think that that is going to change ...”</td>
</tr>
<tr>
<td></td>
<td>MNewman, Associate Professor</td>
<td>“To learn a language is not exactly gaining knowledge but certainly when you learn another language, you could start to learn about those countries”.</td>
</tr>
<tr>
<td></td>
<td>MNewman, Associate Professor</td>
<td>Saying “I don’t want to know anything about any other knowledge cultures” ... that’s a very poor position to be in.</td>
</tr>
<tr>
<td></td>
<td>MNewman, Associate Professor</td>
<td>“Both sides would benefit from this sharing of knowledge. The most terrible position to be in is to be in an ignorant position where you’re not willing or wanting to know about other knowledge systems”</td>
</tr>
<tr>
<td></td>
<td>MNewman, Associate Professor</td>
<td>“Asian bilingualism is one of their greatest strengths ...”</td>
</tr>
<tr>
<td></td>
<td>FRoberta, Lecturer</td>
<td>“My HDR student is using her homeland [critical theoretical] knowledge actively ... I personally feel professionally and personally enriched all the time ... by the homeland knowledge my students bring to me”.</td>
</tr>
</tbody>
</table>
| | FRoberta, | “I imagine just extrapolating from my inter-cultural
<table>
<thead>
<tr>
<th>Lecturer</th>
<th>Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“What Asian research students have inherited by way of a cultural identity, cultural knowledge and cultural education will be highly relevant for Australia”</td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“It was something really valuable for me as a supervisor to encourage Kenny [student name changed] to use some of his homeland [critical theoretical] concepts in his research. I learnt a lot from him, but, it was a struggle”</td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“I’m a native speaker of English so I don’t necessarily understand the non-Western concepts ... so translations to English to understand their data will be useful”</td>
</tr>
<tr>
<td><strong>Creating opportunities for transnational sharing of critical theories</strong></td>
<td></td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“I am now collaborating with an Asian member of staff in creating a scholarly community of our HDR students to facilitate that knowledge hearing and transfer across”</td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“So you know I certainly have those idiosyncratic ways through shared reading ...”</td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“We have those processes for people to share [critical theoretical knowledge] frameworks ... that is deploying [critical theoretical] knowledge from their own countries”</td>
</tr>
<tr>
<td>MNewman, Associate Professor</td>
<td>“We have very many opportunities here for the students to put forward their [homeland] knowledge”</td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“When I was coordinating the Doctoral program we brought all our students together at the conference room, and we did seminars and workshops together”</td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“We try very hard to encourage students from those Asian countries, who often ... remain silent unless ... we do a lot of work to bring them forward to share their [homeland critical theoretical] knowledge”</td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“We are very keen to have students here who are working on topics that are of relevance to us”</td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“I think that the pedagogies that I have adopted in relation to supervision have tended to be in some ways idiosyncratic”</td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“I couldn’t speak with authority about other knowledge systems though”</td>
</tr>
</tbody>
</table>

69 Centre for Research in Learning and Change
People from Cambodia

FOlivia, Professor and Director of CRLC

“I think people from Cambodia are often still traumatised from a lot of things that have happened in their past”.

8.2.1.1 Cross-cultural sharing of critical theoretical assets

The University of Western Sydney indicates that its teacher education programs are based on ‘best practice’ by virtue of drawing of Euro-American research (University of Western Sydney, 2011, p. 5). Australian teacher education has yet to recognise and acknowledge non-Western critical theoretical assets:

The philosophical frameworks in particular that are emerging in contemporary academy through globalisation ... have an enormous amount to contribute to Western thinking and there should be ... It’s also a moral responsibility if you are to provide support to Asian students to use their knowledge tradition (FCindy).

Some Anglo-Australian teacher educators see the potential for incorporating Asian critical theoretical assets in Australian teacher education. There are emerging trends in the transnational exchange of knowledge of critique and criticality informing educational research in Australia with non-Western critical theoretical assets (Singh & Huang, 2012). The principle focus of this research is on measures to influence and transform the Euro-American mindset of which Australian teacher through addressing the Western ‘exoticism’ (Sen, 2006) attached to non-Western critical theoretical assets. The challenge is that non-Western knowledge of critique and criticality has not been given due acknowledgement in Australian teacher education. Research by Singh and Han (2010; 2009) indicate that non-Western critical theoretical concepts as having substantial benefits to offer teacher education and educational research. The ongoing reflections and tensions stimulated by this research are at the crux of the press for an educational transformation needed to internationalise Australian teacher education.
These currents in Australian research and teacher education could assist in bringing together the world’s diverse knowledge of critique and criticality:

The first one is recognition that Asian students are coming from a very large population basis. Second we ought to be listening about experiences and knowledge frameworks of students from Asia. So it’s like there are two really strong imperatives. Then the third imperative is clearly around the richness to inform our thinking and to create those knowledge currents ... by bringing together different knowledge. The other is genuine interest in difference. (FCindy).

Anglo-Australian teacher educators supervising Asian education research candidates recognise that these students represent a significant demographic presence in Australian universities. The challenge is for Anglo-Australian teacher educators to listen and learn about the use of non-Western critical theoretical assets in framing educational research in Australia. Anglo-Australian teacher educators can create local/global flows of critical theoretical assets by bringing together different forms of critique and criticality by engaging non-Western students. However, action in this regard will be limited to Anglo-Australian teacher educators who have a genuine interest in learning about non-Western critique and criticality. These might facilitate local/global flows of critical theorising’ using non-Western and Western concepts.

There are threads connecting Asian research candidates’ homeland critical theoretical assets and their research education in Australia. Consider the following excerpt:

It would be inappropriate not to take account, in the guidance and support for that student, not to acknowledge their homeland knowledge and to establish ways of bridging [these in their] work. Their homeland knowledge has a powerful effect by incorporating it in their theoretical work. Concepts they have imported from their own traditions. That is very useful in creating new theory ... a new possibility for global exchange. It’s like an exchange in a gift economy. (FCindy)

Anglo-Australian teacher educators can establish methods of research education to bridge Asian education research candidates’ homeland critical theoretical knowledge and their research in Australia. This may extend their capabilities for critique and criticality. The supervision of Asian education research candidates almost always requires them to reposition themselves within Australian teacher education’s Euro-American theoretical framework.
Creating new theory in global critical theoretical knowledge exchange is possible through principles of adopting Kuokkanen’s (2008) concept of the ‘gift economy’\(^{70}\).

By engaging with homeland knowledge networks, homeland critical theoretical assets can be rethought and reconceptualised to form newer dimensions of critical theoretical knowledge. There is some indication that Asian education research candidates do apply critical assets from their homeland in their research:

Asian International students from China, Korea, and Japan do that ... apply homeland theoretical knowledge. They are actively using ideas from their homeland in their research here. The international students become like native informants. (MGordon)

The unsubstantiated claim here is that international students from China, Korea, and Japan use their critical theoretical assets into Australian research education (see for example Singh & Meng, 2011) from their homeland in Australian educational research. Takayoma (2011, pp. 450-451) calls for “non-Western scholars from non-English speaking ‘peripheries’ to challenge the unquestioned universality of knowledge produced” in the Western academy. Some Australian teacher educators do encourage international research students to put theoretical assets to good use in their research. Typically, they act as ‘native informants’ providing data about their homeland in the manner described by Connell (2007) and Alatas (2006). MGordon claims interactions with his Asian education research candidates facilitate opportunities for multidirectional critical theoretical assets exchange that apparently occurs on a daily basis.

\(^{70}\) To counter ignorance about other epistemes [non-Western knowledge], Kuokkanen (2008) suggests the recognition of indigenous [non-Western theoretical assets] epistemes as gifts to the academy. Here the ‘logic of the gift’ is to learn and engage in ‘specific logic embedded’ in indigenous epistemes. Underpinning these apparent differences is a “set of shared and common perceptions and conceptions of the world” which is related to “ways of life, cultural and social practices and discourses that foreground and necessitate an intimate relationship with the natural environment” (Kuokkanen, 2008, p. 65). This relationship is through ‘gift giving and the philosophy of reciprocity’ which is close “interaction of sustaining and renewing the balance of the world by means of gifts” (Kuokkanen, 2008, p. 65).
Typically Asian education research candidates remain connected to their respective home countries throughout their research in Australia:

They’re always ... connected to their own country. A vast majority of the students I supervise have bi-lingual or even tri-lingual capabilities. They use Japanese or Korean or sometimes Chinese sources but they are writing in English. (MGordon)

Accessing homeland knowledge networks is crucial in securing jobs for Asian education research candidates when they return to their home countries. These Asian research students use their bi-/multilingual capabilities to do this while doing their research in English while here in Australia. Chinese, Japanese and Korean international research students could use their respective languages to access homeland critical theoretical concepts. MGordon affirms in the questionnaire that he is willing to encourage Asian international research students to share their homeland modes of critique “for the sake of the whole class”. To do so, they have to transliterate these concepts into English and provide explanations for the benefit of Australian teacher educators who are unfamiliar with Asian languages. For example, a Chinese- teacher educator may not understand Korean and its critical theoretical concepts would need such transliterations. However, Singh (2011, p. 3) argues that while the teacher educators in Australia cannot be expected to know all the languages and critical theoretical assets of students who come from 150 different countries; this in itself provides a useful starting point for pedagogical engagement with those students’ critical theoretical resources to create worldly linguistic and theoretical interactions using their critical theoretical resources.

The critical theoretical assets of the rising super powers of India and China are vital and cannot be overlooked:

East-West connections are part of life now ... and there’s no reason to think that that is going to change ... You’ve got India and China obviously right now India – huge. All of these connections cannot be ignored. People are starting to realise that. (MGordon)

Anglo-Australian teacher educators can continue to ignore the possibilities for facilitating the East-West, North-South exchange of critical theoretical assets. However, interactions with Asian research candidates and Asian-Australian teacher educators are
unlikely to make this a sustainable option. Singh (2011, p. 4) argues that Australia teacher education privileging of Euro-American critical theory now has to contend with worldly theoretical and linguistic interactions in preparing teacher-researchers for the twenty first century, especially with the revitalisation of China and India as leading global players”.

The possibilities presented by international research students offer potential to incorporate Asian critical theoretical concepts and languages in Australian teacher education. This provides a starting point for learning about a non-Western critical theorising:

Western knowledge paradigms are slowly being undermined. Since the global financial crisis when people realised ... there are many non-Western ways of doing things that could be adopted by West. To learn a language is not exactly gaining knowledge but certainly when you learn another language, you could start to learn about those countries. (MNewman)

Representing Asian and other languages in research students’ theses could potentially serve as a channel for gaining footing in new spheres of theorising. These intellectual critical resources could be useful to Australian teacher education.

Australian teacher education’s resistance to acknowledging and using non-Western critical theoretical concepts could have them positioned in the limited Euro-American theories:

Where you’re just saying other cultures don’t matter is not sensible. Saying “I don’t want to know anything about any other knowledge cultures” ... that’s a very poor position to be in. I want to move the knowledge paradigm along, which is just what we’re meant to be doing in doing a PhD. (MNewman)

Encouraging Asian education research candidates to share their homeland critical theoretical concepts in their research in Australia could facilitate the renewal of non-Western critical theorising. This could further augment understanding of ‘other’ forms of theorising in the Australian teacher education. Some Anglo-Australian teacher educators are likely to lessen their objections to encouraging Asian students to express their homeland critical theoretical tools as long as these are substantial enough to be incorporated in a research thesis. Some Anglo-Australian teacher educators indicate the large number of Asian research
candidates provides the potential for engaging with their homeland critical theoretical concepts in their research studies. MNewman states in questionnaire that “it is important to draw on Asian international research students’ past [education] experiences and knowledge” to enhance Australian teacher education perspectives. Interviewees indicated they are considering whether to encourage students to do this in the future. This requires pedagogical moves to make the production of globalised critical theorising in Australian teacher education. Singh (2011, p. 3) argues that Asian research candidates can, with the pro-active support of Australian teacher educators position themselves as “bilingual, intellectual agents engaged in the progressive internationalisation of Australian teacher education, while securing their participation in the world’s multilingual knowledge societies”.

The abysmal experience of Australian teacher education is to subsist in an uninformed position, not knowing anything about non-Western critique and criticality:

Both sides would benefit from this sharing of knowledge. The most terrible position to be in is to be in an ignorant position where you’re not willing or wanting to know about other knowledge systems. Globalisation, that’s a Western concept. They don’t have the same theory of globalisation in Asia. Asia has really stepped up to show the rest of the world that the concepts that the West had on globalisation were quite thin ... There’s definitely scope for two way sharing of knowledge through transnational [critical theoretical] exchange. (MNewman)

The transnational exchange of knowledge of critique and criticality can be beneficial to facilitating intellectual connections between East and West. The globalisation of Euro-American critical theories has benefitted the West by producing Asian theoretical dependency (Alatas, 2006). Australian teacher education has a very ‘thin’ idea of local/global knowledge flows. However, the multidirectional exchange of critical theoretical assets could benefit the internationalisation of Australian teacher education.

The Asian education research candidates’ homeland knowledge networks and their use of bi-/multilingual capabilities have a significant impact on their research outcome:

It’s important that they are able to do that [accessing homeland knowledge networks] and incorporate that into their work. Asian bilingualism is one of their greatest strengths ... there’s strength that comes from working across languages and different knowledge. (MNewman)
Asian education research candidates and Asian-Australian teacher educators are open to using the world’s critical theoretical assets. They like to experience and acquire knowledge of both Eastern and Western critical theoretical theorising. Some Asian scholars use Euro-American critical theoretical concepts in addition to critical theoretical concepts from their homeland (Chen, 2010). However, in Australia the Asian-Australian teacher educators and Asian research candidates I interviewed found it challenging to present their critical theoretical assets to Australian teacher educators due to complications associated with translating these concepts into English. However, application of Singh’s (2005) (also see Singh & Shrestha, 2008; Singh & Huang, 2012) concept double knowing positions them as having the linguistic capability to access two or more critique and criticality. To a large extent the Asian-Australian teacher educators and Asian education research candidates were willing to learn from Western critical theory, but at the same time they would like to apply some of their homeland concepts or metaphors as tools of critique in research and demonstrate the use of their bi-/multilingual capabilities. The Asian education research candidates’ use of bi-/multilingual capabilities in their research could be re-constituted as a strength. Of course English is the language of Australian universities; all research theses require translation into English in order for Eastern knowledge of critique and criticality to be understood. Drawing on Asian research students’ homeland critical theoretical assets through their research in Australian education could prove to be a useful innovation for internationalising Australian teacher education.

Australian teacher education is likely to be enriched if due recognition is given to non-Western forms of critique and criticality. These may even feed into the national Australian curriculum:

My HDR student is using her homeland [critical theoretical] knowledge actively ... I personally feel professionally and personally enriched all the time ... by the homeland knowledge my students bring to me. It would be vastly be enriched if there was some recognition of different pedagogies. I’ve been very keen for “Jenny” to recognise her own pedagogic background as an asset in her research in Australia. We’re all research partners in one project or another ... being done in a transnational way. (FRoberta)

Some Anglo-Australian teacher educators are optimistically encouraging Asian research candidates to incorporate their homeland knowledge in their research. Asian
education research candidates would seem to actively applying some of their homeland modes of critique in their research in Australia. This might help Australian teacher educators to identify and incorporate relevant non-Western pedagogies in research. This could provide rich opportunities for Asian research candidates to use their homeland concepts, metaphors, images through their research in Australia. Acknowledgement and recognition of such non-Western concepts as potential tools of critique might enrich and enhance the theoretical knowledge made available through Australian teacher education. What is now ‘unnoticed’ non-Western knowledge of critique and criticality could be made visible through its incorporation into research using Euro-American critical theories such as is done in this thesis. The recognition of non-Western pedagogies of critique might enrich the national curriculum and benefit the global community of educational scholars. Anglo-Australian teacher educators such as FRoberta speak multiple languages; respects and appreciates bilingual Asian research candidates undertaking academic work in English. Some Anglo-Australian teacher educators encourage Asian research candidates to use novel and interesting Asian critical theoretical tools and to use their bilingual/multilingual capabilities in their research (Singh & Cui, 2011). The analysis of questionnaire indicates that FRoberta encourages her Asian HDR candidates to incorporate at least some of their homeland modes of critique via their bi-/multilingual capabilities to enhance their research experiences in Australia.

Engaging in East/West research partnerships could be advantageous as these could provide access to wide-ranging knowledge of critique and criticality:

I imagine just extrapolating from my inter-cultural experience, I would expect that there would be significant intellectual traditions that could enrich western academy ... Any system should know and respect intellectual traditions from other places. I’ve linked … and put together a panel for a conference which consists of me and an Anglo-academic; a Chinese [teacher] educator, and an Asian research student. And together we’ve made a panel of papers. (FRoberta)

Engaging Asian modes of critique could enhance and enrich Australian teacher education. Anglo-Australian teacher educators might realise the significance of acknowledging and recognising non-Western critical theoretical assets in Australian teacher education. This knowledge of non-Western critique and criticality could supplement current Euro-American critical theorising. Pedagogically structured opportunities for the cross-
cultural exchange of knowledge of critical theoretical assets could help facilitate multidirectional global flows of critical theorising. Being informed about ‘other’ modes of critique indicates an inclination to create a cross-cultural scholarly community of critical theorists.

The efforts to incorporate Asian critical theoretical assets in Australian teacher education are challenged by the assumption that these are grounded in a specific country’s educational culture:

What Asian research students have inherited by way of a cultural identity, cultural knowledge and cultural education will be highly relevant for Australia. Every knowledge is specific ... for example, in contemporary China new knowledges is being shaped by this particular point in China’s history... That [means creating] a meeting ground between Confucius knowledges and other traditional and indigenous knowledges within China and the particular forces of economic dominance impacting on them ... Their relationship with Korea, with...Taiwan and Japan in particular ... and the surrounding Countries [affects such knowledge]. Similarly, I’m astonished at what’s happening in India. I can imagine that the critical scholarship in India would be really important to learn something about. We don’t have good ways to do that. Certainly there is a need for transnational knowledge exchange. (FOlivia)

Incorporating non-Western critical theoretical assets into Australian teacher education might keep the academy informed about alternate modes of critique in the ‘Asian Century’. Asian education research candidates have a role in bringing this knowledge to Australia. However, the particularistic claim is that knowledge of critique is specific to a given country or culture. This leads to question as to ‘how and why’ then Asian research candidates and Asian teacher educators embrace of particular Euro-American knowledge of critique and criticality? Sen (2006, p. 138) argues for a universalist position of learning from one’s own traditions of critique and criticality the Western and other non-Western theories of critique and criticality. Alatas (2006, p. 86) argues for “formulating a definition of indigenous anthropology as that which is based upon indigenous historical experiences and cultural practices in the same way that Western social sciences are” that is to develop a universal rather than particular orientation. Being aware of both Eastern and Western critical theoretical assets can place Australian teacher educators in an influential position in the globalisation of education and transnational knowledge exchange programs. India is an emerging super power and Australian teacher education could provide an avenue for learning
from critical theoretical assets through creating transnational knowledge exchange. Research in Australian teacher education facilitates efforts to devise strategies to connect with the critical theoretical assets brought to this country by non-Western students (Singh, 2009) and (Ha, 2010). Sen (2006, p. 345) argues that it is through global movement of people and ideas specifically non-Western and Western critical theoretical concepts, that different students and educators of the world will benefit. Anglo-Australian teacher educators could play a role in enabling the cross-cultural exchange of different forms of critique through their pedagogical interactions with both Anglo-Australian and Asian research candidates.

Asian education research candidates need Anglo-Australian supervisors who employ pedagogies that promote the use of students’ homeland critical theoretical assets in their research in Australia:

It was something really valuable for me as a supervisor to encourage Kenny [student name changed] to use some of his homeland [critical theoretical] concepts in his research. I learnt a lot from him, but, it was a struggle. That was the important thing. He thought real knowledge was Western knowledge. We struggled to get him to see that his homeland knowledge was valuable. In every case, their research will be shaped in a way that’s relevant to their life back in their home country. We try to build expertise in certain areas through our Doctoral programs. Accessing their knowledge networks can be build genuine collaborative exchanges with people from other countries. (FOlivia)

Anglo-Australian teacher educators supervising Asian education research candidates can help them acquire Euro-American critical theories. However, they can also intervene pedagogically to scaffold their use of previously acquired homeland forms of critique. This can mean challenging to reflect on the use of critique and criticality in their homeland so as to enhance their research. Not all such students realise the value of their homeland’s critical theoretical assets. Future educational transformations in Australian teacher education might build this expertise through designing doctoral programs, pedagogies that connect with non-Western research knowledge networks and ‘other’ forms of critical theorising. Asian research candidates’ use of homeland knowledge networks could be useful in building collaborative exchanges with their home countries.
Some Asian HDR candidates use their bi-/multilingual capabilities to translate research data in English for the benefit of Anglophone academics, usually without presenting the data in the language in which it was collected:

They write their dissertations and articles in English, so there’s a translation process. They have to make some decisions about how to handle their data. Depending on the kind of analysis they do, they will have to translate their data into English. I’m a native speaker of English so I don’t necessarily understand the non-Western concepts ... so translations to English to understand their data will be useful. (FOlivia)

The Asian education research candidates access their homeland knowledge networks for data while undertaking research pertaining to their thesis. Translation of this data to English is important to provide meaning and explanation to Western and ‘other’ non-Western academic audience who are not familiar with their homeland languages. These data are translated into English without the inclusion of data in the original language. This raises questions about validity as much as the absence of the representation of candidates’ bilingual capabilities.

8.2.1.2 Creating opportunities for transnational sharing of critical theories

There are positive experiences with regard to Anglo-Australian teacher educators encouraging Asian research candidates to use their homeland critical theoretical assets in research:

I am very lucky in the School of Education that the leader of the research strand that I am participating in provides those opportunities in a formal sense, for people to interact with Asian knowledge. There are those opportunities ... but they are idiosyncratic. I am now collaborating with an Asian member of staff in creating a scholarly community of our HDR students to facilitate that knowledge hearing and transfer across. This adds to everybody’s knowledge ... and the supervisors too. (FCindy)

There are currently some opportunities for non-Western critical theoretical knowledge sharing through engaging with those pedagogies and adopting collaborative research practices. FCindy’s collaboration with another Asian colleague is productive although idiosyncratic in many ways. Yet it facilitates critical theoretical knowledge hearing and
transfer across of those critical theoretical ideas in helping create informed and scholarly educational communities.

Shared reading and personal exchange has been some of the options to probe possibilities for cross-cultural critical theoretical exchange of concepts between the East and West:

I certainly tried them between/within the south, the East and the West and the South. Of course I am referring to Latin America ... and Australia. So you know I certainly have those idiosyncratic ways through shared reading ... but through actual kind of personal exchange. I am in the early stages of that journey myself in order to locate that literature. (FCindy)

Anglo-Australian teacher educators have utilised some opportunities to facilitate Asian education research candidates to share their homeland critical intellectual heritage, and innovative theoretical ideas with Anglo-Australian research candidates. However, FCindy states in questionnaire that she is seriously considering prospects of assisting and encouraging her Asian education research candidates to use their homeland modes of critique in their thesis. FCindy further asserts in the questionnaire that multidirectional exchange of critical theories is an “imperative at both practical/policy levels, theoretical/global level”.

Productive sharing through cross-critical theoretical knowledge interaction might bring forward those valuable ideas in Australian teacher education:

We have those processes for people to share [critical theoretical knowledge] frameworks ... that is deploying [critical theoretical] knowledge from their own countries. What I saw were productive knowledge exchange. It contributes to expanding the range of ideas that people might draw on for their doctoral work, facilitates meaningful dialogue, builds intercultural understanding and repositions marginalised knowledge. (FCindy)

Creating opportunities for Asian and Anglo-Australian research candidates to interact with each other will augment critical theoretical flow of knowledge. When Asian education research candidates discuss their critical homeland theories from their home country, it informs the West of the ‘other’ critical theoretical knowledge cultures. Also, there is a sense
of repositioning of marginalised non-Western critical theoretical knowledge through such transnational theoretical knowledge sharing. FCindy reports in the questionnaire that she has very limited experience pertaining to encouraging her Asian international students to use their homeland modes of critique. However, she plans to take initiatives in the future to engage with non-Western critical theoretical assets. These meaningful dialogues will bring together an amalgamation of non-Western and Western intellectual communities that might promote intercultural educational understanding. Anglo-Australian research candidates claim of limited opportunities at their universities to facilitate this knowledge exchange due to the limited time for thesis completion. However, they seem tilted towards creating relevant educational opportunities to share non-Western critical theoretical knowledge.

There are ample opportunities for Asian research candidates to share their critical theoretical knowledge paradigms through participating in forums and making formal presentations:

At our university twice a year we have these forums where students are encouraged to present. We have very many opportunities here for the students to put forward their [homeland] knowledge. We have students from all over the world coming to our conference. (MNewman)

Anglo-Australian teacher educators can be instrumental in always providing significant opportunities to Asian research candidates to share their homeland critical theoretical ideas with Anglo-Australian teacher educators and Anglo-Australian education research candidates. Opportunities are provided to Asian research candidates to take part in forums and conference, to present their homeland critical theoretical concepts. Recognition and circulation of non-Western critical theoretical ideas are possible through making publications which have lasting value and via seminar presentations.

The opportunities for cross-critical theoretical exchange of ideas are currently inadequate in Australian teacher education:

There is some [critical theoretical] knowledge sharing with local Anglo-Australian educators. When I was coordinating the Doctoral program we brought all our students together at the conference room, and we did seminars and workshops together. (FOlivia)
The only opportunity to meet with and discuss their research with Anglo-Australian educators and academics are at technological events such as meeting at a conference or seminar. However, FOlivia states in the questionnaire that she has provided some degree of encouragement to her Asian international students to use their bilingual capabilities in their research in Australia.

Anglo-Australian teacher educators can instil confidence and provide encouragement to Asian education research candidates to be open to sharing their homeland critical theoretical concepts:

We try very hard to encourage students from those Asian countries, who often … remain silent unless … we do a lot of work to bring them forward to share their [homeland critical theoretical] knowledge. (FOlivia)

Anglo-Australian teacher educators sometimes try to create a comfortable educational environment for facilitating critical theoretical knowledge sharing opportunities with local Anglo-Australian research candidates.

### 8.2.2 COMPARING NON-WESTERN AND WESTERN KNOWLEDGE OF CRITIQUE

The shaded grey segments of the Table 8.2 specify the core theme concerning ‘comparisons of non-Western and Western forms of critical theoretical knowledge’ production. These sections were selected based on the level of significance to this research and interviewees’ comments. The non-shaded excerpts ‘diverse situations’ and ‘complexity in knowledge transfers’ was not part of detailed analysis due to lack of sufficient interview evidence and its non-relevance to this research.
Table 8.2 Evidence for comparisons between Asian and Western forms of critical theoretical knowledge production

<table>
<thead>
<tr>
<th>Theme codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison of non-Western and Western forms of critical theoretical knowledge</td>
<td>MGordon, Senior lecturer</td>
<td>“I try somehow to harmonise those two things and they are very noticeably distinct consequences of the differences in educational approaches”.</td>
</tr>
<tr>
<td></td>
<td>FRoberta, lecturer</td>
<td>“In Chinese education you have to learn heaps of perhaps irrelevant material ... and you might only use a bit. However, in Australian education you learn a lot of application”.</td>
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<tr>
<td></td>
<td>FRoberta, Lecturer</td>
<td>“The non-Western and Western knowledge hemispheres often exist as completely separate entities. We have things in different boxes in our heads”.</td>
</tr>
<tr>
<td>Diverse situations</td>
<td>MGordon, Senior Lecturer</td>
<td>“So you have all of these kind of diverse situations in which to deal with”.</td>
</tr>
<tr>
<td>Complexity in knowledge transfers</td>
<td>FRoberta, Lecturer</td>
<td>“And the application, and the transfer of knowledge and skills, is often difficult across cultures”.</td>
</tr>
</tbody>
</table>

8.2.2.1 Comparison of non-Western and Western knowledge of critique

Asian and Western critical theoretical knowledge are mostly considered two separate entities. Hence there may be complications associated with Asian critical knowledge sharing initiatives in Australian as there are strengths as well as risks associated with Asian critical theoretical knowledge sharing. The key drawback is that Asian modes of critique are not fully recognised or acknowledged in the West due to its lack of familiarity with too many Asian languages and a general disinclination to learn about non-Western critical theoretical concepts. However, there seems interest from some Anglo-Australian teacher educators and Anglo-Australian research candidates to learn more about non-Western critical theoretical ideas has a lot to offer to the Western world.

There are apparent disparities between Eastern and Western critical theoretical cultures due to the differences in educational backgrounds:
I try to harmonise those two things and they are very noticeably distinct consequences of the differences in educational approaches. (MGordon)

Anglo-Australian teacher educators utilise their supervisory skills to balance out and harmonise varied perspectives of Asian and Australian students. The unexplained ineffectiveness of incorporating new fields of Asian critical theoretical knowledge in Australian teacher education is largely due to nature of its complexity.

There are stark pedagogical differences between Chinese and Australian education:

In Chinese education you have to learn heaps of perhaps irrelevant material ... and you might only use a bit. However, in Australian education you learn a lot of application. There are different priorities in knowledge and different behaviours in the educational setting. (FRoberta)

Euro-American modes of critique are more practical and applicable as compared with Chinese critical theoretical knowledge culture where they have the tendency to learn ‘heaps’ of irrelevant material with very little practical value. The opinion that Chinese critical theories are impractical is the views of some Anglo-Australian teacher educators. These views reflect the imperialistic views that still exist in Australian teacher education. These imperialistic views almost always have tendencies that point to the “deficiencies in the educational cultures of their [non-Western intellectual cultures] homeland” (Singh, 2012, p. 97). Elsewhere, Singh, (2012, p. 99) explains that the key problem is the “absence of pedagogies for making the interventions necessary to producing multicultural international mindedness to interrupt the intellectual dominance of the euro-American theoretical resources” that is prevalent in Australian teacher education. These views reflect the imperialistic views that still exist in Australian teacher education. These imperialistic views almost always have tendencies that point to the “deficiencies in the educational cultures of their [non-Western intellectual cultures] homeland” (Singh, 2012, p. 97). Elsewhere, Singh, (2012, p. 99) explains that the key problem is the “absence of pedagogies for making the interventions necessary to producing multicultural international mindedness to interrupt the intellectual dominance of the euro-American theoretical resources” that is prevalent in Australian teacher education. There are subtle differences in Eastern and Western critical theoretical traditions. However, Singh (2011, p. 2) explains the meaning of worldly
Asian and Western knowledge of critique and criticality are perceived as two separate entities based on different contextual situations:

The non-Western and Western knowledge hemispheres often exist as completely separate entities. We have things in different boxes in our heads. The two things often exist completely separately.

Critical theoretical knowledge is largely contextual and complex to be made universal. The knowledge acquired in these diverse settings are mostly contextual and therefore cannot be compared.

8.2.3 DOMINANCE OF WESTERN CRITICAL THEORETICAL TOOLS

The interview evidence for Western critical theoretical knowledge dominance is summarised in Table 8.3. The shaded grey portions of the table point to the key themes related to issues pertaining to ‘influence of Western critical theorising’ followed by ‘hidden non-Western critical theoretical knowledge treasures’. These were chosen in agreement with the level of its significance and richness to this research and substantial interviewee comments. The non-shaded portion ‘taking Western knowledge back to China’, ‘hidden non-Western critical theoretical knowledge’ and ‘little acceptance of non-Western critical theoretical knowledge’ was not selected for in-depth analysis due to lack of interview evidence.

Table 8.3 Evidence for Western critical theoretical knowledge dominance and systemic sidelining of non-Western knowledge of critique and criticality

<table>
<thead>
<tr>
<th>Theme Codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
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<tbody>
<tr>
<td>Influence of</td>
<td>FCindy,</td>
<td>“Western knowledge is privileged ... Asian research</td>
</tr>
</tbody>
</table>

267
<table>
<thead>
<tr>
<th><strong>Western critical theorising</strong></th>
<th><strong>Associate Professor</strong></th>
<th><strong>candidates want access to that knowledge that is privileged”</strong>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>FCindy, Associate Professor</td>
<td>“There are clearly issues of Power and Privilege that need to be addressed ... what I am trying to do in my work is reconcile those two”.</td>
<td></td>
</tr>
<tr>
<td>FCindy, Associate Professor</td>
<td>“Some of this gets complicated by constructing students as commodities which the institutions do and which academics find very distressing and difficult at times”.</td>
<td></td>
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<table>
<thead>
<tr>
<th><strong>Hidden non-Western critical theoretical knowledge treasures</strong></th>
<th><strong>MGordon, Senior Lecturer Gender – male</strong></th>
<th>“It’s much more complicated than that because a lot of those kinds of [critical theoretical] foundations claim to be anti-Western hegemonic but they come from the West”.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MNewman, Associate Professor Gender – male</td>
<td>“With the ‘core and periphery’ argument the Western paradigms of knowledge are the most significant”.</td>
<td></td>
</tr>
<tr>
<td>FRoberta, Lecturer</td>
<td>“Just out of sheer ignorance and lack of exposure ... The West carries on its own path and thinks it has all the answers ... and defines educational theories its own terms”.</td>
<td></td>
</tr>
<tr>
<td>FOlivia, Professor and Director of CRLC Gender – female</td>
<td>“Within the globalisation of knowledge ... the reference point is always back to Western disciplines”.</td>
<td></td>
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</tbody>
</table>

| **Taking Western knowledge back to China** | **FRoberta, Lecturer** | “Jenny (name changed) wants to do is to take her knowledge back to China and invest it back in her Chinese context”. |

| **Hidden non-Western critical theoretical knowledge** | **FCindy, Associate Professor** | “There is a risk that that richness and that tradition will be hidden or retained ... kept away from view until there is a confidence that it’s going to be respected and engaged with”. |

| **Little acceptance of non-Western critical theoretical knowledge** | **MGordon, Senior Lecturer** | “I think there’s been very little acceptance of the fact that they might have a lot to offer to the West”. |
8.2.3.1 Influence of Western critical theorising

Western critical theoretical knowledge is considered as privileged knowledge and the prevalence of general opinion that Asian research candidates are pragmatic in their approach to realise the significance of Western based critical theoretical knowledge traditions:

Western knowledge is privileged ... Asian research candidates want access to that knowledge that is privileged. It’s a matter of being supported to share their [homeland critical theoretical] concepts. Otherwise there is a risk that that richness and tradition will be hidden ... kept away from view. Until there is a confidence that its going to be respected and engaged with. (FCindy)

Most of the rich Asian critical theoretical traditions are at risk of being undiscovered because it is ‘hidden and retained’ from the West. Encouragement from Anglo-Australian supervisors (Han & Zhao, 2008) could have positive impact on Asian research candidates to consider and to bring about homeland knowledge of critique and criticality in their research.

Issues of power and privilege needs to be addressed given the educational differences between Eastern and Western theoretical knowledge forms. The term power used in this thesis and specifically in Chapter 8 refer to global intellectual dominance (power) of Euro-American critical theories. While the term privilege is used in context where, Asian international students are viewed as those seeking to access this ‘privileged Western knowledge’. Singh, (2012, p. 99) draws upon illustrations from a team of doctoral research candidates who came from India and China who are “either international students or migrant labour attending a university for a Western education in Sydney (Australia)”. However, for international, migrant and refugee students from China (and other ‘non-Western’ educational cultures) the problem concerns the uses of their linguistic capabilities for performing intellectual tasks in their education in Australia (Singh, 2012, p. 94). This research probed possibilities to extend their intellectual capabilities for “engaging in scholarly, critical argumentation using conceptual tools from their homeland” (Singh, 2012, p. 94). This research sought to interrupt the intellectual dominance (power) of the Euro-American theoretical assets that is prevalent in Australian teacher education and fracture the notion of ‘non-Westerners who seek Euro-American knowledge’ in Australian teacher education:
There is a very interesting tension that exists between exchanging Asian and Western [critical theoretical] knowledge. There are clearly issues of Power and Privilege that need to be addressed ... what I am trying to do in my work is reconcile those two. (FCindy)

The imagined Power of the Western critical theoretical concepts and the so called privilege of Asian (educators) research students are two major issues in Australian teacher education that needs to be reconciled. There is always the risk of Western stereotyping and generalising of Asian critical theoretical knowledge that the Asian research candidates bring to the academy.

The Australian teacher educations’ current interest in non-Western critical theoretical traditions in reality lies in the best interest of the nation’s economic progress:

Asian knowledge represents very significant knowledge that hasn’t been privileged in the West. It has a lot to offer. Some of this gets complicated by constructing students as commodities which the institutions do and which academics find very distressing and difficult at times. (FCindy)

This situation is more complicated as Asian research candidates are treated more like commodities in Australia. According to Ziguras and Law (2006, p. 9) one of the key factors that make Asian international students attractive migrants is because “they increase the recruiting country’s pool of highly trained workers, who are increasingly important for economic development”. This creates tension for Anglo-Australian teacher educators as they are forced to deal with this issue. The Asian research students continue to seek Western based critical theoretical knowledge although there is a growing shift towards using their homeland critical theoretical traditions in their research. Australian teacher education might benefit from establishing good quality multidirectional theoretical knowledge transmissions to maintain its educational reputation intact.

8.2.3.2 Hidden non-Western critical theoretical knowledge treasures

Non-Western critical theoretical foundations claim indigenously produced knowledge but in reality is still based on Western critical theories:
It’s much more complicated than that because a lot of those kinds of [critical theoretical] foundations claim to be anti-Western hegemonic but they come from the West. (MGordon)

Euro-American critical theoretical knowledge domination is evident in Australian teacher education. The issue becomes all the more complicated because of non-Western inclination to be on the top of current critical theories but at the same time react against those critical theories that come from the West. Western paradigms of critical theoretical knowledge are more significant, although there is emerging desire to know more about non-Western knowledge of critique and criticality. Some Anglo-Australian teacher educators claim that Asian critical theoretical foundations are grounded on Western critical theories.

There seems very little acceptance in Australian teacher education of what non-Western critical theoretical concepts can offer:

With the ‘core and periphery’ argument the Western paradigms of knowledge are the most significant. (MNewman)

The core knowledge or the more significant Western critical theoretical knowledge paradigms are still dominant as compared to the non-Western knowledge of critique and criticality which is marginalised. However, the current trend is an increased desire to learn more about Asian critical theoretical concepts in the academy.

Western hegemony, its critical theoretical knowledge dominance defines education in its own terms:

No ... there is no conspiracy. Just out of sheer ignorance and lack of exposure ... The West carries on its own path and thinks it has all the answers ... and defines educational theories its own terms. (FRoberta)

West defines education in its own terms partly due to its ‘lack of inclination’ to know about non-Western theories; lack of exposure to Asian intellectual critical concepts. Even in Anglo-Australian teacher educator FRoberta’s case, it is apparent that she supervises research candidates from Asian language backgrounds using Western moulds of education. The
dominance of English language is one of the key reasons why the other non-Western critical theoretical concepts are side-lined. English is a global language that is considered key to knowledge power.

There seems genuine interest in the origin and framework of Asian critical theoretical concepts; however the West would like to think of reference point for critical theories as always going back to roots of Western critical theoretical traditions:

Western knowledge dominance is present in the contemporary world. Now through globalisation there’s a much greater reach of those non-Western [critical theoretical] knowledge. Within the globalisation of knowledge ... the reference point is always back to Western disciplines. (FOlivia)

Western critical theoretical knowledge dominance is evident in the process of globalisation of critical theories. Colonising of ‘other’ critical theories has been the trend for a prolonged period of time. Sen (2006, p. 345) argues that “global movement of ideas is sometimes seen just as ideological imperialism of the West - as a one-sided movement that simply reflects an asymmetry of power which need to be resisted”. Current emerging educational trends indicate west having renewed interest and reach of ‘other’ critical theoretical knowledge traditions. However, the academy still claims most points of reference trace its origin to Western critical theoretical knowledge disciplines.

8.2.4 MISRECOGNISED ASIAN KNOWLEDGE OF CRITIQUE AND CRITICALITY

The interview evidence for the main category Western stereotypical notions and systemic misrecognition of Asian critical theoretical assets are summarised in Table 8.4. The shaded grey sections of the Table 8.4 relate to ‘Western systemic misrecognition of non-Western critical theoretical assets’. These were selected in accordance with the level of its relevance and richness to this research and substantial interviewee comments. The non-shaded portion ‘difficult student’, ‘segregation among students in Australia’ and ‘memorising lectures’ were not chosen for detailed analysis due to less interview evidence.
Table 8.4 Evidence for Western stereotypical notions, systemic misrecognition of Asian critical theoretical assets

<table>
<thead>
<tr>
<th>Theme Codes</th>
<th>Interviewees - Data Source</th>
<th>Glimpse/snapshot of key evidence from interview transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Western systemic misrecognition of non-Western critical theoretical assets</strong></td>
<td>FCindy, Associate Professor</td>
<td>“In the academy non-Western theoretical knowledge is very marginalised ...”</td>
</tr>
<tr>
<td></td>
<td>FCindy, Associate Professor</td>
<td>“The Asian international students often feel that their [homeland theoretical] knowledge is not valued in the Western academy ...”</td>
</tr>
<tr>
<td></td>
<td>MGordon, Senior Lecturer</td>
<td>“Yes absolutely no question about educational differences between Eastern and Western knowledge cultures”</td>
</tr>
<tr>
<td></td>
<td>MNewman, Associate Professor</td>
<td>“Western universities are the most important ones. A university in China for example might have been going for 2,000 years yet the Western academy wouldn’t even consider it”</td>
</tr>
<tr>
<td></td>
<td>FRoberta, Lecturer</td>
<td>“They have so much knowledge to share ... Staff either don’t ask, or are afraid to ask”</td>
</tr>
<tr>
<td></td>
<td>FRoberta, Lecturer</td>
<td>“I am not aware of spheres of Asian knowledge. We don’t recognise them in the West because they’re invisible to us”</td>
</tr>
<tr>
<td></td>
<td>FRoberta, Lecturer</td>
<td>“Some supervisors would be interested and see non-Western theoretical knowledge as an asset ...”</td>
</tr>
<tr>
<td></td>
<td>FOlivia, Professor and Director of CRLC</td>
<td>“There was a clash of educational values and a power struggle ... to do things here and how decisions would be done here”</td>
</tr>
<tr>
<td><strong>Difficult student</strong></td>
<td>FOlivia, Professor and Director of CRLC</td>
<td>I tried very hard a Chinese student for several years and in the end I found that he was unwilling to take any direction from me and I had to seek a different solution</td>
</tr>
<tr>
<td><strong>Segregation among students in Australia</strong></td>
<td>MNewman, Associate Professor</td>
<td>“It is a noticeable thing in this country that there’s far more segregation amongst students in Australia, than I saw in the U.S”</td>
</tr>
<tr>
<td><strong>Memorising lectures</strong></td>
<td>MGordon, Senior Lecturer</td>
<td>“They want to memorise what the teacher said ... and therefore I do not record lectures and I do not use blackboard”</td>
</tr>
</tbody>
</table>
8.2.4.1 Western systemic misrecognition of non-Western critical theoretical assets

To a large extent the ‘marginalisation’ of Asian knowledge of critique and criticality and its ‘non-acknowledgement’ in Australian teacher education continues, despite the rhetoric around fairness and equal opportunities:

In the academy Asian knowledge is much marginalised and despite our rhetoric around equity and diversity. We tend to be very focused on mainstream Western theories and philosophies. It takes super effort on the part of people to move out of that. In the academy non-Western theoretical knowledge is very marginalised …” There is enormous richness to be obtained from engaging with those knowledge(s). (FCindy)

Despite all the rhetoric in the Australian teacher education about globalisation of critical theoretical knowledge(s) there are disparities in how the various critical theoretical knowledge systems function. Western hegemony is prevalent in the academy with a suggestion that mostly mono-lingual Anglo-Australian teacher educators need to put ‘super effort’ to understand critical theoretical knowledge substance from Asian theoretical intellectual cultures. Here the partial difficulty lies in Anglo-Australian teacher educators’ and Anglo-Australian research candidates’ lack of familiarity with Asian languages. In-depth knowledge of these languages are mandatory to understand these complex non-Western critical theoretical concepts. Therefore this often results in instant ‘non-recognition’ and mis-recognition of these complex non-Western theoretical concepts. They are conveniently dismissed as irrelevant and non-acknowledged in the academy.

The Asian research candidates do not have the tendency to openly share their homeland critical theoretical knowledge with their Anglo-Australian teacher educators or peers:

The Asian international students often feel that their [homeland theoretical] knowledge is not valued in the Western academy ... the knowledge which is valued is Western knowledge. (FCindy)

There are some factors that contribute to the Asian education research candidates’ perception that Western based critical theoretical knowledge is superior. One of the key reasons is of Asian research candidates’ self perception that their homeland theoretical
knowledge is not in much demand and ‘undervalued’ in the Western academy. The general views are that Asian research candidates are typically here to acquire the Western type of knowledge of critique and criticality so are under the notion as to ‘why bother to share’?

Sharing Asian theoretical knowledge may not be encouraged in most Western classrooms situations due to the differences in East and West educational pedagogies:

Yes absolutely no question about educational differences between Eastern and Western knowledge cultures. A lot of teachers don’t do knowledge sharing. [That is] because the teachers are nervous about doing ... it is very interesting to learn about other intellectual cultures. (MGordon)

One of the reasons Anglo-Australian academics and Anglo-Australian research candidates may not be completely receptive to knowledge sharing from the Asian research students could be due to their lack of familiarity about non-Western languages and their educational background. Many Anglophone teacher educators may not encourage Asian knowledge sharing due to the inter-educational clashes and the complications associated with it.

Western knowledge culture is still very much dominant as compared to ancient Chinese critical theoretical knowledge which might have been around 2000 years ago, yet it is largely misrecognised by the academy:

At the moment that Western academy is still revolves around the concepts from Oxford and Cambridge University in the UK and Princeton, Harvard, Yale and Columbia in the States for example. Western universities are the most important ones. A university in China for example might have been going for 2,000 years yet the Western academy wouldn’t even consider it. But it’s only now that Chinese universities are starting to shake the tree a bit more and saying this is important, what’s happening in China. One of the initial things to acknowledge is that if we don’t understand how these countries work and their traditions and their histories, it puts the West in a poor position ... It’s not going to be that easy to get along in the region with them. (MNewman)

In the current transformative times globalisation of education, there is increased need to integrate and synthesise Western and non-Western critical theoretical knowledge cultures. The academy is largely un-informed or mis-informed of Asian countries’ critical theoretical
heritage and critical histories. Therefore, to augment the process of globalisation of critical theoretical ideas it might be helpful to first acknowledge these facts. In particular Singh (2005; also see Singh, Rizvi & Shrestha, 2007; Singh & Shrestha, 2008, Singh, 2011) has been researching Australia’s capacity for making intellectual uses of Chinese and Indian theoretical tools through Australian teacher education, focusing on the developing educational principles and pedagogies for deepening and extending the capabilities of Chinese and Indian teacher-researchers to engage in scholarly argumentation. The Western outright rejection of anything other than the Western critical theoretical knowledge does little to facilitate transnational flow of critical theoretical ideas. This can put Australian teacher education in a ‘poor position’ of focusing only on what they can immediately perceive or are surrounded by.

Current educational situations reinstate the need to incorporate ‘other’ critical theoretical concepts, however the general Western disinclination to learn more about these traditions of critique and criticality undermine those efforts:

There’s a whole cohort of Asian international students who have so much knowledge to share. They have so much knowledge to share ... Staff either don’t ask, or are afraid to ask. It reveals the West’s own ignorance ... or they might not be interested to know about non-Western knowledge. It’s more a case of anxiety. (FRoberta)

Anglo-Australian teacher educator FRoberta claims that most of her Anglo-Australian colleagues avoid questions pertaining to Asian critical theoretical knowledge either because it reveals their own ignorance and disinterest about ‘other’ critical theoretical cultures or it could be pinpointing their unawareness of non-Western theoretical concepts. However, she adds that in most cases, it could just relate to her colleagues’ anxiety to ask others to share homeland theoretical concepts.

The realisation of ‘sheer ignorance’ and ‘lack of exposure’ to other critical theoretical knowledge cultures are identified as major setbacks that thwart active multidirectional knowledge flow between the East and the West:
I am not aware of spheres of Asian knowledge. We don’t recognise them in the West because they’re invisible to us. Australian education would be enriched by the inter-cultural process of being able to recognise it. I’m looking at it from an Anglo perspective, and I’m aware of my shortcomings. (FRoberta)

There are certainly potentially new spheres of Asian critical theoretical knowledge that might be useful to internationalise Australian teacher education. Although Eastern critical theoretical culture is laden with rich critical theoretical assets, yet, regrettably the Western non-acknowledgement and misrecognition of the ‘other’ theoretical concepts dilutes prospects of active multidirectional flow of theoretical knowledge. This knowledge remains largely ‘invisible’ to the Western academy. When it comes to maintaining knowledge dominion, the West has been adamant to characterise education in its own terms which stems from their ‘lack of exposure’ to non-Western critical theoretical knowledge cultures. The East-West clash of critical theoretical knowledge perspectives increases with the academy viewing Asian critical theoretical concepts from Western standpoint.

A large majority of Anglo-Australian teacher educators would not attach much value to Asian critical theoretical tools and whether to acknowledge Asian research candidates’ homeland critical theoretical assets or not depends on the supervisor:

My general impression is that it would depend on the individual supervisor and again depending on the topic. Some supervisors would be interested and see non-Western theoretical knowledge as an asset ... to be used and considered in the research. Some supervisors would have no interest, or would perceive it with not much value ... The latter would be in the majority. (FRoberta)

Knowledge sharing depends on Anglo-Australian supervisors’ level of interest and their inclination to use the ‘other’ critical theoretical assets in research. Some supervisors might be interested while others may not, however, the latter would be in the majority. The supervision practices in Australian teacher education mostly side-line the potential for multidirectional exchange of critical theoretical concepts (Ryan, 2012; Rizvi, 2010; Robinson-Pant, 2009). The positive trend is that at least there are some who would be interested to acknowledge those non-Western theoretical concepts (Singh, 2005, 2011) and consider it an asset; which provides a glimmer of hope for making transformations in creating a global community of education scholars.
The clash of values between diverse critical theoretical cultures act as deterrent to knowledge sharing:

With one of my Chinese students ... There was a clash of educational values and a power struggle ... to do things here and how decisions would be done here. (FOlivia)

There exists ‘clash’ of non-Western and Western critical theoretical ideas in Australian university classes. The refusal of Anglo-Australian teacher educator FOlivia’s Chinese research student to conform to Australian academic study plans made his study experience in Australia difficult. There was unexplained tension experienced by the research student as there was ‘clash’ in critical theoretical cultures and ‘power struggle’ about how to get research work done. FOlivia resorted to working out an alternate solution to this problem of her student not wanting to be directed by her.

8.3 Discussion

The influence of Euro-American critical theorising is colossal to the extent that any non-Western criticality is largely marginalised and misrecognised in Australian teacher education. Engaging with non-Western critical theoretical ideas could mean the Australian teacher education can draw newer insights to enrich Western critical theorising. This might facilitate a transformation in the relationship between Western and non-Western critical theories. However, approaches to (the internationalisation) of teacher education in Australia reproduce what Alatas (2006, p. 53) calls Asian theoretical “dependency”. This is being contested by a few - very few - Australian teacher educators through pedagogies for the production and transnational exchange of critical theoretical assets and making visible students’ bi-or multilingual capabilities (Singh, 2009; 2011).

Transnational exchange of critical theoretical concepts requires multidirectional flow between Western and non-Western forms of critique and criticality. This could be expected to result in transformations to prevailing currents in critical theorising in Australian teacher education. Hopefully, it could lead to a greater understanding of the ‘other’ knowledge cultures of critique and criticality. Homeland concepts refer to intellectually worked out “categories, metaphors and diagrams” that are spoken and/or written about by the student
teacher-researchers and teacher educators (Turner, 2010, p. 213). It is the intellectual working out the meaning, uses of and value of concepts that makes them into theoretical tools. Research evidence indicates that some very few of the Asian-Australian teacher educators and Asian research candidates have put to good use their homeland critical theoretical in their research. Singh (2011, p. 9) observes that definition, application and assessment of the benefit of concepts is the focus of research-based knowledge production in China and India as it is in Australia.

The research interview participants, both Asian education research candidates and Asian-Australian teacher educators considered themselves as possessing bilingual or multilingual capabilities. Evidence from interviews with Anglo-Australian teacher educators indicates that some Asian international students used their bi-/multilingual capabilities to collect data which was translated into English in their research albeit without a record of the data in the language in which it was collected. Singh (2011, p. 11) argues that by positioning Asian education research candidates and Asian-Australian teacher educators as linguistically informed research agents it might be helpful for Anglo-Australian teacher educators take into account the need for validity in reporting data and desirability of extending candidates’ linguistic capabilities. Creation of these linguistic currents could provide opportunities for Australian teacher education to engage with non-Western languages that Asian-Australian teacher educators and Asian education research candidates bring from their respective homelands.

8.4 Conclusion

Sharing cross-critical theoretical knowledge provides Australian teacher education opportunities to bring to fore the significance of non-Western knowledge of critique and criticality. Presently this is largely unknown to the academy. Bonnet (2004, p. 3) argues that “Westerners are often ignorant of and indifferent” to non-Western critical theorising. This chapter analysed evidence of the possibilities to tap into ‘non-Western’ intellectual critical theoretical assets. It increases the prospects of acknowledging and using non-Western critical theoretical assets in Australian research and education. The oscillation between multiple sources of critique and criticality raises the transgression across Euro-American and ‘other’ resources for critical theorising. Pedagogical scaffolding that enables students to relate to
their homeland modes of critique acquired in their home country to their studies in Australia (Singh, 2011, p. 15) might be useful.

There is evidence from research interviews about Asian-Australian teacher educators and Asian education research candidates accessing knowledge networks from their home country Singh’s (2005, also see Singh & Shrestha, 2008) concept of ‘double knowing’ explicitly recognises Asian-Australian teacher educators and Asian research candidates are situated in two or more cross-cultural intellectual societies. This can facilitate the flow of non-Western critical theoretical assets into Australian teacher education through the use of bi- and multilingualism in educational research. Also research evidence indicates some Anglo-Australian teacher educators could be instrumental in encouraging the use of non-Western critical theoretical assets in Australian educational research. However, Singh (2011, p. 158) also notes that “for some Australian teacher educators, the loss of the privileged dominance of Euro-American critical theorising and the introduction of forms of critique from multiple non-Western intellectual cultures and its transformative effects could be painful”. The interviews with Anglo-Australian teacher educators indicate that Asian education research candidates almost always express their desire to learn and adopt Western critical theories rather than making any use of their homeland theoretical assets. Most Asian research candidates’ homeland education strategies are based on pedagogies and theories that are largely drawn from the West. The supplementation of their desired Western theoretical knowledge with tools of critique from their homeland could augment their research capabilities. Pedagogical interventions are needed to license them to work in Australia. The next Chapter is the concluding Chapter that provides a brief summary of the research, key findings and the research attributes I developed.
CHAPTER 9: ENABLING EAST AND WEST MULTIDIRECTIONAL EXCHANGE OF CRITICAL THEORETICAL RESOURCES TO RE-CONCEPTUALISE AUSTRALIAN TEACHER EDUCATION

9.1 Introduction

An increasing numbers of “international students, predominantly from Asian countries, are present in universities in the UK, United States, and Australia” (Arkoudis & Tran, 2007, p. 157). Australia has the “highest proportion of overseas students in its higher education system” (Bradley, 2008, p. 50). This growth is being largely driven by students from “China and India” [who constituted an increase of] “6.2 per cent and 6.8 per cent” in enrolments in Australian educational institutions in 2007 (Bradley, 2008, p. 19). However, the problem is that their homelands modes of criticality are largely ‘misrecognised’- and thus not intelligently engaged with in Australian teacher education (Miike, 2006; Heyting & Winch, 2005; Edwards & Dewaele, 2007; Singh & Shrestha 2008; Clarke, 1997, Reagan, 2005). This thesis has explored the argument that non-Western critical theoretical tools, the bilingual /multilingual capabilities and their access to homeland knowledge networks could facilitate the innovations in the internationalisation of Australian teacher education. This could position international students from Asia as active partners in transnational intellectual relationships. Teacher education is a site for the production and transmission of new knowledge, and for new applications of their knowledge (Bradley, 2008, p. 1). In all likelihood, the Asian - Australian teacher educators and Asian education research candidates in this study would value the capacity to produce critical theoretical tools from their non-Western intellectual assets and multi-developing their bi-/multilingual capability to use such sources of knowledge. Interviews with teacher educators and research candidates are used to further expand the current knowledge about the forces of educational globalisation that are affecting Australian teacher education.

This research is informed by Sen’s (2006) concept of democracy and public reasoning, Bourdieu’s (1977) heterodoxy and culture capital. Other concepts are derived from Singh’s (2005) concept of double knowing and Singh’s (2011) pedagogies of intellectual equality. Together these contribute to new prospects for internationalising Australian teacher education. The recent discussions about what Bourdieu’s ethnographies in
Algeria mean for the multidirectional exchange of non-Western modes of critique has received less awareness in debating the internationalisation of Western Anglophone education (Singh & Huang, 2012, p. 3). The thesis represents an important contribution to current knowledge. A detailed “roadmap” is provided for addressing the social and intellectual underpinnings of Australia’s unsustainable “First World” worldview. The substantive research chapters also provides insights into the efforts made by many international students and some educators to overcome the deficiencies of Anglo-centrism in Australian “international” education and to use alternative sources of knowledge and alternative learning strategies almost as an act of defiance. The thesis has a strong focus on the practicalities of pedagogical design. The illustration of concept maps worked well to elaborate upon key ideas. The concepts of Bourdieu (1977, 1984) and Singh (2005, 2011) are deployed and used beneficially to mobilize later chapters and these are brought into conversation with the research literature. The study is tightly focused. The sequence is by and large apt and moves through literature review (2) theory (3), design (4) chapters and then to chapter 5 through to 9 where all that had gone before was put to work. The study covers a wide range of issues, and hence the significance of this research reaches far beyond teaching practice. The thesis highlights deficiencies in the existing system of Australian teacher education. However, the thesis importantly offers prescriptions to address intellectual power disparities and embedded prejudices. The thesis weaves together the insights of Amartya Sen, Pierre Bourdieu and Michael Singh, to present a compelling blueprint for teaching and research innovation in the interdisciplinary field of cross-cultural learning. Most importantly, the thesis sets out a concrete case for interdisciplinary learning and teaching as a means to render the intellectual richness of “Eastern” and “Western” cultures explicit, relevant and above all generative of new knowledge. This concluding chapter provides a brief summary of this research, innovativeness of this research study, key findings, delimitations and limitations of this study, implications and recommendations for further research. The next section reports the innovativeness of this research study.

9.2 INNOVATIVENESS OF THIS RESEARCH STUDY

The significance of this research is that it provides the basis for developing pedagogies that could facilitate the transnational exchange of critical theoretical assets in Australian teacher education. Pedagogically this entails intellectual engagement with non-
Western modes of critique in research and teaching in Australian teacher research education. Integral to this, this study contributes to developing an innovative conceptual framework to ‘recognise’ and ‘use’ Asian-Australian teacher educators’ and Asian education research candidates’ bi-and/multilingual capabilities’ and critical theoretical assets to internationalise Australian teacher education.

This research study identified some of the hindrances to multidirectional exchange of knowledge of criticality. The modes of critique that Asian-Australian teacher educators and Asian education research candidates bring to bear in Australia are largely misrecognised. This has much to do with what Brookfield (2005, p. 274) observes, namely “critical theory is undeniably Eurocentric”. This is now being contested by de-centering Euro-American critical theorising in Australian teacher-research education (Singh, 2009; 2010; Singh & Han 2009, 2010). Part of the rationale for this is, as Sen (2006, p. 12) explains that non-Western “public-reasoning” [is closely related to the] “roots of democracy across the globe”. Internationalising of Australian teacher education entails intellectual engagement with Asian-Australian teacher educators’ and Asian education research candidates’ homeland critical theoretical tools and their bi-/multilingual capabilities. This entails Australian teacher education’s ‘recognition’ and ‘acknowledgement’ of non-Western knowledge of critique and criticality to make meaningful transnational intellectual connections (see Chapter 2 for details on Australian teacher education policies).

Studying the ‘recognition’ and ‘use’ of non-Western critical theoretical tools in Australian teacher education is central to the research reported in this thesis. However, the concept and practice of transnational exchange of non-Western critical theoretical ideas remains contested, being considered problematic due to the seeming abstractness associated with it. Despite the rhetoric concerning global flows of knowledge Sen (2006, p. 175) identifies difficulty in “transmission of ideas” between nations. Although intellectual connections between diverse nations appear conceivable “direct evidence of movement of ideas is often hard to find” (Sen, 2006, p. 175). Also the “informational asymmetry” between the East and West, between Australia and the Asian countries from where it recruits many of its students could hamper the process of multidirectional exchange of critical theories (Sen, 2006, p. 175). This study contributes to efforts to better define, or at least understand the concept of transnational exchange of critical theoretical knowledge. Of course this will be
an ongoing process and the meaning and practice of this idea will undergo further transformations over time according to altering needs of the global flows of knowledge and students.

Transnational co-production of new modes of critique and criticality could occur through making intellectual connections between East and West. However, a key problem in internationalising of Australian teacher education is how Australia, a “suppliant to the Euro-American powerhouses of knowledge creation and transmission” (Singh, 2008, p. 3) might take the risk of connecting intellectually with non-Western concepts of critique and criticality. The ideas developed in this thesis for using non-Western metaphors, concepts or images as tools of critique, coupled with sanctioning students’ bi-/multilingualism present new possibilities for doing so. This study points to the critical assets for possible use in creating a transnational community of intellectuals engaged in the co-production of a new generation of critical theories. The next section elucidates and justifies key findings of this thesis.

9.3 KEY FINDINGS

Table 9.1 consists of two columns which have been created to provide a coherent perspective of the four contributory questions and the key findings for each question. The left hand column lists the four contributory questions and the right hand column provides the key findings for each question. Table 9.1 lists the four contributory research questions and the key findings for each question.

Table 9.1 Four contributory research questions with key findings for each question

<table>
<thead>
<tr>
<th>Contributory research questions</th>
<th>Key findings</th>
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<tr>
<td>1. How, if at all, are ‘Asian’ education research candidates’ homeland theoretical assets and bi-/multilingual capabilities</td>
<td>a. Asian education research candidates’ use of homeland critical theoretical tools in research suggests pedagogical and curriculum possibilities for internationalising Australian teacher education. The Asian education research candidates’ bilingual/multilingual capabilities provide them access to</td>
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employed in Australian teacher education (Chapter 5)

| intellectual assets that can be drawn upon to aid with their research studies in Australia. However, these intellectual assets and linguistic capabilities require recognition and acknowledgement by Australian teacher educators. Evidence from interviews indicates that only some Asian education research candidates use their homeland modes of critique and bilingual/multilingual capabilities in their research. They use their homeland knowledge networks to assist them with their research. Singh (2009, 2010, 2011) observes that non-Western international students as nodes of theoretic-linguistic connection with multiple modes of critique brought to bear through the use of bilingual/multilingual capabilities. This could provide substantial opportunities to draw on non-Western critical theoretical assets to internationalise Australian teacher education. In terms of curriculum significance these critical tools brought by these research students could expand Australia’s intellectual horizon through the transnational exchange and co-production of critical theoretical resources. These critical theoretical assets could contribute towards creating new curriculum approaches that could see theorising in Australian teacher education re-conceptualised.

b. Internationalisation of Australian curricula entails intellectual engagement with non-Western critical theoretical tools. Brookfield (2005) argues that there is a need to ‘de-center’ Euro-American theories to allow multidirectional exchange of critical theoretical assets. However, non-acknowledgement and non-engagement by Australian teacher education acts as a barrier to the transnational exchange and the co-production of Eurasian critical theoretical resources. The non-Western critical theoretical tools that Asian education research candidates bring with them to Australia are misrecognised in Australian teacher educational research. The
dominance of Euro-American theories in Australian teacher education displace possibilities for the transnational exchange and co-production of critical theoretical tools. This intellectual hegemony leads to marginalisation of non-Western critical theoretical knowledge in Australian teacher education.

<table>
<thead>
<tr>
<th>2. What critical theoretical pedagogies can be developed in Australian curriculum to engage with Asian-Australian teacher educators’ homeland languages and concepts of critique and criticality in research and teaching? (Chapter 6)</th>
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<tr>
<td><strong>a.</strong> The Asian-Australian teacher educators who are employed in Australian universities could possibly act as ‘intellectual mediators’ of non-Western sources of critique and criticality. Few of them use their homeland critical theoretical concepts in their teaching; those who do, do so informally and sparingly. They feel that non-Western critical concepts are not widely recognised in Australian teacher education and so suppose them to be of limited value. However, Singh’s (2005) concept of ‘double knowing’ positions them as having intellectual access to two or more circles of theoretical knowledge. This means their intellectual heritage in the form of homeland critical theoretical concepts, bilingual/multilingual capabilities could be used in Australian research and teaching agenda.</td>
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<tr>
<td><strong>b.</strong> Encouraging the transnational exchange and co-production of knowledge of critique may facilitate critical theorising across various intellectual cultures including and beyond the Euro-American sphere. However, current interruptions to the multidirectional flow of transnational knowledge of critique, criticality and critical theorising are related to ‘misrecognition’ in Australian teacher education of Asians as uncritical. The doxa of Australian teacher and research education is underpinned by Euro-American theoretical dominance which acts as a barrier to multidirectional transfers of critical theorising. Kuokkanen’s (2008) idea of West addressing its ‘epistemic ignorance’ might be instrumental in opening possibilities for transnational exchange of critical theoretical resources.</td>
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</table>
| 3. How receptive, if at all, are Anglo-Australian education research candidates in the field of education to non-Western critical theoretical concepts from a diversity of language? (Chapter 7) | a. A few Anglo-Australian education research candidates expressed their interest to listen to and share the non-Western critical theoretical concepts that Asian education research candidates bring. However, evidence from interviews indicate they do not go out of their way to engage with Asian education research candidates’ homeland knowledge of critique and criticality. The time constraints the students face in completing their PhD was the main excuse. However, tapping into Asian education research students’ homeland critical theoretical resources might provide relevant concepts for reviewing the internationalisation of Australian teacher education. This accords with the long held argument that the international university is a platform for intercultural learning and knowledge-sharing (Volet & Ang, 1998, 2012).  

b. The exchange of transnational critical theoretical ideas entails Anglo-Australian education research candidates to be intellectually receptive and willing to engage with the non-Western critical theoretical resources available to Asian education research candidates. Barriers to multidirectional flow of knowledge of critique take in the form of non-recognition and non-acknowledgement of Asian critical theoretical assets and these are evident in interview excerpts. However, internationalizing of Australian teacher education is supposedly meant to acknowledge and build on intellectual resources represented by students from diverse intellectual cultures (Tange & Kastberg, 2011). |
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<tr>
<td>4. How, if at all, are Anglo-Australian teacher educators’ engaging non-Western modes of critique and linguistic capabilities of their non-White, non-Western students?</td>
<td>a. Anglo-Australian teacher educators could play a significant role in creating knowledge currents that might facilitate the exchange and co-production of Eurasian critical theoretical tools. Pedagogical engagement with non-Western critical theoretical resources could enhance Australian teacher education through intellectual interactions that lead to the co-production of transnational critical theoretical devices.</td>
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</tbody>
</table>
Pedagogically meaningful intellectual interactions that involve transnational sharing of critical theoretical ideas among Anglo-Australian teacher educators, Asian-Australian teacher educators, Asian education research candidates and Anglo-Australian education research candidates could be educative through creating novel concepts from the co-mingling of ideas otherwise seen as oppositional. Anglo-Australian teacher educators can play a pedagogical role in encouraging Asian international students to share their homeland knowledge of critique and criticality in classrooms. Australian teacher education curriculum could possibly be internationalised via engagement with non-Western critical theoretical concepts. As Clarke (1997, p. 69) notes, [non-Western] ideas could “bring about a fundamental transformation in European thought, a transformation of far greater impact than that of Europe on Asia”.

b. The intellectual asymmetry and inequalities between Western and non-Western critical theoretical resources undermine the prospects of pedagogies of intellectual equality for Asian international students. The non-recognition of Asian intellectual resources in Australian teacher education can be explained in terms of Sen’s (2006) concepts of Western exotic, curatorial and magisterial approaches. However, intellectual engagement with Asian education research candidates’ homeland modes of critique could interrupt uneven one-way flow of critical theories from West to East. The Anglo-Australian teacher educators’ authentic interest in intellectual equality and pedagogical interventions could boost the confidence for Asian education research candidates to bring to bear their homeland tools of criticality in their research. This requires pedagogies of intellectual engagement with Asian modes of critique and criticality in Australian teacher education. As Minister Nelson (2003, p. 2) claimed transnational intellectual exchanges is
meant to produce a “two way flow” of intellectual ideas. Asian international students are expected to “contribute intellectually to Australian education and society” [and provide] “diverse social and cultural perspectives that enrich the educational experience” of higher degree students in Australia (Nelson, 2003, p. 2). Moreover, such intellectual “engagement with international education [is expected to] strengthens Australian democracy and multiculturalism and the tolerance that underpins it” (Nelson, 2003, p. 2).

Here I summarise the key findings in relation to each of key findings.

The study reported in this thesis investigated the possibility of engaging in the transnational exchange and co-production of critical theories, via recognising and engaging intellectually with non-Western modes of critiques. The research focused on the use of non-Western of metaphors, concepts or images as critical theoretical tools and what this means for internationalising Australian teacher education and research education. The research study identifies ways in which teacher educators and research candidates could tap into multi-intellectual pedagogies. The study is key to extend the global flow of critical theoretical knowledge via recognition of multi-intellectual concepts in Australian teacher education. It focused on possibilities for interrupting the uneven transnational flow of knowledge of critique and criticality from the West to the East and pedagogical means to engage with non-Western critical theoretical concepts. I employed a range of theoretical propositions (Sen 2006; Singh, 2005; Singh & Shrestha, 2008; Bourdieu, 1977, 1984) in this study to investigate the use of non-Western critical theoretical concepts brought by Asian education research candidates and Asian-Australian teacher educators to Australian teaching and research. The research study provides new insights for using non-Western knowledge of critique and criticality.

The use of non-Western critical theoretical tools in the form of metaphors or concepts and non-Western students’ bilingual/multilingual capabilities could contribute a new approach to internationalising Australian teacher education. Pedagogies that use Asian modes of critique might stimulate exchange of Eurasian critical theorising. Rupturing the one-way flow from West to East could mean making transnational
intellectual connections between Australia and the home countries of Asian-Australian teacher educators and Asian education research candidates.

Evidence from interviews with Asian-Australian teacher educators and Asian education research candidates indicate that most are reluctant to incorporate homeland critical theoretical tools or their bilingual/multilingual capabilities in research and teaching in Australia. The following factors were identified as reasons for this non-use. First, some of the participants have thoroughly grounded themselves in Western knowledge in their homeland. They now find Western theoretical concepts more useful when compared to their homeland knowledge. However, this does not mean they are not using their homeland theoretical concepts or their bilingual/multilingual capabilities in other settings. Second, if and when they do so decide to use some of their homeland critical theoretical tools, most need approval from Anglo-Australian teacher educators. However, a large majority of Anglo-Australian teacher educators are monolingual and use this as a basis for refusing to engage ideas from the many non-Western Asian languages.

Chapter Five analysed evidence from Asian education research candidates. The analysis indicates Australian teacher education’s ‘misrecognition’ of non-Western critical theoretical tools, non-Western students’ bilingual/multilingual capabilities and the knowledge networks they can access. Democratic education claims to operate via argumentation to explore and resolve differences, or agreeing to accept rational disagreements and trying to reach consensus that is a basis for agreed action (Andrews, 2007). Creating pedagogical strategies for intellectual engagement with non-Western modes of critique need to move from informal to formal recognition. Knowledge of critique is derived from students’ experiences from their home country where they lived “day-to-day for a long time and construct the meanings of those experiences vis-à-vis Chinese [and other non-Western intellectual cultures]” (Zhou, Knoke, & Sakamoto, 2005, p. 298).

Despite the ‘misrecognition’ of non-Western critical theories of Asian education research candidates, some of them had Australian educators who taught them to use their homeland critical theoretical assets to assist them with their educational research. Most contacted with homeland knowledge networks to provide them with intellectual ideas to aid their research. This suggests that non-Western modes of critique could be used to interrupt
the intellectual dominance of Australian teacher education by Euro-American theorising. It also suggests possibilities that the transnational exchange and co-production of Eurasian critical theoretical assets could internationalise Australian teacher education. This critique is captured in the Sanskrit (an ancient Indo-Aryan language) metaphor which states न हि जानेन सच्चं पवित्रमिह विद्यते - Na he Gyannena sahash pavithramiha vidhyathe which means here in this world, there is nothing as pure (sublime) as knowledge where that knowledge serves as a guiding star in the journey of life. That is to say, the non-use of non-Western modes of critique as theoretical assets could be redressed by including these pedagogies in Australian teaching and research. Australian teacher education provides few resources for the journey through the Asian Century. Transnational exchange of critical theories could provide deeper insights into the intellectual assets that that Asian education research candidates bring to bear in Australia.

Chapter Six explored possibilities for reconceptualising Australian teacher education through Asian-Australian teacher educators’ uses of homeland critical theoretical tools and their bilingual/multilingual capabilities in teaching and research in Australian universities. Evidence from interviews with Asian-Australian teacher educators’ were analysed for the possibility of articulating their homeland knowledge of critique and criticality in the form of metaphors or concepts in Australian teacher education. If so this could facilitate the development of novel perspectives in transnational critical theorising. The move from postcolonial critiques of an unequal knowledge market to an inclusive approach that asks how university planners and practitioners can develop curricula and practices that promote a cosmopolitan learning (e.g. Zhou, Knoke, and Sakamoto, 2005; Rizvi, 2010, 2011; Beykont and Daiute 2002). However, analytical concepts of (Sen, 2006) non-Western argumentative tradition, democracy and public reasoning, and Singh’s (2011) presupposition of intellectual equality pushed this study further. These concepts or devices provided a means to analyse with Asian-Australian teacher educators’ homeland critical theoretical ideas, their bilingual/multilingual capabilities and the knowledge networks they can access. The internationalisation of Australian teacher education is redefined as theoretical engagement with Asia-Australia via students and scholars access to their modes of critique and criticality and using their bilingual/multilingual capabilities. For this to occur, those in Australian teacher education with these capabilities and disposition need to embed non-Western modes
of critique and criticality in this field of education and create Eurasian intellectual connections. Intellectual engagement with non-Western critical theoretical concepts could provide an innovative supplement to Euro-American modes of critique and criticality.

Chapter Seven analysed interviews and questionnaire from Anglo-Australian education research candidates. These data collection instruments addressed issues concerning non/engagement of Asian critical theoretical resources in Australian teacher education. Evidence from interviews indicates possible developments for integrating non-Western modes of critique in Australian teacher education through the enhancement of Australian teacher educators’ insights in non-Western theoretical assets. For Anglo-Australian education research candidates, being actively involved with and applying relevant non-Western critical theoretical resources could enrich their intellectual perspectives. For Australian teacher education to engage with non-Western modes of critique, criticality and critical theoretical tools of critique and criticality is an experience of profound complexity. Issues of ‘epistemic ignorance’ (Kuokanen, 2008) have to be addressed in order to engage with non-Western forms of critical theoretical knowledge.

Chapter Eight analysed evidence from Anglo-Australian teacher educators who supervise Anglo-Australian and Asian education research candidates. It explored the pedagogies of Anglo-Australian teacher educators in creating knowledge currents that could facilitate the transnational exchange and co-production of intellectual ideas. Those few Australian teacher educators who employed pedagogies to have Asian education research candidates use homeland modes of critique and criticality may have played a key function in facilitating intellectual exchange. A key barrier to the co-production of such knowledge in Australian teacher education is the use of Euro-American theories in the research education for ‘all’. While Australia mainly draws international students from Asia, particularly China (Arkoudis & Tran, 2007, p. 157) there is little evidence of this in teacher education programs. Asian education research candidates now form a significant proportion of student population in Australian universities but theoretical knowledge from their homeland and their various languages remain as curricula marginalia. The use of ‘only’ Euro-American knowledge minimises the transnational exchange of non-Western critical theoretical ideas. The internationalisation of Australian teacher education would benefit from the use of non-Western knowledge of critique and criticality.
This study on which this thesis is based involved the collection of data through conducting a mix of face-to-face and telephonic interviews (n = 27) and questionnaires (n = 20) from a purposively selected group of twenty Asian education research candidates (n = 5) Asian-Australian teacher educators (n = 5), Anglo-Australian education research candidates (n = 3) and Anglo-Australian teacher educators (n = 5) from five universities in Sydney. They were either studying or teaching at the time of interviews. The participants came from Western and non-Western backgrounds. The participants from Western background included Anglo-Australian research candidates and Anglo-Australian teacher educators. The participants from non-Western backgrounds included Asian research candidates from China, Korea and Sri-Lanka. The other non-Western participants were Asian-Australian teacher educators who had previously lived in China, Korea and Singapore. This study has moved the field forward in significant ways. Also (see Appendix 25) for ‘Research attributes developed through this study’ and (see Appendix 26) for ‘Reflections on evolving as a teacher-researcher’. The achievements of this study are highlighted below:

- The study presents possibilities to interrupt one-way flow of Western critical theoretical concepts to the rest of the world. The study brings to the forefront the importance of engaging with ‘other’ knowledges. Suggestions to facilitate multidirectional flow and co-production of critical theories through intellectual engagement with homeland modes of critique.

- The study highlights prevalent issues concerning marginalization and misrecognition of Asian modes of critique in Australian teacher education. Bourdieu’s (1984) idea of re-production is used in this thesis for analysing educational tendencies that reproduce the unquestioning governance of Euro-American theories in Australian teacher education.

- The study highlights the need for Anglophone teacher educators to be the intellectual agents in determining the recognition and intellectual engagement with non-Western critical theoretical knowledge. The research also put forward possibilities to readdress Australian teacher education’s reproductionist propensity through intellectual engagement with non-western modes of critique. The homeland intellectual connections of Asian education research candidates and Asian-Australian teacher educators can assist in providing access to their homeland modes of critique and
criticality. Australian teacher education could benefit from tapping into non-Western critical theoretical knowledge.

- The study highlights the issues such as systemic ‘non-recognition’ and ‘non-engagement’ with homeland intellectual ideas in Australian teacher education. The research calls attention to added reasons for this non-engagement and misrecognition such as non-acquaintance with Asian languages. The next section elucidates the delimitations and limitations of this study.

9.4 DELIMITATIONS AND LIMITATIONS OF THIS STUDY

There is a wide range of theoretical literature relevant to this study. The following are the key theoretical sources engaged in this study including Sen (2006), Bourdieu (1977; 1984) and Singh (2005, 2009, 2011). Other than this, my critiques of this particular theoretical literature focus on assessing their relevance to educational concerns. They include a wide array of scholarly works from theorists such as (Alatas, 2006; Connell, 2007; Sen, 2009; Kuokkanen, 2008; Roy, 2009) whose works relate to concerns surrounding the dominance of Eurocentric theories and possibilities to engage with alternate theories which could demonstrate the relevance for facilitating the progression of the project. Chen’s (2010) work indicates calls for critical intellectuals to deepen and widen decolonisation movements especially in the domains of knowledge production. Likewise there is significant literature from African theorists that guided this study such as (Swanson, 2008) and (Horton, 1971) who was guided by the conviction that an exhaustive exploration of features common to modern Western and traditional African thought should come before the enumeration of differences between intellectual cultures. Other African theorists such as Wright and Abdi’s (2012) work investigates the encounter between progressive continental African academics work in the field of educational studies in the context of the Canadian academy work and against the progressive predominantly Western-constructed discourses of empowerment. Clarke (1997) explores the West’s ambivalent stance concerning Eastern intellectual ideas and possibilities for intellectual fusions between East and West. Reagan’s (2005) work stress on attaching value to alternative, non-Western approaches to educational thoughts and practice.
However, I am now aware of a range of other literature that could be relevant to the future development of ideas explored in this thesis. For instance, Shohat and Stam’s (1995) work centres around the unconstructive Eurocentrism in the wake of globalisation where the assumption that the best that is thought or written is by Europeans, Americas, Australia, and elsewhere. Bernstein’s (1996) work on pedagogic codes and their modalities of practice; Brookfield (2005; Collins, 1998; Young, 2008) recognise the significance of human agents in the production of new knowledge which might underpin the implications of this study. Novelli (2001) explores issues relating to knowledge production, the dialogical process of working with social movements and the potential for reclaiming the Western academy as a site of social criticism and resistance. The works of these eminent scholars have added to my critical insights and in carrying this study. While the work of these scholars has not specifically addressed in this thesis, they do present for possibilities for engaging in future research into the multidirectional exchange of critical theoretical concepts as a basis for internationalising Western modes of education.

The focused analysis of the evidence explored possibilities for using the non-Western modes of critique that Asian education research candidates, Asian-Australian teacher educators bring or can access in Australia to facilitate the transnational exchange and co-production of critical theoretical tools. However, as is the case with all research, this study has some limitations. For instance, I could have conducted more interviews, but for some of those invited to participate they had a very busy work schedule. Moreover, collecting research candidates’ contact details for the purpose of conducting interviews proved difficult as most university websites do not provide student details. Hence, I had to first contact teacher educators via university websites for students’ contacts and ask these academics to agree to participate in this study. They would sometimes provide details of students who might be interested to participate in this research. This was a tedious process as most of them had busy schedules reflecting the intensification of academic labour generally.

Second, interviewees indicated uncertainties about the ‘relevance’ and ‘applicability’ of the critical theoretical assets that they brought with them as Asian education research candidates and Asian-Australian teacher educators. There were relativist claims that critical concepts produced in Asian countries are too contextual or ‘country specific’. The question for this study concerned the possibility for universalising non-Western intellectual tools by
applying them in Western contexts just as Western critical theories are applied - often unquestionably - throughout Asia. A captivating issue stirred up by the argument that non-Western and Western critical theorising are mismatched, is whether this could result in the reproduction of Western intellectual colonisation of other modes of critique and criticality. This poses an important question for what is meant by the ‘Asian Century’.

Third, a key problem for Anglo-Australian teacher educators is that Australia’s nation-focused Australian teacher education and educational research is ill-equipped to engage intellectually with transnational critical theoretical tools and non-Western students’ bilingual/multilingual capabilities. Research on internationalising Australian teacher education has been minimal today. The question of whether non-Western knowledge of critique and criticality was not taken seriously by Australian teacher educators interviewed for this study.

Fourth, what was not apparent during the course of this study was evidence of the concrete practicality and relevance of non-Western critical theoretical resources in Australian teacher education, despite the wide variety of non-Western students, their languages and intellectual cultures. Moreover, Asian critical theoretical assets could remain concealed from/within Australian teacher education despite its claiming on equity and diversity of the numerous Asian languages and educational cultures. Australian teacher education seems not to be aware of all Asian critical concepts or languages available for use in research and teaching. This systemic ignorance effects the marginalisation of non-Western critical theories.

Fifth, it is important to note that it is matters of intellectual exchange that are the focus of the study, not the cataloguing of the wealth of theoretic-linguistic knowledge available throughout Asia that is the focus of the study and not the intellectual history of Eurasian knowledge exchange. However, further research in these areas might be useful.

Sixth, I generated a substantial amount of interview data (n = 777 pages) from two rounds of interviews with Asian education research candidates (group 1 - round 1 + round 2 = 5 + 5 = 10, n = 5), two rounds of interviews with Asian-Australian teacher educators (group 2 - round 1 + round 2 = 5 + 4 = 9, n = 5). The reason for conducting two rounds of interviews
with group 1 and group 2 was to elicit additional information about the use of homeland modes of critique and their past homeland educational experiences. One round of interviews with Anglo-Australian education research candidates (group 3 - round 1 = 3, n = 3) and round 1 interviews with Anglo-Australian teacher educators (group 4 - round 1 = 5, n = 5) was conducted to elicit responses for engaging with transnational modes of critique and criticality to internationalising Australian teacher education. However, I could only present a part of the evidence I analysed presented in this thesis. I used appropriate data reduction analysis procedures at various points (Saldaña, 2009; Emerson, Fretz & Shaw, 1995; Block, 2006; Schatzman & Strauss, 1973; Miles & Huberman, 1994) to aid produce this thesis.

- For future research I want to study Asian education research candidates and Asian-Australian teacher educators who are actually using their homeland critical theoretical assets in their research and teaching in Australia. This could provide better insights into the uses of the transnational exchange and co-production of critical theories in Western educational research and teaching. However, despite these limitations, this research study still generated significant findings, and has implications for policy and creation of transnational pedagogies. The next section elucidates the implications for policy and pedagogy.

9.5 IMPLICATIONS FOR POLICY AND PEDAGOGY

a) The study has implications to interrupt one-way transmission of Western critical theoretical concepts so as to facilitate transnational exchange and co-production of critical theories. Globalisation of Australian teacher education could occur through recognising and engaging with non-Western modes of critique and criticality. Previous research focused on marginalisation and misrecognition of Asian knowledge of critique and criticality and, seems to have done little more than reproduce that marginalisation (Zhou, Knoke & Sakamoto, 2005; Edwards, 2006; Pavlenko, 2003; Grimshaw, 2007, Kuokkanen, 2008). However, this research suggests possibilities to readdress this reproductionist tendency through intellectual engagement with Asian critical theoretical tools. Australian teacher education could benefit from tapping into non-Western theoretical resources for critique, especially since Asian education research candidates’ and Asian-Australian teacher educators can provide access to their homeland critical theoretical assets.
b) The study has implications for Australian teacher education to, should they be willing to allow the incorporation of Asian education research candidates’ and Asian-Australian teacher educators’ to use non-Western modes of critique, metaphors, concepts and images and their bilingual/multilingual capabilities in Australian teacher educational and educational research. The presence of Asian education research candidates’ and Asian-Australian teacher educators’ has potential to interrupt the Euro-American basis of Australian teacher education and research for the benefit of all students. Based on this study, a novel approach to the internationalising of Australian teacher education would entail intellectual engagement with non-Western intellectual assets and non-White, non-Western students’ bilingual/multilingual capabilities. Asian education research candidates’ and Asian-Australian teacher educators’ homeland knowledge network could facilitate the creation of a society of transnational educational scholars. These could assist in reconceptualising novel curriculum approaches to Australian teacher education and educational research.

c) The study has implications for addressing issues pertaining to (a) the systemic misrecognition of non-Western critical theoretical concepts in Australian teacher education and (b) the misrecognition of non-Western concepts in Australian teacher education due to unfamiliarity with innumerable Asian languages. The homeland critical theoretical assets that Asian-Australian teacher educators and Asian education research candidates could bring to bear in Australia are largely misrecognised and therefore ignored. This contributes to Western intellectual hegemony with respect to other intellectual cultures. This is compounded by monolingual Anglophone teacher educators’ unfamiliarity with Asian languages. However, the in-depth knowledge of Asian languages required to understand the complexity of non-Western critical theoretical assets can be provided and translated by Asian scholars here in Australia. Thus, to internationalise Australian teacher education and research, recognition and intellectual engagement with non-Western critical theoretical concepts can be provided by these intellectual agents, so as to renew transnational flow of critical ideas.

d) The study has implications to augment the internationalisation and democratisation of Australian teacher education through acknowledgement of and theoretical engagement with non-Western modes of critique. The pedagogies employed by Anglo-Australian teacher educators to have non-Western students use their homeland critical theoretical tools is crucial in testing their universal potential and intellectual value in Australia. The Asian international
students need Australian educators to use pedagogies that have them to put to good use their homeland critical theoretical tools. Likewise, intellectual receptiveness is needed from Anglo-Australian education research candidates to engage in transnational exchange and co-production of non-Western critical modes of critique. This could enhance their insights about non-Western critical theories. The continuing dismissal of non-Western modes of critique is by no means beneficial to globalising Australian teacher education or research education. This results in reproduction (Bourdieu, 1977) Western hegemony with respect to it being seen as the only source of critical theoretical assets. This reflects the epistemic ignorance of Australian teacher education of the critical resources of non-White, non-Western peoples (Kuokanen, 2008).

e) The study has implications to challenge the state of doxa in Australian teacher education and educational research through the heterodoxy of non-Western modes of critique available to challenge the Western intellectual dominance. With the increasing “number of international students enrolled in Australian higher education” (Bradley, 2008, p. 19) inclusion of transnational pedagogies could enhance Australian teacher education for the ‘Asian Century’. Their presence will produce more challenges to Euro-American theoretical dominance as non-Western students - indigenous, immigrant, refugees, international and local - reposition their homeland theoretical assets from margins. An internationalised approach to research and teaching in Australian teacher education requires the creation of transnational curriculum that engage in multidirectional co-production of critical theoretical knowledge. The next section suggests recommendations for possible future research.

9.6 RECOMMENDATIONS FOR FUTURE RESEARCH

This study makes an original contribution to knowledge in the field of education in terms of providing novel insights into the potential use of non-Western critical theoretical assets and students’ bilingual/multilingual capabilities to internationalise Australian teacher education. The Asian education research candidates and Asian-Australian teacher educators who studied or worked in Australia brought with them a range of intellectual theoretical ideas along with bilingual/multilingual capabilities. However, these non-Western languages and critical theoretical assets faced marginalisation in the Australian academy. Perhaps, rather ironically this suggests that the scope for using these non-Western languages and critical
theoretical tools in Australian teacher education is immense. Issues related to Western non-recognition, non-acknowledgement and lack of intellectual engagement with ‘other’ critical theories reinforce the privileged flows of Euro-American critical theoretical ideas. The taken-for-grantedness of this situation of the ‘doxa’ (Bourdieu, 1977) maintains Western intellectual hegemony. However, recent positive yet small shift towards recognition and engagement with non-Western critical theories provide a starting point to engage in transnational intellectual theoretical dialogues (Singh & Huang, 2012). This raises the significance of engaging in dialogue between Australian teacher education and home countries of Asian education research candidates and Asian-Australian teacher educators. In the light of these considerations the following areas are recommended for further research.

**Engaging with Asian education research candidates through incorporation of homeland theoretical concepts in research**

Much of the previous literature has focused on non-Western theoretical ideas being excluded from Western education. Previous literature mainly focused on Asian international students’ educational incapabilities and cultural differences (Edwards, 2006; Zhou, Knoke, and Sakamoto, 2006; Mayumzi et al, 2007). The centre of attention in Australian teacher education is on non-Western knowledge as exotic, curatorial and magisterial Sen’s (2006). Inevitably, these studies fail to address intellectual engagement with non-Western critical theoretical tools in Australian teacher education. Asian education research candidates have the potential to bring a rich repertoire of critical theoretical knowledge concepts from their homelands to Australian teacher education. My research took a step, a small but nonetheless significant step forward by investigating possibilities to engage and test the value of this knowledge. It is recommended that further research investigate ways to encourage Anglo-Australian teacher educators to recognise and intellectually engage with Asian education research candidates’ homeland knowledge of critique and criticality. In order to bring this dimension of knowledge production and exchange, some digression into discourse theory would be of use. This needs addressing prime barriers to transnational exchange of critical theories related to marginalisation and non-recognition of non-Western critical theories. However, this entails “radical shift” Kuokkanen (2008) in Australian teacher education in terms of creating pedagogies for engagement with transnational critical theoretical ideas.
Creating pedagogies for the transnational knowledge exchange of critical theoretical assets

Asian-Australian teacher educators’ homeland knowledge of critique and criticality have the potential to be shared and turned to opportunities for the transnational co-production of new contributions to critical theorising. Heyting and Winch (2005, p. 3) point out that the in time is “ripe to examine the role of critique [from non-Western, non-English speaking intellectual cultures] within educational debate more closely and also to reflect on its relevance to the development of a [renewed] philosophy of education with the English-speaking world”. Previous research focuses on the West’s stereotypical notions about Asian lack of critique and did little to promote transnational pedagogies in Australian research and training (Zhou, Knoke & Sakamoto, 2005; Edwards, 2006, Pavlenko, 2003). The Euro-American critical theories and pedagogies appear inadequate to facilitate recognition and engagement with the homeland knowledge of critique the Asian academics bring with them or have access to them. However, recent educational research indicates a focus on Asians as critical intellectual agents and valuing of Asian modes of critique is driving a development of pedagogies of intellectual equality to internationalise Australian teacher education. The substantial and ever-increasing proportion of Asian-Australian teacher educators from various cultural backgrounds working in Australian universities provides scope for the transnational co-production of knowledge of critical theorising. There is a need for more research into possibilities for Asian-Australian teacher educators to use homeland modes of critique and knowledge networks they can access using their bilingual/multi-linguistic capabilities. Epistemologically, the presupposition of intellectual equality (Singh, 2011) positions non-Western critical theories as being equal to Western critical theories and invites pedagogical research to verify this. Future research can investigate means to engage Asian-Australian teacher educators’ reservoir of homeland intellectual resources to create transnational pedagogies for critical theorising.

Generating opportunities for transnational exchange of critical theoretical ideas

The domination of Euro-American theorising in Australian research education can be characterised by Bourdieu’s (1977) concept of doxa, whereby it maintains an unquestioned, taken-for-granted supremacy of Western critical theory. However, the research reported in this thesis does a little to interrupt this doxa and argued for the adoption of a position of
heterodoxy in Australian teacher education and educational research. This challenges the one-way flow of critical theoretical concepts, even Bourdieu’s (1977). Western epistemological assumptions do little to test the value of Asian knowledge of critique and criticality and do little pedagogically to augment multi-directional flow of transnational critical theoretical ideas. In this research I used Sen’s (2006) non-Western argumentative tradition and public reasoning as a starting point for creation of pedagogical possibilities to incorporate non-Western critical theoretical assets in Australian teacher education. My research argued the significance of being receptive to Asian education research candidates’ non-Western critical theoretical concepts. Further research is needed to establish how these intellectual interactions might be useful for creating transnational pedagogies. However, future investigations can use this onto logical assumption that Asian education research candidates and Asian-Australian teacher educators have an epistemology of non-Western argumentative tradition and public reasoning (Sen, 2006) that could serve as cornerstones for transnational co-production of critical theories.

Creating transnational critical theoretical knowledge exchange prospects

What Alatas (2006) calls “Asian theoretical dependency” on Western theorising is now being contested by Australian teacher educators and researchers (Singh, 2005, 2009, 2011; Singh & Han, 2009). Bonnet (2004, p. 3) argues that Westerners are often uninformed of and not particularly concerned about non-Western critical theoretical traditions. My research used an amalgam of theoretical concepts from Sen (2006), Bourdieu, (1977, 1984), Singh, (2005, 2011) to explore possibilities to tap into non-Western modes of critique and criticality. Future research could explore opportunities for Anglo-Australian teacher educators to create new global flows of theoretical knowledge that actually facilitate the transnational exchange and co-production of critical theoretical concepts. Research into Asian education research candidates’ homeland modes of critique might be contribute towards new directions in the internationalisation of Australian teacher education.
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APPENDICES

Appendix 1

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round One - Interview Schedule
Group 1 - Asian Education Research candidates

1. Please tell me about your educational background, career history and expected career trajectory.

2. Please describe some of the research practices in your home country. (Do you see a connection between your homeland education and your research studies here in Australia? It there a fit or connection between what you studied in your homeland and your research study here in Australia?)

3. How have you used knowledge acquired in your homeland in your research in Australia?

4. (Have you had the opportunity to apply any theoretical knowledge/conceptual tools from your education in your homeland in Australia? Have you been encouraged by your supervisor/s to use knowledge from your homeland in your research in Australia? If so how?)

5. What gives Asian knowledge legitimacy, credibility or value in the Australian academic environment? (Are there any theoretical ideas, concepts or knowledge from your homeland which you have used or would like to use to inform your research in Australia? What is your opinion of Western knowledge and education?)

6. Has your research education in Australia helped in developing your skills for using knowledge from your homeland in Australia? If so how?

7. Can you speak, read or write a language other than English? (Please provide details) (Do you use a language other than English to help you with your studies in Australia? Please explain how. For example, use of websites, discussions with peers, note making. Do you use your bilingual (or multilingual) capabilities informally or formally in your research education in Australia?) (Please explain how and why? How have your supervisors in Australia responded to and engaged with your bilingual (or multilingual) capabilities? Have you used bilingual/multilingual capabilities in your research in Australia? Please explain)
8. Have you been encouraged to give your homeland educational experiences formal recognition in your thesis and related research writing? (Please explain)

9. In what ways, if any, have you linked your Higher Degree Research in Australia with knowledge based on your work and educational experiences in your home country? (Please explain who encouraged you to do this?)

10. Describe some of your modes for accessing knowledge networks from your home country which you use in your research here? (For example, colleagues, and friends) (What opportunities have you used to share knowledge from your homeland with your Australian colleagues or peers? Please explain how you accessed knowledge networks in your homeland to assist with your research in Australia? E.g. using internet, phone, etc)

11. What are your views on whether or not transnational knowledge exchange should or should not be encouraged?
Appendix 2

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round Two - Interview Schedule
Group 1 - Asian Education Research candidates

1. Since we last spoke, what have been your experiences with regard to using intellectual resources from your homeland in your research Australia?

2. Are you now making connections between your research project in Australia and knowledge – concepts, metaphors, theories etc. - your home country? (Please explain how and why. How have you used your home knowledge in your research in Australia at all? Please explain how and why-or why not. Please provide a written sample.)

3. What recognition is now being given to knowledge – concepts, metaphors, ideas, theories - you garnered in your homeland in your Australian research and education?

4. What are some effective strategies for encouraging the recognition of immigrant/international candidates’ knowledge in their research in Australia? (How might you deal with any problems of this knowledge not being acknowledged or being misrecognised?)

5. How is your knowledge of concepts and ideas from your homeland now being given expression in your research in Australia?

6. Have you accessed knowledge networks in your homeland to assist with your research in Australia? (If so, please explain how? If not, please explain why?)

7. Have you at any stage sought guidance from mentors, lecturers, professors and other academics from your home country while enrolled in a higher research degree course? If yes, in what ways did they provide you assistance?)

8. Have you now used your language/s other than English in the research that you have undertaken in Australia? (If so, how have you used your home language, in your studies in Australia? Can you please provide written evidence of this).

9. In what way is it an advantage or a disadvantage for Asian international research candidates to have access to at least two or more circles of knowledge from their homeland and Australia?

10. What benefits does your current research provide in terms of its applicability to you as a researcher in your home country or Australia?
Appendix 3

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round One - Interview Schedule
Group 2 - Asian-Australian teacher educators

1. Please tell me something about your educational background, career history and expected career trajectory?

2. Please describe some of the research practices in your home country. (Do you see a connection between your homeland education/work experience and your research studies here in Australia which can inform Australian educational research of its potential new spheres of knowledge focus?)

3. How have you as an Asian academic contributed knowledge acquired in your homeland into Australia? (Are there any theoretical resources, constructive ideas through your study/work experience from your homeland that you have used in your research in Australia?)

4. What gives Asian immigrant knowledge legitimacy or credibility or value in Australian academic environment? (What is your opinion of Western knowledge and education? What are your views on whether or not transnational knowledge exchange should or should not be encouraged?)

5. How have you applied knowledge from your homeland in your education in Australia? (In what ways, if any, have you linked your Higher Degree Research in Australia with your work and educational experiences in your home country? Please explain who encouraged you to do this?)

6. Have you been encouraged to use your knowledge from your homeland in your research in Australia? If so how? If not, why not?

7. Has your research education in Australia helped in developing your skills for using knowledge from your homeland in Australia? If so how? (What opportunities have you used to share knowledge from your homeland with your Australian colleagues or peers?)

8. Can you speak, read or write a language other than English? (Please provide details). (Have you used bilingual/multilingual capabilities in your research in Australia? Please explain.)

9. Do you use a language other than English to help you with your studies in Australia? Please explain how-e.g. use of websites, discussions with peers, note making etc.
10. Do you use your bilingual (or multilingual) capabilities informally or formally in your research education in Australia? (Explain how and why?) (How have your colleagues/peers in Australia responded to and engaged with your bilingual (or multilingual) capabilities? Please explain).
Appendix 4

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round Two - Interview Schedule
Group 2 - Asian-Australian teacher educators

1. Since we last spoke, what have been your experiences with regard to using intellectual resources in Australia? Do you see any knowledge differences/distinctions between Western and Eastern education?

2. Please describe some of the key factors that motivate you in your research and being involved in supervision of Asian international Higher Degree Research (HDR) candidates in Australia. (How have you used your home knowledge in your research in Australia at all? Please explain how and why—or why not. Please provide a written sample.)

3. What recognition is given to knowledge - concepts, metaphors, ideas, theories you garnered in your homeland in your Australian research education?

4. What are the effective strategies to combat misrecognition of immigrant knowledge transfers? (How might you deal with any problems of this knowledge not being acknowledged or being misrecognised?)

5. How is your knowledge of concepts and constructive ideas from your homeland given expression in your research in Australia? (Do you encourage your Asian international HDR candidates to utilise their homeland knowledge in their research here in Australia?)

6. Have you at any stage sought guidance from your previous mentors, lecturers, professors and other fellow academics/peers from your home country while being involved in supervision of Asian and Anglo-Australian Higher Degree Research candidates in Australia?

7. How have you used your homeland knowledge in your research in Australia if at all? (Please explain how and why—or why not. Please provide a written sample.) (In what way is it an advantage or a disadvantage for Asian international candidates to have access to at least two or more circles of knowledge from their homeland and Australia?)

8. Have you used your language/s other than English in the research that you have undertaken in Australia? If so, how have you used your home language, in your studies in Australia?
9. Please explain how you accessed knowledge networks in your homeland to assist with your research in Australia? (E.g. using internet, phone, etc) Describe some of your modes for accessing knowledge networks from your home country which you use in your research here? (For example, colleagues, and friends)

10. What benefits does your current research provide in terms of applicability/relevance to you as a researcher, for your home country or Australia?
Appendix 5

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round One - Interview Schedule
Group 3 - Anglo-Australian education research candidates

1. Please tell me something about your area/discipline of study. What is your research focus or topic and research study history? (Do you have any opinions/questions of Asian intellectual knowledge, its people, and its education?)

2. Do you see any symmetry or asymmetry in knowledge flows between East and West and misrecognition of Asian knowledge? (What are your thoughts on the possibilities for cross-cultural knowledge exchanges between the East and West?)

3. What are your interests in Asian research knowledge? Have you utilised opportunities for intellectual engagement with Asian international (HDR) candidates? (Please describe some of the most interesting characteristics/factors that motivate you to know more about Asian intellectual heritage.)

4. What are your views on the need to recognise/incorporate Asian homeland knowledge into Australian academic system? (Do you think there are potentially new spheres of Asian knowledge that can be incorporated in Australian education through your experiences with Asian international HDR candidates?)

5. What has been the nature of your interactions and engagement with local Anglo-Australian candidates and Asian international HDR candidates? (Do the Asian international HDR candidates attempt to share their homeland knowledge with you? Have you noticed instances of Asian international HDR candidates applying their extended homeland knowledge in their research in Australia?)

6. Are there any differences between the ways you engage/interact with Asian international HDR candidates and Anglo-Australian candidates? (Have you created opportunities for Asian international HDR candidates to share their homeland intellectual heritage, innovative ideas with you?)

7. Please explain whether Asian international HDR candidates’ homeland knowledge offers potential for opening channels for knowledge exchanges. (Do most of the Asian international HDR candidates attempt to share their homeland theoretical knowledge, conceptual tools with local Anglo-Australian candidates/academics?)
8. Please tell me if there are opportunities through knowledge sharing/exchanges to enhance personal/professional enrichment through researching pedagogies of transnational knowledge?

9. What are your views of Anglo-Australian candidates’ responses to homeland research knowledge sharing from Asian international HDR candidates?

10. Do you perceive a connection between Asian international HDR candidates’ previously acquired homeland knowledge and their research in Australia? (Please explain the use of their homeland conceptual tools/theoretical knowledge or innovative ideas in their research in Australia. Does it explore possibilities for cross-cultural knowledge exchanges?)

11. Please describe the relevance of Asian intellectual tradition/their intellectual interests in the Australian context. State some of the usefulness of Asian international HDR candidates accessing knowledge networks from their home country.

12. What are your views on Asian international HDR candidates’ bilingual/multilingual capabilities in their research in Australia?
Appendix 6

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Round One - Interview Schedule
Group 4 - Anglo-Australian teacher educators

1. Please tell me something about your experiences as an academic and your supervision history with regard to Asian international and Anglo-Australian Higher Degree Research candidates. What is your research focus/career trajectory? Do you have any opinions/questions of Asian immigrant knowledge, its people, and its education?

2. What are your views on the need to recognise/incorporate Asian homeland knowledge into Australian academic system? (Do you think there are potentially new spheres of Asian knowledge that can be incorporated in Australian education?)

3. Please describe some of the most interesting factors that motivate you to supervise Asian HDR students. Are there instances of Asian international HDR students where they have applied/extended homeland knowledge in their research in Australia?

4. What has been the nature of your interactions and engagement with local Anglo-Australian students and Asian international HDR students? Are there any differences between the ways you engage with them?

5. Do most of the Asian international students attempt to share their homeland theoretical knowledge, concepts with local Anglo-Australian students/academics?

6. Are there any opportunities through knowledge sharing/exchanges to enhance personal/professional enrichment through researching pedagogies of transnational knowledge exchanges? (Have you probed possibilities for cross-cultural knowledge exchanges between the East and West?)

7. Have you created opportunities for Asian international HDR candidates to share their homeland intellectual heritage, innovative ideas with Anglo-Australian candidates? (Have you perceived any educational/knowledge differences between Eastern and Western knowledge through your engagement and interaction with Asian international HDR students and local Anglo-Australian candidates?)

8. What are your views of Anglo-Australians’ responses to research knowledge sharing from Asian international HDR candidates? (As an Anglo-Australian academic have you provided significant opportunities for Asian HDR candidates to share their homeland knowledge with Anglo-Australian candidates?)
9. Do you think there is a connection between Asian international HDR candidates’ previously acquired homeland knowledge and their research in Australia?

10. Please describe the relevance of Asian intellectual tradition/their intellectual interests in the Australian context. State some of the usefulness of Asian international HDR candidates accessing knowledge networks from their home country.

11. Have you encouraged your Asian international HDR candidates to use bilingual/multilingual capabilities in their research in Australia?

12. Have you encouraged Asian international HDR candidates to use their homeland conceptual tools/theoretical knowledge or innovative ideas in their research in Australia that explores possibilities for cross-cultural knowledge exchanges?
Appendix 7

Sample Interview Transcript

1. **Researcher**: Please tell me something about your experiences as an academic and your supervision history with regard to Asian international and Anglo-Australian Higher Degree Research candidates. What is your research focus/career trajectory?
   **Cindy**: I have had a small experience in supervision of Asian HDR students. So 3 would be the number that I had and I have been supervising doctoral students only for 5 years. So, all of those happened in that time. My own career trajectory is moving more and more towards teaching HDR students rather than undergraduates. Doing that in a way compliments the research that I am involved in at the university at the CER.

2. **Researcher**: Do you have any opinions/questions of Asian immigrant knowledge, its people, and its education?
   **Cindy**: I certainly do have an opinion and I think that in the academy Asian knowledge is very marginalised and despite our rhetoric around equity and diversity we tend to be very focused on mainstream Western theories and philosophies and I think it takes super effort on the part of people to move themselves out of that. I personally feel a great responsibility and sensitivity towards not marginalising that knowledge, but I think that Western knowledge is so hegemonic that it certainly ... (Pause) it takes a big effort, because it has framed our thinking so strongly ... but I also think there is enormous richness to be obtained from engaging with those knowledges ... and I guess because of my limited experience in Latin America.....I am beginning to see the same thing that Latin America is very dominated by Western Theory and Western politics ... and the kind of real need to assert different theoretical traditions ... to regain authenticity in those countries and not take on Western theory as the ultimate.

3. **Researcher**: What are your views on the need to recognise/incorporate Asian homeland knowledge into Australian academic system?
   **Cindy**: I have probably covered some of that ... I think there is a strong imperative to do that. But as I indicated....I think it is quite challenging and starts with listening and reading outside the cannons.

4. **Researcher**: Do you think there are potentially new spheres of Asian knowledge that can be incorporated in Australian education?
   **Cindy**: Look I couldn’t speak with authority about that through ... Look I certainly do with philosophical frameworks in particular ... that are emerging in contemporary academy and through globalisation ... have an enormous amount to contribute to Western thinking ... and there should be ... and its also a moral responsibility if your to provide support and leadership to students from our knowledge tradition.

5. **Researcher**: Please describe some of the most interesting factors that motivate you to supervise Asian HDR students.
   **Cindy**: Okay... the first one is recognition that ...Asian students are coming from a very large population basis and ... (thinking how to say this) I guess it is a repositioning that we ought to be listening and we ought to be knowing as White Western academics we ought to be listening and knowing about experiences and knowledge frameworks of students from Asian countries ... because we are agreeing to supervise them and because that they constitute such a significant proportion of the worlds community. So its like there are two really strong imperatives. Then the third imperative is clearly around the richness to inform around our
thinking and to create those knowledge currents by bringing together different knowledge traditions. And the other is genuine interest in difference. There are about 4 motivating factors both personal and professional.

6. **Researcher:** Are there instances of Asian international HDR students where they have applied/extended homeland knowledge in their research in Australia?
   **Cindy:** Well....yes there are ... their homeland knowledge has been brought to powerful effect by incorporating in their theoretical work, concepts they have imported from their own traditions.

7. **Researcher:** What has been the nature of your interactions and engagement with local Anglo-Australian students and Asian international HDR students? Are there any differences between the ways you engage with them?
   **Cindy:** Long pause ...With HDR I have never really had an experience of a class I guess...and I think that the pedagogies that I have adopted in relation to supervision has tending to be in some ways idiosyncratic and therefore responsive to the particular characteristics of the individual rather than as a pedagogy for Asian students or a pedagogy for White students. So I couldn’t say with any real certainty that I have a distinctive pedagogy. It is responsive to the situation in which we find ourselves ... but I think I have probably positioned myself more consciously as a learner rather than knower with Asian HDR students.

8. **Researcher:** Do most of the Asian international students attempt to share their homeland theoretical knowledge, concepts with local Anglo-Australian students/academics?
   **Cindy:** No ... I don’t think they tend to...and I think that relates to some of my very earliest comments that where I said it requires a particular effort for us to engage with it as we should. And I think our students often feel that its not valued and also perhaps feel that the knowledge which is valued is Western knowledge though they need to learn about that.

9. **Researcher:** So do you think that is the reason why they are here to study?
   **Cindy:** I think there are many different reasons but I think many ... well ... I have had a small experience ... so my understanding is that the students that I have been involved with are very pragmatic about knowing what knowledge is privileged ... and want access to that knowledge that is privileged. But I also think that once they feel supported they realise that they have knowledge ... that their own knowledge traditions will make a rich contributions to their works. So it’s a matter of feeling as if they are going being supported in doing that.
Dear Student/Staff:

My name is Lalitha Lloyds, a PhD candidate in educational research in the Centre for Educational Research at the University of Western Sydney. I would like to invite you to participate in my research project which is investigating possibilities for making connections between intellectual projects in Australia and the homelands of international students’ and academics from Asia. The project is titled "Interrupting uneven knowledge transfers between Eastern and Western education: A sociological study of pedagogies of transnational knowledge exchange”

The research project aims to explore possibilities for facilitating the transfer of immigrant knowledge via Asian international (HDR) students and Asian academics into the Australian academic system. Specifically, this study will explicate the pedagogical possibilities presented by research education of the socio-cultural and educational factors that influence intercultural interaction resulting in knowledge exchange. The study will focus on initiatives to enable recognition of Asian international (HDR) students' and Asian academics' knowledge in the Western education system.

By participating in this research you will be helping to develop a better understanding of knowledge exchanges in global education as it relates to Asian international (HDR) students and Asian academics in Australia. The Asian international (HDR) students and Asian academics will be asked to complete a short questionnaire and participate in two rounds of audio-taped interviews. The Anglo-Australian (HDR) students and Anglo-Australian academics will be asked to participate in an audio-taped interview and complete a short questionnaire.

Evidence from the interviews and questionnaires will be used to investigate the transference of Asian international (HDR) students' and Asian academics' knowledge derived from their previous education and transnational connections.

If you agree to participate, you will be asked questions about your previous and current education and intellectual culture.

Your participation in this research is completely voluntary. You may choose to withdraw from this project at any stage. Your data will be withdrawn if you choose to withdraw from participating.

If you would like to participate in this research project or would like more information about any aspect of this project, Lalitha Lloyds will be happy to contact you by email or phone. Her contact details are: Mob: 0404967884; email 16672781@student.uws.edu.au or lali3013@yahoo.com

A report of the key findings of this research project will be made available to you upon request.

Thank you for considering your participation in this research project.

I look forward to your response.

Yours sincerely,

Lalitha Lloyds
Centre for Educational Research (Penrith Campus),
University of Western Sydney
Appendix 9

Notification of Approval

28 April 2010
Email on behalf of the UWS Human Research Ethics Committee

Dear Michael and Lalitha

I'm writing to advise you that the Human Research Ethics Committee has agreed to approve the project.

Title: Interrupting uneven knowledge transfers between Eastern and Western education: A sociological study of pedagogies of transnational knowledge exchange

H7877 Student: Lalitha Lloyds (Supervisor: Professor Michael Singh)

The Protocol Number for this project is H7877. 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 30/12/2011. 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 http://www.uws.edu.au/research/researchers/ethics/human_ethics/human_ethics_adverse_eventend_of_project_report

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 http://www.uws.edu.au/research/researchers/ethics/human_ethics/human_ethics_adverse_eventend_of_project_report

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 Sth DC NSW 1797
Tel: 02 47 360 883
Appendix 10

Participant Information Sheets - Asian education research candidates

Human Research Ethics Committee

University of Western Sydney

**Project Title:** Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Who is carrying out the study?

Mrs. Lalitha Lloyds

Centre for Educational Research (Penrith Campus),

University of Western Sydney

You are invited to participate in a study conducted by myself, **Mrs. Lalitha Lloyds** through the Centre for Educational Research, University of Western Sydney. The research will form basis of my PhD degree at the University of Western Sydney which is being conducted under the supervision of **Professor Michael Singh** and **A/Professor Christine Woodrow**.

What is the study about?

The purpose is to investigate possibilities for multidirectional pedagogies that can inform the Asian international Higher Degree Research (HDR) candidates, of the emerging trends in knowledge exchange. This participant group's feedback is the key for the evaluation of this research project. Through this research project, views, ideas will be elicited from this group of participants about two-way exchange of knowledge between diverse intellectual cultures namely between West and East. The research will help enable objective of identifying educational differences/distinctions between diverse cultures and its possible impact on the Australian academic system. The project will explore the motivation to 'recognise' and use the immigrant knowledge brought by Asian international (HDR) candidates to a western environment, thereby facilitating a clearer understanding of engaging with global knowledge flows.

What does the study involve?

Specifically the research will focus on initiatives that enable recognition and acknowledgement of Asian international (HDR) candidates' knowledge so as to facilitate multidirectional knowledge flows between East and West. The study will involve conducting two rounds of interviews that will be audio-taped and questionnaire to obtain data from the participants. The Asian international Higher Degree Research (HDR) candidates will be asked to participate in two rounds of audio-taped interviews that will each last for approximately 60 minutes and to complete a questionnaire. The participants will be asked to state their views on the two-way exchange of knowledge between diverse cultures, the curriculum possibilities for engaging with 'global knowledge flows'. Evidence from these will be used to identify current trends in global education; enhance Australia's receptiveness to sharing and receiving knowledge in the interest of the wider community.

How much time will the study take?

The Asian international Higher Degree Research (HDR) candidates will be asked to participate in two rounds of audio-taped interviews that will each last for approximately 60 minutes and to complete a questionnaire. You will require about 20-30 minutes of your time to complete the short questionnaire.

Will the study benefit me?

As most research do not provide specific, immediate benefit to participants, it is important not to set your expectations beyond those the research is capable of delivering. However, your participation in this research might enhance your personal and professional growth giving you an opportunity to explore current trends in global education especially as it relates to Asian international (HDR) candidates in Australia.

Will the study involve any discomfort for me?
There is no risk of harm or discomfort to participants.

**How is this study being paid for?**

This study is not financially sponsored.

**Will anyone else know the results? How will the results be disseminated?**

The results of this PhD study will be published as a thesis which will be available on-line on the Australian Thesis Database-this is the key means for disseminating results. Paper arising from the thesis will be submitted for publication, but individual participants and their institutions will not be identified in any such report. The participants' personal information including names will not appear in written/video/audio form of materials, the PhD thesis and any other publications. The findings of this research will be disseminated in a PhD thesis and through seminars and conferences. Results related to this research will be written in a project report and refereed journals. Participants will be advised of the outcome/research findings through email if they so request.

**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. However, as the project involves the use of an anonymous questionnaire, then the requirement for consent regarding the questionnaire will be waived and the return of the questionnaire will be regarded as consent to use the information for research purposes.

**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?**

When you have read this information, the chief investigator Lalitha Lloyd will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Lalitha Lloyd. Her contact details are: mobile 0404967884; email 16672781@student.uws.edu.au or lali3013@yahoo.com

**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 H7877

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel 02-4736 0883 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 may be asked to sign the Participant Consent Form.
Appendix 11

Participant Information Sheets - Asian-Australian teacher educators
Human Research Ethics Committee
University of Western Sydney

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Who is carrying out the study?

Mrs. Lalitha Lloyds
Centre for Educational Research (Penrith Campus),
University of Western Sydney

You are invited to participate in a study conducted by myself, Mrs. Lalitha Lloyds through the Centre for Educational Research, University of Western Sydney. The research will form basis of my PhD degree at the University of Western Sydney which is being conducted under the supervision of Professor Michael Singh and A/Professor Christine Woodrow.

What is the study about?

The purpose is to investigate possibilities for multidirectional pedagogies that can inform the Asian academics, of the emerging trends in knowledge exchange. This participant group's feedback is the key for the evaluation of this research project. Through this research project, views, ideas will be elicited from this group of participants about two-way exchange of knowledge between diverse intellectual cultures namely between West and East. The research will help enable objective of identifying educational differences/distinctions between diverse cultures and its possible impact on the Australian academic system. The project will explore the motivation to 'recognise' and use the immigrant knowledge brought by Asian international (HDR) candidates and academics to a western environment, thereby facilitating a clearer understanding of engaging with global knowledge flows.

What does the study involve?

Specifically the research will focus on initiatives that enable recognition and acknowledgement of Asian international academics and Asian (HDR) candidates' knowledge so as to facilitate multidirectional knowledge flows between East and West. The study will involve conducting two rounds of interviews that will be audio-taped and questionnaire to obtain data from the participants. The Asian international Higher Degree Research (HDR) candidates will be asked to participate in two rounds of audio-taped interviews that will each last for approximately 60 minutes and to complete a questionnaire. The participants will be asked to state their views on the two-way exchange of knowledge between diverse cultures, the curriculum possibilities for engaging with 'global knowledge flows'. Evidence from these will be used to identify current trends in global education; enhance Australia's receptiveness to sharing and receiving knowledge in the interest of the wider community.

How much time will the study take?

The Asian academics will be asked to participate in two rounds of audio-taped interviews that will each last for approximately 60 minutes and to complete a questionnaire. You will also be asked to complete a short questionnaire that will approximately require about 20-30 minutes.

Will the study benefit me?

The Asian academics will be asked to participate in two rounds of audio-taped interviews that will each last for approximately 60 minutes and to complete a questionnaire. You will require about 20-30 minutes of your time to complete the short questionnaire.

Will the study benefit me?
As most research do not provide specific, immediate benefit to participants, it is important not to set your expectations beyond those the research is capable of delivering. However, your participation in this research might enhance your personal and professional growth giving you an opportunity to explore current trends in global education especially as it relates to Asian international (HDR) candidates and academics in Australia.

**Will the study involve any discomfort for me?**

There is no risk of harm or discomfort to participants.

**How is this study being paid for?**

This study is not financially sponsored.

**Will anyone else know the results? How will the results be disseminated?**

The results of this PhD study will be published as a thesis which will be available on-line on the Australian Thesis Database-this is the key means for disseminating results. Paper arising from the thesis will be submitted for publication, but individual participants and their institutions will not be identified in any such report. The participants' personal information including names will not appear in written/video/audio form of materials, the PhD thesis and any other publications. The findings of this research will be disseminated in a PhD thesis and through seminars and conferences. Results related to this research will be written in a project report and refereed journals. Participants will be advised of the outcome/research findings through email if they so request.

**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. However, as the project involves the use of an anonymous questionnaire, then the requirement for consent regarding the questionnaire will be waived and the return of the questionnaire will be regarded as consent to use the information for research purposes.

**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?**

When you have read this information, the chief investigator Lalitha Lloyds will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Lalitha Lloyds. Her contact details are: mobile 0404967884; email 16672781@student.uws.edu.au or lali3013@yahoo.com

**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 H7877.

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel 02-4736 0883 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 may be asked to sign the Participant Consent Form.
Appendix 12

Participant Information Sheets - Anglo-Australian education research candidates
Human Research Ethics Committee
University of Western Sydney

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Who is carrying out the study?

Mrs. Lalitha Lloyds

Centre for Educational Research (Penrith Campus),
University of Western Sydney

You are invited to participate in a study conducted by myself, Mrs. Lalitha Lloyds through the Centre for Educational Research, University of Western Sydney. The research will form basis of my PhD degree at the University of Western Sydney which is being conducted under the supervision of Professor Michael Singh and A/Professor Christine Woodrow.

What is the study about?

The purpose is to investigate possibilities for multidirectional pedagogies that can inform Anglo-Australian (HDR) candidates of the emerging trends in knowledge exchange. The research will help enable objective of identifying educational differences/distinctions between diverse cultures and its possible impact on the Australian academic system. The ideas, experiences, views of this participant group are part of key data source for the chief investigator to analyse evidence about underlying factors of Asian international (HDR) candidates’ educational background, their communication styles and their thought processes in comparison to their domestic counterparts. The project will explore the motivation to ‘recognise’ and use the immigrant knowledge brought by Asian international (HDR) candidates and academics to a western environment, thereby facilitating a clearer understanding of engaging with global knowledge flows.

What does the study involve?

This study will contribute to knowledge of strategies for engaging with the ‘other’ knowledge to reshape current trends in the internationalisation of Australian research education. Specifically the research will focus on initiatives that enable recognition and acknowledgement of Asian international (HDR) candidates’ and Asian academics’ knowledge in Australia so as to facilitate multidirectional knowledge flows between East and West. The study will involve conducting a round of interview that will be audio-taped and questionnaire to obtain data from the participants. The Anglo-Australian Higher Degree Research (HDR) candidates who volunteer to participate in this research will be asked to participate in a round of audio-taped interview that will last for approximately 60 minutes and to complete a questionnaire. Each of the participants from this participant group will be asked to state their views on the two-way exchange of knowledge between diverse cultures, the curriculum possibilities for engaging with ‘global knowledge flows’. Evidence from these will be used to identify current trends in global education; enhance Australia’s receptiveness to sharing and receiving knowledge in the interest of the wider community.

How much time will the study take?

The Anglo-Australian Higher Degree Research (HDR) candidates will be asked to participate in a round of audio-taped interview that will last for approximately 60 minutes and to complete a questionnaire. You will require about 20-30 minutes of your time to complete the short questionnaire.

Will the study benefit me?

As most research do not provide specific, immediate benefit to participants, it is important not to set your expectations beyond those the research is capable of delivering. However, your participation in this research
might enhance your personal and professional growth giving you an opportunity to explore current trends in
global education especially as it relates to Asian international (HDR) candidates in Australia.

**Will the study involve any discomfort for me?**

There is no risk of harm or discomfort to participants.

**How is this study being paid for?**

This study is not financially sponsored.

**Will anyone else know the results? How will the results be disseminated?**

The results of this PhD study will be published as a thesis which will be available on-line on the Australian
Thesis Database-this is the key means for disseminating results. Paper arising from the thesis will be submitted
for publication, but individual participants and their institutions will not be identified in any such report. The
participants' personal information including names will not appear in written/video/audio form of materials, the
PhD thesis and any other publications. The findings of this research will be disseminated in a PhD thesis and
through seminars and conferences. Results related to this research will be written in a project report and refereed
journals. Participants will be advised of the outcome/research findings through email if they so request.

**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. However, as the project
involves the use of an anonymous questionnaire, then the requirement for consent regarding the questionnaire
will be waived and the return of the questionnaire will be regarded as consent to use the information for research
purposes.

**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?**

When you have read this information, the chief investigator Lalitha Lloyds will discuss it with you further and
answer any questions you may have. If you would like to know more at any stage, please feel free to contact
Lalitha Lloyds. Her contact details are: mobile 0404967884; email 16672781@student.uws.edu.au or
lali3013@yahoo.com

**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 H7877

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics
Committee through the Office of Research Services on Tel 02-4736 0883 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 may be asked to sign the Participant Consent Form.
Appendix 13

Participant Information Sheets - Anglo-Australian teacher educators
Human Research Ethics Committee
University of Western Sydney

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Who is carrying out the study?
Mrs. Lalitha Lloyds
Centre for Educational Research (Penrith Campus),
University of Western Sydney

You are invited to participate in a study conducted by myself, Mrs. Lalitha Lloyds through the Centre for Educational Research, University of Western Sydney. The research will form basis of my PhD degree at the University of Western Sydney which is being conducted under the supervision of Professor Michael Singh and A/Professor Christine Woodrow.

What is the study about?
The purpose is to investigate possibilities for multidirectional pedagogies that can inform the Anglo-Australian academics of the emerging trends in knowledge exchange, facilitating recognition and acknowledgement of new knowledge exchanges between West and East. The feedback, views and concepts from this key group of participants will help analyse the forces of globalisation affecting education which is now in the verge of breaking traditional nation-centred or Eurocentric boundaries. The Anglo-Australian academics’ comments on curriculum possibilities, uses of their experience-based knowledge, expert opinions on two-way exchange of knowledge between the West and East, will help analyse the evidence of cross-cultural educational experiences. The research will help enable objective of identifying educational differences/distinctions between diverse cultures and its possible impact on the Australian academic system. The project will explore the motivation to 'recognise' and use the immigrant knowledge brought by Asian international (HDR) candidates and academics to a western environment, thereby facilitating a clearer understanding of engaging with global knowledge flows. This study will contribute to knowledge of strategies for engaging the 'other' knowledge to reshape current trends in the internationalisation of Australian research education.

What does the study involve?
The study will involve conducting a round of audio-taped interview and questionnaire to obtain data from Anglo-Australian academics. The Anglo-Australian academics who volunteer to participate in this research will each be asked to participate in a round of audio-taped interview that will last for approximately 60 minutes and to complete a questionnaire. Each of the participants from this participant group will be asked to comment on curriculum possibilities, their expert opinion on two-way exchange of knowledge between West and East, which will help analyse the evidence of cross-cultural educational experiences. They will also be asked to state their views on the two-way exchange of knowledge between diverse cultures, the curriculum possibilities for engaging with 'global knowledge flows'. Evidence from these will be used to identify current trends in global education; enhance Australia's receptiveness to sharing and receiving knowledge in the interest of the wider community. Specifically, the research will focus on initiatives that enable recognition and acknowledgement of Asian international (HDR) candidates' and Asian academics' knowledge so as to facilitate multidirectional knowledge flows between East and West.

How much time will the study take?
The Anglo-Australian academics who volunteer to participate in this research will each be asked to participate in a round of audio-taped interview that will last for approximately 60 minutes and to complete a questionnaire. You will require about 20-30 minutes of your time to complete the short questionnaire.
Will the study benefit me?

As most research do not provide specific, immediate benefit to participants, it is important not to set your expectations beyond those the research is capable of delivering. However, your participation in this research might enhance your personal and professional growth giving you an opportunity to explore current trends in global education especially as it relates to Asian international (HDR) candidates in Australia.

Will the study involve any discomfort for me?

There is no risk of harm or discomfort to participants.

How is this study being paid for?

This study is not financially sponsored.

Will anyone else know the results? How will the results be disseminated?

The results of this PhD study will be published as a thesis which will be available on-line on the Australian Thesis Database-this is the key means for disseminating results. Paper arising from the thesis will be submitted for publication, but individual participants and their institutions will not be identified in any such report. The participants' personal information including names will not appear in written/video/audio form of materials, the PhD thesis and any other publications. The findings of this research will be disseminated in a PhD thesis and through seminars and conferences. Results related to this research will be written in a project report and refereed journals. Participants will be advised of the outcome/research findings through email if they so request.

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. However, as the project involves the use of an anonymous questionnaire, then the requirement for consent regarding the questionnaire will be waived and the return of the questionnaire will be regarded as consent to use the information for research purposes.

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?

When you have read this information, the chief investigator Lalitha Lloyds will discuss it with you further and answer any questions you may have. If you would like to know more at any stage, please feel free to contact Lalitha Lloyds. Her contact details are: mobile 0404967884; email 16672781@student.uws.edu.au or lali3013@yahoo.com

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 H7877

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Office of Research Services on Tel 02-4736 0883 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 may be asked to sign the Participant Consent Form.
Appendix 14

Participant Consent Form

I.............................. consent to participate in the research project titled **Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality**

I acknowledge that:

I have read the participant information sheet [or where appropriate, ‘have had read to me’] and have been given the opportunity to discuss the information and my involvement in the project with the researcher.

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 participate in this research which involves participating in two interviews that will each last for approximately 60 minutes and completing a short questionnaire. I understand that the interviews will be audio-recorded and thereby indicate my willingness to participate in this research.

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 15

Number of transcript pages for each interview
Total number of interview participants (n = 27)

<table>
<thead>
<tr>
<th>Number of interviews</th>
<th>Participant pseudonyms/ background</th>
<th>Position</th>
<th>Gender</th>
<th>Pseudonyms for Universities in Sydney</th>
<th>Number of transcript pages/words for each interview</th>
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### Anglo-Australian teacher educators

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<td>Associate Professor</td>
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<td>Flora Park</td>
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<td>Professor and Director of CRLC</td>
<td>F</td>
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Total number of transcript pages = 777
Appendix 16

**Project Title:** Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

**Questionnaire**

**Asian international Higher Degree Research (HDR) candidates**

**Introduction**

This questionnaire is designed to seek views/impressions from Asian international Higher Degree Research (HDR) candidates on the use of immigrant knowledge brought by them into Australian academic system. Its purpose is to identify any emerging trends in global education facilitating a clearer understanding of engaging with global knowledge flows.

**General Instructions:** Please take a few minutes (approximately 25-30 minutes) to complete this short questionnaire. You might want to choose the most appropriate option for each of the questions/items that most describes your situation. The questionnaire is divided into two sections. **Section A** seeks some background information (demographics) about you. The focus of **Section B** is to elicit views on immigrant knowledge application in Australian education system and that which best describes your rating of importance. At the end of each section of the questionnaire there is some space to express your views. Your response to this questionnaire will be confidential. If you wish to discuss any aspect of the questionnaire, please feel free to contact Lalitha Lloyds via email at 16672781@student.uws.edu.au or lali3013@yahoo.com or on 0404967884.

**Section A**

**Demographics**

1) I am currently enrolled as:
   1) PhD candidate
   2) Masters by research candidate
   3) Other (please specify)

2) My area of study (discipline) is:
   1) Education
   2) Social Science
   3) Humanities

3) Which are the following that best describes your age category?
   1) 24-33
   2) 34-43
   3) 44-53
   4) 54-63
   5) Other (Please specify)

4) My gender is:
   1) Male
   2) Female

5) I class myself as a person from the..................origin:
• Indian - Pakistani - Bangladeshi - Sri Lankan - South Asian background (Please specify any other)

• Chinese (Mainland) - Taiwanese - Hong Kong - any other Chinese background (Please specify any other)

• Singaporean - Malaysian - any other East Asian background (Please specify any other)

6) I can fluently speak, read and write the following languages: (please specify language and your proficiency in each)

Section B
Your views on immigrant knowledge application in Australian education system

7) As an Asian international HDR candidate your intellectual transition into Australian academic system is not easy. Is it? If not, why........please comment?
1) Very easy
2) Easy
3) Very tough
4) Tough

8) Indicate whether some of your intellectual ambitions have been met over the following years. If not, why? Give reasons.
1) Over the past 2 years
2) Over the past 5 years
3) Over the past 10 years
4) None

9) State the opinion that you hold about being an Asian HDR candidate or Asian academic in Australian education environment?
1) Very good
2) Good
3) Fair
4) Not good
5) Other
10) Do you have any opinions/questions of Western Knowledge, its people, its education?
1) Don’t know
2) I have no opinion
3) I have some opinion ..................Comment

11) Do you have constant access to knowledge networks or diaspora from your home country which you use in your research here? (For e.g. colleagues, friends, etc.) If you choose options 1 or 2 what modes of communication do you employ? (For e.g. internet, phone, etc.)
1) Always
2) Sometimes
3) Never

12) Have you made effective use of your prior homeland learning experiences in your research? If not, why?
1) Very Effective
2) Effective
3) Not too Effective
4) Not at all Effective
5) Other

13) Have you been encouraged to use you bilingual/multilingual capabilities in your research in Australia? If so how? If not, why?
1) Definitely
2) Probably
3) Probably not
4) Definitely not
5) Not sure

14) Every Asian international Higher Degree Research (HDR) candidate/Asian academic in Australia seem to think that Western education is........Can you comment on this?

15) Asian international HDR candidates are of the opinion that Anglo-Australian candidates and Anglo-Australian academics think of them as....... Any comment?
Appendix 17

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Questionnaire

Asian academics

Introduction

This questionnaire is designed to seek views/impressions from Asian academics on the use of immigrant knowledge brought by them in Australian academic system. Its purpose is to identify any emerging trends in global education facilitating a clearer understanding of engaging with global knowledge flows.

General Instructions: Please take a few minutes (approximately 25-30 minutes) to complete this short questionnaire. You might want to choose the most appropriate option for each of the questions/items that most describes your situation and your rating of its importance. The questionnaire is divided into two sections. Section A seeks some background information (demographics) about you. The focus of Section B is to elicit views on immigrant knowledge application in Australian education system and your experiences as an Asian academic in the Australian educational institution/s. At the end of each section of the questionnaire there is some space to express your views. Your response to this questionnaire will be confidential. If you wish to discuss any aspect of the questionnaire, please feel free to contact Lalitha Lloyds via email at 16672781@student.uws.edu.au or lali3013@yahoo.com or on 0404967884.

Section A

Demographics

1) I am an academic from Asian background who is engaged in supervision of:
   1) PhD candidates
   2) Masters by research candidates
   3) Other (please specify)

2) I have experience of being an academic in Australia for:
   1) Over 15 years
   2) Between 5 and 10 years
   3) Less than 5 years

3) My field of study/research is (please specify):

4) Which are the following best describes your age category?
   1) 24-33
   2) 34-43
   3) 44-53
   4) 54-63
   5) Other (Please specify)

5) My gender is:
1) Male
2) Female

6) I class (consider) myself as belonging to the ............origin:
   - Indian - Pakistani - Bangladeshi - Sri Lankan - South Asian background (Please specify any other)
   - Chinese (Mainland) - Taiwanese - Hong Kong - any other Chinese background (Please specify any other)
   - Singaporean - Malaysian - any other East Asian background (Please specify any other)

7) I can fluently speak, read and write the following languages: (please specify language and your proficiency in each)

8) The following are some of the factors that motivate me in my research and to supervise Asian international Higher Degree Research (HDR) candidates. (Please choose one or more options if applicable)
   1) My quest for acquiring research knowledge
   2) To enhance professional enrichment through researching pedagogies of transnational knowledge exchanges
   3) To probe possibilities for cross-cultural knowledge exchanges
   4) To know more about other peoples’ intellectual tradition/intellectual interests
   5) To know how other people access knowledge networks from their home country
   6) My interest in others’ bilingual/multilingual capabilities
   7) All of the above options
   8) Other (Please specify)

9) Taking into account my experience as an academic in Australia, most Asian international HDR candidates I know/supervise are involved in research. (Please specify research focus/topic):

Section B
Views on Asian academics/ Asian international HDR candidates’ knowledge application in Australian academic system

10) The conflicting viewpoints between diverse intellectual cultures have a limiting effect on two-way knowledge exchanges. Please choose your option and comment.....
11) Indicate whether some of your intellectual ambitions have been met over the following years. If not, why? Give reasons.
1) Over 15 years
2) Between 5 and 10 years
3) Less than 5 years

12) State the opinion that you hold about being an Asian academic in Australian educational institution/s? If you choose option 4 or 5 please state reasons.
1) Very good
2) Good
3) Fair
4) Not good
5) Other

13) Do you have any opinions/questions of Western Knowledge, its people, its education?
1) Don’t know
2) I have no opinion
3) I have some opinion ...............Comment

14) Do you have constant access to knowledge networks or diaspora from your home country which you use in your research here? (For e.g. colleagues, friends, etc.) If you choose option 1 or 2, what modes of communication do you employ? (For e.g. internet, phone, etc.)
1) Always
2) Sometimes
3) Never

15) Have you made effective use of your prior homeland learning/supervising experiences in your research? If yes how? If not, why?
1) Very Effective
2) Effective
3) Not too Effective
4) Not at all Effective
5) Other

16) My Asian HDR candidates have access to knowledge networks through their previous study/work experiences from their homeland. If you choose option 1 or 2, what modes of communication do they employ? (For e.g. internet, phone, etc.)
1) Always
2) Sometimes
3) Never

17) Have you been encouraged to use your bilingual/multilingual capabilities in your research in Australia? If so how? If not, why?
1) Definitely
2) Probably
3) Probably not
4) Definitely not
5) Not sure

18) I have tried to use strategies that encourage Asian international HDR candidates to put forward possibilities for expanding their horizon for knowledge sharing with Anglo-Australian local candidates:
1) Always
2) Sometimes
3) Never
4) Unsure
5) Other (Please specify)

19) Most Asian academics in Australia seem to think that Western education is…..Can you comment on this?

20) Other Anglo-Australian academics/HDR candidates think that ….. Any comment?
Appendix 18

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Questionnaire

Anglo-Australian Higher Degree Research Candidates

Introduction

This questionnaire is designed to seek views/impressions from Anglo-Australian candidates on the use of immigrant knowledge brought by Asian international Higher Degree Research (HDR) candidates/academics into Australian academic system. Its purpose is to identify any emerging trends in global education facilitating a clearer understanding of engaging with global knowledge flows.

General Instructions: Please take a few minutes (approximately 25-30 minutes) to complete this short questionnaire. You might want to choose the most appropriate option for each of the questions/items that most describes your views/situation. The questionnaire is divided into two sections. Section A seeks some background information (demographics) about you. The focus of Section B is to elicit your views/impressions on cross-cultural knowledge exchanges between the East and West and that which best describes your rating of importance. At the end of each section of the questionnaire there is some space to express your views. Your response to this questionnaire will be confidential. If you wish to discuss any aspect of the questionnaire, please feel free to contact Lalitha Lloyds via email at 16672781@student.uws.edu.au or lali3013@yahoo.com or on 0404967884

Section A
Demographics

1) I am currently enrolled as:
   1) PhD student
   2) Masters by research student
   3) Other (Please specify)

2) My area of study (discipline) is:
   1) Education
   2) Social Science
   3) Humanities
   4) Other (Please specify)

3) Which are the following best describes your age category?
   1) 24-33
   2) 34-43
   3) 44-53
   4) 54-63
   5) Other (Please specify)

4) My gender is:
   1) Male
   2) Female

5) My area of research is (topic/focus):
Section B

Views on cross-cultural knowledge exchanges between the East and West

6) There are educational differences and distinctions between diverse intellectual cultures namely the East and West:
   1) Strongly Agree
   2) Agree
   3) Disagree
   4) Strongly Disagree
   5) Other (Please specify)

7) I have always utilised opportunities for intellectual engagement with Asian international (HDR) candidates:
   1) Strongly Agree
   2) Agree
   3) Disagree
   4) Strongly Disagree
   5) Other (Please specify)

8) Most of the Asian international students attempt to share their homeland knowledge with local Anglo-Australian students/academics:
   1) Definitely
   2) Probably
   3) Probably not
   4) Definitely not
   5) Not sure

9) Asian international candidates’ homeland knowledge offers potential for opening channels for knowledge exchanges:
   1) Definitely
   2) Probably
   3) Probably not
   4) Definitely not
   5) Not sure
   6) Other (Please specify)
10) The intellectual heritage of Asian international (HDR) candidates has the potential to enhance Australia’s receptiveness to sharing and receiving knowledge for the mutual benefit of local and international (HDR) candidates:
1) Strongly Agree
2) Agree
3) Disagree
4) Strongly Disagree
5) Not Sure
6) Other (Please comment)

11) Every Anglo-Australian Higher Degree Research (HDR) candidate in Australia has opinions of Asian HDR candidates’ immigrant knowledge as.......................comment.
Appendix 19

Project Title: Interrupting the Uneven Transfer in Critical Theorising between Western and Eastern Education: A Study of Pedagogies for the Transnational Knowledge Exchange of Critique and Criticality

Questionnaire

Anglo-Australian Academics

Introduction

This questionnaire is designed to seek views/impressions from Anglo-Australian academics on the use of immigrant knowledge brought by Asian international Higher Degree Research (HDR) students into Australian academic system. Its purpose is to identify any emerging trends in global education facilitating a clearer understanding of engaging with global knowledge flows.

General Instructions: Please take a few minutes (approximately 25-30 minutes) to complete this short questionnaire. You might want to choose the most appropriate option for each of the questions/items that most describes your views/impressions. The questionnaire is divided into two sections. Section A seeks some background information (demographics) about you. The focus of Section B is to elicit your views on researching pedagogies of transnational knowledge exchanges and that which best describes your rating of importance. At the end of each section of the questionnaire there is some space to express your views. Your response to this questionnaire will be confidential. If you wish to discuss any aspect of the questionnaire, please feel free to contact Lalitha Lloyds via email at 16672781@student.uws.edu.au or lali3013@yahoo.com or on 0404967884.

Section A

Demographics

1) I am an academic supervisor of:

1) Higher Degree Research students (PhD)  
2) Higher Degree Research students (Masters)  
3) Both 1 and 2  
4. Other (Please specify)

2) I am involved in the supervision of students from the discipline of:

1) Education  
2) Social Science  
3) Humanities  
4) Other (Please specify)

3) Which are the following best describes your age category?
1) 24-33
2) 34-43
3) 44-53
4) 54-63
5) Other (Please specify)

4) My gender is:
   1) Male
   2) Female

5) My area of research is (topic/focus):

6) My supervision experience in Australia is:
   1) Over 15 years
   2) Between 5 and 10 years
   3) Under 5 years

Section B
Views on researching pedagogies of transnational knowledge exchanges

7) The nature of my interactions and engagement with local Anglo-Australian candidates and Asian international HDR candidates are not different from each other:
   1) Strongly Agree
   2) Agree
   3) Disagree
   4) Strongly Disagree
   5) Not Sure
   6) Other (Please comment)

8) Most of the Asian international candidates attempt to share their homeland knowledge with local Anglo-Australian candidates/academics
   1) Definitely
   2) Probably
   3) Probably not
   4) Definitely not
   5) Not sure
9) There is a need to recognise/incorporate Asian homeland knowledge into Australian academic system:

1) Strongly Agree
2) Agree
3) Disagree
4) Strongly Disagree
5) Not Sure
6) Other (Please comment)

10) Some of the most significant factors that motivate me to supervise Asian HDR candidates are:

1) To enhance professional enrichment through researching pedagogies of transnational knowledge exchanges
2) To acknowledge/use Asian homeland research knowledge in Australian education
3) To probe possibilities for cross-cultural East and West knowledge exchanges
4) To know more about Asian intellectual tradition/their intellectual interests
5) To know more about the usefulness of accessing knowledge networks from their home country
6) My interest in their bilingual/multilingual capabilities
7) All of the above options
8) Other (Please specify)
Please comment.....

11) My efforts to encourage Asian international HDR candidates to use their prior homeland learning/supervising experiences in their research have been:

1) Very Effective
2) Effective
3) Somewhat Effective
4) Not too Effective
5) Not at all Effective
6) Other (Please specify)

12) I assist/encourage Asian international HDR candidates to use their homeland conceptual tools into the theoretical framework in their research in Australia that explores possibilities for cross-cultural knowledge exchanges:

1) Strongly Agree
2) Agree
3) Disagree
4) Strongly Disagree
5) Not Sure
6) Other (Please specify)
13) Do you have any opinions/questions of Asian immigrant knowledge, its people, and its education?

1) Don’t know
2) I have no opinion
3) I have some opinion ................Please comment

14) Have you encouraged your Asian international (HDR) candidates to use their bilingual/multilingual capabilities in their research in Australia? If so how? If not, why? (Please specify)

1) Definitely
2) Probably
3) Probably not
4) Definitely not
5) Not sure
6) Other (Please specify)

15) Asian international HDR candidates when compared to their local counterparts are....................comment

16) I encourage my Asian international HDR candidates to use intellectual tools/resources from their homeland in their research in Australia:

1) Definitely
2) Probably
3) Probably not
4) Definitely not
5) Not sure
6) Other (Please specify)

17) As an Anglo-Australian academic I have provided significant opportunities for my Asian HDR candidates to share their homeland knowledge:

1) Strongly Agree
2) Agree
3) Disagree
4) Strongly Disagree
5) Not Sure
18) As an academic I noticed certain educational/knowledge differences between Eastern and Western knowledge through my engagement and interaction with my Asian international HDR candidates and local Anglo-Australian candidates........................please comment

19) I have opinions/questions of educational distinctions between diverse intellectual cultures.........Please comment
Appendix 20

Interview Participants Data Profile - four participant groups
Total number of interview participants (n = 27)

<table>
<thead>
<tr>
<th>Number</th>
<th>Participant pseudonyms/background</th>
<th>Gender</th>
<th>Interview date</th>
<th>Pseudonym University</th>
<th>Interview method</th>
<th>Length of interview</th>
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<tbody>
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<td>FBi/Chinese</td>
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<td>030610</td>
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<td>33mins</td>
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<tr>
<td>4</td>
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**Asian-Australian teacher educators – round two interviews**

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**Anglo-Australian education research candidates**

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**Anglo-Australian teacher educators**

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Appendix 21

Questionnaire Participant Demographics
Participant group 1 – Asian education research candidates
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Appendix 22

Questionnaire Participant Demographics
Participant group 2 – Asian-Australian teacher educators
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Appendix 23

Questionnaire Participant Demographics

Participant group 3 – Anglo-Australian education research candidates

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Appendix 24

Questionnaire Participant Demographics
Participant group 4 – Anglo-Australian teacher educators
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Appendix 25

Research attributes developed through this study

Throughout this doctoral study I have developed a range of key research attributes. In reviewing each of the forgoing chapters it is possible to identify pertinent examples. Chapter 1 was produced by reworking the proposal I prepared for my Confirmation of Candidature to (a) redefine and refine the key research question and the four contributory research questions which are the focus of this thesis; (b) define key terms used in this thesis; (c) select relevant and critically review recent literature and identify the missing links in the field; (d) create a theoretical-practical framework to identify means to analyse evidence of the prospects to engage non-Western critical theoretical concepts to enhance Australian research and (e) justify and explicate my research methods including my data collection and analysis principles and procedures. Chapter 1 of this thesis provides an outline of this study. It presented the statement for the thesis, which is:

This thesis argues that relevant non-Western critical theoretical assets could be included in the Australian teacher education and research to produce transnational theoretical engagement as non-Western educators’ homeland knowledge of critique and criticality can serve as constructive theoretical resources that can interrupt one-way flow of critical theoretical assets. The Indian-Tamil metaphor (இன்னும் பிறப்புக்குரிய அதன்மை – Muyarchi udayar igalchi adayar) means there is no downward journey for those who keep trying. Pedagogically, this means working to make transnational connections between intellectual projects in Australia and the homelands of Asian-Australian teacher educators and Asian education research candidates. The intellectual ‘recognition’ and ‘engagement’ with non-Western theoretical concepts, bilingual/multilingual capabilities could facilitate internationalising of Australian teacher education.

Chapter 2 provided a conceptually focused report detailing relevant recent literature. It outlined the existing knowledge regarding intellectual engagement with non-Western critical theoretical tools, bilingual/multilingual skills and knowledge networks; globalisation of Australian teacher education; and issues of misrecognition due to Western intellectual
colonisation. Focusing on key findings in this literature helped me refine and narrow the focus of my research. Through the evaluation and synthesis of this literature, I developed the capability to (a) identify related articles using online databases; (b) organise and categorise research literature under various themes and relating this to the focus of the research; (c) position my study in the context of previous research which helped identify the ‘gap’ in knowledge that my study would address. This helped me to create a significant intellectual space for my study by identifying the dearth of research in Australian teacher education concerning engagement with transnational knowledge of critical theoretical tools. This facilitated my developing capability to identify the missing links in literature and helped me to make a small, yet significant contribution to current knowledge. I also learnt how to construct a rationale and justification for my research and extended my I gained skills in citing references correctly to avoid issues concerning plagiarism.

Chapter 3 presented the theoretical framework used in this research to drive the analysis of evidence in terms of the key research question posed in Chapter 1. This chapter examines key conceptual tools relating to the transnational blending of critical theoretical tools using key ideas from Bourdieu (1977; 1984), Sen (2006) and Singh (2005, 2009, 2011). Bourdieu’s (1977, 1984) concepts of doxa and orthodoxy were chosen to address concerns reproduction of Western knowledge and the misrecognition of non-Western critical theoretical concepts in Australian teacher education. Further, Bourdieu’s (1977, 1984) concept of heterodoxy, was selected to analyse Australian teacher education’s intellectual engagement with non-Western modes of critique. Sen’s (2006) concepts of exotic, curatorial and magisterial were chosen to analyse evidence of how Western intellectual dominance over non-Western critical theoretical traditions operates in Australian teacher education. Sen’s (2006) concepts of non-Western argumentative tradition, democracy and public reasoning to analyse prospects with intellectual engagement engage with non-Western knowledge of critique and criticality. Singh’s (2005, 2009, 2011) concept of double knowing and pedagogies of intellectual equality to analysing the prospects of facilitating the transnational exchange of critical theories between East and West. The creation of concept maps using these theoretical tools for each of the evidentiary chapters provided me with a better understanding of how to analyse data. Together these theoretical concepts provided me the means to identify the relationship between these key concepts, the evidence and what this means to my research.
Chapter 4 provided a justification and explanation of the plan and the principles that guided the process of educational research including its flexible research design. It also explained the selection of research site and participants. The Chapter also explained the principles of reliability and validity that were adopted for the collection and analysis of interviews and questionnaires. Through this research I learnt the methods for conducting data collection via interviews and questionnaires as major data sources. As the research progressed, I modified and refined research design to suit the theoretical framework and data analysis procedures. I was able to collect substantial amount of interview data (777 interview transcript pages) and used different data analysis techniques to maintain the rigour and validity of this research. I have acquired useful skills for designing an interview schedule and questionnaires which will be beneficial in future research. In addition to this, I developed my capabilities to logically represent data analysis procedures, the analytical coding of evidentiary excerpts, using tables, generating concept maps and making numeric data representations. The reader can be in no doubt of the manner in which these are organized whether in generating and analyzing data and in ensuring its dependability. The section on data analysis and interpretation is elaborated upon although it was a little too painstaking at certain stages in later chapters, when the regular justification for Tables was laid out. Research was conducted in accordance with the principles of ethics of The National Statement on Ethical Conduct of Human Research (NSECHR, 2007). These research principles prodded me in the right direction which will be useful pertaining to conducting future research and teaching.

Chapters 5 to 8 presented the findings from analysis of interviews and questionnaire. Chapter 5 analysed evidence of misrecognition of homeland critical theoretical tools and the bilingual/multilingual capabilities in Australian teacher education and educational research. It also analysed pedagogical possibilities for internationalising Australian teacher education.

Chapter 6 analysed evidence concerning the possibilities for reconceptualising Australian teacher education through Asian-Australian teacher educators’ use of critical theoretical tools from their former homeland and their bilingual/multilingual capabilities in teaching and research. The Chapter analysed of evidence the possibility of articulating homeland metaphors and concepts in Australian teacher education.
Chapter 7 analysed evidence of means for the Anglo-Australian education research candidates to critically engage with non-Western critical theoretical resources to enrich their knowledge and what this might mean for internationalising Australian teacher education.

Chapter 8 analysed evidence of the role of Anglo-Australian teacher educators in creating global flows of knowledge that could facilitate transnational exchange of critical theoretical ideas. The chapter analysed evidence of the benefits of intellectual engagement with Asian modes of critique and criticality which could serve to internationalise Australian teacher education.

The following are some of the research attributes that I developed through working on these four evidentiary chapters. These included my learning to:

a) evaluate and synthesise relevant literature using online databases in my research and categorise research literature under a variety of emerging themes that focused on my research

b) establish connections among literature in the field, theoretical tools and evidence from interviews and questionnaire to develop conceptually informed analyses

c) read data carefully for coding, interpreting and analysing evidence critically and subjecting research participants’ views to interrogation

d) decide, select, combine and organise data using analytical techniques to ensure the rigour and reliability of my research

e) modify and refine research design to suit the theoretical framework and data analysis procedures

f) to undertake the substantial amount of research-writing, and effectively using advanced academic English to make scholarly arguments

g) analyse data in detail including searching for counter-evidence

These evidentiary chapters provided insights into pedagogical possibilities for intellectual engagement with non-Western knowledge of critique and criticality. Specifically,
I used South-Indian Tamil concept from the Thirukural Couplet 396 திருக்குறள் கூறு - மண்டுரையே மரங்கல குறுக்குண்டு தலை அனியே - Thottanaith Thoorum Manarkeni Maandharkkuk Katranaith Thoorum Arivu - which means, when you delve deep in sandy soil, you reach the springs below; the more you learn, the freer streams of wisdom flow. The point here is such that such conceptual tools could be used to intellectual engagement with the non-Western critical assets as theoretical tools that Asian education research candidates and Asian-Australian teacher educators bring to bear to provide new insights useful for internationalising Australian teacher education. In learning to make an original contribution to research, I learnt to use Indian critical concepts in Australian educational research which is a novel experience. The use of such non-Western critical theoretical tools could prompt the interruption of Australian teacher education’s privileging Euro-American based engage critical theories and facilitate its internationalisation.

As a PhD candidate in education, I experienced a phenomenal learning journey. My research was conducted based on rules and policy of University of Western Sydney (UWS, 2011). Doing research at the University of Western Sydney has developed a wealth of intellectual expertise.

I developed my research skills and techniques. I have gained significant insights that augmented my critical thinking through critical reviewing the research literature; identified current literature in my field and connected this to my thesis; understood the local and international relevance of this research in relation to internationalisation of Australian teacher education through engagement with non-Western critical theoretical knowledge. Through this research, I developed skills that helped me construct knowledge from recent, relevant literature. I developed key themes and juxtaposed them with relevant theoretical concepts to support my research. This served as a significant step forward in organising my own critical theorising. In addition to this, I developed the art of creating concept maps to depict key themes from the analysis of research evidence. These concept maps assisted me to represent my categorisation data meaningfully based on key emerging themes. These helped form the core of this thesis. I used theoretical-practical knowledge to identify, and engage with non-Western critical theoretical tools to enhance Australian teacher education. I used reflective, innovative and critical skills to inform my efforts to make the transnational exchange of critical intellectual tools. I justified the research methods in a way that comprehended the
context of this research; complied with Research Code of Practice regarding ethical requirements in order to follow good research practice.

I have been able to develop innovative ideas and critical comments that helped refine my theorising. This created a sense of focus and improved my research-writing, especially in developing and reworking my literature review, theory and methods chapters. In addition, I participated in research workshops and seminars which provides as avenues for enhancing my knowledge producing capabilities as well and form useful knowledge networks.

As a beginner researcher I now better understand the significance of good ethical conduct, research integrity, principles of social equity and social justice through education. Adherence to professional conduct in community-based research partnerships, work and public life means respect for multicultural diversity and principles of equal opportunity.

With regard to research management techniques and skills, specifically I developed my time management skills through organising my academic - and - family work and managed a complex array of information from multiple sources. I also developed my proficiency in the use information technology such as accessing databases, search tools, accessing online resources to support my research. I also developed my proficiency in the use information technology such as accessing databases, search tools, accessing online resources to support my research. I also developed my proficiency in the use information technology such as accessing databases, search tools, accessing online resources to support my research. I also used information and communication technologies in my personal and professional learning, such as regular use of email and SKYPE to communicate. Personally, I developed my ability to learn effectively and unravelled my innovative and creative bent of mind through critical thinking. I better understand the importance of being flexible and open-minded. This research has also created in me self-discipline and aided the growth and learning.

Communication and social skills are very important. My communication processes are more proficient in terms of research writing, presenting at seminars, conferences, symposium and informal academic meetings with fellow colleagues.

Team working and networking skills are especially valued and valuable. I now better understand the significance of building professional relationships with research colleagues and working as a team. This helped develop my interpersonal skills and gain knowledge from
each other. It also facilitated me to work collegially and effectively in a team such as aiding in developing mutual trust and support. It helped me to form useful scholarly networks.

These research attributes I developed through my journey as a PhD candidate in education. I now recognise as research skills my ability to identify relevant issues and gaps pertaining to research in the literature in my domain; articulating appropriate theories into a conceptual framework for a thesis; methods for generating data and analytical procedures. Identifying what might constitute a substantial original contribution to current knowledge and what the generation of novel ideas through research mean for refining the focus of this study were a key development in my research capabilities. During the course of my PhD, I was awarded additional scholarship at the University of Technology, Sydney (UTS) to pursue a Graduate Certificate in Research Commercialisation (GCRC). This provided me with invaluable insights about the process of commercialisation of research, and augmented my critical skills in probing new knowledge.
Appendix 26

REFLECTIONS ON EVOLVING AS A TEACHER-RESEACHER

Of the many reflections this section addresses three key reflections concern my first few years in Australia that kept me intellectually focused, second concerns critical engagement with my homeland modes of critique and third reflects upon aspects for furthering my critical thinking abilities.

1) Reminiscing my first few years in Australia

I first migrated to Australia about nine years ago and at that time the thought of applying for a PhD was not my first prerogative. However, the prospects of extending my homeland intellectual journey in Australia did linger along at the back of my mind. I always yearned for some intellectual challenge even while in India and always engaged in activities that kept me intellectually occupied. After settling down in Australia, I applied for a PhD scholarship - I just wanted to become acquainted with the selection process and find out what the prerequisites were. I did not expect to be successful. The scholarship offer came as a surprise, I accepted this opportunity. I knew all along that this was going to be a particularly complex journey especially with my 5 year and 2 year old children. I felt I “bit off more than what I could chew”. This became certain when I could not resist the offer, a second scholarship to pursue Graduate Certificate in Research Commercialisation at University of Technology, Sydney while in my second year of PhD. A requirement of this scholarship was that candidates must also be doing their PhD at the same time. I completed the Graduate Certificate with High Distinction. As might be expected, I was the only student out of twenty studying research commercialisation from the field of education. Many a time I did not realise I pushed myself to the brink to do both degrees simultaneously. But I now feel these experiences have honed my intellectual skills and prepared me to continue with my life-long learning journey.
2) Critically engaging homeland critical concepts in my research via using bilingual capabilities

Right from the beginning my PhD studies included an applied or practical requirement to progress the research I had initiated. I started by choosing a research topic, formulating research questions, understanding literature review, identifying theoretical concepts, development of methodology and scoping project’s practicalities. This was done through the process of providing a series of papers of approximately 10,000 words each in 2009. My principal supervisor played a key role in the development of my critical research attributes (see Chapter 8 for role of Australian teacher educators). He stretched my critical thinking abilities to make an original contribution to the current knowledge in the field of teacher education. Encouragement from my principal supervisor played a crucial part in assisting me to relate and use my own homeland critical theoretical resources and multilingual capabilities. I was challenged at every stage of my PhD to push my intellectual capabilities. This taught me to ‘take everything in my stride and keep moving forward’. I was surprised when my principal supervisor first asked me to think about possibilities for using homeland knowledge - both linguistic and theoretical - in my research and in this thesis. To be using my multilingual capabilities along with critical theoretical concepts in my research seemed surreal. Not once did I even have such a fleeting thought to experiment with this idea in my research in India or previous studies in Australia - and no one else ever gave me such a provocative challenge. I gradually realised over a passage of time that I should take small steps forward in trying to engage with some of my homeland knowledge of critique and represent my multilingual communicative capabilities in this thesis.

Of course, I have not solely relied on my homeland critical knowledge or languages to aid me with my research. However, it has provided me a sense of intellectual - scholarly - power in knowing of the innovative potential of using critical theories and languages in my research in Australia. The educationally significant South-Indian Tamil term கல்வி (kalvi) which means learning and education has been used this thesis to underpin and explore means to facilitate transnational exchange of critical theoretical ideas between Eastern and Western intellectual cultures. Before migrating to Australia I had no clue, not even in my wildest dreams that I would be using my mother’s tongue-Tamil-in my research in Australia. Now I
know what Heyting and Winch (2005, p. 2) mean when they suggest that “critique by conception is socially situated”.

During the first few months of my PhD candidature, my candid confession is that I often evaded from discussing the topic of using any of my homeland critical theories or languages when my principal supervisor suggested this. Such use is a matter of self-determination, but on second thoughts, I did begin to seriously consider possibilities to use my homeland critical theoretical knowledge and multilingual capabilities in my research. My reading of literature pertaining to bilingual usage augmented my understanding of the use-value of my bilingualism (Edward & Dewaele, 2007; Hall et al, 2006; Pavlenko, 2003). Knowing more than just English language, I had to make an advantage of this. It provided me a new sense of linguistic power to make the valuable and valued use of these languages other than English. As a non-Western bilingual PhD candidate, I needed to take the initiative of doing justice to the critical theoretical knowledge I acquired in my homeland. Learning is a matter of self-determination. My principal supervisor played a critical role in encouraging me to determine for myself whether I should do this.

Even in India I studied Western scientific and technological theories coupled with my local Indian languages and Indian critical theories. I now see this blend provides me with an intellectual edginess in terms of having access to two or more intellectual cultures. Sen (2006) argues that India’s intellectual views are not parochial but open to Western and other non-Western intellectual cultures. I am no exception in this idea. I share Sen’s (2006, p. 86) spirit: “whatever we understand and enjoy in human products instantly becomes ours, wherever they might have their origin.” A significant point for me as I am part of the “large diaspora abroad [which] is itself a part of India’s interactive presence” (Sen, 2006, p. 86). Western education is immensely popular in India. I strongly believe, that in this age of educational globalisation, there is a greater need for multidirectional pedagogies.

In my research, I questioned the state of doxa (Bourdieu, 1997) the take-for-granted privileges of Euro-American critical theories in Australian teacher education. I can now better understand and challenge this Western intellectual imperialism and suggest means for theoretical engagement with non-Western knowledge of critique and criticality. I understand the pedagogical possibilities for facilitating the transnational exchange of critical theoretical
ideas. My research challenges doxa views of Australian teacher research and teacher education. Orthodox Western (Franco-German) critical theories impede intellectual heterodoxy that could lead to multidirectional flow of critical theoretical knowledge Bourdieu (1977).

3) Furthering critical thinking capabilities

Again, the scholarship to pursue a Graduate Certificate in Research Commercialisation came as a surprise when I was still doing my PhD. I wondered how I would manage both my PhD and this additional course. I have absolutely no regrets in choosing to pursue the Graduate Certificate in Research Commercialisation course. The critical knowledge that I acquired through this provided me a functional understanding of the models and strategies useful for the commercialisation of educational research. It helped me build skills and capacities in the identification of commercialisation opportunities, including intellectual property management and issues surrounding it. I learnt about intellectual property strategies and management; product and service issues; contractual considerations; commercial and market imperatives. The course helped me to further my understanding of the implementation of commercialisation processes appropriate to research including principles of financial modelling and planning. Other learnings included concept development, prototyping, strategies for professional support, advice and financial assistance.

Critical reflections on my learning journey helped me review my progress at regular intervals during various phases of my PhD. As a teacher-researcher, I bring with me my cultural background and my homeland intellectual experiences, specific educational attitudes and values to teaching. These critical reflections helped explore the implications for Australian intellectual engagement with my homeland’s theoretical concepts, languages - the opportunities and constraints for doing so. In exploring these complex factors I honed my intellectual skills. In different phases during these past three years, I know I improved my own understanding and the idiosyncrasies that came along with it. I still maintain my ‘critical reflection diary’ to aid with my process of learning. I find my reflections diary a good place to record all my educational experiences, both past and present. As teacher-researcher I see
the significance of reflecting upon lessons learnt through educational experiences for furthering my knowledge and augmenting my intellectual skills.
Appendix 27

Table for recent literature concerning misrecognition and non-engagement with non-Western modes of critique in Australian research and teaching

<table>
<thead>
<tr>
<th>Researcher’s name and date of publication</th>
<th>Research topic/title</th>
<th>Theory/Literature review</th>
<th>Research methods</th>
<th>Main findings</th>
<th>Recommendations/Discussions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zhou, Knoke &amp; Sakamoto (2005)</td>
<td>Rethinking silence in the classroom: Chinese students’ experiences of sharing indigenous knowledge</td>
<td>Documented reticence and silence among East-Asian students, including Chinese students in English speaking classrooms.</td>
<td>Phenomenological study, focusing on exploring the means of lived experiences as phenomena; face-to-face interviews</td>
<td>Suggests cultural elements and proficiency in communication dynamically intersect with a wide range of other elements such as reciprocal cultural familiarity and power differentials between different languages, culture and knowledge.</td>
<td>Exploration of Chinese students’ and other Asian international students’ lived experiences will increase understanding of the classroom experiences in Western/English educational settings.</td>
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<tr>
<td>Edwards (2006)</td>
<td>What’s in a name? Chinese learners and the practice of adopting ‘English’ names</td>
<td>Chinese students’ construction of their own identities and its effects on their classroom experiences.</td>
<td>Student questionnaires; formal interviews; informal discussions</td>
<td>Chinese students’ adopt strategies of resistance and compliance to perceived expectations of the EFL setting; which operate in various and often contradictory ways depending on the individuals concerned. Paradoxically, by adoption of ‘English’</td>
<td>Sharing ‘cultural phenomena’ can help students negotiate more successfully issues of personal and cultural identity and to resolve any resulting tensions between compliance and resistance that they may feel towards their studies on the whole.</td>
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71 English as a Foreign Language
<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
<th>Debates/Issues</th>
<th>Approach</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pavlenko (2003)</td>
<td>“I never knew I was bilingual” Reimagining Teacher identities in TESOL</td>
<td>Debates of non-native speakers NHSs being treated as second class citizens; current further pedagogical attempts to empower NNSs exhibit a number of problems; engagement with the concept of “imagination” drawing upon works of four scholars.</td>
<td>Linguistic autobiographies in the form of NNS essays which reflects current understanding of second language teaching and learning, as method of data collection</td>
<td>Classroom discourses play a crucial role in shaping students’ memberships in imagined communities and legitimising new identity options; NNSs reimagining of themselves as multi-competent and bilingual allows them to view themselves positively and to transmit these views to others to engage in active attempts to reshape the surrounding contexts.</td>
</tr>
<tr>
<td>Grimshaw (2007)</td>
<td>Problematising the construct of ‘the Chinese learner’: insights from ethnographic research</td>
<td>Illuminates some of the common misperceptions of Chinese educational cultures in Western academy</td>
<td>Ethnographic research conducted in universities in the People’s Republic of China</td>
<td>Despite Western intentions to enrich its understanding about non-Western intellectual cultures, Chinese learner [non-Western learners] often falls into the trap of being constructed as the ‘reduced Other’. Rather than assuming about intellectual deficiencies of non-Western students, the Western academy need to first clarify what intellectual capabilities they already possess and how it could be used to enhance Australian higher educational perspectives.</td>
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<tr>
<td>Kuokanen (2008)</td>
<td>What is hospitality in the Academy? Epistemic ignorance and the</td>
<td>Academic practices and discourses that enable the continued exclusion of</td>
<td>Philosophical analysis</td>
<td>Recognition of the gift of indigenous epistemes amounts to respectful. Calling for an improved understanding of indigenous epistemes; necessity on the academy’s part to commit to reciprocal</td>
</tr>
<tr>
<td>(im)possible gift</td>
<td>other than dominant Western epistemic and intellectual traditions; Possibilities of the Academy to take responsibility to welcome unconditionally indigenous epistemes.</td>
<td>responsible scholarship and urging the academy to address its own ignorance and act upon it.</td>
<td>relationships and actively recognise other world views in order to address its own ignorance.</td>
<td></td>
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</tbody>
</table>
## Appendix 28

### Table for recent literature concerning possible engagement with non-Western intellectual modes of critique and criticality

<table>
<thead>
<tr>
<th>Researcher/s names and date of publication</th>
<th>Research topic/title</th>
<th>Theory/literature review</th>
<th>Research methods</th>
<th>Main findings</th>
<th>Recommendations/Discussions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singh, M &amp; Han, J (2008)</td>
<td>Engaging Chinese ideas through Australian educational research: Using Chéng yǔ (Chinese idioms) connect intellectual projects in peripheral nations</td>
<td>Drawing connections to Asian intellectual heritage and its systematic neglect in the metropolitan West; deficiencies in the way Chinese students’ organise and write research papers.</td>
<td>Co-operative experiential inquiry</td>
<td>Viewing China’s educational culture as source of theoretical resources which can inform Australian educational research is preferable to seeing Chinese knowledge as marginal target for data analysis.</td>
<td>Considers possibilities for reconsidering alternatives to prevailing principles of education by paying due regard to the multi-competences Asian international students and migrant workers bring to Australia.</td>
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<tr>
<td>Singh, M &amp; Shrestha, M (2008)</td>
<td>International Pedagogical Structures: Admittance into the community of scholars via double knowing</td>
<td>Addresses issues of identity, which foregrounds participants’ voices, capturing their ambiguity and open-endedness. But such theorising downplays issues of structural control, as thing of the past, leading to neglect of structuring admittance. Concept of double knowing as a tool to engage with transnational modes of critique.</td>
<td>Semi-structured interviews with students from China.</td>
<td>This study sought to aid efforts to multiply the ways universities have for talking about internationalising pedagogies. Three unequal practices of admittances compete to construct, deconstruct, and counter-construct the internationalisation of pedagogical structures; possibilities for robust frameworks to emerge.</td>
<td>The research invites consideration of whether double-knowing could be means for breaking open the local/international divide through bringing students together to be formed by and to inform transnational knowledge production.</td>
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<tr>
<td><strong>Edwards, M &amp; Dewaele, J (2007)</strong></td>
<td>Trilingual conversation: a window into multicompetence</td>
<td>Trilingualism and bilingualism as representing a “more of the same” and described as “creative”.</td>
<td>Two recorded conversation s for analysis; between (mother and daughter aged 8, 5 years at the time of data collection</td>
<td>Sample is too small to establish anything with certainty. The patterns observed in this research suggest that an interactional approach might shed light on this issue</td>
<td>Bilingual codeswitching is viewed as an impressive feat of human cognition, as they create new forms along the way, which is linked to individual’s unique multicompetence.</td>
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<tr>
<td><strong>Kettle, M (2005)</strong></td>
<td>Agency as discursive practice: from “nobody” to “somebody” as an international student in Australia</td>
<td>Differences between the students’ educational and cultural backgrounds and academic requirements of Australian university programmes. Recent studies look beyond these positions and engage with notions of power and discourse to capture international students’ experiences.</td>
<td>Analytical approach; interviews; videotaped class observations, fieldnotes; collection of written material</td>
<td>The participant (Woody’s) discursive practice constituted a programme of agentive action through which he created a new social positioning within an Educational Leadership course; Demonstration of initiatives that benefit international students and would be helpful for local students as well.</td>
<td>Suggestions for further discussions that contribute to the growing conversation about international students’ engagement with the pedagogical and knowledge practices of the western universities at which they are enrolled. The findings have implications for university teaching and courses aimed at improving teaching in Higher Education.</td>
</tr>
<tr>
<td><strong>Ryan, J (2012)</strong></td>
<td>Internationalisation of doctoral education</td>
<td>Use of theories from cross-cultural pedagogies. There are indications of differences and similarities between non-Western and Western intellectual cultures. However, these are evolving as contemporary research and teaching are closely working towards educational globalisation.</td>
<td>Interviews with participants from two Western and two Confucian-heritage countries. 24 interviews conducted with senior academics from disciplines of Education and Humanities.</td>
<td>The research findings indicate that each intellectual system holds much in common, also pointing towards potential for mutual and reciprocal learning.</td>
<td>Universities must be treated as spaces for transnational learning and be the forefront for generation of global intellectual flows.</td>
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</tbody>
</table>