

**Engaging non-Western international students'  
intellectual agency in the internationalisation of  
Australian teacher education: a case study of possibilities  
for transnational knowledge exchange**

A thesis submitted for the award of the degree

Doctor of Philosophy

by

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## Dedication

I dedicate this thesis to my parents who taught me that education for personal development and growth is a journey of lifetime. Thank you, Papaji and Biji, for giving me my संस्कार, sanskar, my heritage; opening me up to new possibilities and inspiring me to believe in the power of imagination, knowledge and education.



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## Statement of Authentication Page

I, Neera Handa, declare that this thesis, submitted in fulfilment of the requirements for the award of Doctor of Philosophy, in the Centre for Educational Research, University of Western Sydney, is wholly my own work unless otherwise referenced or acknowledged. The document has not been submitted for qualifications at any other academic institution.

Neera Handa

25 June 2013





## Abstract

This study attributes non-Western international students with agency to bring non-Western theoretic-linguistic assets to bear in Australian higher education. Reconsidering these students as intellectual agents creates possibilities for internationalising Australian higher education. By engaging with the complex and contested roles international students play in the realisation of the internationalisation of Australian teacher education in both policy and pedagogy this thesis makes contribution to the growing field of internationalisation of higher education. Through the combination of interviews, focus groups and classroom observations as well as researcher reflexivity, the case study reported in this thesis explores possibilities for non-Western international students to engage their linguistic and theoretical knowledge in Australian teacher education. The evidence from this study confirms that teacher education in Australian universities engages in a one-way knowledge transfer which is largely from the Western Euro-American world to the non-Western world. While this thesis shows that non-Western international students' intellectual resources remain unacknowledged in Australian teacher education, it indicates their potential to use these resources in their studies. To have them make a productive contribution to teacher education, Australian teacher educators' acknowledgement of their ignorance of intellectual inequalities might be deployed pedagogically. An engagement with a non-Western theoretic tool त्रिविद *tri-vid*, the three-in-one unification of knowledge; the knowledge, the knower and the process of knowledge production brings to the fore possibility for creating innovative pedagogies to engage both Western and non-Western students in the co-development of knowledge. This innovative approach provides a vehicle for creating intellectual spaces for all students to be exposed to Western, Southern and Eastern theoretical knowledge for better preparing them for a global culture. By redefining the internationalisation of higher education as the transnational exchange of knowledge, it proposes a transformation of Australian teacher education from Westernised internationalisation to worldly internationalisation thus providing opportunities for bringing innovative alternatives not available in the dominant Western knowledge traditions. The development of an innovative alternative perspective brings a possibility for addressing the complex and controversial dilemmas of sustainability of the planet, a global priority demanding an educational response.



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# Chapter 1: Finding a Way to the Internationalisation of a Western Anglophone Teacher Education

## 1.1 Vignette

The topic and the anticipated outcomes of the present study are inspired by my experience of being an overseas born non-Western student in Australia and my work as an Academic Literacy lecturer at my university in Australia. My association with teacher education has provided me with the impetus and an opportunity to carry out this research. My intellectual heritage for example Indian philosophy and theorising gained from the *Vedas*<sup>1</sup> and the *Bhagvad Gita*<sup>2</sup>, the Indian classics that I grew up with, has also played a part in the progress of this research. In particular, my engagement with my non-Western intellectual tradition, while I was doing this research, has influenced the direction in which my research has taken me. Sustainability as a venue for my research has appeared as a result of my engagement with writings of Mahatma Gandhi, Rabindra Nath Tagore<sup>3</sup>, and Vandana Shiva<sup>4</sup>. In this journey to a worthwhile inquiry that could count as research, I have captured those “moments at which concerns or curiosities have been sparked” and which had initially engaged my attention (Clark, 2003, p. 36). I’ve developed new understanding and further application of the topic I chose and how it evolved. The future direction for my research will be inspired by my experiences of

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<sup>1</sup> I grew up seeing and also participating in rituals such as *Havan* to thank nature for its bounty, offerings of ghee, fragrant herbs and grasses and one’s ego into the fire while reciting hymns for purifying the environment and oneself a few times of a year on festivals, birthdays and weddings.

<sup>2</sup> These Indian classics are repositories of Indian knowledge.

<sup>3</sup> Even though their stance on nationalism and internationalism contrasted, both Gandhi and Tagore believed in humans leading a simple, spiritual life in harmony with nature.

But unfortunately my schooling was far from Tagore’s idea of *Tapovana*, the forest being the best place for educating young minds even though I grew up in small rural towns of Himachal Pradesh in India. However, I did grow up listening to and reciting hymns from Vedas such as Gayatri mantra at home and respecting nature as divine believing that in nature, ‘I bow to God over and over again who is in fire and in water, who permeates the whole world, who is in the annual crops as well as in the perennial trees’ (Tagore, 2006, p. 17).

<sup>4</sup> Earth Democracy movement “provides an alternative worldview in which humans are embedded in the Earth Family, we are connected to each other through love, compassion, not hatred and violence and ecological responsibility and economic justice replaces greed, consumerism and competition as objectives of human life” (Shiva, n.d. Earth Democracy. *Navdanya*. <http://www.navdanya.org/earth-democracy>)

doing the research project reported in this thesis. I have included those “innovative or novel directions” that appeared due to my “new awareness and the determination to make an impact” on the educational context from which this research had begun (O’Hanlon, 1994, p. 282)<sup>5</sup>. This thesis therefore not only reports on the research that was undertaken, it also chronicles my parallel development as a researcher, which is integral to the argument presented in this research.

Before I started my research, even though I was aware of non-Western, non English speaking students’<sup>6</sup> prior cultural learning experiences and their intellectual resources, my student centred educational concerns were only focussed on their language needs. Since part of my work as a Literacy lecturer<sup>7</sup> is to assist local and international students with academic literacy and English language needs, the focus of my work with so called Non English Speaking students is mostly to help them assimilate in an English speaking higher education culture. I was reassured by academic research on non-Western international students in Western universities, which mostly takes a deficit view of these students (Hellmundt, 2003; Singh, 2005; Ryan, 2011). I had been told that argumentation and critical thinking were “foreign” notions for non-Western students (Egege & Kutieleh, 2004, p. 83) since they had not had any opportunities to develop these higher order academic skills in their home countries (Ninnes, Aitchison & Kalos, 1999). Lack of criticality in the field of academic literacy also meant that any “critical sociopolitical concerns” (Appleby, 2008, p.7) of providing academic literacy support to students, such as issues of social, institutional and political power of academic literacy were not explored.

I emphasised the need to look after international students’ acculturation into their new higher education culture and focused on their wellbeing (Ryan & Carroll, 2005). Due to the prevailing “linguistic inequalities and unchallenged conceptions of privileged knowledge” (Ippolito, 2007, p. 749) in an English speaking education culture, my assistance to help them assimilate instigated these students to construct themselves as

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<sup>5</sup> “As an educational process, the person's view of the subject under research should change during the process of researching. Such change in the person is what makes their research Educational” (O’Hanlon, 1994, p. 283).

<sup>6</sup> The term “international students” refers to students who have crossed borders expressly with the intention to study” (OECD, 2011a, p. 98) and by non-Western international students is meant those students who come from the developing countries where English is not the first language.

<sup>7</sup> Literacy lecturers or advisors provide academic literacy support through academic induction, literacy workshops and individual consultations to university students; they also work with academics to develop resources for the academic development of their students.

“needy” learners (Arkoudis & Tran, 2007). They wanted academic support and it suited me to see them needy in this regard. In the stupor of an academic “advisor’s” power, I was not aware of “the morphing nature of [my]power, the insidiousness of [my]authority [and the] ability of the powerful to marginalize and silence” (Seinberg, 2011, p. 5). Thus as a stakeholder, dwelling mainly on international students’ problems, their assimilation and adjustment into an Australian university culture, I had adopted this deficit belief about their need for academic support.

However, between the years 2004 and 2007 while I had been investigating non-Western international students’ academic issues for developing appropriate support programs at my university, the course of my thinking and research changed. I had carried out a mixed method research project<sup>8</sup> to find out what international students’ particular concerns and needs were. The response from students however surprised me. Yes, in interviews and focus groups students raised issues about their difficulties in English and academic literacy in particular. What came as a surprise though was the positive attitude these students expressed towards what they were achieving and how they were using various strategies to learn in an unfamiliar academic environment. As they shared their achievements, success stories and their future plans (Handa, 2004, 2006) they made me question the deficit and the wellbeing orientations which are the norm in the field of literacy and learning development (Ninnes, *et al.*, 1999; Singh & Doherty, 2005). A critical perspective led me to question this deficit approach being taken by those who claimed to represent them.

A faint picture emerged in which the absence of any acknowledgement of their prior learning and the resources available in their first language (L1) became obvious. I started to ask questions such as, “What is it that they bring with them” (Handa, 2004)? Do they have knowledge from another language? Couldn’t this non-Western knowledge and their bilingual capabilities be engaged in their studies in their host universities (Handa, 2007)?

These questions drove my exploration to find an alternative theoretical grounding for my teaching and research. An engagement with postcolonial studies (Bhabha, 1994; Chakarbarty, 2007; Spivak, 1988, 1996) explained the politics of representation. My

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<sup>8</sup> 80 surveys were returned and 5 interviews and 5 focus groups with students and five interviews with academics from various faculties were carried out.

introduction to the concepts of subaltern<sup>9</sup>, subjectivity<sup>10</sup>, identity<sup>11</sup> and agency<sup>12</sup>; and the dialectic between internal and external identity<sup>13</sup> and provincialisation provided tools to deconstruct the colonial discourse and politics of English language (Pennycook, 1994).

These tools and the insights gained gave my musings wings to fly into the heart of this conundrum relating to non-Western international students and internationalisation of higher education in English speaking Western universities. It also made me reflect on my own study in India where, due to a colonial education system, Western intellectual hegemony and the dominance of English language<sup>14</sup> prevail. It made me reflect that despite my Anglocentric education in India at that time, the vast resources of Indian philosophy and theorising had not passed by me without influencing me. As a child I had been introduced to Indian philosophy through Hindi, Urdu and Punjabi poetry<sup>15</sup>, and Sanskrit hymns and mantras being recited and quoted at home. The countless story books that I read in Hindi (or translations in Hindi) from authors such as Rabindranath Tagore, Kabir Das, Mirza Ghalib, Gurudutt, Munshi Premchand, Amrita Pritam, R. K. Narayan, and Krishan Chander introduced me to a variety of Indian literature. Hence

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<sup>9</sup> Subaltern: According to Spivak (1988) the subalterns are on the periphery and their interests are ignored. In a revised understanding of the term, Spivak (2005, p. 476) further clarifies that “Subalternity is a position without identity” as the subalterns’ lack of access to mobility is reinforced by representation.

<sup>10</sup> Subjectivity: Subjectivity in the postcolonial discourse means how a postcolonial subject thinks, what he or she is ... often enjoys multiple “positions” as belonging to various religious, racial, cultural, minority or marginal positions (Kumar, M. 2004, p. 156).

<sup>11</sup> Identity: Identity is the sense of “being” or a sense of what kind of a person one is (Abercrombie, Hill & Turner, 2004, p. 171). In post-colonial discourse *identity* is a label given to especially the colonised people to define them as “groups and communities as determined by a dominant culture for its own purpose” (Kumar, M., 2005, p. 130). According to Spivak (2005) the right to represent is the main difference between subalternity and agency, as subaltern cannot speak!

<sup>12</sup> Agency: Agency is related to the choices that a person makes and the responsibility for actions that he/she takes to realise those choices. Opportunities and social structures are equally important for human agency as “the value of human agency arises from the fact that no one can be liberated by others, although no one can liberate herself or himself without others” (Bhabha 2001, p. 50). This is similar to Sen’s (1999, p. 19) definition of agency as the ability of a person to “act and bring about change and whose achievements can be judged in terms of [his or] her own values and objectives”. In Sen’s (1992, 1999) capability framework, agency is not only about an ability to achieve something, but it is also about opportunities and freedom that a person has to choose and to act on this ability.

<sup>13</sup> The dialectic between internal and external identity: According to Bhabha (2004), a colonised person may have an internal identity (which is a person’s self-image) in a dialectical, conflicting position with his/her external identity (an image in the eyes of a beholder). Talking of the dialectic between internal and external identity, Sen (2005, p. 139) states that this tension between their internal and external identity can compel people to reconstruct themselves in an image which is not true to their real self.

<sup>14</sup> In India, English is “a symbol of people’s aspiration for quality education, economic opportunities and a fuller participation in national and international life” (Baral, 2006, p. 475).

<sup>15</sup> These were the couplets and short poems from these languages which I grew up speaking. Keeping the tradition in my own family here in Australia, we recite Gayatri mantra daily.

from a tender age I had had a constant source of Indian philosophy that instilled in me my *sanskar*, my cultural heritage; love for nature, respect and tolerance for diversity, as well as a value of questioning, “what seems, what is and what can be” (*Kena Upanishad*, by whom or what?<sup>16</sup>). But yes, that part of my knowledge which was/is my heritage<sup>17</sup> did not play an important role in my studies. Especially, when I was studying at a university in India, English literature was taught with the colonial cultural heritage view (Baral, 2006; Moss, 2000; Peim, 2000). An engagement with Western Eurocentric theoretic-lingual knowledge was endorsed in this “cultural heritage” (Ludwig, 2003, p. 1)<sup>18</sup> approach taken in India regarding English language and Western knowledge. This dependence on Euro-American literary theories meant the Indian critical theories, which could have enriched my appreciation of literature, were not used in studies of English literature (Kapoor, 1998).

However, “paradigmatic shifts in course content [and] changes in pedagogical strategies” in teaching of English are currently taking place in Indian universities (Sirivastava, 2009, p. 62). The claim is that “English pedagogy and classrooms are not the same anymore” (Sirivastava, 2009, p. 66). With critical theory (Moss, 2000), now “penetrating” the Indian academia, the secured position, that the English studies had held previously, has been shaken (Baral, 2006, p. 476). But it was not the case in my day. I was supposed to look at the Western canon for knowledge that could be used in my studies.

As I started to explore new territories to construct an alternative discourse in my work and research in Australia, Singh’s (2005) efforts to reconceptualise non-Western international students and their knowledge inspired me further. Singh (2005, p. 11) proposes that non-Western international students can be the driving force “in stimulating the transformative re-imaginings and re-workings of policies, pedagogies

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<sup>16</sup> *Kena* is one of the Upanishads (Wisdom of Vedas, Vedanta) consisting of a dialogue between a teacher and his disciple in which every question is answered by another question to encourage the reader on the way to self discovery on the path of spiritual uplifting and wisdom of united self, *atma* (the soul) and *paramatma* (supreme soul, God)..

<sup>17</sup> just like yoga is for many Indians, their heritage but forgotten and not engaged. Yog- meaning to join, when body and spirit are joined. Yoga which has become fashionable now, in those days was something that older people did.

<sup>18</sup> “emphasising the transmission of historical and cultural knowledge and perspectives and the significance of reading and writing [in English] as offering access to the valued literacy heritage of [Western] (a) culture” (Ludwig, 2003, p. 1).

and politics for internationalizing”. His research stimulated and encouraged my research to find them as theoretic and linguistic transformative agents.

Instead of adding to what Burke (2006, p. 338) says, rather provocatively “the Casualty model’s construction of Asian international students”, I became interested in finding theoretic tools and pedagogical means whereby these students could make a contribution to Australian Higher education. To look for such possibilities, which did not exist at that time, I needed my ability to question what is and “imagine” what it could be (Kenway & Fahey, 2009, p. 1).

I started to imagine non-Western international students engaging their non-Western knowledge in their studies in Australia. I started to imagine that such an engagement may help them make meaning of education, teaching and learning in Australia, and further that it might enlighten other students about non-Western theoretic-linguistic knowledge. I started to imagine that Western students might truly become global citizens through their engagement with the resources that their international peers were bringing. My imagination had been set on fire.

In conceptualising non-Western international students as intellectual agents of internationalisation, I started to question the stereotypical image of these students as deficit learners, and envision them as having the potential for accessing and generating theoretic knowledge in Australian higher education. I could see the possibility of these students making an intellectual contribution to the internationalisation of higher education. From an academic literacy perspective these students might be considered “needy” but from an interdisciplinary perspective I wanted to see what else they might bring.

Teacher education, in which I was involved both as a tutor and as a literacy advisor, offered a window of opportunity to investigate “what role transnational knowledge exchange may play” (Hickling-Hudson, 2004, p. 271). Hence, integrating my thinking from two different disciplines, I took this interdisciplinary plunge “in order to [address] (... solve) problems [or question], and offer explanations, in ways that would not have been possible through single disciplinary means” (Boix-Mansilla, Miller, & Gardner (2000, p. 18).



## 1.2 Introduction to research problem

In the 21<sup>st</sup> century, higher education is said to be responsible for “educating people for the new economy and in creating new knowledge” (Altbach, 2004, p. 5). Internationalisation of higher education therefore could easily take further responsibility to enable students to “understand, appreciate and articulate the reality of interdependence among nations (environmental, economic, cultural and social) and prepare [them] ... to function in an international and intercultural context” (Knight & de Wit, 1995, p. 13). With reference to these challenges of preparing future citizens for the local/global society, this thesis investigates possibilities of engaging non-Western international students’ presence in a transnational knowledge exchange in Australian teacher education.

Internationalisation as a transnational knowledge exchange, in this thesis, is taken to mean an exchange of high order knowledge, “the exchange of theories, models and methods for academic or practical purposes among countries” (O’Donoghue, 1994, p. 73). It argues that non-Western international student-teachers possess or have capabilities to access non-Western theoretic-linguistic assets from their homelands. Considering them intellectual agents presents possibilities for internationalising Australian teacher education.

However, internationalisation of Australian teacher education, which is largely dominated by Western<sup>19</sup>, mainly Euro-American theories (Hickling-Hudson, 2004; Kuokkanen, 2008), does not seem to be such an exchange of knowledge. Further, non-Western international students’ presence is celebrated in terms of their culture (and of course the monetary benefits they bring (Marginson & Sawir, 2011), while their capabilities to bring non-Western theoretic-linguistic knowledge remain unacknowledged. For example, a recent message about cultural diversity, in terms of cultural artefacts such as Indian henna, Chinese lion dancing and African drums was

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<sup>19</sup> I am aware of the potential problem in essentialising “the Western” in my thesis. In this case however, the term is useful to refer to the collective, cultural, knowledge of BANA (Britain, Australia and North America) (Holliday cited in Kubota, 2001, p. 11) and English language, which are the foundations of the curriculum offered in these countries.

conveyed by the vice chancellor of the university where this research took place. It was claimed that

[this university is], one of the most culturally rich universities in Australia with more than 100 ethnic backgrounds represented in our student population and over 20% of staff coming from culturally and linguistically diverse backgrounds. ... and those with diverse religious backgrounds also make significant contributions to the university community. Our diversity makes us stronger and better able to 'bring knowledge to life'(UWS, 2012, para. 2).

This is how 'diversity' can be safely incorporated into universities in celebrations, engaging with diverse theoretic-linguistic knowledge - which actually might alter social or political relations (Chow, 2002), however, is too much. This raises the question whether the internationalisation of higher education is only about the recruitment of students and imposing Western theoretic knowledge on the world? Especially in teacher education in Australia, which prepares student-teachers to work in Australia's multicultural schools, where future citizens of this global society are educated, some questions regarding its internationalisation can be posed. For example, could internationalisation of teacher education be an "enhanced global education where everyone benefits by learning from the experiences and skills of others" (Haigh, 2002, p. 62)? Could it be a vehicle for transnational knowledge exchange? Could Western assumptions that ignore the presence of any knowledge outside the West be interrupted? Could new forms of purpose and action be inspired rather than replicating existing practices that uphold Western hegemony in knowledge production?

This study thus set out to explore answers to these questions and to argue for the internationalisation of teacher education to be a transnational knowledge exchange via engaging non-Western international students' linguistic and theoretical tools.

### 1.3 Research questions

From a consideration of the foregoing vignette and the research context, the main research question for this study was: What possibilities are there for non-Western international teacher education students to make use of their non-Western intellectual resources in their studies in Australia?

In order to answer this overarching research question, the following four contributory research questions were investigated:

1. How can the agency of non-Western international students be (re)theorised through questioning the culturalist orientations to them, in terms of cultural deficit, cultural adjustment and/or cultural complexity? (Chapter 5)
2. How can the theoretic and linguistic capabilities of non-Western international students be (re)theorised through a (re)conception of intellectual agency? (Chapter 6)
3. To what extent does non-Western international students' theoretic-linguistic knowledge (re)shape Australian teacher education and/or educational research away from English-only pedagogies and the privileging of Euro-American theories? (Chapter 7)
4. What viable, transformative pedagogical projects are made possible by the presupposition that non-Western international students have capabilities to possess and engage non-Western theoretic-linguistic knowledge for critical theorising and in which particular area of study these can be engaged? (Chapter 8)

This study thus set out to investigate possibilities for non-Western international student-teachers engaging their non-Western linguistic and theoretical tools in their teacher education in Australia. However, before going further in reporting on this research, stating the delimitations of this study is essential to establish the study's boundary and focus.

## **1.4 Delimitation of this study**

This is a case study of one teacher education course in one university in Australia. The non-Western postgraduate international students studying teacher education in this university were the target group. Fifteen student-teachers were recruited to participate in both interviews (n=2) and focus groups (n=13) for this research. Most of these students came from Masters of Teaching course (n=10), while some of these students came from M. Ed Honours course (n=5). Four teacher educators were interviewed. Three tutorial sessions were observed in the Masters of Teaching course. The main aim of these activities was to find pedagogical possibilities for non-Western international students who were all studying to become teachers making use of their non-Western linguistic and theoretical tools in Australian teacher education.

In engaging with literature on internationalisation of higher education, I had to confine my research to studies most relevant to my research. Especially, given the quantity of research carried out in this area, it is not possible to include every scholar here. Neither was it possible to touch on every topic/facet of internationalising teacher education. Other than some seminal studies produced in early nineties to build the context, only a few scholars, especially those who have written between 2004 to the present, are reviewed. Most of this literature is from Australian scholars but a few overseas scholars are mentioned to identify similarities.

There is also a dearth of literature which focuses on non-Western international students' contribution to addressing the problems that Australian teacher education has in effecting its own internationalisation (Singh, 2009). That is to say, the focus of my research is not on non-Western international students as a 'problem to be solved', but their role in solving the problem of the internationalisation of Australian higher education. Hence, factors that are of interest here and relevant to my research questions were explored. Because my research focus was knowledge and not issues of racial/cultural diversity, in my review of the literature I mainly concentrated on determining what impact non-Western international students' intellectual capabilities might make in the internationalisation of teacher education. In particular this review was to investigate the complex role international students play in Australian universities, hence research relevant to only teacher education has not been targeted.

Similarly, in engaging with the theoretical literature, I also had to constrain this study. There is a wide range of theoretical literature relevant to this study, and the following are the key theoretical sources engaged in this study including Chakrabarty (2007), Sen (1992, 1999, 2005, 2012), Rancière (1991, 2009a), Connell (2007b) and Alatas (2006). As such, my thesis does not deal in any substantive way with a range of literature that otherwise might arguably be considered relevant to this study. There is a range of individual scholars whose work might make contribution to the wider debate<sup>20</sup>, and could prove relevant to carrying forward this project, but in my research their work has not been used to address the question of the transnational exchange of non-Western theoretic-linguistic assets in the process of internationalising Australian Anglophone teacher education.

Finally, sustainability education emerged only by serendipity as a venue for exploring possibilities of engaging non-Western intellectual resources, emerging as a point of reference when this research was reaching completion. Any specific questions about sustainability issues were not included in the schedule for interviews or focus groups. Sustainability education has been an area of particular interest to me for the past few years. I have been involved in both teaching and coordinating an academic literacy course (UniStep) that uses sustainability as a theme to teach academic literacy and study skills to students commencing to study at university (Handa & Carmichael, 2007).

The principle behind incorporating the theme of sustainability in this course which is offered to first year students is that an exposure to debates related to this theme of sustainability encourages students to develop their critical thinking and analytical abilities, the required academic skills for university study (Carmichael & Handa, 2013). It is also expected that an engagement with the topic of sustainability instigates students' interest and active understanding of the topic<sup>21</sup> and related issues.

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<sup>20</sup> including Habermas' (1970) work on systematically distorted communication; Gadamer's (1977) concept of the 'fusion of horizons,' or the implications of translation (Niranjana, 1992), or Chinese-Western academic exchange (Hayhoe, 1984). Likewise a vast stream of literature constitutes post-colonial theory, Latin American theorists such as de Santos (2007) or African epistemologists (Higgs, 2008; Swanson, 2008), or Japanese Australian indigenous writer Nakata's (2008) indigenous critique of anthropological knowledge might also be established as pertinent to this on-going undertaking. Although these scholars' work might make contribution to the wider debate.

<sup>21</sup> Most academic preparatory courses use themed methods to immerse students in topics such as study skills, learning approaches, independent learning, avoiding plagiarism to improve their skills and understanding of these crucial aspects of their university study (Estow, Lawrence, & Adams, 2011).

The twofold aim of this “themed methods course” approach (Estow, Lawrence, & Adams, 2011, p. 255) therefore is teaching academic reading and writing skills to develop students’ academic literacy as well as developing their sustainability literacy. Sustainability literacy is not only knowing about sustainability but being able to act on that knowledge (Dale & Newman, 2005, p. 355)<sup>22</sup>. Hence, while students develop critical thinking and analytical skills they develop a critical understanding of their role and responsibilities towards the survival of the planet, and vice versa.

Even though, literature on the internationalisation of higher education had directed my attention to projects that were incorporating alternative sources of knowledge to internationalise curriculum and pedagogies (Haigh, 2004, 2006a, 2009), the link between internationalisation of higher education and sustainability education had not become clear till after the analysis of the evidence of non-Western international students’ capabilities to possess and access their intellectual assets had been carried out. A future study of non-Western concepts of sustainability and sustainability education could provide a valuable focus for internationalising Australian higher education.

Similarly, the contrast that I found between the Masters of Teaching (M. Teach) and the M. Ed Honours courses was very much an evidence of my research. The Masters of Teaching course, aimed at preparing teachers for an Australian context did not see any reason for engaging non-Western international students’ intellectual assets in their studies. A crowded curriculum, with a focus on accreditation requirements meant that non-Western international students in this course were not encouraged to engage their bilingual skills and theoretical assets. On the other hand, in the M. Ed Honours course, which involves Chinese student-researchers-teachers in writing honours theses on their educational experiences of teaching Chinese in Australian schools, students had opportunities to demonstrate their bilingual ability to produce theoretic-linguistic tools as a result of their teacher educators’ pedagogies to have them do so. In future research, a proposed project on this contrast will be included.

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<sup>22</sup> “To achieve sustainable development literacy is to master the ability to understand these problems as global phenomenon but also to engage these problems at the local level amid changing and unpredictable circumstances (Dale & Newman, 2005, p. 355).

## 1.5 Intellectual context for this study

The intellectual context for this study is informed by research on the internationalisation of higher education<sup>23</sup>. It provides the rationale for this research as well as shows a gap where my study can make a contribution. The aim of this review is to establish what current Western academic research has to say about non-Western international students' intellectual agency; whether their capabilities for bringing any non-Western theoretical knowledge are acknowledged, and what recognition is given to their role in a transnational knowledge exchange (O'Donghue, 1994, p. 73).

First, Western academic research that concerns itself with non-Western international students in Western universities was reviewed. There are three different constructions of international students with each portraying them as culturally deficient, or culturally proficient or culturally complex products. None of these approaches, however, deals with non-Western international students' intellectual agency, their capabilities to bring and engage their non-Western knowledge. By knowledge I mean their theoretic-linguistic knowledge, their *abilities, skills, values* and *perspectives* in the form of concepts that they might have developed or can access due to their intellectual heritage and bilingual skills.

Similarly, transnational exchange has received scant attention in research on the internationalisation of higher education that was reviewed. For example, in research on the internationalisation of higher education, knowledge transfer (Kelm & Teichler, 2007)<sup>24</sup> seems to be about “study abroad and employability of internationally experienced students, and mobility of programmes (rather than students)” (Kelm & Teichler, 2007, p. 265). The higher education curriculum, its content and pedagogy are also driven by assimilation and not by equality of diverse voices in main stream education (Kuokkanen, 2008). With little, if any acknowledgment of diversity and equality in terms of providing opportunities to

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<sup>23</sup> In order for the research to progress into a new direction, an understanding of the existing information is crucial (Appadurai, 2000, p. 10).

<sup>24</sup> The theme of knowledge transfer is treated in a variety of articles about the use of ICT and online provisions but also in analyses about the export of study programmes, about the relationship between rich and poor countries, about brain drain and brain gain, and about problems of emigration and immigration (Kelm & Teichler, 2007, p. 268).

Anglophone local students to engage with non-Western knowledge, much of this research renders non-Western students as “sites of English language deficiencies or ‘empty vessels’ to be filled with Euro-American knowledge” (Singh, 2005, p. 10). There is a dearth of research into finding how “a new internationalization and globalization of learning” (Slethaug, 2010, p. 20) can be formed which is a two-way flow of knowledge.

Most recent research on internationalisation of teacher education has taken place in the US (Quezada, 2010; Zeichner, 2010; O’Connor & Zeichner, 2011) and to a large extent, the context of non-Western international students in higher education both at the US and Australia has been similar (Quezada, 2010). The emphasis in this research has been on developing global capabilities in pre-service teachers who are usually ‘white’ Anglo Western students (Sleeter, 2001; Hickling-Hudson, 2005; Angus, 2012). There is some discussion of bi-lingual student-teachers and educators’ who contribute to teacher education due to their cross-cultural proficiency (O’Connor & Zeichner, 2011), and their experiences and insights are valued (Merryfield, 2000, p. 441). However, in which way non-Western international students’ such knowledge is to be engaged in their studies is not clear.

In an emerging area of research however, scholars are investigating issues of transnational exchange of theoretical knowledge (Haigh, 2006a, 2009, 2010; Johnson, 2006; Singh, 2009, 2010). Still, how non-Western international students can be engaged as agents of this exchange has not been discussed. Except some studies by Singh (2009; Singh & Han, 2010b) involving Chinese Higher Degree Research students making use of their intellectual resources in their own theses, little research has been carried out to analyse the role non-Western international students using non-Western theoretical tools might or could play in the internationalisation of Australian teacher education. Recently, scholars in UK and Europe (Ryan, 2011; Tange & Kastberg, 2011) are showing interest in shifting their research focus to what non-Western international students can contribute in terms of their knowledge and perspectives to their universities. This is the place where I find a direction for my study to explore what knowledge these students possess or bring from their intellectual heritage.

My interest, therefore, is in exploring the crucial role non-Western international students might play in assisting teacher education to shed those “hegemonizing forms



of knowledge that are rooted in Eurocentricism, in favor of dialogue with knowledges and identities which have been submerged or marginalized in the global power/knowledge relations” (Kanu 2005, p. 512). In an era when the ‘West’ is exporting education and democracy to the world, it is time to give greater attention to affecting a two-way intellectual dialogue between the Western and the non-Western world, which Singh (2009) argues is needed for democratising higher education. Internationalisation of higher education via such transnational exchange of theoretical knowledge may offer a small counter to consolidating the Eurocentricism<sup>25</sup> manifested in Australian teacher education. I want to extend research in this field to further investigate how and where non-Western international students can participate in the coproduction of knowledge and contribute to the internationalisation of higher education for their peers.

One particular venue for engaging non-Western international students’ intellectual assets in Australian teacher education is education for a more sustainable future (Nolet, 2009). In fact, the possibilities of bringing sustainability education and internationalisation of Australian teacher education together emerged from an exploration of non-Western international students’ capabilities to bring non-Western knowledge to their studies in teacher education.

There are synergies between internationalisation of higher education and education for sustainability as both aim to “prepare learners to cope in a world that is multicultural, environmentally vulnerable and interdependent” (Haigh, 2008, p. 527), and both indicate a need for alternatives which could be found in non-Western knowledge traditions (Haigh, 2006a, 2009). For internationalising teacher education there is a call “for decolonizing student thinking and knowledge ... [as it is] central to the development of global perspectives” (Merryfield, 2000, p. 441). Similarly, in sustainability education, for offsetting the “crises of class polarization and ecological unsustainability” there is a call for alternatives to capitalist globalization (Sklair, 2002, p. 156).

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<sup>25</sup> Eurocentrism has been defined “as a theory of world history which posits Europe as unique and superior”. Politically it involves the legitimacy of European expansionism through such notions such as “manifest destiny” and “the white man’s burden” (Amin, 1989 cited in Alatas, 2006, p. 45).

The proposition, I want to put forward now is that non-Western linguistic and theoretic-linguistic knowledge may have the potential to contribute to the development of an innovative alternative perspective for addressing the complex and controversial dilemmas of sustainability of the planet, a global priority demanding an educational response. And non-Western international students can be agents of this alteration.

Since not much research has been carried out with this particular focus on international students' capabilities for bringing knowledge, there are not many obvious theoretical tools to reconceptualise international students as intellectual agents. Neither are there many pedagogical structures for engaging non-Western theoretic-linguistic knowledge in Australian teacher education. This means a break from what research has to say regarding non-Western international students and their capabilities. It is therefore an alternative theoretical framework that is needed to recognise non-Western international students' potential for bringing non-Western theoretical knowledge to bear on the task of internationalising Australian teacher education. This is what I tend to do by bringing the focus on their non-Western knowledge and its role in their studies in teacher education. My exposure to Amartya Sen's (1992, 1999), Capability framework and his treatise on "Indian argumentative tradition" (2005), has further encouraged me to make this break and look beyond education research.

## **1.6 Overview of theoretical framework**

For a novel endeavour such as my attempt to reconceptualise international students as intellectual agents, and develop pedagogical possibilities for engaging their capabilities in Australian teacher education, requires novel conceptual tools. These tools are drawn from Amartya Sen (1992, 1999 and 2005), Dipesh Chakrabarty (2007); Jacques Rancière (1991, 2009a), Raewyn Connell (2007b) and S. F. Alatas (2006). These scholars have not investigated Western intellectual engagement with non-Western international students' knowledge. However, concepts from their studies, for example, agency of the "argumentative Indian" (Sen, 1992, 1999, 2005), ignorance of intellectual inequality and analytics of a critique

(Rancière, 1991, 2009a), provincialisation and de-provincialisation (Chakrabarty, 2007), alternative discourse, equal division of intellectual labour (Alatas, 2006) and Southern theory (Connell, 2007b) provide shoulders to meet the aims of this study.

Understanding ‘knowledge’ itself is crucial for understanding the non-Western theoretical knowledge international student-teachers might bring to teacher education in Australian universities (Furst, 1981)<sup>26</sup>. The debates over distinction between theoretic and practical knowledge (Gossner, 2010), and how knowledge is constructed, who constructs it and how language and literacy/ies that display this knowledge are developed, help form this understanding. This discussion leads to the point of Western intellectual hegemony, which is necessary to be clarified for an understanding of Western ideological domination in the world. Then a discussion of the concept of non-Western academic dependency on Western knowledge proves useful as a basis for exploring the counter-hegemonic ways of thinking about knowledge (Alatas, 2006; Connell, 2007b).

Sen’s (1999) concept of agency from his capability approach is reworked to make this move towards acknowledging non-Western students’ intellectual agency. According to Sen (1999, p. 19), agency is the ability of a person to “act and bring about change and whose achievements can be judged in terms of [his or] her own values and objectives”. In this context, examples of non-Western theoretical tools being used in both non-Western and Western research are discussed. Two Indian concepts, *Karam yogi* कर्मयोगी and *Tri-Vid* त्रिविद are introduced and tested for their value in analysing data in this study.

The concepts of critique and critical pedagogies (Kincheloe, 2004, 2008) such as ‘funds of knowledge’ (González, Andrade, Civil, & Moll, 2001), that are used to engage marginal students’ cultural experiences are discussed next. Rancière’s (1991) concepts of ‘ignorance’ and ‘ignorance of inequality’ to ‘pre-suppose’ and ‘verify’ students’ intellectual equality help find ways to pedagogy of intellectual equality (Singh, 2009). Then Rancière’s (2009a) ‘analytics of critique’ provide useful

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<sup>26</sup> “Items of knowledge such as concepts, facts, norms, principles, and so on, instead of being detached from each other, form distinctive networks of relationships. A proposition becomes meaningful because the concepts are used in a particular way in a given domain. But the acquisition of knowledge in a given domain involves not only the mastery of such networks of concepts (with their rules of relationships), but also mastery of operations with these, and of particular criteria of truth or validity associated with these concepts, as well as more general criteria of reasoning” (Furst, 1981, p. 444).

strategies which can be extended to develop a pedagogical model for Australian teacher educators to encourage international students to actively engage non-Western theoretical assets in their studies. The theoretical framework is thus crafted to direct this study transcend the limits of being just a negative critique of ‘what is’ towards ‘what can be’.

It is also the intent of this study not to be “unduly theoretical, with little real purchase on the actual everyday practices of real teachers and real classrooms” (Hall, 1999, p. 388). Hence it makes a move towards the pedagogical transformation of internationalising Australian teacher education through the transnational exchange of theoretical knowledge. Now the search is to find the soul of this research, its methodology.

## **1.7 Overview of research methodology**

The case study reported in this thesis explores possibilities for non-Western international students to engage their linguistic and theoretical knowledge in Australian teacher education. It is achieved through the combination of interviews, focus groups and classroom observations as well as researcher reflexivity (Alvesson & Skoldberg, 2009, p. 271)<sup>27</sup>, which is integral to the progress and the process of this research.

Case study strategy was found to be the most useful methodology for understanding a complex phenomenon (Yin, 2009) such as non-Western international students’ conceptual knowledge and the role it can play in internationalising Australian teacher education. The particular ‘case’ or ‘instance’ of this phenomenon is non-Western international student-teachers’ use of their non-

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<sup>27</sup> Reflexivity is “ways of seeing which act back on and reflect existing ways of seeing” And what is meant by reflexivity is capacity for “broader, multilevel reflection” (Alvesson. & Skoldberg, 2009, p. 271) with ‘tangible results’ during the research process which results “in having thoughtful and creative research questions, ideas, concepts challenges to conventional thinking, or suggestions for future research” (Alvesson. & Skoldberg, 2009, p. 314).

They believe that “going through the intimate relation with the researcher and their knowledge in a reflexive loop should, we believe, lead to some novel (re)descriptions, (re) interpretations or (re) problematizations that add some quality to the text and results it communicates. ... Not an end in itself but a means to make research better in some way”. The vital purpose of reflexivity is to ‘improve’ empirical research and theorizing ... that are better in some distinctive way than they should be without reflexivity” (Alvesson & Skoldberg, 2009, p. 314).

Western theoretical knowledge in Australian teacher education. The five components of research design which according to Yin (2009, p. 27), the guru of case study research, are essential; the study's questions, its thesis statement, the unit of analysis, the logic linking the data to the thesis statement and finally, the criteria for interpreting the findings, are also important for this particular case study. However, keeping with Yin's (2009, pp. 70-71) advice regarding flexibility, this research design was open to changes at every stage, these five components were revised continuously. For example, the research question/s, were revised as the study progressed and started to take shape. Also after the initial stage of data collection, a few changes were made to data collection methods and participants. Similarly, how the data were to be analysed and what tools were to be used for their analysis also shifted after a further engagement with literature. To ensure the design's reliability, the changes to the research design and why these were made are all documented in a section of the methodology Chapter (Chapter 4).

## **1.8 Thesis statement**

My thesis makes a contribution to the growing field of internationalisation of teacher education through exploring the complex and contested roles international students play in the realisation of this agenda in policy and pedagogy. It does so by arguing against both the deficit and well-being models of the international students that position them as problem populations. Further, it makes a carefully argued case for recognising and using the intellectual agency and theoretic and linguistic knowledge that these students bring or can access from their diverse intellectual heritage.

It is argued in this study that non-Western international student-teachers possess or have capabilities to access non-Western intellectual resources from their homelands. This knowledge refers to their intellectual resources in the form of metaphors and phrases in their language, and their cultural, social and educational philosophies. Even though, in relation to these students' capabilities to access and bring their non-Western funds of knowledge, I would like to keep my comments as tentative. Still I insist that if considered intellectual agents, these students can

contribute to co-production of theoretical knowledge. I suggest pedagogies of collage and pedagogies of *Tri-vid* त्रिविद् for engaging both Western and non-Western students in the co-development of alternative perspectives for the twenty-first century, thus presenting new possibilities for internationalising Australian teacher education.

## 1.9 Structure of the thesis

The case study reported in this thesis investigates if and how non-Western international student-teachers use the theoretic-linguistic tools that they possess or may be able to access from their intellectual assets, and what possibilities exist for them engaging these theoretic-linguistic assets in their teacher education in Australia. It finds synergies between internationalisation of higher education as a transnational knowledge exchange and the sustainability education demanding an engagement with alternative knowledge traditions. This particular development in my own learning as a researcher is present throughout the case study and is explicitly shown in the introduction (in the opening vignette) and the conclusion chapter (reflections).

Chapter 2 provides the intellectual context for this study. In a novel move this chapter brings research literature on the internationalisation of higher education in contact with literature on environmental sustainability education. This chapter positions non-Western international students as a potential link between sustainability education and internationalisation of teacher education.

Chapter 3 provides the conceptual framework for this thesis. The framework is constructed with concepts such as knowledge and critiques of Western hegemony in knowledge production. It explores research that questions Western intellectual hegemony, and takes support from scholars who call for an alternative framing of the theorising of critiques produced in so-called peripheries (Alatas, 2006; Connell, 2007b). Sen's (1992, 1999, 2005) concept of agency provides a basis for reconceptualising non-Western international students as intellectual agents due to their capabilities to access non-Western knowledge. Two Indian concepts, *karam yogi* कर्म योगी and *tri-vid* त्रिविद्, are introduced as examples of possibilities for this co-

production of theoretical knowledge. Finally, Rancière's (1991, 2009a) concept of 'ignorance of inequality' and his 'analytics of critique' provide tools for verifying international students' intellectual equality and forming *tri-vid* pedagogies to engage both Western and non-Western students in the co-development of knowledge.

Chapter 4 provides an overview of research methodology on which the project reported in this thesis is based. Written in a narrative manner, this chapter gives a reflective account of the project in terms of my role as a researcher, my philosophy and my growth. By narrative, here I mean a way of speaking to the readers "through the text" (Beverley, 2003, pp. 320-321)<sup>28</sup> to explain my development as a researcher in terms of making the connection between the internationalisation of Australian teacher education via transnational exchange of knowledge, and sustainability education. It provides an explanation and justification for the use of case study as an appropriate research strategy and design. Also the ethical principles guiding methods of data collection, reduction and analysis are explained and justified, and the strategies for report writing and developing a scholarly argument are summarised as well.

Chapters 5 to 7 are the evidentiary chapters of this thesis. Chapter 5 employs an elaboration of Sen's (1999) concepts of 'agency' and 'wellbeing' to analyse evidence presenting non-Western international students as agents. This analysis focuses on the themes of values, choices, goals and global imagination. Seeing these students as agents becomes a crucial step towards establishing their intellectual agency in terms of their capability to possess and/or bring to bear non-Western theoretic-linguistic assets in their studies of Australian teacher education.

Chapter 6 analyses evidence of non-Western international students' intellectual agency. Sen's (1992, 1999, 2005) concepts of 'agency' and 'Indian argumentative tradition' help to form the concept of non-Western intellectual agency, their capabilities to access and engage their non-Western knowledge in their studies. Non-Western international students' knowledge refers to their intellectual resources in the form of metaphors and phrases in their language, cultural and social images, and educational ideologies. These theoretical tools that students bring or are aware of are

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<sup>28</sup> Written with "an I that demands to be recognized, that wants or needs to stake a claim" on my readers' attention" (Beverley, 2003, pp. 320-321).

juxtaposed with their academics' ignorance of their students' intellectual agency, their non-Western knowledge and capabilities. Rancière's (1991) concept of "ignorance of inequality" is tested through the analysis of instances of Australian teacher educators recognising non-Western international students' bilingual skills and their access to non-Western knowledge.

Chapter 7 analyses two different aspects of teacher education, namely the provincialisation of international students and the internationalisation of teacher education. The concept of provincialisation is drawn from Chakrabarty's (2007) concept of 'provincializing Europe'. In this study, provincialising means the assimilation of international students into Australian teacher education which is limited by its localisation as compared to internationalisation of teacher education. This analysis creates an evidentiary base for creating pedagogical possibilities for engaging non-Western theoretic-linguistic resources in teacher education, for its de-provincialisation.

Chapter 8 provides a synthesis of findings from the first three evidentiary chapters to illustrate possibilities for engaging non-Western theoretic-linguistic tools. This chapter develops a range of new pedagogies for the possible internationalisation of Australian teacher education through engaging non-Western theoretic-linguistic resources. Pedagogies of collage are formed from an application of Rancière's (2009a) analytics of a critique. These pedagogies are used to introduce two Indian concepts *Karam yogi* and the *tri-vid (Bhagvad Gita)*<sup>29</sup>. Then pedagogies of *tri-vid* are tested through the analysis of instances of Australian teacher educators' recognition of these students' intellectual agency or missed opportunities for engaging their knowledge in their studies<sup>30</sup>. To demonstrate how this might work, a pedagogy of *tri-vid* for sustainability education is introduced using Gandhian

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<sup>29</sup> In this thesis, for interpretation and translation of Sanskrit shlokas, I refer to the text, *Bhagvad-gita as it is*, by Swami Prabhupada (1984). Victoria Australia: Dominion press

*Bhagvad Gita*, an Indian classical text is a depository of *Vedic* knowledge. Literally Bhagvad Gita means God's song and is one of the most revered spiritual books in India. It forms a part of the great Indian epic *Mahabharata*, meaning the great battlefield. In this long poem, *Krishan*, the godhead reveals that the purpose and goal of human existence is self-realisation and attainment of knowledge of the Supreme Being through the path of *karam yog*. The message is revealed in His dialogue with *Arjun*, the *Pandav* prince who is hesitant to fight his adversaries who are his own relatives. However, *Krishan* who is *Arjun*'s best friend, and in the battlefield is his charioteer reminds him of his duty (Dharam) as a *Kshatriya* (a warrior king), who must take action (*karam*) to fulfil his duty to protect and save his people and uphold justice.

<sup>30</sup> This is a small sample but in a case study "it can be a metaphor for a bigger picture" (Kate Granville Australian writer, 18 January 2012, ABC Radio talk)



(Gandhi, M., 1884-1946) concepts along with that of the ‘Earth Democracy’ (Shiva, 2005).

Chapter 9 is the concluding chapter. It starts with a reflection on the researcher’s progress. A section on points of contentions addresses questions that might be asked about the credibility of this case study and the original contribution it makes. Then a brief account of the research capabilities that were developed through the research project are incorporated in an overview of this thesis. Here I demonstrate the key research capabilities that I have developed through this journey in which “the unfinished business” of my subjectivity (Green, 2005, p. 154)<sup>31</sup> has been important. Notwithstanding the “dynamics of power and desire, and ... ‘the *production* of subjectivity” (Green, 2005, p.154)<sup>32</sup>, here I present myself as a researcher whose “becoming and being a subject” is integral and equally important to this research, as much as is the body of knowledge that this research makes.

Key findings of the project lead to recommendations for the reconceptualisation of international students as intellectual agents who can participate in the process of knowledge production. How Western teacher educators might take an active part in this process is discussed. It is suggested that teacher educators by using appropriate pedagogies might encourage non-Western international students to access their non-Western theoretic-linguistic tools in their studies. This way non-Western international students’ intellectual agency can be better engaged. Suggestions for policy makers to redefine the concepts of internationalising Australian teacher education by linking it to the global sustainable development are provided.

## **1.10 Research, its significance, originality & contribution to knowledge**

According to the Department of Industry, Innovation, Climate Change, Science, Research Tertiary Education:

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<sup>31</sup> subjectivity—becoming and being a subject—is *always-already* unfinished business

<sup>32</sup> “subject(ificat)ion as quintessentially a process of (un)becoming is fraught with tension, uncertainty, ambivalence”.

Research is defined as the creation of new knowledge and/or the use of existing knowledge in a new and creative way so as to generate new concepts, methodologies and understandings. This could include synthesis and analysis of previous research to the extent that it leads to new and creative outcomes<sup>33</sup>.

Research therefore is a creative, systematic and original investigation which increases the “stock of knowledge”<sup>34</sup> in a particular field. An original research project shows that “the research has not been done before in the same way” (Mauch & Park, 2003, p. 12), that it brings new knowledge as well as “an innovative approach to the discovery of that knowledge” (Kiley & Mullins, 2005, pp. 249-250).

My research makes an original contribution to knowledge concerning the internationalisation of Australian teacher education generally, including reference to education for sustainability as a possible venue for internationalisation. My study owes its significance to its empirical grounding in Australian teacher education as a way of investigating non-Western international student-teachers’ accessing non-Western theoretical tools. This investigation is central to the internationalisation of Australian teacher education. It presents possibilities of Australian teacher educators engaging and extending the potential represented by international student-teachers’ presence in their courses. It engages with the complex and contested roles international students play in the realisation of the internationalisation of Australian teacher education in both policy and pedagogy.

However, this move to engage non-Western theoretical knowledge in Australian teacher education is “not out of antagonism for the West” as Acharya and Buzan (2007a, p. 289) claim their project is not either, but the purpose is to contribute to a better understanding of non-Western international students’ intellectual agency, the

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<sup>33</sup> Definition of research retrieved June 20, 2009 from

[http://www.uws.edu.au/research/researchers/preparing\\_a\\_grant\\_application/dest\\_definition\\_of\\_research](http://www.uws.edu.au/research/researchers/preparing_a_grant_application/dest_definition_of_research)

<sup>34</sup> “comprising of creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of humanity, culture and society, and the use of this stock of knowledge to devise new applications” (Definition of research).

[http://www.uws.edu.au/research/researchers/preparing\\_a\\_grant\\_application/dest\\_definition\\_of\\_research](http://www.uws.edu.au/research/researchers/preparing_a_grant_application/dest_definition_of_research)

intellectual assets these students possess or have access to due to their bi/multilingual capabilities. These intellectual resources if engaged in their studies in Australia, can transform their own and their peers' education from Westernised internationalisation to worldly internationalisation. In this way, this thesis makes contribution to the growing field of internationalisation of teacher education and suggests a venue for mobilising education for the twenty first century.

Finally, I would like to state that any substantiation of non-Western knowledge that international students may utilise in their studies in Australia could present an impasse for a teacher educator/researcher. The issue may be that non-Western students who come overseas for Western education may not be aware of (Harris, 2008) or even interested in exploring any higher order knowledges from their countries (Guo cited in Singh, 2010). Moreover, even if opportunities for international students to utilise non-Western theoretical resources were to be included in their studies in Australia, conceptual and/or pedagogical tools may not be available for doing so. Arriving at this point of recognition, a need for a paradigm in which non-Western knowledge and bearers of this knowledge are reconstructed is realised. A theoretical framework to reconceptualise non-Western international students and their role in the internationalisation of higher education is needed. However, as Jasman and McIlveen (2011, p. 118) remind educators "The future is fundamentally "unknowable", so future studies are necessarily dependent on our current representations of reality and the role of our agency within it". My study endeavours to do that to some extent however, I acknowledge that further research will be needed to extend this endeavour to demonstrate how these pedagogies might work.

Thus this introductory chapter has provided a road map and an account of the research journey, its initiation, the progress and the development that has brought me to a point much further from where I had started, and into a different direction than was intended (O'Hanlon, 1994). However, if this research is a journey "for solving some 'real' problems of the World, [rather] to engage in textual play and symbolic work, *as if that was all it was*" (Green, 2010, p. 466), the point that has emerged also needs to be taken into consideration, that for whom and why, and for whose benefit, non-Western theoretic-linguistic knowledge is to be explored. Thus this chapter has provided the rationale for doing this study, the anticipated outcomes and the future

research goals. The following chapter provides the intellectual context of this study through a review of literature on internationalisation of higher education. The aim is to set the scene and find a place to make a contribution.

## **Chapter 2: Internationalisation of Australian teacher education: the intellectual context for this study**

### **2.1 Introduction**

With reference to the challenge of preparing future citizens for the local/global society, this thesis investigates possibilities of engaging non-Western international students' presence in Western universities in a transnational knowledge exchange. This chapter provides an account of the intellectual context in which this study is exploring such possibilities. Here I provide a literature review to establish what Western academic research has to say about non-Western international students' intellectual agency, their role in a transnational knowledge exchange and whether there is any possibility for such an exchange to happen. The questions I explore in this chapter are:

- 1 How are non-Western international students perceived in Anglophone Australian universities?
- 2 What role does their non-Western theoretic-linguistic knowledge play in the internationalisation of Australian teacher education?
- 3 Are their capabilities to access and bring non-Western theoretic-linguistic knowledge acknowledged and engaged in their studies in Australian teacher education?
- 4 Are there any possibilities for them to access and use their linguistic and theoretical knowledge in their teacher education in Australia?

While exploring what the research has offered so far in answer to these questions, my literature review has been limited to finding studies about the internationalisation of higher education with reference to internationalisation of teacher education where possible. Since I set out to investigate whether non-Western

international students' intellectual agency can be engaged in their studies in Australian teacher education, I needed to investigate what place international students have in Australian universities and whether there are any possibilities for engaging them as intellectual agents?

First, Western academic research concerned with non-Western international students in Western universities and their intellectual agency is reviewed. The review reveals three different Western approaches which portray international students as culturally deficient, or culturally proficient, or culturally complex products. None of these approaches however deals with their intellectual agency, their capabilities to possess, bring and engage their non-Western knowledge in their studies. Rather as an Irish academic, Coate (2009, p. 279) claims, "the tendency of research about the experiences of international students [has been] to discuss the 'challenges' of working with international students, rather than the advantages".

The second category of literature reviewed here is research on the internationalisation of higher education. The aim is to see whether there is any acknowledgement of international students' non-Western theoretical knowledge and/or opportunities to do so. This strand of research, which is also integral to teacher education, seems to be preoccupied with defining the internationalisation of higher education and its various purposes. Studies, at pain to explain what internationalisation of the curriculum entails, are poised to direct and support academics to internationalise content and pedagogy. There is an emphasis on inclusive pedagogy, cultural and inter-cultural exchange between students. However, the role non-Western international students' theoretic-linguistic capabilities could play in this internationalisation of education, does not seem to appear in the reviewed research.

The third category of research reviewed is about academic engagement with non-Western knowledge, and it is this research that that offered a course of action that opened up a direction for my study to take place. Research into curriculum and pedagogies for internationalisation with reference to non-Western knowledge and instances of engagement with international students' non-Western knowledge are explored. An emerging area of scholarship that has shown as well as provided a direction for acknowledging the value of engaging non-Western theoretical knowledge for the internationalisation of higher education (Haigh, 2009, 2010;

Merriam & Young, 2008), and are providing practical examples of this engagement (Johnson, 2006; Haigh, 2009; Singh, 2009). This research opens up space for the possible trajectories for my research; suggesting further possibilities to engage non-Western international students' theoretic-linguistic knowledge to internationalise Australian teacher education. This is also the point where synergies between internationalisation of teacher education and sustainable education, especially in terms of their mutual aim to prepare global citizens (Haigh, 2010, 2011; Otter, 2007) become significant. The last section of the chapter provides a discussion about bringing sustainability education and internationalisation of Western Anglophone teacher education together to find possibilities for non-Western international students' theoretic-linguistic knowledge to be engaged.

Thus this literature review creates an intellectual context for my research to investigate what non-Western theoretic-linguistic knowledge international students possess or have access to and whether there are any possibilities for their intellectual resources to be engaged in their teacher education in Australia?

The trends found in the research literature therefore have helped me find a direction where I can make a small but nonetheless significant contribution, offering possibilities for accessing alternative theoretical tools via non-Western international students' intellectual agency as well as showing a venue for engaging these tools.

## **2.2 Non-Western international students in Western universities**

With a tremendous growth in international student population in English-speaking Western universities, research that explores their international educational experiences has also grown tremendously. Due to its focus on the cultural disjuncture between non-Western and non English Speaking Background students (Cruickshank, Newell & Cole, 2003) and English speaking Western universities, this research has created three different images of non-Western international students, with each conceptualising them alternatively as culturally deficient, culturally proficient or culturally complex products.

### 2.2.1 The “culturally deficient” non-Western international student

The culturally deficient approach portrays non-Western international students as “inferior others” (Leask, 2006, p. 186). Assimilating them into the conventions of Western academic culture, by helping them adjust to Western universities, is the point of the research in this area. With its “stress on remediating the skills” (Ryan & Hellmundt, 2005, p. 14), this research positions international students as challenges to be taken by Western academics (Harman, 2005). A stereotypical image of ‘Asian students’ as ‘passive’, ‘reticent’, rote learners who are ‘quiet’ and ‘silent’ in class, has continuously been linked to their culture (Kumaravadivelu, 2004; Zhou, Knoke, & Sakamoto, 2005; Ryan & Slethaug, 2010). Their lack of argumentative skills and critical thinking, which are presumed to be Western educational attributes (Sullivan & Guo, 2010), are blamed on their teacher-dominated, exam-oriented education systems (Ninnes, *et al.*, 1999). In comparison to “idealised versions of the Western student” (Singh & Doherty, 2004, p. 19), they are seen as fixed and often essentialised “culturally inferior others” (Leask, 2006, p. 186) needing endless academic support and English tuition in English-speaking Western universities (Bradley, Noonan, Nugent, & Scales, 2008).

This strand of research calls for both academic institutions and academics to take responsibility to accommodate their students’ diverse needs. For example, a poor fit between international students’ expectations and what they actually face in Western universities (Prescott & Hellstén, 2005) puts the onus on education institutions to induct students into conventions of Western academic culture (Cruickshank, *et al.*, 2003, Arkoudis, 2006; Li & Campbell, 2008). A need to develop specific transition and academic support programs, offering “cultural orientation and study skills” (Singh & Doherty, 2004, p. 10) is repeated in these studies (Harman, 2005). This approach to the internationalisation of Western Anglophone education portrays non-Western international students as deficient learners. Assisting them with their adjustment to Anglophone Western education is the responsibility that institutions need to take (Benzie, 2010). Suggestions for “pre-course interventions and peer mentoring” (Cruickshank, 2004, p. 136), and provision of “effective English language support” (Cruickshank, *et al.*, 2003, p. 240) are made. Even though the advice is not to treat non-Western and non-English-speaking international students as



having a deficit, the focus is very much on their academic, cultural and English language deficits (Burke, 2006).

Considered devoid of any intellectual agency, non-Western international students are constructed as a responsibility and a burden to be carried by Western academics and academic advisers (Ninnes, et al, 1999). Their agency, the capabilities that they have and the freedom they may avail to access opportunities to use their capabilities (Sen, 2005) are ignored. For example, in a guide produced at a British university, non-Western students are likened to students having a disability, as academics are advised to take “measures likely to be helpful to students who are dyslexic or hearing impaired as well as those for whom English is a second language” (Scudamore, 2011, pp. 12-13).

Despite the overwhelming predominance of a deficit orientation, instances of research contesting “myths about international students” (Marginson, 2008, pp. 3-4) can also be found. Such studies emphasise international students’ abilities and achievements and point at the need and importance of effective teaching practices to enhance their learning.

### **2.2.2 The “culturally proficient” non-Western international student**

In both Australia and overseas, the culturally proficient orientation in research about non-Western international students has carved a place for itself (Biggs, 2003; Carroll & Ryan, 2005; Li & Campbell, 2008; Prescott & Hellstén, 2005; Tran, 2008). Such research emphasises taking international students’ presence in class as an opportunity for developing good teaching practices (Biggs, 2003; Ryan & Hellmundt, 2005). In an effort to contest stereotypes about Asian students, it puts the onus on Western academics to improve their teaching practices. For example, being explicit about the assessment criteria and the academic expectations of students is meant to improve learning for all students (Brown & Joughin, 2007; Carroll & Ryan, 2005). Studies that follow this trend construct international students as proficient and achievement-oriented, which just like the deficit construction of these students may establish reverse stereotypes (Louie, 2005).

This strand of research argues that blaming the culture of non-Western international students and especially trying to gather a piecemeal understanding of their cultures can be detrimental to teaching and learning (Kumaravadivelu, 2004; Louie, 2005). The suggestion for academics is to move away from a cultural paradigm to encouraging a “dynamic interaction” (Louie, 2005, p. 24) with their international students. Pointing at the cultural baggage that not only international students, but Western academics may also carry (Carroll & Ryan, 2005; Louie, 2005; Trahar, 2007), Phan Le Ha (2006) asks academics to become accustomed to dealing with diversity especially in terms of non-Western, non English speaking students’ writing. However, Louie (2005, p. 23) finds, that the cultural baggage being carried by Western teachers can actually have a “much more dominant effect than that carried by the students” (Louie, 2005, p. 23), especially to the other extreme where it is convenient to “see a once maligned Western educational system as a born-again new saviour” (Louie, 2005, p. 22).

Hence, going even to the other extreme of an “equally problematic ‘surplus’” (Ryan, 2010, p. 47) of this proficiency paradigm has also not been useful for teachers trying to ‘help’ these students learn. Still saving international students is the message of much research in this strand. For example, Miller (2010) in her research with Chinese pre-service teachers found them actively engaging with Australian curriculum and English language, but linked their anxiety relating to language proficiency with their identity as Chinese-speaking teachers in English-speaking Australian schools. Her advice to Australian teacher educators is, “to support non-native English-speaking teachers in the linguistic and pedagogical skills needed to work successfully in Australian schools” (Miller, 2010, p. 148).

There is also research calling for more interaction between international students and academics (Leask, 2007; Tran, 2008; Madge, Raghuram & Noxolo, 2009) and local students (Leask, 2007; Leask & Carroll, 2011; Arkoudis, Baik, Yu, Borland, Chang, Lang, I., Lang, J., Pearce, & Watty, 2010; Kimmel & Volet, 2012; Summers & Volet, 2008). Tran (2008, p. 245) who carried out case studies of four postgraduate Chinese students from two different disciplines<sup>35</sup> in an Australian university, found them “capable of drawing on various strategies and problem

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<sup>35</sup> Masters of Education and Masters of Commerce

solving skills in order to take control of their academic life”. However, their interaction with their academics seemed to play a crucial part in their success (Tran, 2008, p. 245), indicating a need for academics “to open up the dialogic space in their teaching and learning practices” (Arkoudis & Tran, 2007, p. 167).

This strand of research, therefore, points at the gap where pedagogy and curriculum might be improved to include opportunities for interaction and exchange of ideas (Leask, 2009). However, international students, in this stream of research, remain case studies of “a unique opportunity to explore the issue of socio-cultural appropriateness of transfer of learning across formal learning contexts” (Volet, 1999, p. 627) rather than a means for an exchange of knowledge. The aim of this research is to accommodate their learning styles from their initial transition through to their assimilation (Arkoudis, 2006). Any engagement with their intellectual agency or theoretic-linguistic assets is not the focus. Again, there is no recognition of the role non-Western students’ multilingual capabilities can play in internationalising Western Anglophone education.

### **2.2.3 The “culturally complex” non-Western international student**

Research that uses postcolonial concepts to frame educational work with non-Western international students presents them as culturally complex individuals. Concepts such as space, identity, voice, and hybridity are used to argue the importance of recognising these marginalised students as such (Kumar, 2004; Doherty & Singh, 2005; Kettle, 2005, 2011; Singh & Doherty, 2005). The cultural and learning experiences of non-Western international students and their Western Anglophone teachers are the matter of discussion in this strand of research. The aim of scholars writing in this vein is to determine how differences between the Western and Eastern cultures are constructed. Using a postcolonial theoretic framework they highlight how the educational and cultural practices are located within structures of power (Kubota, 2001a).

Through the postcolonial analysis, the “Othering discursive practices” (Kubota, 2001a, p. 9), prevalent in research on Asian students (the “Other”) and Western universities (the “Self”), are exposed. Problematizing cultural essentialism through

postcolonial analysis, Kubota (2001a, p. 32) advises Western, Anglophone teachers and researchers to “critically examine the underlying ideologies and social, cultural, and educational consequences of perpetuating the commonplace notion of cultural differences”. Kubota and Lehner (2004, p. 7) blame “traditional contrastive rhetoric” regarding cultural disparities in Western and non-Western writing for perpetual “static binaries between English and other languages (and)[which] viewed students as culturally lacking”. Instead their argument is that a post-modern and postcolonial discourse analysis could help academics “to recognize the complex web of rhetoric, culture, power, and discourse in responding to student writing” (Kubota & Lehner, 2004, p. 7).

Taking a similar stance, other researchers in Australia (Kettle, 2005, 2011; Koehne, 2005, 2006; Singh & Doherty, 2004; Kumar, 2004), and overseas (Madge, Raghuram & Noxolo, 2009; Rodriguez & Cho, 2011), argue that non-Western international students cannot be classified as culturally static or frozen identities. These studies claim the importance of recognising non-Western students’ cultural identity and individuality. For example, Singh and Doherty (2004, p. 10) emphasise a need to “critically engage with assumptions about teacher, student, and cultural identities” in foundation courses, which they label as contact zones. Critical of how these students are made “an object of study”, they (Doherty & Singh, 2005, p.1) advise EAP teachers (English for Academic Purposes) to adopt pedagogies appropriate to the rapidly globalising, ‘liquid’ contexts of the twenty-first century.

Similarly, to present the subjective realities of international students while they adapt to the Anglophone Western institutional practices, Kettle (2005) presents the trajectory of a student negotiating his positioning in the context and constraints of international education. The focus is on the student’s discursive agency, constructing himself from “‘nobody’ to ‘somebody’” in Australia, rather than how Western research constructs him. The argument that both non-Western international students and Western academics need to move into a shared process of teaching and learning, in order to transcend differences, is the core of this research area.

This stream of research however is largely content at deconstructing the colonial discourse in Western Anglophone academic research and teaching to present a critique. Claiming these students as “‘bicultural creative agent[s]’ (Suárez-Orozco &

Suárez-Orozco, cited in Rodriguez & Cho, 2011, p. 499) in opposition to the negative identity stereotypes imposed upon” them, it fails to go beyond what Luke (2005, p. xiv) finds to be “self-production of deconstructive capacity: that is for educationalists, the moment of analytically ‘writing back’ ... necessary but not sufficient”. For example, while this research privileges the explanation of non-Western international students’ ‘identity’ and ‘voice’, there is no recognition of any need for further engagement with these students’ theoretic-linguistic capabilities. Just like the postcolonial theory’s “identity politics”, which “demands acceptance of claims to victimhood” (Beverly, 2003, p. 327), and is “a necessary and powerful starting point”, (Luke, 2005, p. xvi), this research is locked in at this starting point.

The research reviewed in the above three sections therefore does not present any instances of engaging non-Western international students as intellectual agents. The tools provided by the three approaches construct non-Western international students as culturally deficient in Western academic culture, but proficient in gradually assimilating into culturally complex products of the internationalisation of Western Anglophone education. There is no investigation of non-Western international students’ intellectual agency and/or the wealth of theoretical knowledge that they may bring to bear in internationalising Australian teacher education. Instead, in the light of the literature reviewed so far, it would seem that, like most universities in the English-speaking countries, teacher education in Australia is paying

more attention to foreign students to guarantee they *succeed* in *absorbing* developed countries’ knowledge, skills and values to make sure they go on enrolling in programs impossible to fill with local students (Sancho, 2008, p. 261).

Internationalisation of teacher education, however, if it is to promote “intercultural learning; inter-institutional cooperation; mutual benefit; solidarity; mutual respect; and fair partnership” between nations and cultures in a globalised world (International Association of Universities, 2012, p. 4) might need to widen its scope. Within this framework, non-Western international students might need to be acclaimed for making intellectual contributions and not only cultural and monetary

benefits to “Australian education and society [through their] diverse social and cultural perspectives” (Nelson & Downer, 2003, p. 3). Recognising non-Western knowledge and its place in transnational knowledge exchange could mean to acknowledge the role international students may play in the internationalisation of Australian teacher education.

It has been agreed that, while the internationalisation of higher education brings student diversity to university campuses, it also brings “new pressures for curriculum reform” (Rizvi, 2009a, p. 270) and possibilities for new pedagogies for engaging “with the new future world” (Hellstén & Reid, 2008, p. 2). However, what “new approaches to teaching and learning and assessment” (Ryan, 2011, p. 635) can be adopted to recognise and engage non-Western international students’ theoretic-linguistic knowledge; that remains a matter of investigation (Trahar, 2008). To explore whether there are any such possibilities in Australian teacher education, for “cater(ing to such) ... specific needs and the development of curriculum and teaching methodologies which are inclusive” (Cruickshank, 2004, p. 136) as well as what teacher education policy has to say about responding to “the richness and diversity of cultures and languages of Australian society” (ACSA)<sup>36</sup> in terms of international students’ theoretic-linguistic knowledge, I reviewed literature on the internationalisation of higher education in relation to its definition, purpose and manifestation both in pedagogy and curriculum.

## **2.3 Internationalisation of higher education**

The internationalisation of Australian teacher education is integral to the policies, debates and research relating to the internationalisation of higher education more generally. Four main themes emerge from a review of this research. These are the debates over the definition of internationalisation and its connection with globalisation, its purpose and manifestations, and its curriculum and pedagogies. My focus in reviewing this literature is to examine the possibilities for non-Western

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<sup>36</sup> Teachers must be prepared to enact curriculum which responds to, and enhances the richness of the diversity of cultures and languages of Australian society. The teacher education curriculum must exemplify these aspirations (Teacher Education Policy, The Australian Curriculum Studies Association Incorporated (ACSA))

international students' theoretic-linguistic knowledge to be recognised in Australian teacher education.

### **2.3.1 Internationalisation of higher education, its definition & globalisation**

The internationalisation of higher education is not only a 20<sup>th</sup> century phenomenon (Acedo, 2012) as history is replete with instances of students' and academics' transnational movements for the purpose of learning from the other (Altbach & Knight, 2007; Sen, 2005; Yang, 2002). However, in the modern times, "the shape and purpose of internationalisation in the higher education environment ... [have] undergone many changes – many of those related to globalisation" (Leask, 2008, p. 9). The most quoted definition of internationalisation from Knight (2004, p. 11) reflects the complexities of higher education in its global scope:

Internationalisation of higher education is the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education.

In this definition, the global connectivity and interconnectivity between and within nations are integrated into higher education. For example, internationalisation of higher education can be the "specific policies and programs undertaken by governments, academic systems and institutions, and even individual departments to support student or faculty exchanges, encourage collaborative research overseas, set up joint teaching programs in other countries" (Altbach, 2007a, p. 123).

This definition, however, provides 'little concrete assistance to individual academics who seek to pursue the aim of internationalisation in their teaching practices, curricula and delivery of courses' (Travaskes et al cited in Sanderson, 2011, p. 663). Rather, a binary that exists between globalisation and internationalisation, pulling it in two opposite directions (Welch, 2005), impacts on what is understood about the purpose and motivation for the internationalisation of

teacher education (Bates, 2008). For example, Cambridge and Thompson (cited in O'Connor & Zeichner, 2011) link globalisation of teacher education with human capital theory and the neoliberal agenda and internationalisation with a concern for greater human rights and global justice, the two very different ideologies. Education in the former is a public good but in the later it becomes a private good, something to be sold and bought as a commodity in the global labour market (Dixon, 2006)<sup>37</sup>.

As a response to globalisation, which some argue is “inextricably linked to the expansion of capitalist ideologies and practice” (Rizvi, 2004, p. 161), this definition leads to a narrow view of internationalisation. One example of this view can be that each stakeholder, whether an individual, institute or a government thinks of “international higher education as a commodity to be freely traded and sees higher education as a private good” (Altbach & Knight, 2007, p. 291). In this instrumentalist conceptualisation of higher education “technical observance” becomes the goal rather remaining “a *preparatory* stage”, the initial point of engagement on a continuum of development towards internationalisation (Caruana, 2012, pp. 11-12)<sup>38</sup>. For example in terms of recruitment of the full fee paying international students in Western universities (Bolsmann & Miller, 2008), as well as “the valuing and purchasing of Western pedagogy” through imported Western courses in developing countries (Dixon, 2006, p. 326), the short-term economic benefits and competition, all become the strongest driving force.

The main reason for this mercenary attitude has been that even though, the internationalisation of higher education is supposed to be driven from “a desire to promote mutual understanding; [it is mainly driven by] the migration of skilled workers in a globalised economy; the desire of the institutions to generate additional revenues; or the need to build a more educated workforce in the home countries” (OECD, 2004, p. 1).

A broader definition, emphasising mutual learning and “reciprocity” (Welch, 2005, p. 73), means there is scope for “practices geared at strengthening cooperation”

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<sup>37</sup> Dixon (2006, p. 326) refers to Osborne (2002) who “argues that higher education has lost its exclusive claim to being a public good”.

<sup>38</sup> “In light of the current drive to recruit international students it is equally important to acknowledge that internationalisation is a social practice which takes time to put into effect and will occur at different levels of engagement on a developmental continuum from what might be termed ‘*technical observance*’ to ‘*relational participation*’” (Caruana, 2012, p. 11).



(Kreber, 2009, p. 2), although the emphasis is solely on international students conforming to the Australian, Anglophone academic culture (Trahar, 2007; Li, Singh, & Robertson, 2012; Cruickshank, *et al.*, 2003).

A further definition celebrates internationalisation as promoting “international and intercultural understanding (Knight, 2003, p. 8)<sup>39</sup>. But perhaps still it does not recognise the opportunity for transnational knowledge exchange (Zhou, et al., 2005). There is also no acknowledgement of international students’ intellectual presence in all this discussion on definition of internationalisation of higher education.

### **2.3.2 Purposes for internationalising education**

There are economic, political, academic and socio-cultural reasons that drive universities towards internationalisation (Childress, 2009, p. 290). But in Australia, the emphasis has been on two of these purposes: namely the economic benefits and the inter-cultural exchange. Both are made possible by international students’ presence in Australian universities (Bradley, et al., 2008) It has been argued that “Australian society benefits from the internationalisation of education through greater understanding of the cultures and economies of other countries” (Banks, Olsen, & Pearce, 2007, p. 7). And the aim here is to have internationalisation work as a vehicle for engaging with the world (Bradley, et al., 2008; Nelson & Downer, 2003; Withers, 2009).

From this understanding of internationalisation, which seems to be economically driven, questions that could be asked are, whether the international component is merely by virtue of the fact that there are international students entering the workforce? Or whether, it is to increase the local skill base by enhancing the education of local students? Both points remain unclear. For example, if non-Western international students’ “educational achievements are constrained by the capacity to function in an alien language and academic culture” (Hughes, 2008, p. 111), in which their bilingual capability, instead of being an asset is framed as a

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<sup>39</sup> According to Knight (2003, p. 8), “international and intercultural understanding” is one of the eight top reasons for students, academics and universities to become involved in internationalisation of higher education”.

problem (Crichton & Scarino, 2007; Singh, 2005), Anglophone local students are also restricted in terms of an absence of international experiences and opportunities to develop their global perspectives which means developing “the capacity and disposition to understand and act on issues of global significance” (Boix-Mansilla & Jackson, 2011, p. xiii).

It can actually be said that international students gain more from internationalisation in comparison to their local counterparts. For example, as Jones and Killick (2007, p. 110) point out, local students are “much less well prepared for the complexities of a culturally diverse world than are those international students who do, after all, function across cultures throughout their study period overseas and often in a foreign language”. Their “international expertise” (Crosling, Edwards & Schroder 2008, p. 109)<sup>40</sup> comes as a result of studying and living in a foreign country. Their ability to compare and reflect on differences in the experiences (Cruickshank & Westbrook, 2013, p. 66)<sup>41</sup>, are all their assets, their “funds of knowledge” (O’Connor & Zeichner 2011, p. 528)<sup>42</sup> which prepare them for a global world.

To provide similar benefits of internationalisation to local students, either they are to be encouraged to study overseas to gain international experiences (Mahon 2010; Johnson, 2009), or benefits of studying in an international classroom need to be extended to them in their own (Western) universities. Their international peers who come from non-Western cultures are an invaluable resource, as international students’ diverse experiences, perspective and knowledge bring a “productive diversity” (Kalantzis & Cope, 2001, p. 1) to their classes that can be productive in internationalising local students’ education too.

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<sup>40</sup>According to Crosling, Edwards, and Schroder (2008, p. 109) “The final level of ‘international expertise’ [is attained] through foreign language study and exchange programmes [which] immerses students in global settings, so they can ‘consolidate the international literacy that has developed through the previous two levels’”.

<sup>41</sup> “the overseas practicum experience challenges and extends preservice teachers in their professional knowledge, practice and commitment. The key to learning in this context is that of being in a minority situation, confronting difference without power” (Cruickshank & Westbrook, 2013, p. 66).

<sup>42</sup> “A ‘funds of knowledge’ approach to education may provide treasured resources in the global education classroom, serving the dual purpose of fostering positive cultural identities and enriching the content and experience of global education for all students”. (O’Connor & Zeichner, 2011, p. 528).

However, the problem that can be seen in this literature on internationalisation is twofold. First it is the matter of language competency, as language competence tends to refer to international students improving English rather than Australian students being exposed to other languages (Li, *et al.*, 2012). Then there is also not much incentive for culturally and linguistically diverse international student-teachers to use their intellectual resources (Han & Singh, 2007a)<sup>43</sup>. As documented by research in Australian universities, most local students are not interested in learning from their international peers (Sawir, 2013).

Due to the “progressive adoption of English as a global language” (OECD, 2011b, p. 32), there is already a lack of interest and incentive for Anglophone Australian students to learn Asian languages (Daly, 2011). An emphasis on English-only pedagogies in Australian teacher education means even non-Western students’ need and desire to develop their English language proficiency does not provide an incentive for them to make use of their own language. As pointed out by Crichton and Scarino (2007, p. 9), this Anglo centric higher education is disadvantageous to Anglophone local students who remaining situated in their own language and culture do not develop the capacity to understand and manage their interactions in response to the linguistic and cultural expectations of others.

This “linguistic and cultural disparity in knowledge production, dissemination and validation”, that Zhou, Knoke and Sakamoto (2005, p. 304) are concerned about, is undermining “the intellectual and linguistic benefits that could accrue to local Australian students” (Singh & Tamatea, 2012, p. 4), especially in terms of their abilities to interact in multi-lingual and multicultural conversations. As a result, unable to participate in intercultural dialogue, they are missing out on the opportunity to develop their intercultural communication skills, which are becoming crucial in the global labour market, “whether they travel abroad to work or remain in their home nation” (Haigh, 2002, p. 51).

In teacher education especially, these skills are essential as internationalisation of teacher education is about preparing teachers who will one day be “expected to

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<sup>43</sup> Reporting experiences of a Chinese student-teacher Han and Singh (2007a, p. 292) write that Chinese ideas she introduced into her paper by using pinyin were considered confusing even though she provided the necessary translation. In addition the quotations she used from well-known Chinese philosophers, with accompanying English translation were not appreciated. She was asked to remove them from her paper.

involve learners in the process of acquiring knowledge of their own culture(s) as well as other cultures” (Dooly & Villanueva, 2006, p. 223). However, as Merryfield (2000, p. 441) aptly comments on the issue of Anglophone teacher educators, “who have never examined their own privilege or who have no personalized learning of what it feels like to live as the Other, [but are] prepar(e)[ing] K-12 teachers to teach for diversity, equity and interconnectedness”. How can then an Anglophone Australian teacher education provide skills required by pre-service teachers to prepare their students to live and function in an increasingly diverse society remains an issue.

Marginson (cited in Absalom & Vadura, 2006, p. 331) highlights this problem for all academics, as while there has been “much talk about cultural exchange and the “internationalizing’ of the curriculum”, there has been little action. The question that might arise then is, “Can teacher educators take on the responsibility for the internationalisation of teacher education?” Kisko and Richardson (2010, p. 89) explain how changes to the “components of the curriculum ... [at least what teacher educators] have control over, including expectations associated with coursework and school based practicum and student teaching requirements” might be a way forward. A related suggestion has been learning from and about the culture of the ‘Other’ which needs to be structured into learning through “interactive pedagogies” (Montgomery, 2011, p. 134).

However, whether and how these changes are to be/ or are they being enacted, in relation to learning from non-Western international students, was the query now. The next section reviews literature on internationalising of curriculum to see non-Western international students’ non-Western theoretic-linguistic knowledge might be engaged.

### **2.3.3 Internationalisation of curriculum**

According to the OECD definition (cited in Galligan, 2008, p. 16), internationalisation of curriculum means:

Curricula with an international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context and designed for domestic students as well as foreign students.

This complex definition of international curriculum emphasises a need to internationalise “the content, pedagogy, assessment and competencies; planned and unplanned experiences; intention and actuality” (Leask, 2008, p. 12) to respond to the global, multicultural context. This definition is contested as most academics have a varied understanding of internationalisation as well as its relevance to their own teaching (Bell, 2004; Petocz & Reid, 2008; Sawir, 2011). There are academics who are interested in finding what such a curriculum may look like, how it can be implemented and what it may mean to teachers and students (Bell, 2004, 2008; Caruana, 2010, 2012; Jones & Killick, 2007; Leask, 2009, 2010; Sanderson, 2008; Hickling-Hudson, 2011).

Internationalising curriculum is especially confusing for Western Anglophone academics regarding its purpose and format (Bell, 2004; Leask, 2001; Petocz & Reid, 2008). Especially the confusion regarding its purpose may actually add to “a weakened sense of legitimacy as to its value and benefits to higher education” (Knight, 1999, p. 22). Questions such as: “What is the role of international students in the international curriculum?” (Bell, 2004, Conclusion section), what is the internationalisation of “academic self”? (Sanderson, 2008) and what “inclusive education” (Haigh, 2002) might mean, and how teacher education is to be internationalised (Quezada, 2010) remain unresolved (Buczynski, Lattimer, Inoue & Alexandrowicz, 2010)?

First, while the presence of international students already gives an international dimension to their classes, academics, other than providing Western knowledge to non-Western international students or focusing on their survival in English-speaking universities, may find it difficult to identify opportunities for internationalising their teaching (Jones & Killick, 2007). Then there are those

Academic staff and personnel [who] may become reluctant or unable to adapt to the changing tide of curricula development, to a cross-fertilisation of ideas, concepts, and theories, as well as to a new student body (Denman cited in Hughes, 2008, p. 124).

Hence, in terms of internationalising the curriculum, emphasis remains on being culturally sensitive to diversity in class by using examples and case studies from other countries, and/or having awareness of these students' cultural backgrounds (Leask, 2001, 2005) or helping them adapt to Western academic culture. This very basic level of commitment gives inadequate recognition to the potential contribution that especially non-Western students can make to theirs, and their peers' education.

However, in an English-speaking academic culture, the process of teaching and learning is driven by this underlying belief that only "Western tradition is normal" hence no acknowledgement can be rendered to "multiple modes of knowledge" (Haigh, 2009, p. 2805) that might be available. As a result, there seems to be no room in this discussion for students who come from different knowledge traditions.

Even though advice on drawing on "global sources of knowledge ... rather than knowledge sources from any single cultural base" (Galligan, 2008, p. 3) to enhance internationalisation is in abundance (Hickling-Hudson, 2004; Trahar, 2007), but not many concrete examples of how it can be done are provided (Ryan, 2011). The result is that teacher educators, just as their other academic colleagues, do not have any tools for engaging diverse theoretical assets (Singh & Shreshtha, 2009). Rather the way to deal with students who are different is to consider them deficient, confirming to the presumption that Haigh (2009, p. 61) explains is, "... that many international learners need remedial instruction in Western culture and thought".

More than a decade ago, in an Irish university, Shi-xu (2001, p. 280) had argued that internationalisation of higher education demands a "discourse of diversity" in which "knowledge and skills *about* exotic language and cultures (is to) collude with the existing order" (emphasis/*italics* added). It was again a call for learning *about* and not *from* diverse knowledge traditions, and this was again

repeated by Ryan (2011, p. 633) almost ten years later, who declares “international students as a resource *for* [and not *of*] learning about other academic cultures and knowledge systems” (*emphasis added*). This attitude towards non-Western students indicates to the problem of using the “other” as a source of data and not theory, an attitude critiqued by educationists and theorists alike (Appadurai, 2000; Connell, 2007b; Hickling-Hudson, 2004; Singh, 2009). Shi-xu’s (2001, p. 279) argument to “abandon the traditional role of imparting linguistic, cultural, and translation knowledge and try instead to develop a dialogue with students and practitioners through which we jointly initiate, (re-)formulate, debate and execute such new discourses”, however, puts the demand on pedagogy to make non-Western discourse [at least] familiar to Western students and academics.

However, after two decades of internationalisation of higher education, still the question being asked is: “What would a de-colonized, de-whitened, post-colonial education system and curriculum look like” (Hickling-Hudson, 2011, p. 464)? This question, still being asked by a teacher educator in Australia, and which has remained unanswered, shows that curriculum in Australian teacher education, like most curricula are still: “white, Eurocentric and colonial, characterized by a narrowly Western ideology shaping the content, structures and processes of learning” (Hickling-Hudson, 2004, p. 270). It promotes “the unconditional assimilation of ethnic and linguistic minorities” (Kostogriz & Godley, 2007, p. 2) and “the treacherous business of privileging knowledge and voices” (Dixon, 2006, p. 319) positioning Western educators as “benevolent educators” (Dixon, 2006, p. 326).

As a result, Anglophone Western academics’ understanding regarding internationalisation of teacher education in relation to non-Western international students in their classes might go from “bringing the foreigners up to speed’ through ‘benevolent multicultural segregation – separate development’ [and then progresses] to ‘Multicultural education’” (Haigh cited in Jones & Killick, 2007, p. 111).

Hence, the first thing that might need to be challenged about a curriculum according to Hickling-Hudson (2011) is its theoretical framework. Here, Bates’s (2005c, p. 8) call for eliminating “exclusion and disadvantage on a global scale (can we truly) [to] imagine a global curriculum” can be extended to include non-Western theoretic knowledge for internationalising teacher education. Bates and Munday (2005, p. 39) suggest that

In order to achieve a curriculum that is truly inclusive, and that motivates and stimulates our most able pupils is not a matter of creating an alternative curriculum, but of ensuring the normal curriculum meets the needs of all pupils; including the able, gifted and talented

It is a call for developing both conceptual and pedagogical tools for teacher educators, which as Kisko and Richardson (2010, p. 89) in the US claim will help “move their teacher education programs beyond the parochial to viability in the twenty-first century”. Although the extent of their innovative practices is mainly about study abroad programs for student teachers from America<sup>44</sup>, they at least challenge Australian teacher education to find pedagogies for the new and future world where “assumed old academic traditions may no longer prove effective” (Hellstén & Reid, 2008, p. 2). What the research on internationalisation of pedagogy has to say about engaging non-Western international students’ non-Western theoretic-linguistic knowledge in their teacher education studies is the focus of the next section.

### **2.3.4 Internationalising pedagogy**

International pedagogy has developed in two distinct ways: skilling non-Western international students with English, Western knowledge and Western academic conventions (Brown & Jones, 2007); or offering an inclusive approach, accommodating their style and finding their presence as an opportunity for intercultural communication and learning (Ryan & Hellmundt, 2005). International pedagogy, like the internationalisation of higher education curriculum, has thus usually meant “drawing on culturally sensitive and inclusive educational philosophies and practices” (Hellstén, 2008, p. 84). For example, creating culturally inclusive assessment and making sure that conventional methods of assessment are “culturally fair” and free of cultural bias (De Vita, 2007, p. 161), and that feedback is

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<sup>44</sup> The extent of their innovative practices, however are mainly about study abroad programs especially school-based placements in other countries/cultures, for student-teachers from America



culturally appropriate and constructive (Brown & Joughin, 2007) are suggested. The idea is to ensure that assessment criteria give international students a fair opportunity and not give undue advantage to local students. However, in a Eurocentric content and English-only pedagogies (Hickling-Hudson, 2004), this fairness could actually mean “dumbing down” assessment criteria to help international students’ transition “from reproductive pedagogies to deep learning approaches conducive to intellectual independence and the synoptic capacity” (De Vita, 2007, p. 162). These pedagogical interventions, therefore, seem to be more inclined to engage non-Western students’ “resourceful coping strategies” (Hellstén, 2008, p. 87), rather than engaging their capabilities for co-production of knowledge which might benefit all students.

What “inclusiveness” means in terms of including non-Western international students’ theoretic-linguistic knowledge, their intellectual resources in the form of metaphors and phrases in their language, and their cultural, social and educational philosophies is not specified in such discussions. The typical approach to inclusivity is “‘deficit driven’ - that is, it is about ensuring that international students ... can be brought up to a 'normal' standard by redressing their 'deficits’” (University of Western Australia, 1999). While these pedagogical interventions claim to “situate the international student at the heart of the university as a source of cultural capital and intentional diversity” (Brown & Jones, 2007, p. 2), they fall short of empowering international students to engage as equal members of academic community. There is no evidence of what inclusivity is ideally supposed to mean i.e. “acknowledging and valuing differences, about enabling the values and world views of all students to be given expression in teaching and learning” (University of Western Australia, 1999, p. 2). As a result, there has been not much success in taking the notion of internationalisation away from its focus on turning “them into us”, an argument made more than a decade ago by Tsolidis (2001, p. 101).

Similarly, inclusive pedagogies have been taken to mean inter-cultural exchange practices in this research (Leask, 2008; Caruana, 2010) and not an exchange of theoretic-linguistic knowledge. Non-Western students who are “situated in the intellectual life of at least two societies” (Singh & Shreshtha, 2008, p. 66) are being appreciated in terms of their cultural contributions in their host universities, but not for their intellectual assets. Moreover, no transnational exchange of theoretical and linguistic knowledge is possible in pedagogies when “linguistic inequalities and

unchallenged conceptions of privileged knowledge” (Ippolito, 2007, p. 749) prevail, and opportunities for reciprocal learning are neither sought nor imagined. As a result, to borrow De Vita’s (2005, p. 75) critique, “the ideal of transforming a culturally diverse student population into a valued resource for activating processes of international connectivity, social cohesion and intercultural learning [and knowledge exchange], is still very much that, an ideal”. And so has been the vision of an inclusive curriculum, which as Haigh (2002, p. 49) argues, “does not rely on prior knowledge of local provenance, where students from all sources share equal opportunities for advancement in an inclusive learning environment, and which serves to introduce stay-at-home students to the demands of an increasingly multinational world of work”, just an unfulfilled vision.

Lack of interaction between students, as reported in most research also confirms “that provision of opportunities for intercultural contact on campuses does not automatically lead to an increase in intergroup contact” (Kimmel & Volet, 2010, p. 2). Hence, deliberate attempts on the part of teacher educators have been suggested as in a diverse class, a teacher can be the “cultural mediator” (Dooly & Villanueva, 2006, p. 236)<sup>45</sup>.

### **2.3.5 Intercultural, interactions (im)possibilities of equality and internationalisation**

In terms of classroom practices, adjustments and changes in teaching strategies have been suggested “to facilitate and promote peer interaction for learning across diverse cultural and linguistic groups” (Arkoudis, et al, 2010, p. 5). However, in terms of setting parameters of group work, which could be a crucial resource for intercultural exchange of ideas, “minimal interaction between students from different cultural backgrounds” (Summers & Volet, 2008, p. 357) have been reported, and this remains a concern for academics (Leask, 2010). “Unspoken racial boundaries” (Ganapathy-Coleman & Serpell, 2008, p. 97), different academic expectations (Kimmel & Volet, 2010) and “different social or study patterns” (Harrison &

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<sup>45</sup> Intercultural group members and in many cases were eventually appropriated, thus indicating that the students were constructing new understandings of diversity.

Peacock, 2010, p. 134) continue to influence students' preference to work with those who come from similar cultural and language backgrounds (Jones & Caruana, 2010; Moore, Faltin & Wright, 2010)<sup>46</sup>.

As a result, intercultural interactions are just “not” happening (Ippolito, 2007; Leask, 2010; Summers & Volet, 2008) as they were “wished and hoped” for (Leask & Carroll, 2011, p. 648). Moreover, the main emphasis of these interventions has been the remedial assimilation of non-Western international students. For example, peer mentoring between local and international students is aimed at giving international students a “sense of connectedness and thus [enhancing] their well-being” (Rosenthal, Russell, & Thomson, 2007, p. 81) and thus there is no room for any mutual learning.

Attention therefore needs to be given to how intercultural interactions are conducted, perceived and rewarded in class, in assessments and on the campus in general (Leask, 2009). However, lack of such “formal and informal curricula” (Leask, 2009, p. 205) results in international students not making any meaningful connection with any Anglophone local students inside or outside their classes.

If there is any transnational exchange of non-Western theory or language knowledge between Western and non-Western students, it is not apparent within this research framework. Leask (2010) eloquently draws the image of an empty chair beside international students. Even though both Anglophone local and non-Western international students consider intercultural interaction to be an important part of their internationalisation, the feeling is that university has failed in making this happen (Ippolito, 2007; Leask & Carroll, 2011). More than this, due to a pedagogical failure, “of staff and students in sharing responsibility towards the experiences of the ‘other’” (Coate, 2009, p. 271), the international student is still sitting beside an empty chair in class.

Reflecting on these trends found in research on internationalisation of higher education, what scenario can be depicted in teacher education, which is the next query for my study.

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<sup>46</sup> even those students who come from European countries to study in English speaking classes UK report facing similar treatment a lack of English language is a hindrance to non English speaking students' acceptance as equal partners in group work (Moore, Faltin & Wright 2010).

### 2.3.6. Internationalisation of Australian teacher education

As per the literature on internationalisation of education in general as noted above, there seem to be not much support for or evidence of non-Western international students' theoretic-linguistic knowledge being recognised in Australian teacher education. Perhaps it is assumed that the mere presence of international students in Australian universities will somehow transfuse an international component into the courses being offered, without a need to engage with their knowledge. Is it then a confirmation of “the unconscious, or at least under debated, promotion of particular cultural norms and expectations, rather than ‘mutual understanding’” that Hughes (2008, p. 111) claims is the nature of education being disseminated in Western universities?

The literature suggests a similar scenario in teacher education, which is mainly concerned with the teacher training of Anglophone students (Sleeter, 2001, p. 95). There is much emphasis placed on developing their global competencies and intercultural skills to “teach in the twenty-first century” (Quezada, 2010, p. 1). However, with teacher education remaining context specific and accreditation bound (Jasman, 2009) and to some extent as per Devos's (2003) analysis of internationalisation of higher education, about economic benefits and recruitment of international students, the literature suggests a very basic, technical understanding of internationalisation (Caruana, 2012; Killick, 2008).

In a rush to join Western courses being offered as international education, teacher education has also not considered “why it is important to internationalize teacher education programs, and what kind of teachers we are seeking to prepare through our efforts”, questions that Zeichner (2010, p. 2)<sup>47</sup> claims have not been discussed enough. Neither has there been thinking about how “such complex learning environments [due to diversity brought by international students' presence, I suppose] can be managed so that everyone, all of the ‘players in the process’ benefit?” Furthermore there has been a lack of “reflecting critically on our approaches to learning and teaching when working alongside people from different

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<sup>47</sup> there has been too much discussion of the things that teacher educators are doing to bring a greater international and global perspective into their programs, and not nearly enough discussion about why

academic traditions”, issues on which Trahar (2010, p. 210) feels educators needed to have reflected more.

A call for an “action oriented” (Slaughter cited in Jasman & MCIlveen, 2011, p. 119) future of teacher education envisions “creating change in relation to particular practices, or to provide tools to those who need to engage with the complexities of the future and space to think about possible, probable and preferable futures” (Jasman & MCIlveen, 2011, p. 119). To do so, much emphasis has been placed on developing global competencies and intercultural skills. However, as the narrow, economically driven policy directions, in the quality assurance and accountability mechanisms for the internationalisation of teacher education, “continue to focus on shaping the implicit and/or explicit values, curriculum, pedagogy and assessment of initial teacher education provision” (Jasman, 2009, p. 327), there is not much space to consider such issues.

The focus of discussion usually remains “how to prepare teachers to teach children who don’t speak English (the language of the curriculum); how to prepare teachers for the roles they will play in regard to the integration of immigrants into the fabric of society and/or to make their curriculum multicultural – essentially, how to prepare teachers to teach in globalized classrooms” (Olmedo & Harbon, 2010, pp. 81-82). Basically teaching has just remained teaching English and main stream education *to* a multicultural cohort rather than learning *from* the diversity of a multicultural classroom.

The problem in these discussions in the literature, that I see for my project is that internationalisation of teacher education is being related to global education for developing globally competent student-teachers, without considering how both local and international students may work together to gain global competencies they are supposed to develop (Quezada, 2010; Zeichner, 2010)<sup>48</sup>. In their Eurocentric and English only pedagogies, how can these student-teachers “construct attitudes, knowledge and skills which will be effective when working with diverse student population” (Dooly & Villanueva, 2006, p. P. 237), an important question not being

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<sup>48</sup> Global perspectives needed to “teach in the twentieth century” (Quezada, 2010, p. 1). Competencies needed are: cultural awareness, knowledge of world events and global dynamics, knowledge of and ability to connect their students to the international aspects of the content areas they teach, intellectual curiosity and good thinking and problem solving skills (Zeichner, 2010, p.8).

asked, but which needs to be asked (Singh & Ballantyne, 2012, p. 4)<sup>49</sup>. In spite of the demands that “globalism” places on teaching to break “from its dependency on Western-oriented ... knowledge systems” (Kumaravadivelu, 2012, p. 9), no such “epistemic break”<sup>50</sup> seems to be in sight.

There is some discussion in the literature of multi/bi-lingual student-teachers and educators who contribute to teacher education due to their cross-cultural proficiency (Trahar, 2010; O’Connor, 2011), and a call to include “experiences and insights to educate teachers about the dynamics of power and culture” has been made (Merryfield, 2000, p. 441). However, there is hardly any mention of non-Western international students’ knowledge playing any role in this. Similarly, while the importance of overseas and cultural immersion experiences in the development of multicultural awareness and sensitivity (Kissock & Richardson, 2010<sup>51</sup>; Cushner, 2007) is discussed, international students who come from those ‘overseas’ countries and cultures and bring “experiential knowledge of diversity and equity” and experiences of being the Other (Merryfield, 2000)<sup>52</sup>, are ignored.

In a Eurocentric higher education (Kuokkanen, 2008) and English language supremacy (Hughes, 2008), the scope to address any aspects of equality in terms of the theoretic-linguistic knowledge that non-Western international students possess or can access is dim (Han & Singh, 2007, p. 291). There seems to be no motion to continue the overall argument presented in research to fill up the ‘gulf’ between two different understandings of internationalisation, as an intercultural exchange promoted by “the marketing strategies [or] ... mutual understanding ... offered by the

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<sup>49</sup> Singh and Ballantyne (2012, p. 4) remind that the First Principle of multiliteracy [New London Group] states:

we want to extend the idea and scope of [English only] literacy pedagogy to account for the context of culturally and linguistically diverse and increasingly globalised societies, for the multifarious cultures that interrelate and the plurality of the texts that circulate.

<sup>50</sup> An epistemic break...represents a thorough re-conceptualisation and a thorough re-organization of knowledge systems (Kumaravadivelu, 2012, p 14).

<sup>51</sup> “comfort zone to see their world from a different perspective, discover alternative solutions to problems they face and create new approaches or integrate appropriate ideas into their setting. Living and working in schools and communities different from those which we know – within and beyond our own national boundaries – is a valuable strategy to achieve this and other standards, and can serve as a basis for recognizing the value of cross-cultural experience and for more broadly integrating a global perspective throughout the process of teacher education” (Kissock & Richardson, 2010, p. 92).

<sup>52</sup> “experiential knowledge of diversity and equity” (Merryfield, 2000, p. 441).

fresh and enriching perspectives of international students” (Trahar, 2008, p. 46), and internationalisation of teacher education as a transnational knowledge exchange.

Similarly, in their argument regarding the construction of academic literacy and differences, Kostogriz and Godley (2007, p. 1) point out the modernity legacy of “the myth of cultural essentialism, ... that the division between self and the Other is a natural and therefore unproblematic fact”, continues to impose its rigid stereotypes of superior and inferior “cultural and linguistic difference” in universities. This disparity does not leave any space for transnational knowledge exchange between Western and the non-Western intellectual cultures. Even though, research on teacher education does not seem to notice this loss, “the absence of ethnically and linguistically diverse faculty [and perhaps student-teachers] that can contribute to the diversity of perspectives and values in our teacher preparation programs” is bemoaned (Ochoa, 2010, p. 111).

In search for the elusive “missing element in current discourse about internationalizing education and teacher education” which Zeichner (2010, p.7) claims is to be found in students being exposed “to a range of perspectives on issues of globalization and how to achieve greater economic, political and social justice”, it is surprising that the non-Western intellectual resources brought by these international students are not mentioned. Especially in the present move towards “multiliteracy teaching and learning” in Australian schools... as part of the Australian Curriculum’s focus on engagement with Asian languages” (Singh & Ballantyne, 2012, p. 4), it is a ‘waste’, ‘a loss’ (Connell, 2007a), that cannot be justified. Considering educational institutions, as “cultural and political arenas” and not “neutral sites where a curricular body of information is passed on to students” (Pennycook, 1994, p. 297), there is a need to rethink what role teacher education might play.

Hence, the question my research has come to ask is whether it is the ‘practice’ or the ‘process’ of knowing (Wegner, 2008), ability or knowledge (Gossner, 2010) which needs to be promoted in teacher education. If it is not about both ability and knowledge student-teachers bring and develop in their teacher education, the question then might arise is how can they develop their ability “to critically examine from multiple perspectives the causes and consequences of the global injustices that now exist across the globe including those within all countries” (Zeichner, 2010, p.

7), issues considered essential for teacher education to address in today's interconnected, interdependent world (Haigh, 2008; O'Connor, 2011; Olmedo & Harbon, 2010).

If teachers are to be 'transformative intellectuals' (Giroux, 1988) and not mere "classroom technicians employed to pass on a body of knowledge" (Pennycook, 1994, p.299), like "retailers of packaged materials and methods they have not chosen" (Trim cited in Dooly & Villanueva, 2006, p. 227), there is certainly a place to consider such issues in teacher education. If teacher education "is not merely training in the practical skills, but involves, instead, the education of a class of engaged and public intellectuals vital to the development of a free society", what Giroux (1988, p. 47) considers school education to be, there is a hope and a possibility.

These concepts regarding global priorities, inclusive learning opportunities for all students, all point at the need for the internationalisation of higher education to be more than what it seems to be. Especially as teacher education has been given the responsibility of "looking for innovative ways to help prepare teachers for new challenges and situations which they will probably face in the future" (Dooly & Villanueva, 2006, p. 226), there is a need for more than an intercultural exchange. Just as a multicultural society is "a hands-on environment for the development of 'intercultural awareness' for future teachers"<sup>53</sup> (Dooly & Villanueva, 2006, p. 226), an internationalised teacher education can be an ideal place for transnational knowledge exchange.

So, what else can be relevant to the ideal of internationalisation of teacher education as a transnational knowledge exchange is the next query. A need to develop courses that are transnational in both content and pedagogy has driven researchers to explore alternative pedagogies (Galligan, 2008), but what has been the result of such efforts remains to be investigated. For example, it is agreed that implementing "curricula that are more internationally relevant [means] to respond to a more diverse student population and to design activities to promote intercultural learning" (Sawir, 2011, p. 46). Such altruistic definitions of international curriculum

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<sup>53</sup> [who will one day be] expected to involve learners in the process of acquiring knowledge of their own culture(s) as well as other cultures" (Dooly & Villanueva, 2006, pp. 223-226).



and pedagogy are, however, “often disconnected from the ‘real world’ dilemmas and challenges facing” (Ryan, 2011, p. 637) academics working at the grassroots (Robson, 2011)<sup>54</sup>.

Similarly, in an idealised “transformative agenda for higher education”, as detailed by Robson (2011, p. 622), “intercultural competence for both staff and students” means abilities to “effectively assimilate knowledge from a range of cultural and linguistic experiences and connect to, translate and synthesize cultural influences, whilst maintaining curiosity and respect for cultural difference”. There is, however, still a need to provide practical, concrete examples of how it can be achieved, not met in this research (Ryan, 2011).

The literature reviewed in the above section indicates that the internationalisation of Western Anglophone higher education currently is not about transnational knowledge exchange but is largely about the globalisation of Western intellectual-theoretical superiority (Altbach, 2007a; Appadurai, 2000; Dallmayr, 1998; Yang, 2003; Kanu, 2005). In this context, it is hard to answer the question: “How might the university, so clearly rooted in its values and structures in European history, open itself to ideas and values derived from other knowledge sources” (Hayhoe cited in Yang, 2002, p. 83)? This question might remain a sore point for teacher education to deal with for generations to come, as Newby (2005, p. 255) claims that teacher education, with “its methods for training and educating teachers [and] remaining innocent of the imperatives of the changing world surrounding it ... [remains], stubborn in its resistance to change”.

However, the impetus for innovation and change may come from within the very same universities charged with reinforcing Western linguistic and theoretical hegemony (Gunaratne, 2010; Haigh, 2006a; Johnson, 2006). Moka and Wei (2008, pp. 435-436) contend that if globalisation of education is to benefit and not undermine non-Western and Western universities, it must be “driven not by the pursuit of political or financial advantage for a particular university or state, but by the pursuit of knowledge and critical reflection”. Following this line of argument

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<sup>54</sup> The realization of the international strategy of universities is largely dependent on the commitment of academic colleagues, innovative staff development and communication approaches may be required to address negative conceptions of internationalization, or of international students, and to support and promote the development of innovative pedagogies and interculturally sensitive practices (Robson, 2011, p. 620).

especially in the light of the “multiple and conflicting realities of globalisation” (Dixon, 2006, p. 319), possibilities might arise to interrupt the one-way flow of knowledge from “dominant Western epistemic and intellectual traditions” (Kuokkanen, 2008, p. 60). If student-teachers, are to be “encouraged, educated and trained to act” (Dooly & Villanueva, 2006, p. 227), teacher educators themselves would need model it by engaging in their own students’ learning “as empirical investigators” (Trim cited in Dooly & Villanueva, 2006, p. 227).

Non-Western knowledge traditions hold “different conceptions of the world and alternative ways of knowing” (Kuokkanen, 2008, p. 60), which may offer innovative alternatives not available in the dominant Western knowledge traditions (Haigh, 2006a). The possibilities for non-Western international students to access and use their linguistic and theoretical knowledge in their teacher education in Australia is the issue then that drives the next part of this literature review.

## **2.4 Possibilities for using non-Western students knowledge in Australian teacher education**

In the literature reviewed on internationalisation of higher education, there has been much discussion on inter-cultural understanding and cross-cultural communication skills that internationalisation of higher education might help develop. There is, however, no mention of non-Western international students’ theoretic-linguistic capabilities. This absence needs to be addressed if internationalisation is to be taken as an endeavour of transnational knowledge exchange (O’Donoghue, 1994). Moreover, just as intercultural interactions between students cannot start happening by the sheer force of “wishing and hoping” (Leask & Carroll, 2011, p. 647), a transnational knowledge exchange will not happen just by having an idealistic view of internationalisation. Deliberate interventions and innovative pedagogies are needed.

Pedagogies that encourage such interaction are therefore needed. An increasing number of studies are investigating both pedagogical and academic possibilities for such intellectual interaction to happen (Dooly & Villanueva, 2006). Dooly and Villanueva (2006, p. 227) report on a project involving teacher trainees from

different European countries working together as “intercultural group members”. It was argued that future teachers who are going to be teaching in a globalised Europe “should learn from others—from other trainees in other cultures—and they should also learn from themselves—from the empirical knowledge drawn from living and teaching in another culture”. The teacher trainees who participated in this project to teach in schools in different countries reflected on their intercultural and diverse group work. They showed their “potential to become more open towards diversity and to provide creative ways to incorporate diversity as a resource in their classrooms” (Dooly & Villanueva, 2006, p. 236)<sup>55</sup>.

There are, therefore some possibilities for the decolonisation of higher education through transnational knowledge exchange and co-production of knowledge (Haigh, 2009; Johnson, 2006; Singh, 2009, 2010).

The internationalisation of higher education plays a crucial role in the preparation of students for a global culture (Tait, 2010). This education also means fostering “a global consciousness among students, to make them understand the relation of interdependence between peoples and societies, to develop in students an understanding of their own and other cultures and respect for pluralism” (Gacel-Avila, 2005, p. 123). Especially in “preparing teachers for cultural diversity ... in the context of the harrowing ethnic conflicts and the changing ethnoscapes of our globalizing era” (Hickling-Hudson, 2004, p. 271), how can internationalisation of knowledge take place can be the next question.

#### **2.4.1 Internationalising teacher education through the transnational exchange of theoretic-linguistic knowledge**

There are examples of academics embracing the idea of transnational knowledge exchange in their courses that can be used to support my argument.

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<sup>55</sup> These student-teachers “were able to jointly construct *different, innovative* categorizations of the diverse classroom, thus indicating that they have the potential to become more open towards diversity and to provide creative ways to incorporate diversity as a resource in their classrooms” (Dooly & Villanueva, 2006, p. 236). “Nonetheless, despite the overall acknowledgement of the importance of intercultural awareness, only six of them mentioned the importance of transmitting this knowledge to their future pupils” (Dooly & Villanueva, 2006, p.230).

Haigh (2009), who teaches Geography at a university in the UK, has used Buddhist/*Samakhya* concepts to design an internationalised curriculum employing “two non-Western course innovations: one an overtly introduced ‘multicultural’ exercise set out with much fanfare and the second, not so obvious, a curriculum shaped by education for *dharma*” (Haigh, 2009, p. 272). These strategic interventions encourage his students to accept non-Western concepts as useful tools in their study of Geography. For example, students use Buddhist concepts of different *guna* or qualities of temperament, “*Sattva*, which means light and shining; *Rajas*, which means stimulating and active; and *Tamas*, which means heavy and enveloping” (Haigh, 2009, p. 62) for theorising their understanding of the architectural characters of buildings in terms of different *guna* or qualities. Similarly, Johnson (2006), an Australian teacher educator includes Indian concepts of childhood and adolescence from Indian enlightenment texts. He aims to broaden Australian pre-service teachers’ repertoire of theoretic tools to teach in increasingly diverse multicultural schools in Australia. His argument regarding internationalisation of teacher education is that education “courses and units should be equally hospitable to all Australian and international students, and should respect cultural differences in systems of knowledge production and use’ (Johnson, 2006, p. 23).

Singh (2009, p. 186), in an Australian university is making successful efforts towards “deparochialising research education” by encouraging non-Western international and local HDR students to engage their bilingual capabilities to access theoretical concepts from their intellectual heritage in their doctoral research. Not only questioning the “mono-cultural, nation-centred framing of university pedagogies”, he along with his colleagues and research candidates (Singh & Shreshtha, 2008, p. 66) provides a basis for “internationalising pedagogies” which are fashioned by “local/global student mobility and flows of knowledge”.

All these researchers who are making efforts to engage non-Western theoretical knowledge in Western education gaze beyond the mechanical teaching (Kincheloe, 2008) of imparting Western theoretical knowledge. In introducing concepts and pedagogies to facilitate intercultural theoretical and linguistic knowledge exchange, they are creating an innovative agenda for the internationalisation of Western Anglophone higher education. Defining internationalisation as a new direction for higher education, Arja (2009, p. 102) suggests the

creation of communities of learning that involve diverse inhabitants of various localities and multiple scales of globality ... to frame learning in such a way that our students have a chance of not only becoming good (read *compliant*) global citizens, but agents of change actively pursuing more equal and just relationships

Even though here, Arja is not writing specifically about non-Western international students, her argument is relevant to their context. Bates' ideas (2005b, p. 106) add to this argument where he describes how a global curriculum should be an "understanding rather than simply a description of the Other: of other cultures and their ways of life", that such a curriculum must be based on the concept of mutual learning and a two-way flow of knowledge.

Given this call for mutual learning, it is important at this point to explore research that acknowledges international students as agents "in stimulating the transformative re-imaginings and re-workings of policies, pedagogies and politics for internationalizing higher education" (Singh, 2005, p. 11).

#### **2.4.2 Non-Western international students as agents of internationalisation**

Even though the academic discourse in Western universities uses a deficit framework to construct non-Western international students, scholars in various Western universities, as mentioned in the previous section give a basis to perceive these students differently. There are also many non-Western PhD students with an interest in international higher education (Cho, 2004; Kumar, M., 2004; Han, 2006, just to name a few) who are making their contribution in this debate by either writing from the point of view of international students or by emphasising their voice. They refute various deficit theories of international students: by focusing on their strengths and how they make use of available learning opportunities and resources to advance their academic calibre (Cho, 2004; Singh & Fu, 2008; Singh & Guo, 2008). Singh and Guo (2008) investigated the role Asian Higher Degree Research (HDR) students' knowledge of two or more languages plays. Likewise, Singh and Fu (2008) demonstrated these students'

capabilities for scholarly argumentation through questioning stereotypes of themselves as uncritical, plagiarising, rote learners.

For example, Kumar (2004, p. 159) quotes a Singaporean international student's perspective about his own contributions in Australia:

Coming from a country like Singapore, which is very Western influenced, Chinese influenced and Chinese orientated, I speak their language. If there were to be any international architecture firms in Australia that wanted to go international in the Chinese market in China I would be an ideal person. I speak both languages, understand the culture and I understand the Western culture and I am educated in Australia and I understand the working culture so I guess there is a lot I can offer.

International students are the “educated transnationals” (Beck, 2002, p. 26) who are aware of the role they can play both in an internationalised higher education context and the global marketplace. Even though, as Zhou, Knoke and Sakamoto (2005, p. 287) argue, these students may adopt ‘silence’ “as a resistance to the hegemonic knowledge systems and pedagogies in the classrooms” (p. 304), they are able to realise their privileges and contributions. Their ability to access knowledge from their unique position is validated by but surpasses Singh's (2005; Singh & Shreshtha, 2009) claim about international students’ “double knowing”, as they have access to knowledge from two different sources. Exploration of the perspectives and knowledge the diverse populations of international students possess has raised a need for appropriate pedagogies (Ryan, 2011; Tange & Kastberg, 2011). Tran and Nyland's (2009, p. 4) argument for internationalisation through “building on [VET] international students’ personal agency, self-formation capacity and their strategies to act, to change and to adapt”, provides some impetus to further understand and appreciate non-Western international students’ capabilities and intellectual contributions.

In this move towards internationalisation, Australian Anglophone academics might also start to ask themselves:

Are we as teachers in universities custodians of convention and a defined body of wisdom, or do we believe that we have a duty to forge new traditions and epistemologies? Is our role transformative or reproductive? (Ryan & Hellmundt, 2005, p. 9).

This is a call for the transformation of teacher education which has been claimed to have become a ‘training’ of teachers, and not ‘education’ of teachers (Jasman, 2009). Moreover, internationalisation of teacher education needs to enhance its content and pedagogies for today’s and tomorrow’s “globalized classrooms” (Olmedo & Harbon, 2010, p. 82). Otherwise it is not the internationalisation of all but only international student teachers and they are also expected to assimilate in the dominant system. Finally, it can be said that “cultural essentialism” (Kostogriz & Godley, 2007) might be the bane for Australian teacher education as “by upholding a single ‘gold standard’ for defining knowledge, excellence and quality in education” (Zajda, 2010, p. xvii)<sup>56</sup> it promotes Westernisation.

### **2.4.3 Engaging non-Western theoretic-linguistic knowledge**

An acknowledgment of the role non-Western students can play in internationalising Australian teacher education requires both ‘epistemological diffidence’ and ‘epistemological openness’ on the part of Anglophone academe (Lingard, 2006, p. 289). To find such “diffidence and openness”, Caruana’s (2010) suggestion of collaborations with students as research partners is useful. In educational research, Singh is doing exactly this while working with non-Western international research students (Singh & Chen, 2011; Singh & Meng, 2011). His argument that these students have the “intellectual capital to bear in the production and flow of research-based knowledge” (Singh, 2009, p. 187) is realised in his work with both international and local non-Western HDR students. Singh (2009, 2010) argues that extending non-Western students’ bilingual capabilities for scholarly

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<sup>56</sup> “reinforce the differentiated achievement status of privileged social strata, but also reward those who are conversant with implicit rules of dominant ideology”.

argumentation is a means to interrupt the hegemony of Euro-American critical theories.

Hovey (2004), an American academic finds it crucial to seek non-Western knowledge even if for the sake of national security, She reminds her fellow American academics from the field of international studies that “Unless we are willing to encompass new perspectives and challenges to our theories and conclusions, we may fail to learn or predict events and outcomes in our interdependent world” (Hovey, 2004, p. 247). Calling for American academics and students to form “a community of learners and knowers” (Hovey, 2004, p. 248), she asks them to engage in a dialogue with the other. She claims that inclusion does not mean assimilation as internationalisation of higher education should be “inclusive of alternative perspectives with an international or global knowledge community” (Hovey, 2004, 248).

Ryan (2011, p. 642) in the same vein, warns of the perils facing Western academia, “being overtaken by those in other systems eager in their quest for new knowledge [especially] if Western academe keeps shutting out the Other”. Her point is that internationalisation of higher education provides a competitive edge to those non-Western countries who are open to learning, whereas Western countries, not ready to learn, are going to be left behind.

It is however, not only the competition with (Ryan, 2011) or the fear of the ‘Other’ (Hovey, 2004) that requires calls for transcultural, transnational exchange of knowledge to be taken further. Rather if internationalisation of higher education is taken to be “an endeavour between civilizations, cultures and values” (Ryan, 2011, p. 640)<sup>57</sup>, non-Western international students’ presence in Western universities needs to be acknowledged to be a connection between the Western and non-Western knowledge traditions.

Here, Ryan’s (2011, p. 635) call to universities to become “learning institutions” could be rewritten to posit that instead of engaging in a rhetoric about

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<sup>57</sup> The internationalisation of education can be expressed in the exchange of culture and values, mutual understanding and a respect for difference . . . 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 cited in Ryan, 2011, p. 640)



internationalisation as an inter-cultural and inclusive education, teacher education should

take a new stance, one that moves beyond interactions between cultures with one culture positioned as more powerful and dominant, to a new stance which arises from mutual dialogue and respect amongst academic cultures and knowledge traditions and results in new learning, knowledge and practices...

By engaging their non-Western conceptual devices “to the transnational exchange of non-Western theories” (Zhao, 2011, p. 2), non-Western international students could internationalise their own and their peers’ education. Internationalisation of teacher education is meant to provide all students with global perspectives, especially of their own discipline and prepare them for a future in a culturally diverse global world (Quezada, 2010; Stier, 2003). How global perspectives can lead towards finding further possibilities for internationalising teacher education needs to be investigated.

#### **2.4.4 Global perspectives and possibilities for alternatives**

Developing global citizenship entails equipping graduates with appropriate knowledge, skills, values and behaviour (Holdsworth, Wyborn, Bekessy, & Thomas, 2008; Otter, 2007), and as Haigh (2008) points out, for living and working in a multicultural and interdependent world facing various environmental, social and economic issues. However, university education is not only learning about the global conditions of the world that these graduates will inhabit faces but also in changing and improving those conditions (Sunley & Locke, 2010; Boix-Mansilla & Jackson, 2012)<sup>58</sup>.

Similarly, teacher education prepares student-teachers for “the most important task of a nation’s school system ... [and] ... to prepare its citizenry to be committed to social

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<sup>58</sup> As “those growing up in the world of today—and tomorrow!—need preparation to tackle the range of pervasive problems: human conflict, climate change, poverty, the spread of disease, the control of nuclear energy” (Boix-Mansilla & Jackson, 2012).

justice and human rights; acquire the critical consciousness, necessary knowledge, and skills to participate actively in the democratic process” (Wang, Lin, Spalding, Odell, & Klecka, 2011, p. 116)<sup>59</sup>. Preparation of graduates for the work force by providing them with appropriate knowledge and skills, or developing them as global citizens are two different aspects of internationalising curriculum (Jones & Killick, 2007, p. 111). The former means a focus on skills to live and work in a globalised world (Stier, 2003), whereas, the latter requires a development of character and a change in the mindset of these graduates (Gacel-Avila, 2005, p. 123). It is the latter that emphasises the transformative potential of internationalisation. In teacher education specifically, the importance of such a transformation is recognised for increasing student-teachers’ “self-knowledge as a foundation for increasing their understanding of themselves in relation to other cultures” (Hickling-Hudson, 2004, p. 78). They require “intercultural competence”, an ability to see that “their own view of the world is just one among many” (Dooly & Villanueva, 2006, p. 238) as well as global competence (Boix-Mansilla & Jackson, 2011).

The internationalisation of teacher education therefore needs to be an “educational process ... where different perspectives are examined, and where teacher candidates make up their minds about what they believe after having carefully considered a wide range of views, including those that are not currently in favor” (Zeichner, 2010, pp. 7-8).

Moreover, student teachers’ education in terms of their own career and development may not be enough, as “their task is not only to adopt a global perspective in their instruction, but also to transfer that awareness to their own K–12 students” (West, 2010, p. 1). For example, the aim of K-12 education (Bates, 2005c, p. 303) is to develop students’ abilities to “select information, contextualise that information so that it makes sense within knowledge frameworks of various kinds, and translate that knowledge into a wise application to an issue of some importance”.

Especially teacher education in Australia is reminded that education needs to be appropriate to prepare students for the future as

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<sup>59</sup> The teachers “teach against global capitalism... [and] show the moral vision, demonstrate the courage, and possess the analytical tools to develop future citizens to be participants” (Wang *et al*, 2011, p. 116) Teacher education for diversity implies carefully selecting candidates and structuring their teaching and learning experiences to connect closely with the students’ backgrounds as well as to their schools, communities, and families” (Wang *et al*, 2011, p. 116).

We are in a new era in which social, economic and environmental change needs to be taken into account in determining what young people need to know. These changes have brought new challenges to individuals and to society that require new ways of thinking and working.<sup>60</sup>

This links with the three cross-curriculum priorities set by the *Australian Curriculum, Assessment and Reporting Authority* (ACARA, 2012b), which is responsible for the development of the national K to 12 curricula.

According to ACARA (2012b), curriculum for Australian school education has to be “both relevant to the lives of students and address[ing] the contemporary issues they face”. The curriculum gives special attention to three cross-curriculum priorities namely: Aboriginal and Torres Strait Islander histories and cultures, Asia and Australia’s engagement with Asia, and Sustainability education<sup>61</sup>. Even though these may appear to be three separate areas, they are linked with a common principle, an acknowledgment of diversity which helps create a holistic integrated concept of sustainability. Clearly, teacher education must link to this “curricular vision” (Nolet, 2009, p. 410) and incorporate similar themes. Ferreira et al (2007) argue for mainstreaming sustainability education in pre-service teacher education as its core focus and main activity.

In the same vein, internationalisation of teacher education as Ochoa (2010, p. 210) puts it is in “becoming sociopolitically active in improving our global human condition” which depends on its economic, social and environmental sustainability. This need to act, with reference to education for sustainable development (EfS), is the result of a growing international concern about the social, economic and environmental challenges facing the world (Zajda, 2010, p. xvii). Hence, the question that Ochoa (2010, p. 103) asks of teacher education is crucial to be addressed:

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<sup>60</sup> School system designed for the past won’t prepare young Australians for the future MEDIA RELEASE For immediate release Wednesday 2 December 2009

<sup>61</sup> Education for sustainability can enable students to become effective citizens and active change agents by helping them to deal with complexity and uncertainty. It can also help them to understand that there is rarely a single solution because new knowledge is continuously generated, and diverse viewpoints exist in society (sustainability curriculum framework: a guide for curriculum developers and policy makers, 2010, p. 3) Developed by The Department of the Environment, Water, Heritage and the Arts. Available <http://www.environment.gov.au/>).

How do we prepare teachers to make a difference in addressing such issues as illiteracy, health, poverty, racism, peace, power, justice, globalization, language rights, social discrimination, linguistic and cultural differences, and racial tension?

Here is a call for future teachers to find solutions to the problems faced by the poor, marginalised, and usually the indigenous population in a society, for whom bringing social justice should be “central to their teaching practice” (Wang *et al.*, 2011, p. 116). An engagement with indigenous knowledge traditions is also attributed “to contributing to initiatives for peace and reconciliation, and promoting the study of cultural diversity in the curriculum – all essential components of an intercultural pedagogy” (Hickling-Hudson, 2005, p. 340). If the aim of higher education is preparing future global citizens, “strategies for promoting sustainability at the global and local level are needed, and [in both] there is broad consensus that education must be the driving force” (Hansmann, 2010, p. 2874). In keeping with the argument that my research makes, the question that could be asked here would be, what knowledge might be needed for dealing with these social, environmental and ethical problems, from which, Orr (2004, p. 8)<sup>62</sup> believes, “it is not education that will save us, but education of a certain kind”.

This is the nexus where both internationalisation of Western Anglophone teacher education and education for sustainability intersect. Development of global perspectives and education for sustainability literacy are linked in terms of developing students as global citizens (Otter, 2007, p. 53<sup>63</sup>), who are “exposed to a range of perspectives on issues of globalization and [educated to respect] how to achieve greater economic, political and social justice” (Zeichner, 2010, p. 7). Social justice and global citizenship being the aim of internationalisation of teacher education (Wang *et al.*, 2011; Zeichner, 2010), synergies between sustainability education and internationalisation of higher education become apparent. Both are

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<sup>62</sup> Alternatives are needed as modern education just like the classic times has “emphasized theories instead of values, concepts rather than human beings, abstraction rather than consciousness, answers instead of questions, ideology and efficiency rather than conscience” (Weisel cited in Orr, 2004, p.8).

significant for the preparation of teachers for future generations of students (West, 2010), and the internationalisation of sustainability education can play a crucial role. Engaging non-Western theorising about the global issues, along with Western theories may internationalise sustainability education by bringing alternatives (Haigh, 2009).

#### **2.4.5 Internationalisation of sustainability education**

According to the United Nations Division for Sustainable Development Agenda 21 (Tilbury & Ross, 2006; Tilbury & Wortman, 2004), education is crucial for the enhancement of a society's capacity to address environmental issues. It is "a process that uses education to equip people with the skills necessary to be leaders and engagers in the process towards sustainability" (UNESCO, 2005 cited in Tilbury & Ross, 2006, p. 164). The declaration made at the UNESCO World conference on education for sustainable development in 2009 confirmed the importance of education to empower people to bring a change towards finding sustainable solutions to global issues:

We need a shared commitment to education that empowers people for change. Such education should be of a quality that provides the values, knowledge, skills and competencies for sustainable living and participation in society'<sup>64</sup>

Since sustainability or sustainable development has become an important term in education, the question about what an educational response to sustainability means also has to be determined. The term sustainability education itself, just like internationalisation of higher education, however has created confusion and uncertainty regarding its very purpose and application. For example, whether educating students in sustainability means giving them environmental education, or is it in making them aware of their social and ecological responsibilities towards the planet, might be unclear

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<sup>64</sup>(Bonn Declaration, UNESCO World Conference on Education for Sustainable Development, Bonn, Germany, April 2009.

(Fein & Tilbury, 2002, p. 8). Moreover, even though the same definitions are being shared by different interest groups, these, as Fein and Tilbury (2002, p. 2) argue, have been “value laden”, with some leaning towards the maintenance of economic growth and sustainability, while others taking a radical step away from the dominant world views which consider sustainability in terms of development and unlimited economic growth”. The fear that the move for sustainable development may be hijacked by those who want the term to appeal to sustaining economic growth in the developed world (Orr, 2004)<sup>65</sup>, has driven those who want social justice for those living in the developing world to highlight the social and environment aspect of sustainability (Lugg, 2009, p. 17). Troubled especially by the oxymoron nature of the term sustainable development, environmentalists and scholars for social justice have been at pains to clarify the emphasis on the need to sustain environment and the finite resources at the disposal of the world (Redclift, 2005, Orr, 2004).

Another distinction in terms of education and sustainability which has troubled those who want to practise sustainability education has been whether this “education [is] *about* sustainable development” or “education *for* sustainable development” (*emphasis added*, Hopkins & McKeown, 2002, p. 13). Regarding the different ways both can be applied, Hopkins and McKeown (2002, p. 13) explain them as two phases of sustainability education. The first phrase is about “an awareness and different interpretations” of sustainability, and the “second is the use of education as a means to encourage sustainability” (Hopkins & McKeown, 2002, p. 13). The latter interpretation is supported by UNESCO’s Agenda 21, which clarifies that education for sustainability is not only to be taken as providing knowledge of the issues but the importance of education “as a tool for social change towards sustainable development” (Tilbury & Wortman, 2004, p. 4).

The major aim of education for sustainability, therefore, is to ensure that learners not only accumulate knowledge about sustainability but also change their behaviour to minimise their impact on the environment (Jackson, 2009; Orr, 1991, 2004). Tilbury and Wortman (2004, p. 2) present five key elements of good practice in education for

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<sup>65</sup> Orr (2004, p. 126, *emphasis in original text*) argues that “the debate should be informed by the recognition that environmental education is not the same kind of education that enabled us to industrialize the earth. On the contrary, the kind of education we need begins with the recognition that the crisis of global ecology is first and foremost a crisis of values, ideas, perspectives, and knowledge, which makes it a crisis *of* education, not one *in* education”.

sustainability, which are: imagining a better future, critical thinking and reflection, participation in decision-making, partnerships and systemic thinking. These principles are at the core of education for sustainability in both formal and informal learning settings: “in thinking critically and creatively about the future as well as in considering the systemic changes that are needed to improve quality of life across the globe” (From UWS sustainability home page)<sup>66</sup>.

Finding a venue to develop “skills, perspectives and values that promote sustainable living” is integral to “reorienting education” towards sustainability (Bullivant, 2011, p. 18)<sup>67</sup>. Haigh (2008) draws parallels between the education for sustainability and education for democratic citizenship:

Today, the international community aspires to promote Education for Sustainable Development (ESD) and Education for Democratic Citizenship (EDC), together planetary citizenship, and with them emphases on personal and ethical responsibilities to the environment and future that contrast with current competitive individualism.

The emphasis on personal and ethical responsibilities towards the planet, as well as moving away from the current competitive individualism inherent in the Western-led developmental model is a call for alternatives.

Since, the need for education for sustainability has emerged as “a critique of the very Western-dominated discourse on development” (Bullivant, 2011, p. 18), a shift in the theoretical framing of development related practices maybe an important step to take (Orr, 2004). A need for a multi-dimensional, holistic understanding of both development and sustainability (Ferreira et al, 2007; Bannerjee, 2002, 2003; Nieto, 1996) draws attention to non-Western knowledge traditions.

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<sup>66</sup> [http://www.uws.edu.au/bringing\\_sustainability\\_to\\_life/sustainability](http://www.uws.edu.au/bringing_sustainability_to_life/sustainability)

<sup>67</sup> ‘education for sustainability’, as ‘a critique of the very Western-dominated discourse on development and because it was felt that “Education for Sustainability” reflected an openness to alternative perspectives and radical viewpoints’ (Wade 2008). McKeown in her *ESD Toolkit* describes ‘reorientating education’ towards the learning of skills, perspectives and values that promote sustainable living (2002, p. 14).

Both the internationalisation of higher education and sustainability education are contested concepts due to the confusion around their definition and their connection with globalisation (which itself remains a contested construct)<sup>68</sup>. However both are crucial to be understood and applied in higher education as its core business. Their mutual aim to develop graduates with global perspectives for their role in global society is evident in their respective calls for social justice, equity and sustainability.

Figure 2.1 demonstrates synergies between literature on sustainability education and internationalisation of higher education and the parallel path these took in higher education.



Figure 2.1 Internationalisation of higher education and sustainability education

<sup>68</sup> as some argue is “irretrievably lost” to the neoliberal discourse" (Clyne et al. cited in Dixon, 2006, 320).



In their parallel journeys both internationalisation of higher education and sustainability education go through similar stages, till they meet at a nexus where both are looking for alternatives. This is where I position non-Western international students, who can become a medium for bringing those alternatives. They are a pivotal link between sustainability education and internationalisation of higher education. In teacher education, an engagement with their intellectual agency could be the means for bringing an alternative, holistic understanding of sustainability education.

Looking for alternatives to the Western capitalist and scientific world views (Fein & Tilbury, 2002, p. 8) could be a move towards valuing nature as a part of one's education (Orr, 2004)<sup>69</sup> and that means learning from other cultures and knowledge traditions (Haigh, 2010). Jackson (2003, p.325) has a vision of internationalisation "challenging the foundational concepts of contemporary Western civilization [, and] ... giving an entirely new meaning to the term 'internationalisation of the curriculum'". An engagement with non-Western knowledge traditions may reveal alternatives not available in the Western knowledge traditions to solve issues facing the world (Kuokkanen, 2008, Haigh, 2006a). Securing a place for non-Western theoretical knowledge however, remains a struggle and is still contested within Western universities (Haigh, 2010-2011). Nevertheless, in the "'universal' debate on the future of humanity" (Jackson, 2003, p. 329), an inter-cultural dialogue between Western and non-Western theoretical knowledge might be possible simply owing to the presence of international students in these universities. In Australian teacher education, which prepares student teachers for today's multicultural classrooms, there is a space for non-Western knowledge to play a role.

This internationalisation, in terms of bringing diverse knowledge on sustainability issues, could play a crucial role by providing "the opportunity for students to explore and evaluate contested and emerging issues, gather evidence, and create solutions for a sustainable future" (Sustainability National curriculum, 2010, p. 4)<sup>70</sup>. Especially in teacher education, since it prepares educators of future generations of students, who "need preparation to tackle the range of pervasive problems: human conflict, climate

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<sup>69</sup> "First, *all education is environmental education*. By what is included or excluded we teach students that they are part of or apart from the natural world" (Orr, 2004, p. 12).

<sup>70</sup> <http://www.environment.gov.au/education/publications/pubs/curriculum-framework.pdf>

change, poverty, the spread of disease, the control of nuclear energy” (Boix-Mansilla, & Jackson, 2012, p. x), engaging non-Western theorising about these global issues (Connell, 2007b; Haigh, 2010-2011; Shiva, 2005) could internationalise sustainability education.

Moreover, the professional development of teachers in education for sustainable development (ESD) is supposed to be ‘the priority of priorities’ (UNESCO-UNEP cited in Ferreira, Ryan & Tilbury, 2007, p. 3). Teacher education has to take responsibility of not only finding solutions to sustainability issues, but of how these issues are conceptualised. This puts the onus on Australian teacher educators adopting critical approach to selecting both pedagogies and resources, “so that they consider the values and perspectives being promoted” (Gadsby & Bullivant, 2011, p. 168). Hence calls for restructuring teacher education for sustainability education are made. There are suggestions to include sustainability education as an essential part of pre-service teaching (Kennelly & Taylor, 2007) but as Stir (2006, p. 830) finds “Education staff members ... remain uncertain about how this could best be achieved”.

In this context, issues about non-Western international students being considered inferior learners, due to their lack of English language skills and Western academic practices is no longer a critical point for research. Rather what knowledge these students have, or may access from their intellectual heritage to engage in their studies, is an important point of departure for the internationalisation of teacher education. It is this point that my research, reported in this thesis, has come to realise. This is the place where my research makes a small but nonetheless significant contribution. Taking the lead from this literature review, it asks what non-Western theoretic-linguistic knowledge international students are capable of bringing to their studies, whether their Australian Anglophone teacher educators are aware of this knowledge and whether there are any opportunities for these theoretical resources to be engaged for the internationalisation of Australian teacher education.

The presupposition that non-Western international students have capabilities to access non-Western theoretical knowledge and that they are capable of using their knowledge as analytical concepts in their studies in Australia are verified. Further, I argue that this engagement with non-Western theoretical knowledge can enhance the ‘international’ educational experiences of local, Western Anglophone students and

teacher educators. Further, this engagement presents pedagogical possibilities to educate global citizens to live on this planet of limited resources (Orr, 1991; Jackson, 2009).

## **2.5 Conclusion**

This chapter has made an effort to show that many of the key issues relating to the internationalisation of higher education relate to Australian teacher education. My argument in this thesis is an expression and critical response to this literature. It is necessary to contest the literature, which while adopting Western approaches towards non-Western cultures (Sen, 2005), focuses on issues of cultural deficiency or proficiency, or indulges in the rhetoric of values or vision, inter-cultural perspectives and celebration of diversity non-Western international students bring. In response, my study focuses on non-Western international students' intellectual contributions. The aim is to find out how Australian teacher education, which is grounded in Euro-American theories and English-only pedagogies, might open itself to non-Western theoretic-linguistic assets. Creating intellectual interactions between Western and non-Western theoretical and linguistic knowledge presents an opportunity for innovation. Making the co-production of theoretical knowledge a primary focus, Australian teacher education could empower academics and students to find new possibilities for intellectual engagement. Together they can explore how internationalisation can be a vehicle for a two-way flow of knowledge across national, linguistic and theoretical boundaries. For this exploration to happen, however, Australian teacher education needs to be freed from the privileging of Euro-American theories. It also means finding ways in which the intellectual capabilities of non-Western international students can be engaged. The next chapter explores the theoretical tools that might facilitate this exploration.



## **Chapter 3: Western and Non-Western theoretical knowledge**

### **3.1 Introduction**

This study examines the opportunities for non-Western international teacher education students to contribute to the internationalisation of Australia higher education through the use of their intellectual agency. It focuses particularly on the theoretical knowledge that non-Western international students possess or have capabilities to access and bring. Engaging non-Western international students' theoretic-linguistic knowledge "to a common pool of knowledge" (Tange & Kastberg, 2011, p. 12) is expected to provide an impetus for the internationalisation of Australian teacher education.

The previous chapter provided an account of what literature has to say about non-Western international students' intellectual agency; whether their capabilities for bringing any non-Western theoretical knowledge are acknowledged, and what recognition is given to their role in a transnational knowledge exchange. With the exception of Singh (2009, 2010), there is not much research into what non-Western international students can contribute in terms of their knowledge and perspectives to Western universities internationalisation. Even though there are some possibilities for international students' intellectual assets to be recognised in the internationalisation of higher education however, this knowledge is to be used for their own research only. This possibility, as seen in the previous chapter, presents my research with a direction to explore what knowledge these students possess or bring from their intellectual heritage and whether it can be engaged to internationalise all students.

However, to reconceptualise international students as intellectual agents, and find pedagogical possibilities for engaging their capabilities in Australian teacher

education, appropriate theoretical tools are needed. Since, it is a novel move in a yet unexplored direction, innovative theorising might be the task now. In this chapter, I try to theorise, which in Connell's (2007b, p. 28) words "is very difficult to do well". Theory which comes from 'theorein', the Greek word for "to make visible" (Spivak cited in Danus, Jonsson & Spivak, 1993, p. 26), is to give explanation for something, but which can of course be contested. My interdisciplinary initiative for establishing an appropriate theoretical framework to provide the basis for generating innovative analytical concepts is an integral part of my research which aims to discover something new to contribute to knowledge.

This chapter begins with the concept of knowledge, a construct crucial to understanding the non-Western theoretical knowledge international students bring or might bring to Australian universities. It explains the distinction between theoretical and practical knowledge for example "ability and knowledge" (Gossner, 2010), how knowledge is constructed, who constructs it and how it is displayed. Second, it explores the term Western intellectual hegemony, providing a critique of non-Western academic dependency on Western knowledge and the need for counter-hegemonic ways of thinking about knowledge.

The second section explains how non-Western theories can be useful in Australian teacher education and gives examples of non-Western theoretical tools being used in both non-Western and Western academic research. In this section, two Indian concepts are introduced which are to be later used to analyse the data. These are *karam yogi* and *tri-vid*. These concepts provide a subtle, nuanced analysis of non-Western international students' intellectual agency and their educational trajectory (chapter 8). Then Sen's (1992, 1999) concept of agency from his capability approach and his thesis on Indian argumentative tradition (2005) are used to develop the concept of intellectual agency.

The section on critique and pedagogy discusses critical pedagogy that engages marginal students' cultural experiences. However, to find pedagogies for engaging with international students' non-Western knowledge, Rancière's (1991) pedagogy of intellectual equality, which "pre-supposes" and "verifies" students' intellectual equality, is explored and his concepts of 'ignorance' and 'ignorance of inequality' (Rancière, 1991) are discussed. These are useful concepts for Western academe to encourage international students to actively engage non-western knowledge in their

teacher education. Further, Rancière's (2009a) concept of collage as transformative critical art is reconstituted pedagogically through the "four figures of the contemporary [art] exhibition: the play, the inventory, the encounter and the mystery". Here, sustainability education is presented as a means for engaging with the theoretic and linguistic knowledge of non-Western international students which might be different from the dominant Western view of sustainability related issues and solutions (Haigh, 2010).

Thus, this theoretical framework is constructed to direct this study beyond the limits of a critique, towards the transformation of international pedagogy for transnational exchange of theoretical knowledge. It provides a basis for presenting an argument to realise possibilities for *tri-vid* pedagogies for Western and non-Western co-production of knowledge for sustainability education.

### 3. 2 Knowledge

Knowledge can be understood in two distinct forms; the process of knowing and the practice of knowing (Wenger, 1998). One is about thinking while the other is about "*doing*". The process of knowing, *I know something*, is the inherent knowledge that one has about something being "*true*" (Lehrer, 1999, p. 5). The practice of knowing or *I know how to do something* is the ability that one develops to fulfil tasks (Gossner, 2010, p. 95)<sup>71</sup>. The binary that exists between thinking and the application of thinking distinguishes knowledge being either mental or manual, (Bernstein, 2000), rational or emotional (Dewey, 2001, scholarly or mundane (Bourdieu & Wacquant, 1992). Since, ability to think is considered higher than one's ability for practical application (Bernstein, 2000), mental, rational and scholarly knowledge all tend to be privileged ahead of manual, emotional and mundane knowledge. This distinction plays a crucial role in creating individual differences (Bourdieu & Wacquant, 1992) and social disparities (Dewey, 2001) as the division between the working and the elite classes and women and men (Apple, 2011)

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<sup>71</sup> "Ability" refers to the possibility for an agent to achieve particular actions. "Knowledge" refers to the information possessed by the agent.

continues to be based on the vocation they adopt, and the knowledge they use (Dewey, 2001, pp. 315-316).

The difference between the two types of knowledge is further perpetuated by education systems (Dewey, 2001; McLaren, 2003) as social inequalities are reproduced on the basis of the knowledge or skills that different groups possess and/or have a right to pursue (Delanty, 2001). This relationship between culture and power in schooling is played out in the dominant curricula and pedagogies. This means those who come from already privileged classes and can build on their cultural capital are privileged, whereas those who come from marginal classes are disadvantaged (Bates, 2005a).

The foregoing discussion indicates how and why those who create knowledge are given a superior position in comparison to those who receive knowledge. It also explains that knowledge is created for a specific purpose by someone. It means it is a human creation and not a product of an intellect of “pure light”, as Dewey (2001, p. 338) labels scholarly, high order knowledge.

Knowledge is not independent of its context and not free of “the practices involved in its production and acquisition”, a condition that needs to be met by “any educational theory that seeks to be critical” (Young 2007, p. 1). As “knowledge is relative to the different communities (Berger & Luckman cited in Canagarajah, 2002, p. 31), the point regarding knowledge being context specific can be further discussed in reference to knowledge being a construct, a “messy, contingent, and situated outcome of a group activity” (Ambrosio, 2000, p. 84) and not a natural universal entity. In spite of the Western obsession and preference for abstract and unbiased knowledge over values (Wood, 2000), knowledge is neither neutral nor unbiased. Hence, “understanding how knowledge is produced and communicated is key to creating better conditions for knowledge development” (Palmer, 2001, p.vii).

### **3.2.1 Knowledge as a construct**

Just like literacy development is a product of social, cultural experience (Gee, 2012), knowledge is also such a construct. In every culture “people share a language;



a place; traditions; and ways of organizing, interpreting, conceptualizing and giving meaning to their physical and social worlds” (Ascher cited in Selin, 2000, p. 3). For example, each knowledge system has a language; some kind of medium through which conceptual (Acharya & Buzan, 2007b) or high order knowledge is created and understood. First, as higher order animals, human beings try to find the meaning and order “underlying apparent disorder; for regularity underlying apparent anomaly” (Horton, 1967, p. 51). Then they find ways to express their experience of the world through words or images, gestures, or terminology to explain these phenomena (Saldaña, 1999). The categories, metaphors, maps and diagrams are the basic tools that help people construct or disseminate knowledge, hence these are about their “experience rather than being properties of the human mind” (Turner, 2010, p. 12). These intellectual tools or in other words, the concepts or the “theories through aphorisms” (as in the case of metaphors and proverbs (Johns, 1997, p. 1) that are thus produced to explain the experiences of people, form their knowledge (Fairclough cited in Leask, 2006). This knowledge, whether it is recognised by others or not, still remains the wisdom of their particular society (Horton, 1967; Semali & Kincheloe, 1999, Kuokkanen, 2004, 2008, 2010). It is the way how people, no matter how primitive they may be, “understand themselves in relationship to their natural environment” (Semali & Kincheloe, 1999, p. 3)<sup>72</sup> or develop a ‘skill’ as a group of workers in a society (Apple, 2011).<sup>73</sup>

It can therefore be concluded that knowledge production cannot be confined to certain groups whether elite or marginalised, educated or uneducated. Moreover, no knowledge exists beyond the confines of language and culture, because the ability to communicate which is paramount in the construction and dissemination of knowledge (Kak, 2005)<sup>74</sup> is a product of “the values, beliefs, and practices that one’s community possesses” (Davidson, 2010, p. 250). As per this understanding, theory cannot be understood as “a rational edifice built by scientists to explain human behavior [but as] sets of meanings which people use to make sense of their world”

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<sup>72</sup>... and how they organize folk knowledge of flora and fauna cultural beliefs, and history to enhance their issues” (Semali & Kincheloe, 1999, p. 3).

<sup>73</sup> “The concept of “skill” is not neutral. It is an ideological and political concept. For example, the work that women and minoritized people have historically done has had a much harder time being labeled as *skilled* labor” (Apple, 2011, p. 232).

<sup>74</sup> “the verbal cognition”

(Cohen, Manion, & Morrison, 2007, p. 10). It is a set of “mental representations which allow members of specific language and culture groups to conduct identification, comprehension, inferencing and categorization along similar lines” (Pavlenko, 1999, p. 211). These are the words and phrases that people from a similar lingual/cultural community develop as their literacy, their ability to read, and write or draw and that those from the similar community are expected to understand.

However, the question which arises from this discussion for my project is: if knowledge is a social construct and requires a language, then why and how only “the knowledge of the dominant West” (Shiva, 1993, p. 10<sup>75</sup>), for example, ‘normal science’ (Kincheloe & McLaren, 2002, p. 113) seems to be considered worthy of being higher knowledge. Echoing Ranciere’s argument regarding the division between the elite and working class people (Pelletier, 2009, p. 6) it can be seen that a division exists between “those able to see ‘truth’ and those only able to see appearances; [in] a society in which people cannot ‘be’ in any other way than is ‘proper’ to their place”.

Similarly, the question regarding who decides what knowledge is, and which knowledge is to be recognised, requires some poststructuralist discussion (Connell, 2007a, 2007b)<sup>76</sup>. Such discussion is “a way for the ingrained ideological presuppositions behind such practices of knowledge production to be rethought” (Chow, 2002, p. 176). As Kuokkanen (2010, p.1) explains why attributing the status of ‘indigenous epistemes’ to non-Western knowledge sources, which have not been given any consideration by the colonial researchers, is crucial for indigenous scholars.

To extend this exploration further therefore requires discussion on these lines that since knowledge can be a tool of dominance, so can be the language that creates this knowledge. And language, as Bakhtin explains is:

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<sup>75</sup> “This invisibility is the first reason why local systems collapse without trial and test when confronted with the knowledge of the dominant west. The distance itself removes local systems from perception. When local knowledge does appear in the field of the globalising vision, it is made to disappear by denying it the status of a systematic knowledge, and assigning it the adjectives ‘primitive’ and ‘unscientific’” (Shiva, 1993, p. 10).

<sup>76</sup> The point that can be raised here is why “with few exceptions, social theory sees and speaks from the global North” (Connell, 2007a, p. 268).

not a neutral medium that passes freely and easily into the private property of the speaker's intentions; it is populated –overpopulated– with the intentions of others. Expropriating it, forcing it to submit to one's own intentions and accents, is a difficult and complicated process (Bakhtin, 1990, p. 294).

As a result, the nature of what can be stated and how it can be stated, are dictated by social practices<sup>77</sup>. For example, some languages became sacred and dominant due to religious texts granting admission only to certain spiritual truths (Anderson, 1991). Then with the rise of rationalism and science and a decline in the sacredness of religious texts, secular languages came to be positioned above “sacred script language” (Anderson, 1991, pp. 44-46). Decline of languages such as Sanskrit and Latin is an evidence of this. Another example of this particular phenomenon of hegemonic language can be seen in the scientists and sociologists’ use of their social and academic status to create a particular discourse (Gentner & Wolff, 2000, p. 312). Created for a particular audience, the language of this discourse is distant from the ordinary, lay persons’ reach and understanding, and can dominate their perception of reality (Pelletier, 2009, p. 3)<sup>78</sup>. In academic writing too, the same notion prevails in the form of “a culturally elitist *telos* of writing development”, which while “emphasising the mastery of rhetorical techniques that exemplify universal, Western rationality” (Kostogriz & Godley, 2007, p. 2)<sup>79</sup> demands the exclusion or assimilation of those who are different. Language, therefore, both enslaves and empowers individuals.

As such in higher education, as Rancière explains “the poor [and marginal students] do not succeed academically” not because they cannot form a scholarly argument but “because their discourse is not treated or ‘heard’ as scholarly” (cited in

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<sup>77</sup> Wegner’s concept of “communities of practice” (Wenger, 1998, p. 137)”, where one’s “membership in a community of practice translates into an identity as a form of Competence” (Wenger, 1998, p. 154), works on a similar principle.

<sup>78</sup> It is by opposing social truth and ideological illusion, or scholastic and practical reason, that the scientist can give himself the task “of speaking for those whose presumed ignorance grants [him his] domain” (Ross, 1991, p. xviii).

<sup>79</sup> “the construction of schooled literacy as a set of abstract skills is inherently connected to the (re)production of cultural space for an imagined community of like- minded people” (Kostogriz & Godley, 2007, p. 2).

Pelletier, 2009, p. 10). Discourse<sup>80</sup> is a construct, a dialogue explanatory of itself as "The word lives, as it were, on the boundary between its own context and another, alien, context" (Bakhtin, 1990, p. 284). In a famous essay on academic literacy development (Bartholomae cited in Johns, 1997, p. 20) claims that

Every time a student sits down to write for us, he has to invent the university for the occasion – invent the university, that is, or a branch of it, like History or Economics, or Anthropology or English. He has to learn to speak our language, to speak as we do, to try on the particular ways of knowing, selecting, evaluating, reporting, concluding and arguing that define the discourse of our community. Or perhaps I should say the various discourses of our community, since ... a student ... must work within fields where the rules governing the presentation of examples or the development of an argument are both distinct, and even to the professional, mysterious.

These ideas regarding knowledge being a tool of domination can be further extended. For example, the dominance of knowledge can be seen in the current disparity between the Western and the Eastern theoretical knowledge as well as in the perceived inequality between Western languages such as English and French, and non-Western languages. Moreover, if the situation of Western supremacy in knowledge production is analysed through postcolonial lenses, the power relations between the West, producing conceptual knowledge, and the East receiving and applying this knowledge in its context can be clarified (Kanu, 2005)<sup>81</sup>. The West being the coloniser, is creative and innovative, and capable of producing higher order knowledge; whereas, the East which is mentally or otherwise colonised and considered/considering itself lesser in intelligence is the recipient of Western knowledge.

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<sup>80</sup> The term discourse here refers to "a firmly bounded area of social knowledge, the statements that can be made on a particular topic at a particular time in a particular culture" (Ashcroft, 2009, p. 5).

<sup>81</sup> "the lopsided academic relationship between the west and the developing countries" (Kanu, 2005, p. 512).

To continue this discussion any further demands an understanding about the concept of “hegemony”, (Gramsci, 1971)<sup>82</sup>as it is a subtle, all pervasive process in which ideas and the knowledge [and language] of the dominant group are internalised by those who are dominated by it (McLaren, 2003)<sup>83</sup> that Western knowledge has come to become universal knowledge. Understanding hegemony can help explain Western intellectual hegemony, the ideological dominance of the Western/European beliefs and values in the world (Darryl, 2001)<sup>84</sup>. Kincheloe (2008, p. 5), in the introduction to his book on knowledge and critical pedagogy argues that,

Any book on knowledge and issues of justice written in the contemporary era must deal with the last 500 years of oppression and power differences between European colonizers and the colonized peoples around the world.

Similarly, for my project, which explores possibilities for a transnational knowledge exchange in a Eurocentric Australian teacher education (Hickling-Hudson, 2004); the concept of Western intellectual hegemony needs further discussion.

### **3.2.2 Western intellectual hegemony**

Western colonisation had led to the introduction of Western language, literature and religion to the colonised world. It also resulted in the West’s subsequent affluence and industrial advancement, which further established Western cultural and ideological dominance throughout the world. As a residual of the Western/European

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<sup>82</sup> Gramsci developed the concept of hegemony to explain the subservient, consensus of political and social domination of the bourgeois by the working classes in his society.

<sup>83</sup> It is “through consensual social practices ... social forms...social structures... [that] the powerful win the consent of the oppressed with the oppressed unknowingly participating in their own oppression” (McLaren, 2003, p. 76).

<sup>84</sup> “only two powers have been able to achieve total hegemony in the world history; England in early nineteenth century and America in mid 20th century” (Darryl, 2001, p. 19).

colonisation has continued in Western imperialism (Said, 1993)<sup>85</sup>, this colonisation has prevailed in the cultural and ideological Westernisation of the world (Chakarbarty, 2007; Kincheloe, 2008; Thompson, 2001)<sup>86</sup>. For example, as a result of the spread of Western values<sup>87</sup>, such as capitalism and neo-liberalism, the world is caught in a discourse of privatisation and capitalism, which according to Apple (1992), “is not only an economic system but a cultural system as well”<sup>88</sup>. “The dominance of Western knowledge [first due to colonisation and now globalisation], has resulted in nonattention to, if not outright dismissal of, other systems, cosmologies, and understandings about learning and knowing” (Merriam & Young, 2008, p. 72)<sup>89</sup>, a problem which needs further attention.

Today, Western ideology, with its knowledge and belief system, is the most coveted commodity (Luke, 2005) that is desired by most developing countries. Western knowledge and its practices and policies prevail in the world (Beech, 2009) reinforcing Western dominance over the rest of the world. This Western intellectual hegemony is further consolidated by the endeavours of World agencies like UNESCO<sup>90</sup>, the World Bank and OECD<sup>91</sup> which create possibilities for the flow of knowledge from the West to the East (Bannerjee, 2003; Kincheloe, 2008). In ‘transferring’ Western knowledge to the non-Western world, these agencies can be seen to be reproducing inequalities (Beech, 2009). Similarly the disciplines of

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<sup>85</sup> Colonialism is the “implanting of settlements on distant territories” and imperialism is “the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory” (Said, 1993, p. 9). As a critique of Western discourse establishing the supremacy of Western values as against the orient, Said (1993, p. 8) points out, that ‘the rhetoric of power all too easily produces an illusion of benevolence when deployed in an imperial setting’.

<sup>86</sup> Did European colonizers in any country ever lose any their own languages through migration? No. Often the natives did. Similarly, migrants in settler-colonial or European countries today live in fear of their children suffering this loss. Much of their local cultural activism is oriented to prevent this from happening. Only a critic blind to the question of how the unequal legacies of colonial rule actually infect the contemporary processes of globalization can dismiss this activism as the malady of “nostalgia” (Chakarbarty, 2007, p. xviii).

<sup>87</sup> “efforts to reintroduce the ‘discipline’ of the market on global economies” (Kincheloe, 2008, p. 24).

<sup>88</sup> “Capitalism “penetrates” to the heart of a people’s common sense, so that they see the existing world as the world “tout court,” as the only world. Capitalism becomes hegemonic (Apple, 1992, p. 182).

<sup>89</sup> So-called Western knowledge is a relatively recent phenomenon, first spread through colonization and then through globalization. Anchored in classical Greek thought, the dominance of Western knowledge has resulted in nonattention to, if not outright dismissal of, other systems, cosmologies, and understandings about learning and knowing.

<sup>90</sup> UNESCO stands for United Nations Education, Scientific and Cultural Organization

<sup>91</sup> OECD stands for Organisation for Economic co-operation and development: countries (there are 28 such countries) for example, Australia, United Kingdom, United States of America, New Zealand, Canada, Mexico, Turkey, Switzerland, Luxembourg, Spain, Japan, Korea and a few other countries.

EFL/ESL standardized testing by British Council (Pennycook, 1994) are expanding English linguistic imperialism. All these agencies, along with the media and the technology motivated by the neoliberal politics too (Giroux, 2003)<sup>92</sup> are looking after the economic interests of the Western world (Pennycook, 1994; Keim, 2011; Rizvi, 2010).

However, hegemony is not the doing of the dominant group only, as such, it is a “leadership based on the consent of the led” (Bates, 1975, p. 351). Western intellectual hegemony is maintained by non-Western academics’ consciously accepting “subject positions offered by this discursive condition” (Takayama, 2011, p. 449). The concept of non-Western academic dependency is relevant to this research, and is further explained in the next section.

### **3.2.3 Non-Western academic dependency**

“Non-Western academic dependency” as explained by Alatas (2006, p. 18) “is a crucial structural dimension of the problem of the domination of Western ideas in the social sciences”. Alatas claims that in spite of non-Western traditions of knowledge production and a history of such knowledge being exchanged among them, none of the non-Western theories has found a place in the global discourse of theoretical knowledge. He (Alatas, 2006) bemoans that non-Western thinkers like “Ibn Khaldun (1332–1406) and Gandhi (1869–1948)” have remained on the margins, becoming historical and irrelevant in today’s world.<sup>93</sup>

Non-Western academic dependency is further understood in the different roles taken by the Western and the non-Western theorists. Alatas (2003) explains this discrepancy through the concept of the global division of labour. The division of

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<sup>92</sup> In a provocative essay in an Australasian journal, Giroux (2003, p. 7) points at this phenomenon in modern schooling ‘What is good for Disney and Microsoft is now the protocol for how global capitalism defines schooling, learning, and the goals of education, especially as it is imposed through the dictates of the International Monetary Fund and the World Bank abroad, and corporate power at home’.

<sup>93</sup> Raising the same point of non-Western scholars’ neglect of non-Western sources of knowledge as being “truly dead, as history”, Chakarbarti (2007, pp. 5-6) also argues that

Past European thinkers and their categories are never quite dead for us in the same way. South Asian(ist) social scientists would argue passionately with a Marx or a Weber without feeling any need to historicize them or to place them in their European intellectual contexts (Chakarbarti, 2007, pp. 6-7).

intellectual labour means global inequality in terms of division between “theoretical and empirical intellectual labour” between those who are in the global North and the global South (Alatas, 2003, p. 607). Theory continues to be developed in the North and borrowed and imitated in the South. The non-Western academics maintain this division of theoretical labour by keeping the balance of theory production tilted in the favour of the West. Their acceptance to producing only empirical knowledge has been one of the reasons for the global South becoming the data mills for the “theory mills of the North”, (Appadurai, 2000, p. 5). Even if non-Western academics aim to present a critique of Western hegemony they are obliged to refer to the Western concepts only (Chakrabarty, 2007)<sup>94</sup>. And those who succeed in developing a non-Western theory are not recognised by their own peers. The non-Western concepts, that they might develop, are ignored for being particular to their context, and not universally applicable. Universal knowledge status (Chakrabarty, 2007) is only held by those concepts and methodologies that are “naturally metropolitan, modern, and Western” (Appadurai, 2000, p. 4).

Even countries like Japan, Australia, and some European countries that continue to depend on the knowledge being produced in the US, the UK and France, are examples of “semi-peripheral social science powers” (Alatas, 2003, p. 606). A similar point is raised by Connell (2007a, p. 372) from Australia who agrees that the academic dependence approach “does not necessarily imply metropolitan domination” but shows Australian academics’ own eagerness to participate “in the formation of universalized global culture”. Explaining the importance of location for developing theory, Connell (2007a, p. 368) writes that “With few exceptions, social theory sees and speaks from the global North”. Such intellectual inequality is exacerbated by non-Western academic whose, “captive mind”, and the ‘uncritical and imitative mind [is] dominated by an external source, whose thinking is deflected from an independent perspective’ ” (S. H Alatas cited in Alatas, 2006, p. 49).

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<sup>94</sup> Sad though it is, one result of European colonial rule in South Asia is that the intellectual traditions once unbroken and alive in Sanskrit or Persian or Arabic are now only matters of historical research for most—perhaps all—modern social scientists in the region. They treat these traditions as truly dead, as history. Although categories that were once subject to detailed theoretical contemplation and inquiry now exist as practical concepts, bereft of any theoretical lineage, embedded in quotidian practices in South Asia, contemporary social scientists of South Asia seldom have the training that would enable them to make these concepts into resources for critical thought for the present (Chakrabarty, 2007, pp. 6-7).



In the same vein, an Indian theorist, Kapoor (2010) questions the de-intellectualization of Indian academia that has been happening due to their uncritical imitation and reproduction of Western knowledge and dependency on English language. Under the British imperial rule in India, English language and Western texts were imposed on Indians. However, what had started as the project of Englishness during British colonisation has continued in the Indian languages and texts being “marginalized by and excluded from the mainstream education system” (Kapoor, 2000, para. 6). Indian scholars’ dependence on Western theories and English language has resulted in their disdain for their own intellectual heritage (Kapoor, 2000).

This subjugation of Indian scholarship has meant that “the disciplinary formations initially borrowed from Great Britain in the nineteenth century continue to be the bases of the faculties in Indian universities” (Kapoor, 2010, p. 512). Kapoor goes on to argue that in spite of “a two thousand-year-old continuous cumulative textual tradition in Indian poetics and aesthetics, the [Indian] university reading lists painstakingly exclude all Indian thinkers and texts” (Kapoor, 2010, p. 517). The exclusion of theoretically and linguistically rich Indian texts (Vasabi, 2011)<sup>95</sup> has deintellectualised Indian scholars. Their vocabulary has been “forced into hibernation by the vocabulary of the west” (Kapoor, 2000, para. 2). This critique of the loss of Indian scholarship is supported by the argument that “the social sciences and the humanities as taught in India are not rooted in her local cultures” (Kapoor, 2010, p. 512). Kapoor (2000, para.2) argues that this “‘de-intellectualization’ needs to be countered and corrected by re-locating the Indian mind in the Indian thought” or in the words of Tagore (2006) to attaining their “‘true self’... freed from laborious attempts at imitation” (p. 58).

Here is a call for non-Western and Western theoretical engagement and along with it Alatas’s (2006) and Connell’s (2007a, 2007b) calls for an alternative discourse, need to be taken seriously. The following section explains the efforts of

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<sup>95</sup> For example, Vasabi (2011, p. 406) argues that “there were thirty-two different terms for the word ‘society’ in classical Indian literature, indicating the nuanced multiplicity of social and political concepts in ancient times, some of which continue to have contemporary currency or usage” That sociological literature on India has not captured these variations, or studied the regional and local terms used to denote social processes and transactions, indicates the poverty of the discipline. The full significance of these categories in the Indian context has been shadowed by deriving terms largely from Western sources and associating them with characteristics from India.

those scholars who question Western intellectual hegemony and non-Western academic dependency and call for an alternative discourse.

### **3.3 Calls for non-Western and Western theoretical engagement**

On the one hand, non-Western academia willingly desires Western theoretical knowledge; on the other hand, efforts are also being made to uproot Western intellectual hegemony. Some scholars criticise Western intellectual hegemony by injecting a postcolonial perspective in the colonial discourse, (Bhabha, 1984; Guha, 1983; Spivak, 1988). They are questioning the universality of Eurocentric Western knowledge, which as Shiva (1993, p. 10) reminds “is [just] a local tradition which has been spread worldwide through intellectual colonisation”. For these scholars it is their project to provincialise Europe (Chakarbarty, 2007) and expanding the knowledge from the non-European world which due to colonial influence has been reduced to being an object of study. Other scholars argue that non-Western knowledge should be recognised [along with Western knowledge] for the globalisation of theoretical knowledge (Alatas, 2003, 2006; Connell, 2007a, 2007b; Kapoor, 1994, 1998, 2000, 2010).

#### **3.3.1 Postcolonial theory & Provincialism<sup>96</sup>**

Provincialism simply means narrow mindedness but as a postcolonial construct it becomes crucial for “provincialising Europe” (Chakarbarty, 2007) as it calls for limiting and containing the influence of European knowledge as opposed to universalising it. According to Chakarbarty (2007), the project ‘Provincialising Europe’ is necessary to de-provincialise non-Europe. Work on “provincialising Europe” emerged from postcolonial theory which had materialised in the 1980s through the collective work of the Indian intellectual diaspora, e. g. Spivak (1988), Bhabha (1984), and Guha (1983), who were mostly situated in Western academe.

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<sup>96</sup> Smith (1974, para. 1) however explains how “Provincialism [for example in Australian art] appears primarily as an attitude of subservience to an externally imposed hierarchy of cultural values”.

These scholars, who are also known as the Subaltern Studies scholars and postcolonial theorists were inspired by European research into issues related to social injustice, inequality and the power of a dominant discourse in creating and propagating inequalities. Encouraged by social theorists such as Gramsci and Marx and poststructuralist scholars such as Derrida and Foucault, these postcolonial scholars were able to develop techniques to deconstruct the colonial discourse in European texts (Kanu, 2005)<sup>97</sup>. Their analysis of these various texts, reveals various social and ideological apparatus at work that maintained European and Western intellectual hegemony over the colonised non-Europeans and the non-Western world (Gandhi, 1998, p. 32). Post structuralism especially revealed power relations in this discourse and opened the way to question “the very production not only of the subject but also of the notion of an object of study” (Chow, 2002, p. 174). To represent those suppressed, subaltern (Spivak, 2005) “identities [, which were] authored and authorized by colonialism and Western domination” (Parakash, 1994, p. 1475), postcolonial theorists have provided a critique in the form of Empire “writing back” to the centre (Ashcroft, Griffiths & Tiffin, 2002). For deconstructing and rewriting the Western canon by pointing at or by including the absent voices of those who were marginalised and suppressed, the postcolonial theorists use concepts of voice, representation and subjectivity in their work.

Postcolonial criticism of how the non-Western world is created by the West and for the West (Said, 1993) however only goes as far as a critique can go; as the critique inherent in the work of these scholars remains dependent on a Western theoretical framework for its very existence (Chakarbarty, 2007). These postcolonial scholars while questioning Western hegemony are able to deconstruct the hegemonic discourse, but not resist it. As to “truly argue for resistance, they would in fact need to go against or abandon altogether the very theoretical premises (of poststructuralist differencing) on which they make their criticisms in the first place” (Chow, 2002, p. 179).

True, the tools of deconstruction used in postcolonial texts and the postcolonial re-theorisation of the colonised subject, are still very much a product of Western

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<sup>97</sup> “to show its potential for reinterpretation, resistance and, ultimately, agency on the part of the colonized” (Kanu, 2005, p. 509).

scholarship (Luke, 2005; Parry, 2004; Rajan, 1995; Chow, 2002), but these scholars were able to question the dominant Western colonial discourse and provide tools to a host of other postcolonial writers to do the same. It was also through their bilingual capabilities that they could establish their hold on “English” as a tool of hybridity, parody and mimicry of the canon (Ashcroft, 2009; Bhabha, 1984) reshaping language to suit their own purposes. It is their mastery of English language and their engagement with Western theorists both, that English language is not “merely a language of imperialism, [anymore] but [has become] (also as) a language of opposition” (Pennycook, 1994, p. 262).

Salman Rushdie’s (1988, 2009)<sup>98</sup> texts are an example of the power of resistance in the form of “the postcolonial/transcultural Utterance” (Wiemann, 2007, p. 50), a transgression, and the “moments of civil disobedience within the discipline of civility: signs of spectacular resistance” (Bhabha, 1985, p. 101). They reflect what Bhabha (1994) labels as the ambivalence of a combination of “simultaneous attraction and repulsion” between the coloniser and the colonised; but due to the privilege of understanding both English and his own language, the colonised non-Western reader has an edge against his monolingual English speaking counterpart who may miss the intertextuality from two different languages and knowledge traditions. This is an alternative way of looking at the world from “overlapping, migratory movements of cultural formations across a global division of labor ... the continual interface and exchange of cultural performances that in turn produce a mutual and mutable recognition of cultural difference” (Rizvi Lingard & Lavia, 2006, p. 253).

Not only politically, but also as Rizvi, Lingard and Lavia (2006, p. 250) suggest, it provides, “ways of resisting colonial power in order to forge a more socially just world order”. Thus in spite of its limitations, for example, for being just a starting point (Luke, 2005), postcolonial theory this way provides shoulders to those who challenge European intellectual hegemony and call for an alternative discourse. There has been a stream of such calls for an “alternative discourse” (Alatas, 2006),

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<sup>98</sup> Salman, R. (1988). *The Satanic Verses*. London: Viking. ; Salman, R. (2009). *The Enchantress of Florence*. New York: Random House.

the next section provides some details of non-Western theorising being formed by both non-Western and Western scholars.

### 3.3.2 Alternative discourse

Alatas's (2006) call for an "alternative discourse" was inspired by his father, S. H. Alatas (2000, p. 23), who argued that "The emancipation of the mind from the shackles of intellectual imperialism is the major condition for the development of a creative and autonomous social science tradition in developing societies". Both scholars called for non-Western scholarship to free itself from the clutches of Western intellectual hegemony by investing in developing 'autonomous traditions' (Keim, 2011, p. 126). Of course, it is questionable whether the said theoretical autonomy is possible, let alone desirable given the transnational flows of knowledge. Alatas (2006, p. 152), however, argues that inclusion of non-Western theorising is essential in social sciences to provide an interpretation of the world from a non-Western vantage point.

However, the rationale for producing non-Western theories in non-Western locations which remain ordered and defined by the West, according to Alatas (2006, p. 149) is "the irrelevance of Euro-American social sciences" in a non-Western context. He (S. F. Alatas, 2006, p. 149) argues that an imitative and uncritical application of the so-called universal "modernization and the development theories" developed in their Western context, may not always be applicable in non-Western societies. Alatas's (2006, p. 148) argument is that Chinese, Muslim and Hindu knowledge traditions should use their own "social scientific theories, concepts and methodologies" to analyse issues that are particular to their context<sup>99</sup>. Even though

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<sup>99</sup> Presumably, the same would apply to the use of non-Western theories in the West as argued by those who critique the uncritical imitation of Eastern religious and spiritual myths (for example, Tantric Buddhism (Trimondi & Trimondi, 2000).

Trimondi, V. and Trimondi, V. (2000). *The Shadow of the Dalai Lama: Sexuality, magic and Politics in Tibetan Buddhism*. English Translation <http://www.american-buddha.com/shadow.dalai.htm>

A similar point has been made in regards to the efforts to applying postcolonial theory where it is neither suitable nor is it effective in every context and every purpose (Luke, 2005).

this argument tries to divide social science into distinct divisions, Western and non-Western, which, considering the “exchange, cross-fertilization and sharing” of ideas in a global society may not be feasible or even advisable (Said, 2004, p. 147), Alatas’s critique about “the irrelevance of Euro-American social sciences” in non-Western world deserves to be further discussed. The point he is trying to make here is about creating “conditions under which alternative social sciences in non-Western societies may emerge” (Alatas, 2006, p. 18). These arguments call for a two-way conversation between the knowledges and epistemologies of the global north and global south. It is a question of an even division of intellectual labour in the world. Alatas (2006, pp. 112-115)<sup>100</sup> presents strategies to counter Western theoretical hegemony through non-Western theorists interacting and working collaboratively to liberate themselves from their intellectual dependency on Northern theory.

Connell (2007b) from Australia joins Alatas (2006) in questioning the uneven division of intellectual labour and suggesting a way forward<sup>101</sup>. However, in contrast to the proposal for the “original, autonomous sociologies at the periphery” (Keim, 2011, p. 126), Connell’s notion of global theory or a “dirty theory” (2007b, p. 224) includes both Western and non-Western ideas. Moreover, as Lissovoy (2010, p. 283) argues, “Confronting Eurocentrism and colonialism in history, culture, and knowledge does not mean rejecting the idea of a common ethical project at the level of the global”.

Commenting on the difficulty of finding some particularly pure knowledge from the global South, Connell agrees that “every significant development in the social sciences in the periphery makes *some* use of concepts or techniques from the metropole” (2007b, pp. 223, *emphasis* in the original). However, her argument is that the ideas of non-Western cultures and countries have to be taken “seriously as theory, as texts to learn from, not just about” (Connell, 2007b, p. vii). As an example,

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<sup>100</sup> First, there has to be “more serious theoretical and empirical research on the problems of academic dependency and academic colonialism” itself needs to be carried out ... [This research] needs to be communicated to students and academicians via teaching, publications and international conferences [Secondly] strategic and collective efforts of non-Western theorists to ‘lessen’ the dependence on ideas from the social science powers” should be made (Alatas S. F., 2003, pp. 609-610). Another strategy is to include non-Western theories in the mainstream social science courses, which at present are dominated by Western theories. Alatas argues that this can be done if “classical [Western] sociological theory textbooks [include] ... not only European thinkers such as Marx, Weber and Durkheim but also non-European contemporaries such as Sarkar and Rizal” (Alatas, 2003, p. 609).

<sup>101</sup> Interestingly no reference to Alatas is made in Connell’s research.

Connell (2007b, p. xi) argues that “every colonised culture produces interpretations of imperialism. Intellectuals in the majority world have been studying empire, colonisation and globalisation processes as long as intellectuals in the metropole have”. This theoretical knowledge represents intellectual assets for learning about the true nature of the global society. For a global theory to emerge, the perspectives from the South are an intellectual resource and need to be recognised as such, and ignoring them is a “waste [that] is difficult to contest (Connell, 2007b, p. 64). In a similar vein, Semali and Kincheloe (1999) consider academic reform, valuing indigenous knowledge, inseparable from social justice.

However, both Alatas (2006) and Connell (2007b) do not provide any non-Western critical theories or take into account the role of non-Western students in contributing to Western/non-Western theoretical engagement when studying in the West. Nevertheless, while criticising “Eurocentrism” and the North Atlantic domination of theory, and/or imagining a non-Western or at least a global theory, these scholars open up space for “alternative voices” to emerge (Keim, 2011, p. 127). They provide reasons for doing this and a way to engage with non-Western theorising, which is discussed in the next section. An engagement with those knowledge traditions that flourished and still flourish outside the West can pose an alternative to Western intellectual hegemony (Alatas, 2006; Connell, 2007b; Kapoor, 1994, 1998; Sen, 2005). According to Hobson (2004, p. 317) this recognition is necessary to “restore the Eastern peoples to the status of creative and active agents” (Hobson, 2004, p. 317). His argument is that “in rediscovering our global-collective past we make possible a better future for all (Hobson, 2004, p. 322).

### **3.3.3 Non-Western knowledge traditions**

There is evidence that non-Western countries and educational cultures have produced and shared theoretical and conceptual knowledge as there has been a continuous flow of products, services, and intellectual tools among these civilisations (Goody, 2010). Historically, the intellectual connections between the East and the West (Goody, 2010; Hobson, 2004; Narasimha, 2003; Sen, 2005) have proven to be beneficial to the West. For example, the flow of knowledge from East to the West in

which “the major Eastern innovations that diffused across to enable Europe’s ‘catch up’ phase after the fifteenth century” (Hobson, 2004, p. 302) enabled the rise of the West.

Indian history is replete with instances of knowledge production in science, technology, philosophy, literature and art and intellectual debates in the fields of philosophy and religion (Dallmayr, 1998; Kapoor, 2010; Sen, 2005) are in abundance. Philosophy of logical reasoning, applied logic and art of negation (*Nyāya, or Navya Nyāya*)<sup>102</sup> has been integral to intellectual as well religious debates in India, a fact which has been overlooked or belittled by Western intellectuals (Matilal, 1986)<sup>103</sup>. Sen (2005, p. 140) points out that there is “a tendency to emphasize the contrast between what is taken to be ‘Western rationality’ and the cultivation of what ‘Westerners’ would see as ‘irrational’ in Indian intellectual tradition”. However, contrary to the “wide spread prejudice” that “positive and critical philosophy has only been a Western tradition” (Matilal, 1971, p. xi), Indian argumentative tradition and its critical theorising are evident in India’s plurality, heterodoxy and democracy (Keane, 2009).

Extending Said’s (2003) concept of Orientalism, which analyses Western representation of the Orient<sup>104</sup>, Sen (2005, pp. 131-132) contends that due to a limited understanding or lack of interest in understanding Indian theoretical knowledge, the West perceives India from “magisterial”, “curatorial” and “exotica” points of view. India is a mystic land inhabited by wonderfully artistic, philosophical and religious people. Alternatively, Indians are seen as unruly barbarians who need to be managed for their own sake.

Acknowledging the value of non-Western knowledge to create “alternative visions” of the global society, Dallmayr (1998, p. 278) argues that with the decline of Western hold on the world and the rise of Asia as an economic power, interest in non-Western knowledge is also rising. Those non-Western cultures that had become “objects of history” during colonisation, are now joining the West “as shapers and

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<sup>102</sup> From *Nyaya* which means justice in Sanskrit and Hindi and *Navya* which means new: neo.

<sup>103</sup> One example is that “too often the term Indian philosophy is identified with a subject that is presented as mystical and non-argumentative, that is at best poetic and at worst dogmatic. A corrective to this view is long overdue” (Matilal 1986, p. 5).

<sup>104</sup> “a strange, exotic place, violent and savage” (Said, 2003, p. 184).



movers of history” (Dallmayr, 1998, p. 278), propelling the world into a new, eastern phase (Yang, 2010) .

With the shift in economic power, academics are also following this trend. As a result, “the academic world today is becoming more multi-polarised” (Yang, 2010, p. 243). Recently, scholars in different disciplines in different parts of the world have started to turn away from Western critical theory towards finding alternative sources of theoretical knowledge of critique (Yang, 2010). They are exploring indigenous (Semali & Kincheloe, 1999), as well as other non-Western critical theorising in various fields. The following section discusses some examples of non-Western critical theorising as an alternative to dependence on Western ‘universal’ (Gunaratne, 2010, p. 474) knowledge.

### **3.4 Non-Western critical theorising**

Various non-Western modes of theorising used in non-Western or Western locations are being seen as an alternative or supplement to Western knowledge (Vasavi, 2011). Scholars continue to find a place and a reason for alternative knowledge of criticality to make sense of today’s multicultural global society. For example in South Africa, Sitas (cited in Keim, 2011, p. 135) is “engaged [in] research in the development of original sociologies on the periphery”. He finds conceptual tools for his labour theory in African oral traditions. Other scholars have started to look for alternative modes of critical theorising in environment and agriculture (Gough, 2002a; Shiva, 2005), international relations theory (Acharya & Buzan, 2007a, 2007b), journalism (Gunaratne, 2010; Rao & Wasserman, 2007), political theory (Rosow, 2004) and education (Adjei, 2007; Reagan, 2005; Whang & Nash, 2005).

There are examples from various disciplines, of scholars acknowledging the existence of non-Western theoretic knowledge and finding them useful for research and teaching in both Western and non-Western locations (Haigh, 2006a, 2009; Johnson, 2006; Kapoor, 1994, 1998). For example, Kapoor (1994, 1998) finds the usefulness of *Natyasastra*, which is a depository of Indian literary theories, for

concepts such as *Bhava*, *Rasa*, and *Dhavani* to form an Indian literary theory to teach literature in India. These Indian conceptual tools can be used for the critical analysis of any literary text. Whether it is written in Sanskrit, Hindi or English or any other language, Indian concept can be applied to deliver a literary experience for complete aesthetic enjoyment (Kapoor, 1998).

In Western universities also, there is interest in learning about Chinese and other Eastern theoretic-linguistic knowledges (Haigh, 2006a, 2010; Johnson, 2006, 2009; Singh, 2009, 2010). Haigh (2010, p. 3512) argues that non-Western concepts in comparison to Western concepts are “much more in tune with the needs of the environment”. In his aim to engage with alternative forms of knowledge, Haigh (2009) tests the usefulness of Buddhist/*Samakhya* theory to achieve internationalisation of the curriculum to teach Geography in the UK. In another study, Haigh (2006a) explores the Hindu *Vaisnava* beliefs as an inspiration for self-realisation in environment education.

In Australia, Johnson (2006), a teacher educator, looks towards the wisdom of Indian epics to create a culturally responsive/inclusive teacher education program. According to Johnson (2006, p. 21), an introduction to Indian classical knowledge could make student teachers “aware of other enlightenments that have shaped the traditions of students in (our) [the Australian] multicultural mix”.

These scholars find/generate non-Western theoretical tools, establishing that non-Western concepts are not particular to the contexts in which they were developed. These concepts can be “used more widely” (Acharya & Buzan, 2007a, p. 289). Their purpose in engaging non-Western theories however, is not a message to “a return to tradition, to a largely fantasized pre-modern” (Nandy cited in Rao & Wasserman, 2007, p. 36), nor is it about “playing the tired binaries” of Western and indigenous knowledge systems (Lather, 2006, p. 42). It is a call to give a voice to those who have been silenced into being ‘data’ (Rao & Wasserman, 2007, p. 36). These efforts to change the one-way flow of theoretical knowledge between the West and the East could mitigate “Gramscian hegemonies, and ethnocentrism and the politics of exclusion” (Acharya & Buzan, 2007a, p. 289). Singh and Han (2010a, p. 196) argue that in Western universities, “[non-Western] researchers might engage concepts from intellectual cultures ‘peripheral’ to the global knowledge economy as a resource for

theorising the internationalisation of education research”. Bringing “epistemological diversity” (Lather, 2006, p. 43) use of non-Western theories can be an effort to re-balance the division of intellectual labour in educational research.

I extend this argument further to argue that an engagement with non-Western knowledge is much needed to find alternatives not available in the dominant Western knowledge traditions (Haigh, 2006a, 2009). For example, an engagement with non-Western knowledge traditions might be fruitful for “an unpacking of the notion of development [which] is required” (Bannerjee, 2002, p. 19). The dominant discourse of development and modernisation (Hoff & Hickling Hudson, 2011; Biccum, 2005; Thompson, 2001), stops “other narratives from emerging” (Bannerjee, 2003, p. 147), but these narratives might actually hold answers to the problems created by the dominant discourse.

Even though, “Western power wielders are not good at listening to information that does not seem to contribute to hegemony” as Semali and Kincheloe (1999, p. 32) argue, “the crises of class polarization and ecological unsustainability [,] direct consequences of capitalist globalization [,] make the search for alternatives to capitalist globalization urgent” (Sklair, 2002, p. 156). This is where “the role of education as a process that initiates motivates and sustains changes towards sustainable development” (Tilbury & Wortman, 2004, p. 4) presents opportunities to look for these alternatives. As an alternative worldview (Norberg-Hodge, 1992, 2010), systemic thinking based on a holistic ideal of sustainability, might be an answer to finding “development intended to sustain life, the human condition and values, and the balance of the systems of nature” (Nieto, 1996, p. 41)<sup>105</sup>.

In today’s global world where there is much emphasis on bringing equality and social justice to those who are marginalised or excluded, it can be argued that the real freedom for these individuals is in having options to choose their own actions for attaining their goals. In a global era as human imagination has also become globally oriented, they have the capacity to link their present actions with an imagined, better future (Appadurai, 2004). If they need to find alternatives to what does not work for

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<sup>105</sup> “a multidimensional model of development which limits economic growth and other human activities to the capacity of nature for self-regeneration, places the improvement of the human condition (social and human development) as its primary goal, and places respect for environmental quality and the limits of nature at the core of any economic, political, educational, and cultural strategy” (Nieto, 1996, p. 42).

them, their freedom need not be restricted by others who decide for them what they need, and what they should do to achieve that. This freedom to be able to have options, according to Nobel Laureate Amartya Sen's (1985, 1992, 1999) Capability Framework, is the real development. This framework, in Sen's (2012, p. 103) argument for an alternative approach is not to be restricted by any state or national boundaries.

In the next section, I explore the notion of alternatives.

### **3.4.1 Right to find alternatives**

According to Sen's (1985, 1992, 1999) Capability Approach Framework, development is not to be assessed with the assets and income that a country/society has but it is in "expanding the real freedoms that people enjoy" (Sen, 1992, p. 3). In a democratic society "The ultimate test [of democracy] is the freedom of the citizens to exercise their free agency and choose in an informed and participatory way" (Sen, 2004, p. 56). Sen (2004, p. 56)<sup>106</sup> points at how cultural democracy in a society resides in its meeting the "essential institutional demands" such as providing its citizens with basic education, a free media, civil right and freedom to participate in political decision making through elections. Sen (1992) argues that other factors equally crucial to bringing true freedom and development in a society are the elimination of poverty, tyranny, social deprivation, intolerance as well as unrestricted power of the repressive state. Sen (2010, p.69) is even critical of the Welfarist societies, where a set of empty rules of propriety *niti*, are followed in institutional practices, but without "realized justice", *nyaya*, a more inclusive concept of justice as it includes a scrutiny of the contemporary influences present in a society. He believes that for social justice at global level, focus should be more on "*nyaya* and

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<sup>106</sup> "... capabilities such as reading and writing (through basic education), being well informed and well briefed (through a free media), and having realistic chances of participating freely (through elections, referendums and the general use of civil rights)".

not on “austere *niti*” (Sen, 2010, pp. 56-69), which both mean justice but are two distinct ways of looking at providing justice<sup>107</sup>.

Within this framework, it has also been realised that the economic growth and one-dimensional development in a society does not measure the well-being of its people (Sen, 1999, 2010, 2012), as even though, there may be money being circulated in the system pushing up the GDP (Gross Domestic Product) rate of a nation, people could still be getting poorer with some rich getting richer (Altbach, 2007a; Shiva, 2005; Hoff & Hickling Hudson, 2011). Moreover, as growth and Wealth are not a source of happiness (Norberg-Hodge, 1992; 2010), GDP is not even a measure of wellbeing.

As an alternative to GDP, which is “still measured in a way that does not take into account environmental degradation and the depletion of natural resources” (Human development report, 2006, p. 263)<sup>108</sup>, if GDH (Gross Domestic Happiness) is to be measured it would be more beneficial for prioritizing mental wellbeing over consumption and consumerism as was found in Bhutan<sup>109</sup>. As the lure of economic growth and globalisation has started to fade away and "lose its cohesive power as a national priority" people in the developed and industrialised countries such as Japan are also claimed to be "turn[ing] to promoting 'the civic/local interest' '*Machizukuri*'<sup>110</sup> as a means to achieve a better quality of life" (Nakai cited in Mochizuki, 2006, p. 10).

From one extreme<sup>111</sup> of the spectrum of points of view on the crises facing the world today to the other extreme, there is “a growing sense that humanity needs to live more lightly on the planet and to give greater consideration to the needs of future generations—ideas which lie at the heart of the sustainability concept” (Chalkley &

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<sup>107</sup> According to Sen (2010, p. 56), “the distinction between *nyaya* and *niti*, (thus,) is important for the subject of world justice”.

<sup>108</sup> Human development indicators Beyond scarcity: Power, poverty and the global water crisis

<sup>109</sup> GDH: “In 1972, the king of Bhutan declared that progress in the landlocked Himalayan mini-kingdom would henceforward be gauged in terms of GNH – Gross National Happiness” (Tallying National Happiness, 2010, p. 143).

Tallying National Happiness (2010). The Japan Times: editorial. In J. Dawson, R. Jackson & H. Norberg-Hodge (Eds). *Gaia Economics: living well within planetary limits*. (pp. 142-143) UK: Permanent publications.

<sup>110</sup> “*Machizukuri*’ implies community development based on participation and ownership of local people and has often been used as an antithesis of the state-led urban planning” (Mochizuki, 2006, p. 10).

<sup>111</sup> To the extreme where scientists are looking for means to devise an epidemic of infertility to curb the present explosion of population in some countries. Brown, D. (2013). *The Inferno*. London: Bantam Press.

Sterling, 2011, p. 667). As “sustainability challenges the current paradigms, structures as well as predominant practices across social sectors” (Tilbury, 2012, p.2), a need for alternatives becomes a necessity to address sustainability issues.

Here Sen’s (2012, p. 103) suggestion of finding an alternative approach which transcends geographic as well as political boundaries is useful to find solutions to global issues whether these are sickness of the natural environment or people of the world. To address global issues “such as climate change, energy resources, population growth, water shortages, land degradation and increasing levels of global socio-economic inequity” (Chalkley & Sterling, 2011, p. 667) facing the global society, there is certainly a need for global solutions (Rizvi, 2009) whether these come from Western or non-Western theories.

A move towards a multi-model/holistic conception of sustainability (Nieto, 1996, p. 43), which demands “interaction and coordination among all of the factors and agents” instead of a one-dimensional understanding of sustainability and development, is a call for alternatives. Bannerjee (2002, p. 19)<sup>112</sup> while arguing against corporate rights on 'nature' which change “nature into 'environment'”, writes that “A reconceptualization of current notions of progress and development ... requires a search not for developmental alternatives but for alternatives to development” or that a ‘contraction’ and not development or growth is needed that Selby (2011) also finds is the alternative. Some have argued that such alternatives to save the planet may come from non-Western cultures and knowledge systems which present an alternative perspective as compared to the dominant Western knowledge which is taken to be the main stream (Kuokkanen, 2005; Haigh, 2006a, 2010; Jackson, 2003; Naess, 1973). Indigenous traditions have developed their knowledge systems on “principles of reciprocity and responsibility” (Kuokkanen, 2005, p. 2)<sup>113</sup> which might be the much needed shift in today’s profit ridden and economic growth driven conceptualisation of globalisation. However, it needs to be remembered as Sen (2012, pp. 106-107) in his essay on values and justice states

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<sup>112</sup> “the sustainable development paradigm is based on an economic, not ecological rationality. Discourses of sustainable development embody a view of nature specified by modern economic thought” (Bannerjee, 2002, p. 1).

<sup>113</sup> “methodologies and theories elaborated and established by indigenous people are constituted in the principles of reciprocity and responsibility which derive from cultural protocols and traditional values of a society and often incorporated into formal guidelines of ethical research” (Kuokkanen, 2005, p. 2).

An ideal theory need not be concerned only with – or even *at all* with – ideal alternatives. It is important that an alternative theory of justice, based on a different diagnosis of what a theory of justice demands, is not confused as a practical short cut that dispenses with the need for sophisticated theory.

This is the reason why universities, as centres of knowledge production and dissemination, and with their self- assigned role to develop graduates as global citizens, may provide the opportunity for new alternatives to emerge. Education “is about empowering people to contribute to a better future through mindset changes, critical reflection and building new skills” (Reynolds cited in Buchanan & Griffin, 2010, p.9). Currently, however, university education ignores knowledge which is not Western, main stream or ‘normal’. Indigenous and non-Western theoretic knowledge continues to be considered ‘outdated’ and ‘irrelevant’ (Hogan, 1996, p. 2), which means “rejecting vast intellectual traditions of other parts of the world,” (Kuokkanen, 2004, p. 68). The main reason for this rejection could be “an epistemic ignorance” (Kuokkanen, 2004) as well as a resistance on the part of the Western academe to acknowledge its ignorance (Haigh, 2009). As Haigh (2009, p. 280) puts it, “a deeply embedded, largely subconscious, cultural preconception that only the Western tradition is normal” is inherent in Western academe’s refusal to accept alternatives which stem from traditions different to Western knowledge traditions.

The next section provides some details of non-Western theoretic resources.

### **3.4.2 Alternative Non-Western theoretical resources**

Non-Western knowledge traditions, including Indian intellectual traditions have considered the aim of knowledge to be self-development in the form of self-control and contentment (Dallmayr, 1998; Kapoor, 1998) Wisdom in these knowledge traditions was not considered in spending one’s energy for material pursuits but to

“become more and more one with god” (Tagore, 2006, p.121)<sup>114</sup>. “The real wealth that a man could have was in gaining “tranquillity of mind, satisfaction, contentment and knowledge” (Pathar, 2006, p. 9). In Indian tradition, contentment was in having enough to meet one’s basic needs. Even kings were given the doctrine of value and justice; *niti* and *nyaya* (Sen, 2010)<sup>115</sup> to take care of their people with fairness, integrity but also kindness, which is real justice. Kabir (1530) one of the fifteenth century poet whose *dohe* (couplets) form the knowledge of common Indians has written, “*Sai itna deejyie jisme kutumb smaye, mai bhi bhookha na rahoon Sadhu na bhukha jaye*” (God, give me enough to feed my family and a guest who comes to my door, that is all I want), an axiom applicable to both the king and the *kangaal* (the poor). It is not that Western culture did not have such values, but these seem to have changed over the years due to rise of Western rationalism (Weber, 1905/2005) from being upheld as values to becoming weaknesses to be abhorred.

Buddhist philosophy that showed the way to compassion, care and selflessness (Gunaratne, 2010; Haigh, 2009; Loy, 2004) has remained reflected in most Eastern philosophy. Mahatma Ghandi while inspiring people to be self-reliant and self-sufficient to live a simple life in modern India said “live simply, so that others may simply live” (Kumar, 1993, p. 17). His acclaimed political philosophy based on the maxim “sustainability not growth” (Doctor cited in Haigh, 2006a, p. 50) has its roots in Eastern concepts such as *ahimsa* (non-violence) and *sanyam* (self-control). These concepts stand in contrast to ideas which consider nature to be something to be controlled (Ferguson, 2012; Gough, 2002a) and turned into a resource for human use (Haigh, 2006a; Tagore, 2006<sup>116</sup>). In Eastern wisdom, nature is something from which humans are not apart but they are a part of. If man can use nature for his own purpose it is because through his harmony with nature he is “in harmony with the power which is universal ... not merely impelled by scientific curiosity or greed of material

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<sup>114</sup> For India, “The Earth, water and light, fruits and flowers were not merely physical phenomena to be turned to use and left aside. They were necessary to her in the attainment of her perfection” (Tagore, 2006, p. 10).

<sup>115</sup> *Niti* means rules whereas *Nyaya* means justice.

<sup>116</sup> “The west seems to take a pride in thinking it is subduing nature, as if we are living in a hostile n world where we have to wrest everything we need from an unwilling, alien arrangement of things” (Tagore, 2006, pp.8-9) .



advantage, but realising it in the spirit of sympathy, with a large feeling of joy and peace” (Tagore, 2006, pp. 9-10).

These non-Western concepts present potentially innovative alternatives to the current “economic and political practices of development” (Gacel-Avila, 2005, p. 122) that lead to “the exploitation of resources” (Nair, 2011, p. 124).<sup>117</sup> Such a “redefinition of the relationship between human beings and nature, implying a change in the values which have until now governed this relationship” (Nieto, 1996, p. 43), is a sensible move towards prosperity without growth (Jackson, 2009)<sup>118</sup>. A “holistic model of sustainability” (Nieto, 1996, p. 42)<sup>119</sup> hints at the holistic non-Western understanding of “the rational, spiritual and social dimensions of a person and stresses the responsibility of believers to society” (Merriam, Caffarella & Baumgartner, 2007, p. 235). A need for protecting such a belief in nature has never been as crucial as it is today for keeping the social, economical and ecological sustainability of this planet. The way how rational and economical development has become a point of departure for attaining sustainability through intellectual property rights and a torrent of patents, people’s connection with nature has been broken and biodiversity has become the first causality of development. Bannerjee (2002, p. 14) argues that “ Far from “levelling the playing field”, the intellectual property rights regime constructs problems and applies solutions in a way that acknowledges “diversity-rich but cash-poor” countries only if they accept privatization of their commons as well as their knowledge”.

Indian ecofeminist and environmentalist Shiva (2005), has started a fight against this imposition of corporate intellectual patents that are taking away the rights of common people from natural and indigenous ways of farming she is making a move towards establishing the joint ownership of the planet for all people. To do so, Shiva has established the “Earth democracy” which is based on Gandhi’s concepts of

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<sup>117</sup>“Asia must not follow the consumption-based growth model of the West and should instead be brave in imposing limits on the exploitation of resources” (Nair, 2011, p. 124).

<sup>118</sup> Jackson (2009, p. 204) high lights three dimensions of social change required for a sustainable future “we have to establish ecological bounds on human activity. Secondly, there is an urgent need to fix the illiterate economics of relentless growth. Finally, we must transform the damaging social logic of consumerism”.

<sup>119</sup> It is a multidimensional model of development which limits economic growth and other human activities to the capacity of nature for self-regeneration, places the improvement of the human condition (social and human development) as its primary goal, and places respect for environmental quality and the limits of nature at the core of any economic, political, educational, and cultural strategy.

*swadeshi* and *Sawaraj* (self-reliance), *Satyagraha* (resistance) and *ahimsa* (non-violence). The principles of Earth democracy encourage local movements that are universal in their reach to fight against “the violence of corporate globalization on the one hand, and wars justified on grounds of shallow religions and narrow nationalist identities on the other” (Shiva, 2005, p. 96). Thus Shiva (2005) has built her concept of Earth democracy on knowledge received from her intellectual heritage (this will be demonstrated in Chapter 8 as an example of non-Western theorising).

The next section introduces two non-Western concepts as an example of my own theoretic-linguistic heritage to extend this theoretical discussion following rules of logical discussion. These are कर्म योगी *karam yogi* and त्रिविद *tri-vid*. Both concepts are discussed in detail in the *Bhagavad Gita*, a major repository of *Vedic* philosophy. This section on Indian concepts, as compared to the attention given to Western concepts in this chapter is deliberately kept small. This reflects my intention to discover the application of non-Western theoretical resources by international students and teacher educators later. I explore the prospects for using Indian concepts in Australian teacher education, specifically in education for sustainability in chapter 8. Here I introduce them briefly.

### 3.4.3 Two Indian concepts

#### *Karam Yogi*

In the *Bhagavad Gita*, Lord Krishan explains the concept of *karam yog* (कर्म योग) to persuade Arjun, to fulfil his duty as a *Kshatriya* (warrior) king to fight for righteousness. *Karam yog* is the doctrine of action and duty which one must fulfil with devotion, remaining detached to the fruit of one’s action. He says:

नित्यं कुरु करम त्वम् करम ज्यायो ह्याकर्मनाह; शरीरयात्रा पि च ते न प्रसिद्ध्येद  
अकर्मनाह!

*Niyatam kuru Karam twam Karam ज्यायो; hya Karmanah shareerayaatraa pi  
cha te na prasiddhyed akarmanah.*

Do your obligatory (*niyatam*) *karam*, because doing *karam* is better than not doing any *karam*; moreover, by not doing any *karam* you would not be able to sustain even your physical body itself (Bhagvad Gita, Chapter 3 text 8).

*Karam* therefore is a selfless, dutiful action coupled with complete detachment from its outcome. A detachment from the result of one's action however, does not mean doing something without a reason or a goal. Rather, being detached means an "equability of mind towards success or failure" (Mullah & Krishanan, 2009, p. 171), so that a concern for the result of one's action does not deter one from the path of duty. A *karam Yogi*, who does his/her *karam* in this sense is on the path to salvation.

Mindful of the concept of *Karam*, non-Western international students, who come to study in Australia, are presented as *karam yogis* due to three characteristics: involved action, determined action and detached action (*Bhagvad -gita as it is*, Ch 3. Text 7). In terms of the three characteristics of a *karam yogi*, determined, detached and undeterred, application of this concept presents a nuanced analysis of their capabilities which presents them united in "the spirit, mind, body, and emotions in the learning process" (Merriam, *et al.*, 2007, p. 225).

### ***Tri-vid***

Another useful concept that I introduce in my thesis is *Tri-vid* (Chapters 4 and 8). In the Bhagvad Gita *Tri-vid* or त्रिविद, the three-in-one formation of knowledge includes three factors the knower, the object of knowledge and the process of knowing;

*jnanam jneyam pariijnata; tri-vidha karma-codana; karanam karma karteti tri-vidhah karma-sangraha* (Bhagvad Gita, Chapter 18, text 18)

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer which comprise the threefold basis of action (Swami Prabhupada, 1984, p. 567). *Tri-vid* as a whole stands for holistic knowledge that a knowledge seeker seeks in the unification of mind, body and soul. It is

transformative knowledge and a path way to salvation is in acting on it. This unification is reflected in the systemic understanding of the world, which is complex, where everything is connected to everything else and does not exist separately from other parts of this complex, unified whole, and this understanding is the pathway to sustainability (Sterling, 2004).

I use *tri-vid* to explain the three dimensions of my research philosophy in Chapter 4. And then in Chapter 8 again, I use *tri-vid* to present three different ways to configure the relationship between non-Western international students and teacher educators for the internationalisation of Australian teacher education as a transnational knowledge exchange. It is a new lens to look at non-Western international students' intellectual agency, their capabilities for accessing and bringing alternatives that are not available in Western knowledge.

I am aware of the critique of using concepts from “canonical Hindu texts that [are claimed to] favor a high-caste philosophical world-view” and not a common view (Baber, 2002, p. 751). However, Indian classical concepts, as will be shown in reference to *karam yogi*, are a product of long periods of reflection by Indian scholars, but which “over the period of time [have] also [become] the popular understanding of large masses of Indians” (Kapoor, 1994, p. 13). To negate any sense of reverse Orientalism (Alatas, 1993; Rancière, 2009a), Rancière's (2009a) concept of collage is used to form the pedagogical application of *karam yogi* and *tri-vid*. *Tri-vid* pedagogies are suggested to internationalise Australian teacher education for engaging non-Western international students' theoretic-linguistic assets in the coproduction of Western and non-Western knowledge.

My aim in using these non-Western concepts in this thesis is to provide a subtle, nuanced analysis of non-Western international students' intellectual agency as well as explain their educational trajectory. Moreover, the use of these concepts helps advance the argument in this thesis by exemplifying how the transnational exchange of theoretical knowledge can flow from the East to the West, as much as in the opposite direction.

A need to look for such alternatives means acknowledging non-Western intellectual agency, which can be understood by acknowledging the non-Western theoretical resources that non-Western students bring. However, in exploring such

knowledge, I am reminded by Acharya and Buzan (2007b, p. 431) that “there exists now a single global conversation (or confrontation in some views) which is impossible to unpick into West/non-West”. The concept of intellectual agency can still be formed by acknowledging students’ agency, their capabilities to bring their knowledge and avail opportunities to engage this knowledge in their studies.

### **3.4.4 Non-Western intellectual agency**

Agency is one of the central concepts in Sen’s (1999) Capability framework, which focuses on human capabilities in terms of the opportunities, freedom, and rights that people enjoy in a society. According to Sen (1999, p. 19), agency is the ability of a person to “act and bring about change and whose achievements can be judged in terms of [his or] her own values and objectives”. Recognising agency as the ability and freedom that an individual enjoys to pursue what he or she has a “reason to value and advance” (Sen, 2005, p. 221) provides a better framework for assessing social justice in a society than the human capital approach that reviews agency in terms of what an individual is able to achieve. In this approach the focus is on someone having the capability, “the actual freedom of choice ... over alternative lives that he or she can lead” (Sen, 1992, p. 113). A well-being attitude towards people, however, indicates absence of agency as it may take away their freedom to avail options to achieve what they may value (Dre`ze & Sen, 1995). Critical of the Welfarist economics, Sen (1982) argues that instead of stressing the importance of “wellbeing” in terms of utilities provided by institutions and the rules set in place for distribution, emphasis needs to be on well-being in terms of what choices people make and what opportunities they can take to change their lives in a particular society.

In a discussion on global perspectives on global justice, Sen (2010, p. 55),<sup>120</sup> reiterates his capability framework which he argues is fundamental to the notion of justice in a society. Sen (2010, p. 69) links “this understanding of justice to the nature of the society and the kind of opportunities and freedom that people actually have, [and]

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<sup>120</sup> “For example, setting up many more schools for children in educationally deprived countries would be an important niti, but would be celebrated in the perspective of Nyaya is the achievement that boys and girls are actually educated and have the freedom that comes from that accomplishment” (Sen, 2010, p. 56).

not just to institutions and practices [even though they have an important place]”. Using two *Sanskrit* concepts from classic Indian legal system, such as *nyaya*, which is “a more comprehensive concept of realized justice”, and *niti*, which stands for rules of law, Sen presents his treatise on global justice in which “realization of justice in the sense of *nyaya*” is not in judging the institutions responsible for justice, “but [it is a matter] of judging the societies themselves” where this justice needs to take place (Sen, 2010, p. 55).

This echoes what Sen (2004, p. 56) has claimed to be “the ultimate test [of a democratic society, which] is the freedom of the citizens to exercise their free agency and choose in an informed and participatory way”. Having agency means that people have freedom to make their own choices for upholding their own cultural and intellectual values, rather than having others’ values and choices imposed on them. On the other hand, once, they have freedom to choose, individuals may exert their agency for self-critique or to raise awareness in others about the social injustice due to the cultural or social values of one’s society. But to raise a voice against their own cultural values again is the prerogative of people as agents. This means that freedom “is mediated by values, but the values in turn are influenced by public discussions and social interactions, which are themselves influenced by participatory freedoms” (Sen, 1999, p. 18). This freedom, Sen (1999) labels as critical agency. It includes “the agency role of the individual as a member of the public and as a participant in economic, social and political actions” (Sen, 1999, p. 18).

In my thesis therefore, intellectual agency “refers to the pursuit of goals and objectives” that students and academics have “reason to value and advance” and includes their freedom to do so (Sen, 2005, p. 221). For example, university academics teaching about global issues and social justice make use of their intellectual agency. They “cannot stand aside, neutral and indifferent, from the struggles in which the future of the world is at stake” (Bourdieu cited in Apple, 2011, p. 230). However, “teaching multiple perspectives without promoting cultural relativism is a delicate task” as O’Connor and Zeichner (2011, p. 531) put it, it requires opening multiple viewpoints to be taken up with delicacy in class. However, while an engagement with alternative viewpoints is suggested, it does not mean that ideas that are “predominantly Western should be made peripheral” (O’Connor & Zeichner, 2011, p. 531). For example, challenging “the assumptions of a Eurocentric

discourse of development” (Hoff & Hickling-Hudson, 2011, p. 187), might need putting forward the “biases that shape teachers’ interpretations and judgments of global issues” (O’Connor & Zeichner, 2011, p. 525), and not outright rejecting these ideas. “To be educative in this sense”, as an Australian teacher educator Angus (2012, p. 59) claims “teachers will need to embody principles of professional judgment, reflective practice and critical scrutiny”.

Similarly, non-Western international students’ intellectual agency is shaped by their intellectual heritage, the knowledge traditions they come from and the choices they make to access these. They have access to these resources of knowledge from various disciplines due to their bilingual skills and their connection with their intellectual heritage. An “international classroom”, where all students, whether they are international or local, are international students, requires “international educators” (Leask, 2007, p. 1). What is required in terms of engaging these students’ intellectual agency in their education is developing a critical perspective and pedagogies appropriate to teach students from diverse backgrounds. Critical pedagogy, which invests in the principle of students’ “funds of knowledge” (González, *et al.*, 2001) as a crucial ingredient for teaching students from marginalised backgrounds, may offer some hope. The next section deals with the concepts of critique and critical pedagogy.

### **3.5 Pedagogies and critique**

The relationship between pedagogy and critique is open to debate. The role of emancipatory education is to bring in and work on a critical perspective into the inequalities between the dominant and the dominated; how power relations between classes are established, and the role the dominant discourse plays in establishing and maintaining the supremacy of a particular point of view. According to Friere (1993, p. 31), “Knowledge emerges only through invention and re-invention, through the restless, impatient, confronting, hopeful inquiry men pursue in the world, with the world, and with each other”. A critique, therefore is the key to bringing “self-empowerment” and “social-transformation” in human society (McLaren, 1995, p. 31). Similarly, a critical perspective in education has resulted in a need to go beyond

the uncritical transmission of knowledge that goes on perpetuating inequalities in society (Dewey, 2001; Kincheloe, 2004, 2008). Critical pedagogy is an off-shoot of this move. It is based on the assumption “that people around the world constantly have to deal with modes of oppression emerging from dominant power” (Kincheloe, 2008, p. 1). It starts with an assumption that educational discourse is always culturally and politically determined because the views of the dominant are legitimated over those who come from the margins. Teachers need to question the “unjust economy and the policies through which it is achieved” (Anyon cited in McInerney, 2012, p. 41). Hence “critical educational theory begins with the assumption that schools are essential sites for organizing knowledge, power, and desire in the service of extending individual capacities and social possibilities” (McLaren & Giroux cited in Endres, 2001, pp. 402-403).

This realisation on the part of educators, who may question “the ways knowledge is produced or whose interests it serves” (Kincheloe, 2008, p. 4) leads them towards critical deconstruction of the dominant discourse. It is also through critique, that students understand their surroundings, the complexity of their social, cultural and environmental systems and the world in general, moving beyond seeing and asking “what” something is to “why” something is to “why it isn’t” instead of becoming “well-regulated and passive students to accept what is” (Kincheloe, 2008, p. 4). Questioning “the meta-theoretical criteria of knowledge validation and legitimation” (Hovey, 2004, p. 248) therefore can transform both teacher and the taught as well as what is taught and how it is taught, by making a pedagogue aware of his/her own emancipatory role.

No such transformation is possible in traditional teaching when knowledge is transmitted, or “narrated” by the teacher to the learner (Freire, 1993, p. 71). No critical skills are developed and no new knowledge can be formed from this ‘banking’ model of education (Freire, 1993)<sup>121</sup> as “instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive,

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<sup>121</sup> Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat” (Freire, 1993, p. 72).

“The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher’s existence – but, unlike the slave, they never discover that they educate the teacher” (1993, p. 72).



memorize, and repeat” (Freire, 1993, p. 72). This uncritical narration and reception of knowledge goes on reinforcing inequalities and sustaining social injustice, defeating the purpose of education which is transformation (Kincheloe, 2008). In this “uncritical knowledge context,” which is said to inhibit students’ abilities to think critically, teachers are presumably also “reduced to rule-following information deliverers who have no need for scholarly abilities” (Kincheloe, 2008, p. 7). Critical pedagogy, on the other hand, is said to offer tools such as “critical thinking, dialogue and multilogue” (Asgharzadeh, 2008, p. 357), to involve students in a conversation “by changing their consciousness of power in the current society and thus opening new possibilities for active participation” (Endres, 2001, p. 403).

This interactive teaching becomes a process of facilitating “self-empowerment and social transformation” (McLaren, 1995, p. 31). In this process of teaching and learning, not only those who are involved are said to be transformed, but what is produced is also seen to be transformed.

First, to emancipate the so-called low socio-economic students, critical educators value the social capital, the knowledge students and their communities possess, by including their forms of knowledge often ignored within the dominant school culture (Giroux & McLaren, 1986). They take the responsibility to access materials for teaching from these students’ experiences through their ‘voices’ in class.

Second, critical pedagogy takes the view that pedagogy is a dialogic “process by which teachers and students negotiate and produce meaning ” and it “takes into consideration how teachers and students are positioned within discursive practices and power/knowledge relations” (McLaren, 1995, p. 34). Hence, the act of teaching which is taken to mean to be “a transfer of specially shaped information” (Bernstein & Soloman, 1999, p. 268) does not remain a one-way process. It becomes the negotiation and dialogue that goes on between the teacher and the learner through which meanings are shaped and knowledge is produced. In this critical model of education, literacy education also becomes “critical literacy” education because as “an explicitly moral and political project ... it attributes the learner an explicitly active and critical role in the process of learning how to read [and write], unlike the functionalist model” (Endres, 2001, pp. 402-403). Both Pennycook (1994) and Baral (2006) have found the emancipator role that a critical pedagogue may play in English

language education, in those countries where English is not the first language to be crucial.

In the internationalisation of higher education that brings students from diverse cultures together, critical pedagogy is said to have a crucial role to play (Hovey, 2004; Arja, 2009). It can deliver teaching strategies to encourage students' understanding of themselves as global learners "offering productive ways of engaging in international or intercultural themes" (Hovey, 2004, p. 247).

Critical pedagogy has also inspired academics to take a "funds of knowledge" approach for teaching especially students from marginalised classes (González, *et al.*, 2001, p. 116)<sup>122</sup>. Next section explains this form of pedagogy as it might have some useful insights for my project to find pedagogical opportunities for transnational knowledge exchange. Taking a different, let us say a transdisciplinary approach in the case of international students, if literacy is considered to be a social and cultural practice and experiences (Davidson, 2010)<sup>123</sup>, academic literacy or critical literacy (Endres, 2001) might also be related to students' academic practice and experiences.

### **3.5.1 Funds of knowledge**

This pedagogy is based on the premise that students' funds of knowledge formed over generations are the product of their socio-cultural heritage. According to Bourdieu's (1990b) concept of social and cultural capital theory, these funds are what the marginalised students possess in terms of their capital. Therefore, by ignoring these sources of knowledge, teachers and schools lose useful teaching and learning materials. The aim of the 'funds of knowledge' approach, then, is to ensure that what is taught in schools and what the students possess are related. For example in terms of non-Western and migrant students in American schools, it has been argued that their "first-hand international and cross-cultural experience[s are their] funds of knowledge" (O'Connor & Zeichner, 2011, p. 528), hence

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<sup>122</sup> The term *funds of knowledge* was coined by Greenberg, an applied anthropologist at the University of Arizona ... Funds of knowledge, then, are the historically accumulated bodies of knowledge and skills essential for household functioning and well-being (González, Andrade, Civil & Moll, 2001, p. 161). "From the socio-cultural perspective... children's literacy development is understood by exploring the cultural, social, and historical contexts in which the children have grown (Davidson, 2010, p. 249).

a ‘funds of knowledge’ approach to education may provide treasured resources in the global education classroom, serving the dual purpose of fostering positive cultural identities and enriching the content and experience of global education for all students.

As critical pedagogues, when teachers take a ‘fund of knowledge’ approach, they also become researchers. They make efforts to find learning resources in their students’ communities. These resources are then incorporated into teaching activities as these students’ ‘funds of knowledge’ (Moss, 2001, p. 45). Thus these teachers, while enhancing their students’ learning, also enhance their own practices<sup>124</sup>. However emphasis is very much on what teachers do as reported by Lee-Hammond in Australia, teachers “under pressure to teach formal literacy and numeracy skills, are ... perpetuating the “gap” in educational outcomes between Aboriginal and non-Aboriginal children”.

Friere, however, is not the only source of support for non-Western theorising, and may not be the most appropriate source for the ‘Asian Century’ which represents “more complex political realities than Freire’s Brazil” (Endres, 2001, p. 402). Friere was trying to emancipate the uneducated, marginalised people in a polarised society, a situation very different to students in my project. My project is about the education of educated and as some will argue, sometimes, otherwise privileged international students, who come from countries that Australia currently wishes to engage with. However, the similarities that can be seen in the culture of oppression and marginalisation of these two different sets of students cannot be ignored. Whether it is the marginalisation of students who come from a particular socio-economic class or is the marginalisation of their theoretic-linguistic assets (that my critique is all about), students can be oppressed. They may not realise it.

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<sup>124</sup> As per The National Professional Standards for Teachers in Australia (2011, p. 5) “Teachers value opportunities to engage with their school communities within and beyond the classroom to enrich the educational context for students. They understand the links between school, home and community in the social and intellectual development of their students”.  
NSW Institute of Teachers <http://www.nswteachers.nsw.edu.au/Main-Professional-Teaching-Standards/national-professional-standards-for-teachers/>

Certainly there are limitations to using Friere to Western education, especially teacher education, as critical pedagogy might have a number of limitations. First, it ignores students' agency, putting the onus on teachers, who are usually from middle class backgrounds, to be able to relate to the experiences of their students from marginal backgrounds. Second, while this pedagogy utilises students' experiential knowledge, for example their awareness of their own educational disadvantage, it only encourages assimilation of diverse perspectives in the mainstream (Hovey, 2004). Moreover, while it might provide tools "for philosophical debates about the highly problematic concepts", there are no clear "classroom practices to support the political agenda ..." (Ellsworth, 1989, p. 300).

There are also limitations to this pedagogy due to its emphasis on dialogue, which can be "potentially oppressive to others" in class, as well as limiting to the teacher (Ellsworth, 1989, p. 324). Teaching in such a manner, may not actually feel empowering to the teacher or for students for that matter (Ellsworth, 1989), especially if it does not seem to bring transformation in either. In a recent research, Cumming-Potvin (2012) provides a critique of a dialogical pedagogy and power of critical reflection in a teacher education program as students were not comfortable critiquing the teaching practices in schools where they went for their professional practice, but the point is not to reject but to accept that critical pedagogy is "associated with contentions and tensions" (Cumming-Potvin, 2012, p. 206) which cannot be denied.

Just like a critique is not the final stage in a journey towards decolonisation of minds, as it only makes the dominated aware of being dominated or politicises their cause, but does not actually provide any tools or mechanism to build a "capacity to transform" (Rancière, 2009a, p. 45), critical pedagogy and "funds of knowledge" approach may be equally limited. In the rejection of oppressive pedagogical power, inherent in their courses, teachers might need pedagogies that do not just address intellectual inequality but ignore such inequality. A call for emancipation is not complete in only making students aware of their being marginalised because "if we are thinking transformation, we need to move beyond the shout of resistance and rebellion" (Dei & Simmons, 2011, p. 98) and move beyond a critique (Rancière, 2009b). There are limits to "'intellectual critique' as a dimension of critical

pedagogy” (Johnston, 2012, p. 249) and moving beyond Frierean pedagogy and theorising is apparently a need that is being recognised<sup>125</sup>.

Rancière’s (1991) concept of “ignorance of intellectual inequality” provides tools for pedagogy of intellectual equality. Such a pedagogy is an ideal way to engage non-Western research students’ knowledge “to bear in the production and flow of research-based knowledge” (Singh, 2009, p. 188). Its potential of engaging non-Western international students as intellectual agents in Australian teacher education might facilitate a transnational knowledge exchange.

### **3.5.2 Pedagogies of intellectual equality**

In his “‘vision’ of an emancipator education” (Pelletier, 2009, p. 3), Rancière establishes equality as a point of departure rather than a goal of emancipatory education. In his book “The Ignorant School Master”, Rancière (1991) uses the concept of “ignorance” to uphold the principle of intellectual emancipation in contemporary France. This book is also his critique of how educational institutions tacitly reproduce social injustice (Bourdieu & Wacquant, 1992). Jactot is the French pedagogue in the book, who while teaching French to his Flemish students realised that it was their will to learn and not his teaching that made them learn. Since, Jactot could not understand his students’ language, he could not explicate. This removed the need for inequality between the knowledgeable teacher and ignorant student. Ignorance of inequality therefore encouraged “the consciousness of what an intelligence can do when it considers itself equal to any other and considers any other equal to itself” (Rancière, 1991, p. 30).

For Rancière (1991), as it was for Jactot, it is the ignorance of intellectual or theoretical inequality that presupposes and verifies students’ capability for learning. By ignoring any source of intellectual inequality it is possible for teachers to expand students’ “capacities for self-learning and refine ... [their] abilities to map ... [their]

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<sup>125</sup> I am also aware of the terms “Pedagogy of hope” and “Radical pedagogy” that both Friere and Giroux use to politicise education and school education in particular. But mine is an educational and not a political project. It does not just argue for the emancipation of the marginalised but also finds possibilities for “ignoring inequalities” when it comes to knowledge production.

complex experience” (Kerwin, 1993, p. 166). Pedagogies of intellectual equality are therefore useful for presupposing and verifying non-Western international students’ theoretic-linguistic knowledge, something that their monolingual teachers do not know about.

Recently, a number of educational researchers have started to employ Rancière’s concepts to explore pedagogical issues in schools and higher education. Some have explored his concept of ignorance of inequality to analyse the teacher and pupil roles (Leftstein, 2006) and others have used it in the studies of supervision of research students (Schwarzpaul, 2007; Singh, 2009). However, the use of these concepts in their different contexts has differed. For example, the teacher as a facilitator can encourage students to seek knowledge “by not participating in the dialogue as a contributor of content” (Lefstein, 2006, p. 9). However, the teacher’s refusal to contribute to the discussion to give students a chance to speak up is contrived (Leftstein, 2006, p. 9). In the case of research students, a supervisor may teach without knowing the subject matter but by “providing positive constraints to help keep the researcher on her own path” (Schwarzpaul, 2007, p. 1). According to Singh (2009, p. 186), rethinking the place of ignorance of intellectual inequality in supervisory pedagogies is a useful way to encourage his Higher Degree Research students to use their intellectual assets to generate theoretical tools for their research in Australian education (Singh, 2010, 2011).

Rancière’s (1991) ‘ignorance of intellectual inequality’ is employed in my thesis to presuppose and verify non-Western students’ theoretic-linguistic capabilities (Chapter 6). However, to extend this engagement with Rancière’s ideas further, and to move beyond and to actually engage non-Western theoretical tools, Rancière’s (2009a) concept of collage as transformative critical art is found to be useful as it offers pedagogical possibilities. It provides a framework to support transnational knowledge exchange and create pedagogies of collage. Hence, Rancière’s (2009a) concept of analytics of critique is explored to find tools to develop pedagogies of collage that may be employed to encourage inclusion of non-Western concepts in studies in teacher education.

### 3.5.3 Pedagogies of collage

Rancière (2009a, p. 45) explains the limitations of a critique such that it “sets out to build awareness of the mechanisms of domination [of oppressive politics but does nothing] to turn the spectator into a conscious agent of world transformation”. A critique “does not, in and of itself, help to transform intellectual attitudes and situations” (Rancière, 2009a, p. 45) because “politics is not the simple sphere of action that follows an ‘aesthetic’ revelation about the state of things” (Rancière, 2009a, p. 46). There is a need to do more. To bring about an act of transformation, a critique has to be an invitation to the spectators or students to join in. This invitation is extended by creating a space for interpretations by the spectators or students according to their understandings. Rancière (2009a, p. 53) suggests four strategic moves namely “play, inventory, encounter and mystery”, that a transformational artist makes for moving beyond the limitations of critique. These four strategies from modern art have underlying political motivations, as theory is always the result of the interchange between research and its interpretations (Berrebi, 2008).

Play in an art exhibition is meant to provoke spectators’ interest by bringing two contrasting ideas or heterogeneous articles together. The unusual presentation may surprise or shock the spectators but it may also entice them to study it closely. An inventory of articles in an artwork, then, shows the commonality in their heterogeneity and involves spectators in creating meaning. An encounter surprises them by presenting unusual combinations of articles and idea, but encourages them to look beyond what is presented. Thus the spectators are meant to solve the mystery by identifying connections between the art work and their own context.

These ideas from Rancière (2009a) provide a basis for conceptualising pedagogies of collage to introduce non-Western concepts to Anglophone readers. For example, Rancière's (2009a) analytical strategies could provide a pedagogical framework for moving beyond criticism to the central politics of interchange. His questioning of criticism provides a valuable point of departure for offering some guidance for providing theoretical critiques of the colonial discourse and Western hegemony in teacher education knowledge.

Then the four strategies of critical art, play, inventory, encounter and mystery may be applied by a Western academic in his/her teaching to form a montage or a collage, creating a space for both non-Western and Anglophone students to participate in creating meaning and theorising in Australian teacher education.

The move taken by this thesis is a move from “critical deconstruction paradigm to a critical reconstruction paradigm [offering] ... not only policy and practice critiques but also practical policy, pedagogy and curriculum alternatives” (Lin & Martin, 2005, p. 2). For the dominated and the dominant, as both lack the capabilities and capacity to transform this domination, this provocation is what is needed to complete the journey of decolonisation. In the words of Hovey (2004, p. 245), “pedagogical strategies should aim at least partly to disturb and displace what is already there”. That is what I aim to do in this thesis. An application of these strategies, to test the usefulness of two Indian concepts, to borrow Hegel’s words (cited in Chow, 2002, p. 175) to form

a series of such experiences and along with others that work with it, [so we as educators] feel an urge to ‘do something’ or at least to ask ourselves the question (the great question put by Chernyshevsky, Lenin, and Silone): ‘What is to be done?’

### **3.6 Conclusion**

This study departs from the deficit approach taken by previous studies on non-Western international students, which construct their differences as deficiencies requiring a well-being attitude and remediation. By investigating the potency of Sen’s (2005) concept of agency and Rancière’s (1991, 2009a) pedagogies of intellectual inequality and collage, my research presupposes non-Western international students as intellectual agents. Engaging their theoretic-linguistic assets on the basis of an agenda of “partnerships, mutuality, and reciprocity” (Shiva, 2005, p. 17) means using their presence to connect Australian teacher education with non-Western theoretic-linguistic knowledge. The richness of two Indian concepts



provides evidence of bringing non-Western knowledge into conversation with Western academic knowledge. Thus instead of remaining just a critique of Western hegemony in education, this research aims to become an example of how non-Western theoretical assets might be engaged in Australian teacher education. Whether these international students have access to their non-Western intellectual assets, and whether they are capable of internationalising Australian teacher education, both remain to be verified.

Having established the intellectual context for this study, the next section will reveal the research methodology, not only the technical tools, but the planning, values and motivations behind it (Stubbs, 1999, pp. 259-260), that I'll call the soul of my research.



## **Chapter 4: The soul of research: methods and methodology of the case study of possibility of an intellectual dialogue between agency and ignorance**

### **4.1 Introduction**

The present research investigates whether the knowledge non-Western international students' possess or can access from their home countries is recognised in Australian universities. This quest for their non-Western knowledge is founded on the propositions investigated in this thesis: that engaging non-Western international students' intellectual agency (1) extends their capabilities for scholarly argumentation (Singh, 2009), (2) provides the basis for interrupting Asian academic dependency (Alatas, 2006), and (3) bringing alternatives that are not available in the dominant Western knowledge traditions (Haigh, 2006a, 2009).

Using a case study approach, in this research, I study one instance of non-Western students and teachers involved in teacher education at a university in Australia. The purpose is to investigate possibilities for engaging international students' non-Western knowledge, both the knowledge they possess and that which they might be able to access from their home countries during – and for - their studies in Australia. In the previous two chapters, (Chapter 2 & Chapter 3), I provided the intellectual context for this study. In this chapter, I provide my research methodology. Here, I present an explanation of the research strategy and research design as well as selected procedures for data collection, selection and data analyses as well as the process of drawing conclusions used in this case study. Interview and focus group schedules, observation grids/checklists and all relevant ethics documentation referred to in this chapter however are included in the appendices.

Research methodology is not only the methods of how the research is carried out but more importantly it includes an overview of the values and reasons and the research principles, the soul of research that underpins it.

## 4.2 Philosophy of research

We discovered that research could mean *something*, which could bring about change: research grounded in equity and social justice. Research engaged with philosophy to create a soul (Steinberg, 2011, p. 5)

Here, Steinberg is referring to the philosophy of research, not in terms of its quantitative or qualitative research methods, but rather its aspiration to bring about change. Educational research, particularly, is motivated by its aspiration “to generate rational knowledge that will have a significant and worthwhile effect on the decisions and judgments of educational policymakers and practitioners” (Carr, 2007, p. 271). Research that contributes to knowledge and the researcher as a knower, as a seeker of knowledge who aims to bring this knowledge into an academic field, are interrelated. However, the relationship between the researcher and research is not only formed by a desire for praxis, but also in taking a journey into what Appadurai (2000, p. 10) calls the “not-yet-known”. A need to “theorize, to analyze, to critique, to raise questions about, and/or to pose as problematic” determines what is to be investigated (Koetting & Malisa, 2004, p. 1009). The ontological, epistemological, and methodological questions that a researcher might ask in research (Guba & Lincoln, 1994) may be a useful way of describing the process of producing knowledge in educational research. However, in relation to my philosophy of research, the *Vedantic* concept of knowledge generation, “*tri-vid*” त्रिविद (*Bhagavad-gita as it is*, Ch 18, Text 18) can be insightful. *Tri-vid* is the unification of the knower, the knowledge and the process/means of knowing, the trinity which stands for knowledge production as well as an act of bringing transformation (Kapoor, 1998).

### 4.2.1 The knower, the knowledge and the process of knowing

According to *tri-vid*, meaning a three-in-one unification of knowledge ज्ञान *Jneya*, the three main participants in knowledge production (Kapoor, 1998, p. 89) are:

*Prijanata*, पर्जनता: Knowledge seeker. For example, a researcher, who conducts research, is the one who wants to know, who explores to get to the truth by going further and deeper. He/she inquires and looks for patterns in the tapestry of life to make sense of whatever is around. *He/she* tries to find what is significant to his/her own understanding, explains it, clarifies and demystifies it<sup>126</sup>. A researcher, therefore, experiences and explores a situation, or an event which interests him/her as being significant. This becomes a quest, a hook for his/her research.

*Jneya* ज्ञान: Knowledge, what the researcher wants to know and find out, the object of his/her exploration. A researcher identifies an issue to investigate; a phenomenon to understand and a question to answer.

*Jnana sadhna* ज्ञान साधना: the process of knowing, research through which knowledge is transferred and received; it is a journey to knowledge. This journey however is not always to find an answer to a question, rather this journey could be about finding “the” right question that a researcher wants to ask. Or it could just be a “fresh perspective on a familiar world! Coming face to face with something new; looking afresh at the familiar, finding a connection between things which were apart” (Clark, 2003, p. 28).

In this way, the researcher, the process and the object of research are integrated to form a three-in-one unification of knowledge. Their existence and the reason for their existence depend on one another. In my research, I am the *Prijanata*, the knower and the seeker who wants to know. The *Jneya* or my object of knowledge is to understand the phenomenon of any possibilities for non-Western international students’ knowledge to be engaged in their studies of teacher education in Australia. The *Jnana Sadhna*, or the means to reach the object of knowledge, is my journey, my

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<sup>126</sup> “Scholars research that which interests them and no one would suggest that they are interested in insignificant things “(Denzin & Lincoln, 2005, p. 289).

research process. I am part of this research and it is not possible to separate me from the object of my research.

The world as one sees it is shaped by the multiple realities and knowledge that one gains through one's own place and experiences in it. The world as perceived by a researcher is also not independent of his/her world-view. It is "a world experienced and made meaningful by acts of consciousness" (Hughes & Sharrocs, 1997, p. 1). Whether he or she is investigating a scientific or social phenomenon, or the internationalisation of Australia teacher education, as in my case, the truth or the evidence that one discovers through research is only a version of truth how the researcher sees it and persuades others to see it as such. Kincheloe argues that

The world in general, the social and educational world in particular, is not an objective structure, but a constructed, dynamic interaction of men and women organized and shaped by their race, class and gender. Thus, it is impossible from the critical constructivist perspective to conceive knowledge without thinking of the knower (Kincheloe, 2003, p. 48).

Therefore to have a clear understanding of my study, it is important to understand the following:

1. my worldview
2. the aims of my research and
3. my strategy of inquiry

The following section engages with these three aspects that comprise the threefold basis of my research.

### 4.2.1.1 My worldview

If one wants to gain some knowledge from others, it is crucial to listen to them, and understand their worldview. Worldview however, does not mean how different people see the same world, but it is an understanding that they may indeed have “fundamentally different worlds to view (West cited in Merriam, 2007, p. 16). As Sen (2012, p. 104) suggests that being objective means “by our putting on other people’s hats – even their identities – and asking ourselves: how would our choices, our values look to them?”

To see how others see the world or what world they see, therefore the first step would be to set aside one’s belief that one cannot understand what others see and what they know. Here for my explanation of sharing a worldview, I am guided by Brooks’ 2011 Boyer lecture in which she draws a vivid image of seeing another’s world through their eyes:

Once I set aside my firm belief that I could not comprehend her, something happened ... I understood her vision. I realised I had lived, until that moment, in an airlock, and that she was prising open the heavy door, just a crack. In a shaft of light, I glimpsed a sliver of the world beyond, the world in which she lived ... I could imagine what it is to see with her eyes, to feel with her heart, to inhabit a place in which the language was not particular and national, but infinite and universal (Brooks, 2011, p. 13).

Therefore, to be able to understand what this thesis is all about, and how this research has been carried out, it is important first to see the world how I see it, since, as Takayama (2011, p. 451) maintains, “an act of knowledge production ... is inseparable from researchers’ subjective involvement with the topics to be researched and the field to be reviewed”. I invite teacher educators to see this world and the role that internationalisation plays/may play in this world through my eyes.

In my world view, many of the global issues, such as an increased disparity between cultures, countries and classes, and economic inequality and environmental degradation have stemmed from a culture of consumerism and the globalisation of Western culture and values. Moreover, what imperialism and colonisation had done to the world, through the exploitation of the non-Western world and through the silencing of the knowledge traditions in the global discourse of development, is being perpetuated once again through globalisation. Internationalisation of higher education, which again is very much a Western globalisation project, instead of bringing intellectual equality between the Western and the non-Western worlds, perpetuates a one way flow of Western knowledge, English language and Western perspectives in the “competitive production of human capital” (Luke, 2005, p. xviii). In developing countries, especially in India, where I come from, there is a race to follow everything that is labelled Western, including its unsustainable practices, such as consumerism resulting in a feeling of inadequacy among those who cannot compete with others, as well as bringing environmental degradation in its wake (Norberg-Hodge, 2010). There is a loss of India’s own knowledge traditions, languages and cultural values, which advocate a simple life in connection with nature (Kapoor, 1998).

However, in internationalisation as a transnational knowledge exchange, I see possibilities for Australian teacher education to develop Australia/Asian theories that may be deployed in bringing an alternative perspective into the way non-Western and Western knowledge traditions perceive the world, an ‘episteme break’ “from Western-oriented epistemes” that Kumaravadivelu (2012, p. 18) calls for in terms of English Language teaching<sup>127</sup>.

Unfortunately due to “the consequence of a neoliberal, techno-rationalist assault on higher education in general and on colleges of education in particular” as Kincheloe (cited in Hewitt, 2011, p. xii) claims finding a place for such philosophical questioning is like “a struggle over the meaning of life, over the meaning of justice, freedom, education, equality, the good life, happiness...”. Still, considering teacher

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<sup>127</sup> “Breaking the dependency on Western knowledge production will open up avenues for breaking other lateral dependencies pertaining to teaching methods, the teaching of culture, and instructional materials – three of the pedagogic domains where the native speaker episteme has a direct bearing on what shapes classroom climate and classroom discourse”.



education as a way of transforming the world is a shared dream (Fullan, 1993; Zajda, 2010; Down & Smyth, 2012) and it is hoped that teachers will “teach against global capitalism ... [and] show the moral vision, demonstrate the courage, and possess the analytical tools to develop future citizens to be participants” (Wang *et al.*, 2011, p. 116).

My argument is that international students who come from non-Western countries to Australian universities can become the agents of this transformation. Especially as teacher education is for transformation and international education brings opportunities for all to develop, I look at the possibilities of reconceptualising non-Western international students as intellectual agents of internationalisation<sup>128</sup>. They are a potential link between Western and non-Western knowledge resources. And engaging their intellectual agency, their capabilities to access and bring non-Western knowledge into their studies can internationalise Australian teacher education.

I am mindful of the fact that students, who come from education cultures enslaved to English language and Euro-American theories, may not possess any intellectual funds from their intellectual heritage or more likely may not be interested in engaging such knowledge in their studies in Australia. But, I can see the role their educators may play in engaging these students’ non-Western theoretic-linguistic knowledge in their studies in Australia. An attempt at encouraging a transnational exchange of theoretical knowledge, “over the meaning of justice, freedom, education, equality, the good life, happiness...” to borrow Kincheloe’s (cited in Hewitt, 2011, p. xii) musings mentioned earlier, may defuse the Eurocentricism<sup>129</sup> manifested in Australian teacher education.

This worldview has developed as a result of my journey too (refer to both sections the ‘Vignette’ in Chapter one and ‘Reflections’ in Chapter 9) because as a non-Western overseas-born student in Australia (Handa, 2003), I have progressed from my experience of assisting students to learn English and develop academic literacy (Handa, 2004, 2006, 2007; Handa & Power, 2005), to finally researching

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<sup>128</sup> In my search for research participants, I particularly emphasised on recruiting international students from teacher education.

<sup>129</sup> Eurocentrism has been defined “as a theory of world history which posits Europe as unique and superior”. Politically it involves the legitimacy of European expansionism through such notions such as “manifest destiny” and “the white man’s burden” (Amin cited in Alatas, 2006, p. 45).

international students' capabilities to use their non-Western knowledge (Handa, 2010). I am also reminded by Sen (2010, p. 70) that

the search for social justice is a central challenge in the world today, not merely because our lives are interconnected, but also because the very presence of our interconnectedness makes us inseparably interested in and involved with each other

Thus my engagement with the literature on globalisation, postcolonial theorists and educational research has helped me develop a critique of the present state of affairs, Western intellectual hegemony and non-Western academic dependence, and also encouraged me to engage with the knowledge gained from my experiences to find a direction for my research. My worldview has helped me make important decisions regarding my research: its focus, research strategy, and the assumptions that I have developed (Creswell, 2003, p. 16), to finally showing the way to where this journey might lead me.

#### **4.2.1.2 The aim of this research**

The purpose of this doctoral study is to make an original contribution to educational research on the internationalisation of higher education. In academic research, 'originality' means an innovative approach to creating knowledge "in order to increase the stock of knowledge, including knowledge of humanity, culture and society, and the use of this stock of knowledge to devise new applications" (Definition of research)<sup>130</sup>.

In this study, I set out to investigate what intellectual resources and capabilities non-Western international students from Asian countries bring to Australia. I was keen to investigate Australian teacher educators' roles and practices in engaging and extending the potential of their international students' intellectual resources and

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<sup>130</sup> Definition of research retrieved June 20, 2009 from [http://www.uws.edu.au/research/researchers/preparing\\_a\\_grant\\_application/dest\\_definition\\_of\\_research](http://www.uws.edu.au/research/researchers/preparing_a_grant_application/dest_definition_of_research)

capabilities in their studies. The focus on non-Western international students' 'knowledge' is especially significant here, as it announces an important and innovative departure from the prevailing perspectives on non-Western international students.

Research on the internationalisation of Teacher education seems to be more inclined towards fulfilling "global educational agendas that reflect educational discourses about human capital, economic development, and multiculturalism" (Spring, 2008, p.1). Internationalisation of teacher education which has basically been about preparing teachers to teach in a global world by developing their 'global perspectives' (Merryfield, 1991) seems to be mainly concerned about the education of Western Anglophone student-teachers (Sleeter, 2001, p. 95). There is no mention of non-Western international students making a contribution in this research, other than appearing for their non English speaking background status (Cruikshank, 2003), which points at their deficiency.

Similarly, Academic research in Australian universities has been limited to seeing international students as a source of revenue (Bradley, *et al.*, 2008), or as problems to be solved due to their learning deficits (Harman, 2005), or as being culturally complex others (Singh & Doherty, 2004). In recent years, especially policy research in Australia has been pre-occupied with considering "what might be done to enable them [international students] to access comprehensive protections, empowerment and human rights" (Marginson, 2011a, p. 1).

Instead of adding to the above discourse on non-Western international students in English speaking Western universities, my research addresses new questions (Carr, 2007) by regarding the role these students might play in the transnational knowledge exchange for internationalising Australian teacher education<sup>131</sup>.

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<sup>131</sup> UNESCO, World Bank and UN, global players promote their ideas through international conferences and by offering support in developing local teacher education policies and practices.

### 4.2.1.3 Case study research method

Educational research is carried out with an aim of understanding a phenomenon in order to offer insights on how to bring about an improvement (Merriam, 2002). Case study research strategy fulfils all these aspects of research as it is an intensive, holistic description of a social unit which describes, understands and explains a case to offer insights into how to improve practice (Merriam, 1998). Yin (2009, p. 8) claims that case study strategy is appropriate for understanding a complex phenomenon, which requires exploring "how" and "why" questions. This is because such questions deal with operational links needing to be traced over time, rather than mere frequencies or incidence" (Yin, 2009, p. 9)<sup>132</sup>. Yin (2009, p. 9) explains that such questions as compared to "what" questions "are more explanatory and likely to lead to the use of case studies, histories, and experiments as the preferred research strategies". As I set out to investigate the possibilities for non-Western international students using their non-Western conceptual knowledge in their teacher education studies in Australia, I selected an in-depth, intensive (Swanborn, 2010) case study method to provide valuable insight and information into this complex issue of 'why' and 'how', "through the eyes of participants" (Cohen, *et al.*, 2007, p. 257).

For the research to take place, the specific instance that I chose was a postgraduate teacher education course (Master of Teaching) (object of analysis) at a metropolitan university in Australia (research site). This university has almost 12 % of international students (University of Western Sydney, 2009)<sup>133</sup>. For the purpose of this case study, I chose non-Western international students and Australian academics from teacher education to participate in this research. I conducted interviews with non-Western international students (n=2x3) studying in the M-Teach and three Anglophone Australian teacher educators (n=3) from the M-Teach and one non-Western teacher educator from the M-Ed (Hons). I conducted three focus groups, which had participants from India (4), Sri Lanka (1), Vietnam (1),

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<sup>132</sup> "In general, 'what' question may either be exploratory (in which case any of the strategies could be used) or about prevalence (in which surveys or the analysis of archival records would be favored)" (Yin, 2009, p. 10).

<sup>133</sup> "This diversity is a wonderful asset. Internationalisation at UWS must seek to build on this cultural, linguistic, religious and ethnic diversity" (p. 1).  
[http://www.uws.edu.au/\\_\\_data/assets/pdf\\_file/0006/95226/International\\_Framework\\_2009-2013.pdf](http://www.uws.edu.au/__data/assets/pdf_file/0006/95226/International_Framework_2009-2013.pdf)

Philippines (1), Nepal (1) and China (5). The students who participated in the three focus groups were studying in two different teacher education courses: the Masters of Teaching (M-Teach (n=8) and Masters of Education Honours (M-Ed (Hons) (n=5). I also observed three tutorials in the M-Teach in which I was a non-participant observant.

### **4.3 Limitations of case study methodology**

Case study methodology has been said to be restricted in making valid conclusions about the phenomenon being studied due to two main factors: its narrow scope and the subjectivity of the researcher. First, generalising “from a single case” gives “too much scope for the researcher’s own interpretations” or bias, which may undermine its “validity” (Flyvberg, 2005, p. 229). Some argue that its narrow scope is suitable for pilot studies only (Flyvberg, 2005, p. 221) others raise the issue of generalising non-researched cases to be a ‘hazardous matter’” (Swanborn, 2010, p. 67). Yin (2009), however, argues that a case study is an experiment to test a theory, and to do that one case study suffices. He states that “the case study, like the experiment, does not represent a ‘sample’, and the investigator's goal is to expand and generalize theories (analytic generalization) and not to enumerate frequencies (statistical generalization)... the goal is to do a generalizing and not a particularizing analysis” (Yin, 2009, p. 15).

One of the particular strengths of a case study is that its results “catch unique features that may otherwise be lost in larger scale data (e.g. surveys); these unique features might hold the key to understanding the situation” (Cohen, *et al.*, 2007, p. 257). However, it has been suggested that “the goal of the study should establish the parameters, and then should be applied to all research. In this way, even a single case could be considered acceptable, provided it met the established objective” (Tellis, 1997, Case study methodology section, para. 5). My case study, in which 15 non-Western international students and 4 teacher educators participated, is such a case of generalising and theorising.

Most criticism that comes the way of case study research about its validity can be resolved by bringing rigour to the research process (Yin, 2009, pp. 14-16).

Similarly, to rectify the narrow scope problem of a case study, Swanborn (2010, p. 67) suggests three things:

1. Replication with new cases (making explicit the research process)
2. Comparison with dispersed results of earlier studies (locating the research in its intellectual context – substantive literature and theoretical resources)
3. Argumentation and presentation of the argument to a forum of experts (developing a scholarly argument that can be reviewed by peers).

In this case study, both the relevant literature on internationalisation of higher education and teacher education, and theoretical links to the analysis of evidence, helped in providing a balanced view of the research field. The point of this research being skewed to ‘confirming’ the three propositions<sup>134</sup> that I had set out to investigate, can be raised in an un-qualitative spirited reasoning (Merriam, 1995), but a focus on the research question, and the three research principles: triangulation, reflective writing, and exposing my bias at the outset, together should help mitigate the problem of subjectivity as following these principles ensures the “validity” and “trustworthiness” of the case study. These three principles and how they were adopted in my research will be discussed in more detail below. Finally, it is assumed that a “forum of experts” (Swanborn, 2010, p. 67), or what Appadurai (2000, pp. 9-10) calls “a community of assessment, usually pre-existent, vocational, and specialised” body of experts, will be the best judge of the significance of this case study.

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<sup>134</sup> As set in the opening paragraph of this chapter these 3 proposition were that engaging non-Western international students’ intellectual agency (1) extends their capabilities for scholarly argumentation (Singh, 2009), (2) provides the basis for interrupting Asian academic dependency (Alatas, 2006), and may (3) bring alternatives that are not available in the dominant Western knowledge traditions (Haigh, 2006a, 2009).

## 4.4 Research principles

It is true that a case study as a qualitative methodology is prone to subjectivity. The researcher's subjectivity and bias can impact on its credibility and validity. Bringing objectivity however is not "an easily attainable stance" (Patton, 2002, p. 51). Nevertheless, certain research principles have been suggested that help to produce high quality data which are "credible, trustworthy, authentic, balanced about the phenomenon under study, and fair to the people studied" (Patton, 2002, p. 51). There are three research principles that help in decreasing investigator biases and strengthening the study's validity: triangulation, reflective writing and establishing the bias from the onset; all these three principals were observed in my research for mitigating "validity issues by preventing potential error and bias" (Tekin & Kotaman, 2013, p. 84). For example, while collecting data to investigate my case, I used multiple data sources such as interviews, focus groups, observation and my own reflexivity.

### *Triangulation*

Triangulation<sup>135</sup> here refers to methodological triangulation, using different data sources to get precise and well-founded qualitative results. In this research, which set out to determine whether non-Western students' theoretic-linguistic knowledge was acknowledged and engaged in Australian teacher education, I use multiple data sources. My aim was to gain "an in-depth understanding of the phenomenon under study" and not to establish some "universal generalizability" (Tekin & Kotaman, 2013, p. 84). In order to do so, I followed the research principle of triangulation. Instead of having a large number of interviews with international student-teachers as my only data source to explore possibilities of their theoretic-linguistic knowledge being engaged in their studies, I decided to "triangulate (corroborate) by seeking different data on the same phenomenon" from multiple sources of data (Mason cited in Cohen, *et al.*, 2007, p. 183). I conducted interviews and focus groups with students, and also used classroom

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<sup>135</sup> Various types of triangulation; more than one aspects of research can have triangulation applied such as "the combination of two or more data sources, investigators, methodologic approaches, theoretical perspectives or analytical methods within the same study" (Thurmond, 2001, p. 253). In my case study, triangulation refers to using multiple sources of data.

observations as well as interviewed teacher educators from their courses. The purpose in all these different activities was to find evidence of international students' non-Western theoretic-linguistic knowledge being recognised in Australian teacher education from multiple sources.

All the above strategies were an attempt to study my case from different standpoints, using multiple data sources, which provide useful information to feed into the case study (Swanborn, 2010; Yin, 2009). Use of multiple methods helped increase its “validity, strength, and interpretative potential” (Thurmond, 2001, p. 253) as well as overcome the weaknesses or biases on the results. For example, I observed 3 classes in the M-Teach to have an objective view of what goes on there in terms of non-Western international students engaging in cross-cultural interactions for a transnational knowledge exchange to occur. Three focus groups with non-Western international students (n=15) and a number of interviews with students (6 interviews) and teacher educators (7 interviews) were organised. The aim was to find out different “perspectives from [different] participants” (Creswell, 2009, p. 191) about the recognition of international students' potential to become agents of internationalisation of their teacher education.

In addition, my reflective writing in the form of memos and comments during the process of research were also included in research (refer to next point) “to accord legitimacy to individual voices in research, and to abandon the search for deterministic, simple cause-and-effect laws of behaviour and action” (Cohen *et al.*, 2011, p. 28).

Even with a relatively small number of participants (15 students and 4 teacher educators), triangulation helped in balancing each method out and giving a richer and hopefully truer account. Moreover, since I interviewed my participants over a span of a semester, I was privy to any changes, developments in their goals, attitudes and behaviors over time. All these different data sources helped create a triangulation of information from students, their academics and my observations and finally my reflections, which created complexity and richness in an otherwise relatively small sample. This helped fulfil the objective of my study to explore whether there were any pedagogical possibilities of non-Western international students' knowledge to be engaged in their studies.



### *Reflective writing*

Reflection or “self-reflexivity” is a useful tool for researchers “to facilitate creativity, critical thinking and strategies for analysis and innovative discovery” (Jasper, 2005, p. 248). As a qualitative research method, reflective writing, including “comments by the researchers about how their interpretation of their findings is shaped by their background”, brings the personal and the subjective into research (Creswell, 2009, p. 181).

In my research, there are three such pieces of reflective writing, which to borrow Kincheloe’s (2003, p. 48) words, capitalise on the researcher’s subjectivity to enhance the effectiveness of research. For example, the thesis starts with a piece of reflective writing in the form of a vignette, which is “a creative way to story self-reflexivity within academic writing” (Hunter, 2012, p. 90). As one of the methods of qualitative data collection and analysis,

Vignettes provide a snapshot, or perhaps a mini-movie, directly in reflecting on a recent episode of practice, first describing it, and then producing thoughtful explanations. They combine a systematic, structured approach with the expression of ‘emic’ or personal meanings (Miles, 1990, p. 38).

I use vignette to make a reference to the “perceptions, beliefs and attitudes” which are at the foundation of my research (Hazel cited in Barter & Renold, 2000, p. 308)<sup>136</sup>. Similarly, while presenting my world-view in the present chapter, I have used my reflexivity. In the concluding chapter also there is a similar piece of writing (Reflections) which provides a further glimpse into my worldview and motivation for research and future directions.

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<sup>136</sup> Pronounced as *Vinyet*: it is a short descriptive literary sketch. In research, Vignettes are “[s]tories about individuals, situations and structures which can make reference (Barter & Renold, 2000, p. 308).

### *Clarifying the bias the researcher brings to the study*

Since the researcher enters the field “with particular points of view designed and carried out [in] the research” (Bogdan & Biklen, 2007, p. 201), the researcher is at the centre of the research. Rather than making the case unreliable and biased, the researcher’s “centrality to the research process” (Jasper, 2005, p. 255) enhances its credibility. To argue for the use of subjectivity in research, Kincheloe (2003, p. 48) explains that

As a living human, a perceiving instrument, the perspective of the researcher must be granted the same seriousness of attention as is typically accorded the research design and the research methods in traditional forms of inquiry.

However, this subjectivity needs to be made explicit from the onset to avoid misleading the reader (Glesne, 1999, p. 109)<sup>137</sup>. The charge raised by Miles (1990) against a vignette for presenting a biased view, actually has worked in favour of my research as it served to clarify my bias from the onset of this study.

## **4.5 Research ethics**

As a researcher engaging with human participants, I have been clear about ethical issues that relate to the sensitivity of this particular phenomenon of a research project, as “the relationship between researchers and research participants is the ground on which human research is conducted” (National Health and Medical Research Council, 2007, p. 11). For a researcher, therefore it is important to “shape

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<sup>137</sup> “When you monitor your subjectivity, you increase your awareness of the ways it might distort, but you also increase your awareness of its virtuous capacity. You learn more about your own values, attitudes, beliefs, interests, and needs. You learn that your subjectivity is the basis for the story that you are able to tell. It is the strength on which you build. It makes you who you are as a person and as a researcher, equipping you with the perspectives and insights that shape all that you do as researcher, from the selection of the topic clear through to the emphasis you make in your writing” (Glesne, 1999, p. 109).

that relationship as one of trust, mutual responsibility and ethical equality” (NHMRC, 2007, p. 11)<sup>138</sup>. As my participants, both students and teachers while they took part in interviews or focus groups, provided personal information and were observed, the above ethical considerations which aim to ensure trust were also observed. Following the human research ethical guidelines provided on the National Ethics, Application Form (NEAF, accessed online, March, 2009<sup>139</sup>), I took steps to ensure that the relationship between us did not impair participants’ free and voluntary consent and participation in my project. It meant asking my participants for their ‘informed consent’, thus taking care of their ‘right to privacy’ and ‘protection from harm’. Both the students and the academics were informed of the voluntary nature of their participation and their right to withdraw from the process at any time. They were assured of the confidential and anonymous nature of their contributions. While conducting interviews and focus groups, as well as during classroom observations, I maintained respect, confidentiality and beneficence, “doing good and avoiding harm” (NHMRC, 2007, p. 99), abiding by ethical conduct in this research.

It was also important to clarify that my participants understood the nature of the study and their obligation towards it. These guidelines were implemented through the use of an information sheet in an invitation letter (Appendix 3), to describe the nature, and the purpose of the study. Once the participants were recruited, each of them signed a consent form for each different activity whether it was a classroom observation, a focus group discussion or an interview<sup>140</sup>. The participants’ signature on an informed consent form (Appendix 7, 8 & 9) was an evidence of their informed agreement to participate in this study.

In accordance with the Ethics Committee’s requirement for information to be ‘de-identified’ (NHMRC, 2007), ‘assurance of confidentiality’ was given to the research

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<sup>138</sup> I was aware that human participants who agreed to participate in this study were exposed to scrutiny hence could be vulnerable.

<sup>139</sup> National Ethics Application Form (NEAF) accessed March, 2009,  
<https://www.neaf.gov.au/FAQ.aspx#login>  
Appendix 2: Notification of Approval Email on behalf of the UWS Human Research Ethics Committee

<sup>140</sup> For class observation, an email for the students was sent to a number of academics teaching a subject in Masters of Teaching course (Appendix 5). On the day, the observation took place, I took information sheets about the research project (Appendix 6) and consent forms (Appendix 9) to the class and the teacher asked the class for their consent before I could sit and observe the tutorial activities. Similarly, before the focus group or interview each participant was asked to sign the consent form (Appendices 7 & 8).

participants. This promise was kept by ensuring that all the transcripts, once received from the transcribers, were kept securely. Also, as the guarantee of anonymity is the central obligation that field researchers have with respect to those they study, all personal information related to my participants was de-identified. For example, “to protect those involved in the research from any potential possible harm or embarrassment deriving from publication of books or articles about them” (Walford, 2002, p. 96), all names were changed prior to analysis and pseudonyms were used.

However, pseudonyms may not protect the confidentiality of all participants, as participants in a research can still be identified in a research report. Walford (2002, p. 96) finds it hard to believe that use of pseudonyms works as such and questions whether it can ever really work if what is being said in the reports is significant and worthwhile. The fundamental difficulty is that there are very many people involved with any organisation that is the site of a study who know the identity of the researcher and those researched.

This was also the case in my research. For example, teacher educators who participated in this research came from a small community of educators from the same university where this research took place. Their connection with the course and the subjects they taught made it difficult to hide their identity behind pseudonyms. Even though Walford (2002) presents radical ideas to create authentic research studies by involving those who are being researched as partners, thus removing any need for pseudonyms, I did not have that option this being my PhD research. To overcome this problem, some other measures had to be taken. For example, the gender of the teacher educators has been camouflaged in unisex pseudonyms, the names of the subjects they taught are not highlighted and some comments they made have been amended. These compromises, while possibly having a detrimental impact on the effectiveness of the data, were made in favour of keeping the participants’ confidentiality (Yin, 2009, p. 182). Moreover, my being “a member of a research community, ... [meant] ethical responsibilities” (Cohen, *et al.*, 2007, p. 76), and to protect the reputation of the university where this research took place.

## 4.6 Research design

A research design for an empirical study is “an action plan for getting from here to there, where ‘here’ may be defined as the initial set of questions to be answered, and ‘there’ is a set of conclusions about these questions” (Yin, 2009, p. 26). In my research, it was theory that drove its purpose and influenced the methods of data collection. The open-ended nature of data collection strategy does not only mean the use of open-ended questions but that “the enquiry is flexible and carefully adapted to the problem at hand and to the individual informant’s particular experience and abilities to express those experiences, making each interview unique” (Elliott & Timulak, 2005, p. 150). My research, therefore, was flexible and dynamic.

### *Flexibility of the design*

Research is a long process in which a beginner researcher has to learn the tools of the trade from books and their supervisors, and by testing their suitability for usage, to finally perfecting a suite of methods for their particular purpose. It is therefore natural that some changes and modifications take place in the research design during the research process. For example, sources or methods of data collection and analysis may change, “new information or discovery during data collection” (Yin, 2009, p. 52). Moreover, as Swanborn (2010, p. 43) states, “flexibility and a potential for quick learning in the field are the necessary characteristics of case study researchers”.

In my study, after the initial stage of data collection, a number of changes were made to data collection methods and the selection of participants. However, to ensure the design’s reliability (Yin, 2009)<sup>141</sup>, the changes to the research design and why they were made are detailed in the following section.

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<sup>141</sup> As Yin (2009, p. 71) insists that the research design should be flexible, that it needs to be “adaptive with rigor but not rigidity”. Moreover, as Cohen et al (2007) comment flexibility in research design is an attribute in qualitative research as long as the reliability of research is ensured.

### *Refining the research question and contributory questions*

The aim of this study was to explore what knowledge non-Western international students bring and whether their intellectual resources are engaged in their studies in Australia. The main research question was refined to ask: What possibilities exist for non-Western international students to bring theoretic-linguistic knowledge from their intellectual heritage to be used in their teacher education in Australia?<sup>142</sup>

The four contributory research questions which were answered in each of the evidentiary chapters were:

1. How might the agency of non-Western international students be re-conceptualised through questioning cultural orientations which privilege notions of deficit, adjustment or complexity? (Chapter 5)
2. How might the theoretical and linguistic capabilities of non-Western international students be verified by ignoring cultural orientations in favour of their intellectual agency? (Chapter 6)
3. How might non-Western international students' capabilities for using non-Western international students' theoretic-linguistic knowledge interrupt the privileging English-only pedagogies and Euro-American theories in Australian teacher education? (Chapter 7)
4. Pedagogically, how non-Western international students' theoretic-linguistic tools might be employed for critical theorising in Australian teacher education? (Chapter 8)

The main focus of this research was teacher education and international students who were studying in a postgraduate teacher education course were invited to participate in this research. During the process of collecting data, it was realised that of the three focus groups that were conducted, two groups were formed by students

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<sup>142</sup> What theoretic-linguistic assets non-Western international students have or can bring from their non-Western intellectual heritage and what possibilities exist in Australian teacher education for making use of these in their studies in Australia.

from the M-Teach course whereas one group was formed by students doing the M-Ed (Hons) course, both are teacher education courses but the latter is a research-oriented, school-based teacher education (ROSETE) course<sup>143</sup>. In this course, all students were Chinese who were encouraged to engage their bilingual capabilities in their studies. One of the non-Western teacher educators from this course was then invited to participate in an interview. The twofold aim of this addition of another teacher educator as a research participant was to gain a better understanding of the pedagogies employed in this course, as well as to explore an understanding of non-Western conceptual knowledge. Non-Western scholars in Western universities are claimed to be “linguistically and academically prepared to merge the theoretical constructs and themes developed in the centres with those derived from their respective intellectual traditions” (Takayama, 2011, p. 452). It was assumed that being a non-Western scholar, this academic would not only have some non-Western knowledge but also the metalanguage to talk about it, which would benefit my research to gain examples of such knowledge being used by M-Ed (Hons) students in their studies.

#### 4.6.1 Site selection

This case study was conducted at a metropolitan multi-campus university, which has a high percentage (almost 12 %) of international students (University of Western Sydney, 2009, p. 1)<sup>144</sup>. The postgraduate teacher education course<sup>145</sup> that I chose for my study is also linked to skilled migration to Australia, attracting those “seeking

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<sup>143</sup> Research-Oriented School-Engaged Teacher Education (ROSETE) Program, which is an Australia-China collaborative professional development project for training bilingual teacher-researchers from China. (Zhao, 2011, p. 1). Pedagogically, the teacher educators in this course posit that these bilingual HDR students can use their linguistic diversity to make original contributions to knowledge.

<sup>144</sup> “This diversity is a wonderful asset. Internationalisation at UWS must seek to build on this cultural, linguistic, religious and ethnic diversity” (p. 1).

[http://www.uws.edu.au/\\_\\_data/assets/pdf\\_file/0006/95226/International\\_Framework\\_2009-2013.pdf](http://www.uws.edu.au/__data/assets/pdf_file/0006/95226/International_Framework_2009-2013.pdf)

<sup>145</sup> As per the research plan, two different postgraduate courses were to be selected. These were teacher education and Business Management. However, the invitation to participate in this research generated much interest from students who were studying Education, but did not elicit same response from Masters in Business Management course. I only observed one tutorial but could not recruit any students from this course to participate in this research. Hence, I narrowed down the scope of the case to the teacher education course. However; the objective of this study still remained the same which was to investigate whether non-Western international students had any opportunities to engage their non-Western theoretic-linguistic tools in their studies in Australia.

temporary or permanent residence visas by studying to be teachers” (Han & Singh, 2007a), which has been a key incentive behind international students’ enrolments in certain disciplines (Birrell & Perry, 2009; Marginson, 2011a). In search for my research participants, as mentioned earlier, I particularly emphasised on recruiting international students from teacher education. There were two reasons for this choice and selection. First of all, since I am interested in investigating the complex role of non-Western international students’ intellectual agency in their education, teacher education seemed the most appropriate course for this investigation to take place. Internationalisation of teacher education has been considered a priority for prospective teacher candidates’ training for 21<sup>st</sup> century “globally interdependent world in which they will work and their students will live” (Quezada, 2010, p. 4). Especially teacher educators are being “challenged to [internationalise their practices].... by opening the world to students through international experience and integrating a global perspective throughout the curriculum (Quezada, 2010, p. 4). My query was how this was being enacted in the Masters of Teaching course, in which I was involved at that moment.

My involvement and close association with the education discipline, where I have worked with a number of academics in this discipline, while planning academic induction and ongoing support programs for international students in teacher education for a number of years, also presented an opportunity and an incentive for me to carry out my research. In the M-Teach (Secondary Education), from which most participants (n=10) were recruited, I was involved in delivering a series of academic literacy seminars at the time when this research had begun. Some of the international students who participated in this research attended these seminars. They knew me as an Academic literacy lecturer and were comfortable talking in my presence. Data were collected on the campus on days which suited the students on various different occasions.



## 4.6.2 Participant selection and their recruitment

All student participants in the research study were non-Western international students in their first year of a postgraduate teacher education course<sup>146</sup> with most from the M-Teach (n=10) course but one group (n=5) from the M-Ed (Hons) course. At the stage of recruitment, the difference between the two groups was not detected. However, during the focus group discussions, the distinction between the two courses became clearer, which impacted on the research design (refer to the previous section).

Of the academics selected for the research three were Anglo Australian teacher educators from the M-Teach. However, one non-Western teacher educator from the M-Ed (Hons) was also interviewed who was recruited later in the process (refer to the previous section).

All sessions, focus group meetings with students and the interviews with both students, and academics, took place during the period between July 2009 and September 2010.

Each session was tape-recorded and then transcribed. Classroom observations were not tape recorded. An Observation grid (see Table 4.1 Appendix 12) was used to take notes.

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<sup>146</sup> Student interviews

Prem was married and had come to Australia with her husband. Renu was single and was staying with her siblings (a brother and a sister both had migrated to Australia a few years ago, dividing her time between the two families). After finishing their Masters course both Prem and Renu wanted to experience life and work in Australia for a few years before going back to India, at least that was the plan when they were interviewed.

### Focus groups

Students who participated in focus groups were studying in two different postgraduate teacher education courses. Two focus groups (4+4n=8) consisted of students, two males and six females from the Master of Teaching course. The other group consisted of five young Chinese women from the Master of Education (Honours) course, which is a Research oriented school based teacher education (ROSETE) course. (Appendix 13).

## 4.7 Data collection

As can be seen from Table 4.2, data were collected using a range of tools and methods including classroom observations, focus groups, interviews and reflections.

**Table 4.2 Framework for data collection**

Participant groups	Purpose/s – as related the research questions?	Data collection methods and tools
Non-Western postgraduate students	Investigate students' own perception of their capabilities.	Focus groups, Interviews Open-ended questions, digital recorder
Academics	Investigate academics' perceptions of non-Western international students' capabilities. Explore academics' awareness regarding their students' non-Western knowledge	Interview and transcript analysis Open-ended questions, digital recorder
Classroom-observation	To investigate how teachers and students construct knowledge: 1) Identify what resources are used by students 2) Identify their interactive dealings with teachers and local students 3) Identify teachers' response to their international students' participation in class	Field notes Check list Pen and paper
Researcher	Collected Reflections	Writing comments after each data collecting activity Jotting down ideas and comments as they occurred to the researcher Documenting reflections at various points/ phases during this study & interaction with participants/colleagues and supervisors.

### 4.7.1 Non-participant observation

Visiting a social situation to collect data by directly observing participants in some kind of action is another useful qualitative instrument. According to Cohen *et al.* (2007, p. 396), through observation, “the researcher can look directly at what is taking place *in situ* rather than relying on second-hand accounts” and collect “more valid or authentic data than would otherwise be the case with mediated or inferential methods”.

It is frequently the case that the type of observation undertaken by the researcher is associated with the type of setting in which the research takes place. I chose non-participant observation as an opportunity “to gather ‘live’ data from naturally occurring social situations” (Cohen, *et al.*, 2007, p. 396). The aim was to actually see for myself whether non-Western international students availed any opportunity to contribute their knowledge in class discussions and activities with other students. Academics in the faculty of Education were approached to get permission to observe and attend classroom situations. Another reason for this activity was to approach international students in these classes to notify and invite them to participate in this research<sup>147</sup>.

Three tutorials in three different units in the M-Teach course were observed. The aim was to gather useful data regarding students’ and academics’ recognition or ‘ignorance’ of non-Western international students’ knowledge and their perspectives in classroom discussions and activities. The classroom seating arrangements with students sitting scattered around in a big classroom, as was the case in most classrooms where I have taught, would have made it difficult to get a good recording of the session. Therefore, I created an observation grid (Appendix 12) for recording my observations and taking notes. These notes were tagged under certain categories “using some prior questions that the inquirer wants to know” (Creswell, 2009, p. 181). I used the following questions for collecting this information;

1. While introducing a topic, how did teachers ask students about any comparisons/examples they could bring from different contexts?
2. In classroom discussions, how did teachers invite students to give their perspectives?
3. Did local and international students engage in any cross-cultural comparisons?

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<sup>147</sup> The teacher whose class was observed introduced me to the class and gave them a brief introduction of my project. International students in these classes came forward to collect the invitation letters from me.

Various themes that were chosen from these observations were useful in modifying interview questions. For example, in interviews both teacher educators and non-Western international students from the M-Teach were specifically asked to talk about mixed group work and assignments, the two issues to emerge from observations. The observation notes were a combination of third and first person accounts to create a balance between “emotional involvement and objective detachment” (Tedlock, 2003, p. 180) for interpretations of the collected data. My notes were categorised under the contributing research questions (see Table 4.2 Framework for data collection and analysis).

In classroom observation the following two issues emerged:

Most classroom activities were set activities delivered and taken in a predesigned and determined manner which did not leave much room for any rich inter-cultural discussions.

Observing mixed groups of students working together did not yield much data either since the discussions that I had expected to happen in these groups did not happen.

#### **4.7.2 Focus groups**

Focus groups originated in market research but are used by researchers in the field of social science. Especially under the influence of the Chicago School’s work in 1930s, “by their use in media and cultural studies to research audience interpretations of cultural and media texts”, (O’Riley, 2005, p. 133) focus groups have become important methods of data collection in Social science research. Focus groups are dynamic and creative; however, they can also be superficial in their treatment of a topic, giving breadth rather than depth (O’Riley, 2005). But focus groups also yield important information on “interaction and on consensus” (O’Riley, 2005, p. 134), for example “how an issue is constructed and changed in a group discussing this” (Flick, 2009, p. 205).

In my research, focus groups with non-Western international students were conducted (like group discussions) to get a more in-depth engagement with their

feelings and attitudes regarding their aim in coming to study in Australia, and the use of their non-Western knowledge in their studies in Australia. Having a focus group discussion on these themes allowed me an insight into and “access to the attitudes and experiences of (our) [my] informants” (Morgan & Spanish cited in Teddlie & Tashakkori, 2009, p. 228) .

Table 4.3 summarises the three focus groups conducted with non-Western international students (Appendix 13).

To facilitate focus group discussions the same set of open ended questions as used in the interviews was used (Appendix 10).

### **4.7.3 Interviews**

All interviews and focus groups<sup>148</sup> took place in the period between July 2009 and September 2010. In this period, non-Western international students were interviewed at three different occasions and the two teacher educators from the M-Teach were interviewed twice. The reason for more than one interview with students and academics was to collect their ideas in discussions at different times of the year/semester<sup>149</sup>.

However, two of the teacher educators, Shaw, the third teacher educator from the M-Teach and Dandan, the non-Western academic from the M-Ed (Hons) were interviewed only once. These extra interviews were organised to gain some understanding of these two different teacher education courses, something that had not been realised at the time of recruiting students for this research (refer to section 4.6). Tables 4.4 and 4.5 summarise the demographic details of all participants who participated in interviews and give the details of these interviews (Appendix 14).

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<sup>148</sup> According to Creswell (2009, p. 179) interviews are useful instruments to collect “historical information” about participants as well as information about what “cannot be directly observed” and they allow the “researcher control over the line of questioning”.

<sup>149</sup> The original plan was to run a series of six interviews with student and three interviews with each teacher educators. However, with time clash and non availability of participants, it was decided to have only three with students and two interviews with teacher educators spreading them during the semester.

A single set of open-ended questions was prepared for interviews with academics and non-Western students as well as for focus group discussions (Appendix 10) with students. The interview and focus group schedule for non-Western students consisted of three open ended questions (Appendix 10). A similar set of questions was included in academics' interview schedule (Appendix 11). This ensured that while questions were standardised they were more likely to capture responses that reflected the full richness and complexity of views held by respondents (Denscombe, 1999, p. 101). Questions aimed to capture information about respondents' opinions, values, knowledge and feelings, so as to understand their cognitive and interpretive process (Patton, 2002, p. 350). These questions elicited important information on student motivation, their non-Western knowledge and their ideas about the internationalisation of Australian teacher education.

However, to obtain information that was important for this research just asking open-ended questions was not considered enough. They needed some extra probing in the form of some indication and extra information about what they could focus in on in particular (Patton, 1983, p. 175)<sup>150</sup>. For example, the first question used in student interviews and focus groups asked them:

1. What goals and choices do international students have for coming to study in Australia?
  - i. What motivated you to make these choices?
  - ii. What is the relevance of your prior learning to the course you chose in Australia?

The main question was discussed at length in both interviews and focus groups. The students generally agreed with one another about why they had chosen to come to Australia. Some students in focus groups even gave general comments about non-Western international students' motives in coming to Australia. The two sub-

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<sup>150</sup> "The interviewer has a responsibility to communicate clearly about what information is desired and why that information is important, and let the interviewee know how the interview is going" (Patton, 1982, p. 175).

questions were used to get important information that otherwise could have been lost in the discussions.

In the interviews, another technique was employed. For example, in their second interview with the same participants, ideas for discussion were generated from their previous interview transcripts. For example, after the first round of interviews was transcribed, concepts such as racism, internationalisation, and teacher student relationships appeared in most interviews. The second round of interviews started by asking participants about these concepts and what they thought about them in relation to their place/role in their practice as a student or an educator in their course. For example, in their subsequent interviews, the two students were asked to comment about how things had progressed during the semester, particularly in relation to their bilingual capabilities and their motivation to access theoretical knowledge from their intellectual heritage, which referred to their answers in first interviews. They were also asked to comment if there had had or had started to note any instances in which they had /or could have made use of their bilingual capabilities and theoretical tools in their course.

Similarly, teacher educators were asked to elaborate on comments they had made in their previous interviews. For example, they were asked to share their views on the internationalisation of teacher education in their course and whether there had been any changes to incorporate non-Western international students' theoretic-linguistic capabilities in their unit or in the teacher education course in general.

The next section explains the data analysis procedures taken to interpret and analyse the data. However, before I do so, I would like to flag the broadly accepted principle of science reminded by Alvesson and Skoldberg (2009, p. 3) about interpretations being “always perspectival and the so-called facts are always theory-laden”. Therefore as I start to analyse and interpret my data, I would like to state that from this analysis I cannot separate the perspective that I bring to my research, and the theory which drives this process.

## 4.8 Data analysis procedures

The analysis stage was found to be one of the most important parts of my research. I agree with what Stubbs (1999, p. 73)<sup>151</sup> has to say about the significance of this stage, because “Statistics and data do not speak for themselves: they will always have an underpinning philosophy and interpretation which may or may not be overt”. After the interview scripts and focus group discussions were transcribed, data analysis began. I read all the transcripts and started to take notes, analysing the data by creating categories and themes. My research questions, which clearly contained the aim of my research, which was to investigate possibilities of non-Western international students’ intellectual resources to be engaged in their teacher education, drove the data analysis stage of my research. I must admit that since my aim was to gather data on non-Western knowledge and its role in the internationalisation of teacher education, my analysis did not focus on other themes which may have lurked behind my participants’ comments. Still, a clear process was carried out “by employing appropriate strategies ... that are highly compatible” with the worldview of qualitative research to ensure that “the interpretation of ‘reality’ being presented is as true to the phenomenon as possible” (Merriam, 1995, p. 53). This meant ensuring the rigour and the validity by employing appropriate strategies, or research principles (Creswell, 2009). The research principles which were followed to show the rigour in this case study are triangulation, reflective writing and establishing the bias from the onset and giving attention to the perspectives of those studied” (Merriam, 1995, p. 59) along with my reflexivity, as mentioned earlier.

### 4.8.1 Revision of interview and focus group data

Before the data could be coded, some revision of the data was needed. It included data cleaning by checking and correcting grammar and sentence structure to make

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<sup>151</sup> “The analysis stage is frequently ignored, yet it is the most significant aspect of research and evaluation. Statistics and data do not speak for themselves: they will always have an underpinning philosophy and interpretation which may or may not be overt” (Stubbs, 1999, p. 73).



the data meaningful. Moreover, since this analysis was not a linguistic analysis, words and phrases, such as, *I know, you know, I think, um, ah, ok, yeah* were mostly removed. Then the excerpts were revised to make them meaningful. In this research, since all student participants were international students they spoke with some kind of an accent and also used various words and phrases from their languages. In transcripts there were some grammatical problems with the sentences or there were blank spaces where the transcribers had been unable to pick up the Chinese or Hindi words from the comments. These gaps needed to be filled to make the sentences meaningful. The sentences were then revised by listening to the tapes while reading the transcripts to make sense of what had been said and recorded, as well as by checking with the participants (in the case of interviewees) and native speakers of the language in case of focus group discussions.

#### **4.8.2 Coding of interview and focus group data**

For a researcher, while reporting his/her findings, it is important to show what method was adopted to analyse data. “Coding is indeed uncertain, since it is a matter not simply of ‘discovering’ what is in the data but more creatively linking up specific events and observations to more general analytic categories and issues” (Emerson, Fretz, & Shaw, 1995, p. 154). Hence, it was not a matter of just listening to what the participants said but also considering the context and discussing it in relation to what others had said. The method of coding the data from the interviews and focus groups followed the following four stages:

Method of data analysis

Stage 1

-initial coding/open coding

-*In Vivo* Coding

Stage 2

Second coding

List of codes - categories (re-categorising)

Stage 3

Selection of themes/criteria

Value Coding (Values)

Versus Coding (Tension)

Stage 4

Evidentiary excerpt, conceptual commentary

- 1) Coding
- 2) Second coding
- 3) Selection of themes
- 4) Selection and evidentiary commentary

According to Saldaña (2009, p. 11), “some codes may contain clusters of coded data that merit further refinement into categories. And when the major categories are compared with each other, and consolidated in various ways, you begin to transcend the ‘reality’ of your data and progress toward the thematic, conceptual, and theoretical”. From codes, the data can be grouped into higher order classifications, which, according to Saldaña (2009, p. 9), are the “categories”. These categories are then grouped under “themes” (Saldaña, 2009, p. 9) or what he calls “theories” (Saldaña, 2009, p. 10).

#### 4.8.2.1 *In vivo*/open coding

*In vivo*<sup>152</sup> coding, which means “in that which is alive” (Saldaña, 2009, p. 74), was used as an initial coding technique to identify key ideas that occurred in these interview and focus groups transcripts. *In vivo* is an appropriate coding technique for a researcher who is learning “how to code data, and [in] studies that prioritize and honor the participant’s voice” (Saldaña, 2009, p. 74).

Example of heaps from codes

Raw data in Heaps	In Vivo codes
Discussion question 1 Why students choose to study in a particular course/country?	
Ginny: I just wanted to <b>experience a different culture</b> like Western culture.... I wanted to get the real world of <b>Western culture</b> . I wanted to study in a <b>Western country</b>	experience different culture  study in Western country
Lin: reason for me to go abroad is because in China there is serious <b>competition</b> , so I want to improve my <b>competitive edge to find a good job</b> .....!	Competition  improve competitive edge

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<sup>152</sup> *In Vivo* Coding is different from the computer program NVivo. *In Vivo* Coding is used for initially analysing interview transcripts being an appropriate starting point where the researcher attunes herself “to participants’ language, perspectives, and world views” ( Saldaña, 2009, p. 48).

In this technique, actual words and short phrases from the transcripts that identified the gist of each interview segment were used as codes to label a given section of the interview transcript.

This coding technique was found most helpful to give importance to what the participants actually said, rather than enforcing the researcher's assumptions about the data.

The participants in this research spoke in details on various issues. Having the discussion questions, however, was helpful in sorting raw data from each interview and focus group discussion in a grid as "heaps".

Some codes that were picked from these heaps were; students' incentive to have inter-cultural learning/experience, or to improve their education, job and future. These codes became the driver for the next step of focused coding.

#### 4.8.2.2 Focused coding

Two different types of focused coding were applied: Value Coding and Versus Coding (Saldaña, 2009).

**Value Coding** is appropriate to coding qualitative data sets to show the values of participants that motivate them to do or say something. In this type of coding, the values participants express become the codes to analyse the data sets.

**Versus coding:** For example, sometimes participants contradicted themselves in the same excerpt or in the same interview or discussion or in two different interviews:

Students who come in certain courses are motivated by PR" (Permanent Residency)

In the same sentence Shaw's line of thought had changed

They want to learn "Western", an advantage in the employment market at home" ... so that they could go back home and that knowledge of the Western gave them an advantage in the employment market at home (M-Teach, 30/09/2010, p. 4).

Or there was a contradiction or tension between what two different participants said on a similar issue. For example, one of the teacher educators said:

I started to pick up that many of them were coming as international students but wanted to get jobs here, so whether it's the idea of the PR or what, but I've stopped asking about that because I don't want to put them on the spot! (Betty, M-Teach 26/8/ 2009, p. 10).

In contrast, one of the students doing the same course remarked that

I came to get an international scope whilst touring as an international student ... (Prem, M-Teach interview, 9/09/2009, p. 1).

In this research, after the initial In Vivo coding, it became clear that both the non-Western international students and teacher educators held certain values. Sometimes the values expressed by all participants were in agreement with one another. However, instances of tension and some contradiction between and within participants' responses to various questions were also identified. This provided an incentive for using the *Versus* coding.

**Versus Coding** is used to identify when the concepts expressed by individuals and groups are in binary terms (Saldaña, 2009, p. 93). This coding is appropriate for qualitative data sets that suggest strong conflicts within, among, and between participants.

Thus the quotes that indicated conflicting ideas and perceptions carried by different participants provided a complexity in the data which helped create a more balanced study. This was also the reason for applying triangulation in terms of multiple data sources (Patton, 2002).

#### **4.8.2.3 Categorising the codes**

After the first and the second round of coding, “piles” were created by putting together selected data with the same codes in different categories. This “higher order” of coding created the “categories” (Saldaña, 2009, p. 9). These categories were then grouped under ‘themes’ (Saldaña, 2009, p. 9). The reasoning behind this grouping was derived from the research questions and the purpose of this research. For example, my interest in quotes and themes on knowledge and agency as well as internationalisation became the “classification reasoning” motivating me to group certain data together for creating a dialogue in the context of my research purpose.

Table 4.4 on the next page states one of the categories formed from these groups of codes.

**Table 4.4 Categories of codes**

Category (Agency)	<i>In Vivo</i> Codes from (Australian teacher educators)
Non-Western students' agency: capabilities, goals, choices & incentives  Aim to get a PR  Improve job  Adaptability  Determination  Motivated	A pathway to citizenship ( <b>Ray</b> )  improve their job ( <b>Ray</b> )  Motivated by PR ( <b>Shaw</b> )  Whether it is PR or what? ( <b>Betty</b> )  "Western", an advantage in the employment market at home ( <b>Shaw</b> ).  Students bent upon becoming teachers ( <b>Shaw</b> ).  He or she has tried very hard to construct an essay ( <b>Ray</b> )  They still want to be teachers ( <b>Shaw</b> ).  they're more worldly, or they're more enthusiastic ( <b>Betty</b> )

#### **4.8.2.4 Generating themes**

The above "piles" were created by putting relevant codes into categories according to related patterns. This manner of categorising the codes (and, by implication, the data) further helped organise and group data into themes (Saldaña, 2009, p. 8). My research, informed by literature about internationalisation of higher education, non-Western international students and teacher education, was carried out in the theoretical framework developed in the theory chapter (Chapter 3). The most prominent themes to be selected from the interviews and focus groups were therefore influenced by this intellectual context (Alvesson & Skoldberg, 2009, p. 3). My aim in finding whether there were any possibilities for engaging non-Western international students' capabilities to access and bring non-Western knowledge in their teacher education was also instrumental in deciding on the selection of these themes. As a

pattern started to emerge, the following four themes were selected under which the data were put for further analysis:

1. Agency
2. Knowledge
3. Internationalisation
4. Teacher and student relationship

#### **4.8.2.5 Criteria for selection of evidence**

All the above themes, as they related to my research question, became the criteria for selection of excerpts that I could use in building my research report. These excerpts were then integrated into creating data excerpts and analytical commentaries. The excerpts related to the four main themes of agency, knowledge, internationalisation and teacher-student relationship. Value coding and Versus Coding were also used to select certain excerpts to identify conflicts and agreement within and between participants' comments to "identify binary terms" (Saldaña, 2009, p. 93), which helped to create short narratives on different themes. These were then complemented with analytic summaries.

#### **4.8.2.6 Analytic summaries**

Being a qualitative researcher, my job as suggested by Wolf (1992, p. 129) "is not simply to pass on the disorderly complexity of culture, but also to try to hypothesize about apparent consistencies, to lay out our best guesses, without hiding the contradictions and the instability". And that was the aim of creating analytical summaries for this thesis to report on the research that was carried out. The final report presented in this thesis is a result of a series of iterations (Yin, 2009, p. 11) which had not been fully specified at the beginning of the research proposal.

As I started to examine the evidence, I revised my theoretical propositions and examined the evidence again from a new perspective. My objective was to show how

the explanations that were being given were constructed, given the actual case study data. Constant reference to the original purpose of the inquiry and the possible alternative explanations helped reduce the potential problem of losing focus (Yin, 2009). My goal to ‘explain, clarify and justify’ (Yin, 2009) the possibility of a dialogue between the intellectual agency of students and the pedagogically productive ignorance of Australian teacher educators finally led me to build a narrative about the case.

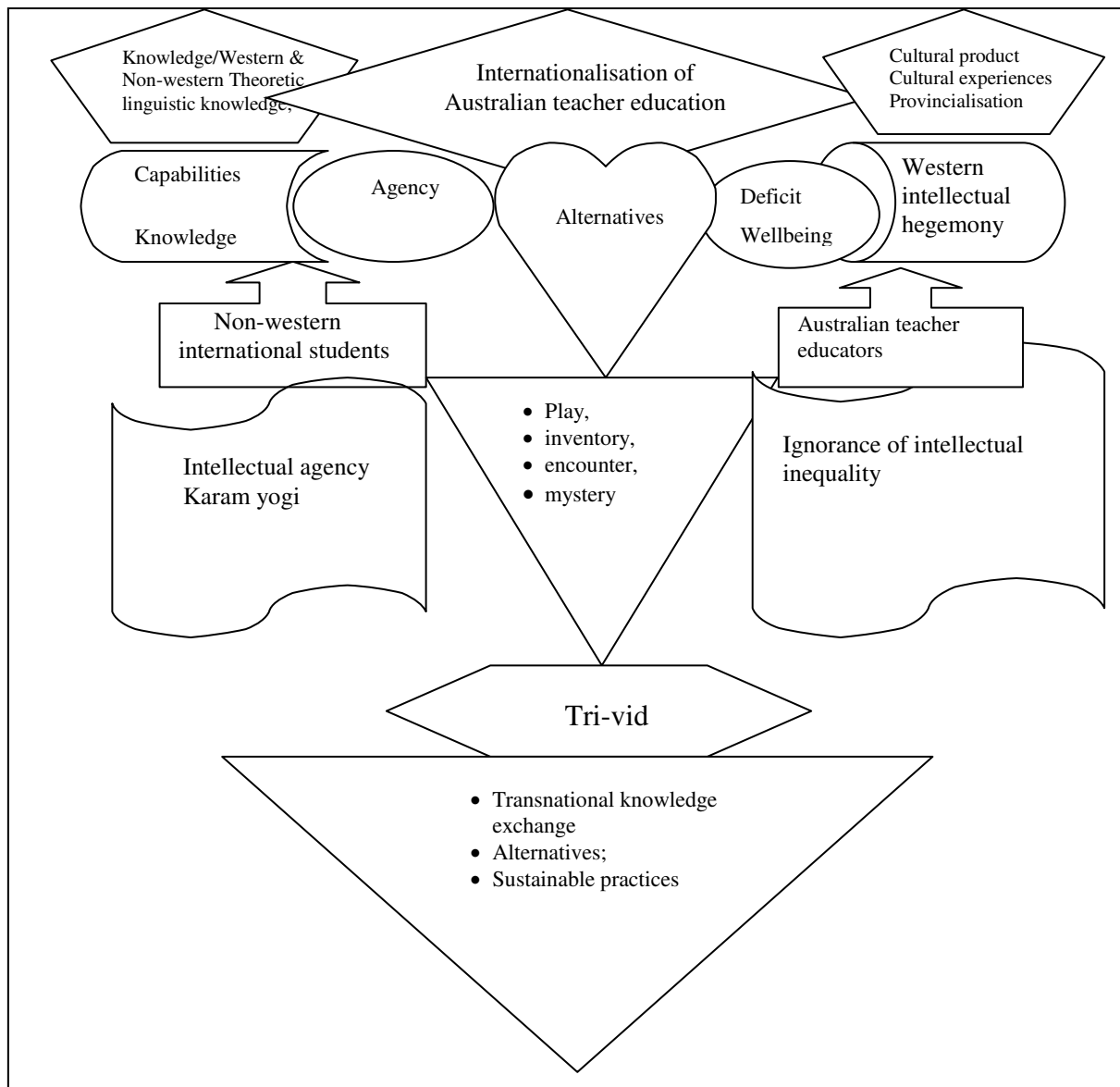
Keeping in mind that the concept and excerpt should reinforce each other (Emerson, *et al.*, 1995)<sup>153</sup>, I selected the appropriate excerpts to create a short narrative with an analytic commentary about the excerpt. This helped in identifying the analytic point and linking the concept and the excerpt (Emerson, *et al.*, 1995, p. 182). Conceptual data analysis helped build this narrative with excerpt-commentary units. For each excerpt-commentary unit, there are four elements: the conceptual analytic point; the orienting information; the evidentiary excerpt and the conceptual commentary.

Collectively these tools provided the perfect framework to situate my research as a transformative possibility of internationalising Australian teacher education. These theoretic tools helped to form the research question, investigate the case and examine the data and then to move towards pedagogical possibilities.

Figure 4. 1 on the following page summarises the analytical tools discussed in chapter 3. These are identified in chapters, 5, 6, 7 and 8 to generate the analytical summaries.

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<sup>153</sup> “In a fieldnote-centred ethnography, a creative tension exists between analytic points and illustrative excerpts; the ethnographer tells the story through both excerpt and commentary . . . . An excerpt should not only further a theme or concept; it should also *convince* the reader that the ethnographer’s specific interpretation and more general story are justified. . . . Often in checking the fit of fieldnote and commentary, the ethnographer must revise the latter to bring it closer to the excerpt” (Emerson, *et al.*, 1995, pp. 184-185).



*Figure 4.1 Analytical tools*

This theoretical furniture helped stage both an argument and an example of how the deficit approach taken by previous studies in their construction of non-Western international students' differences as deficiencies requiring a well-being attitude and remediation can be interrupted. Sen's distinction between agency and well being were insightful in making sense of international students' agency to see them in a new light in terms of their capabilities as intellectual agents in comparison to them being individuals who conform to the deficit model. Rancière's (1991) concepts of "ignorance of inequality" and "ignorance of intellectual inequality" were useful here to interrogate evidence of recognising or not recognising non-Western international students' knowledge, which opened up the way to further investigate their



intellectual agency. Similarly, concepts of ‘provincialisation’ and ‘de-provincialisation’ gave an opportunity to present the tussle between what internationalisation of teacher education could be and what is restricting it from being.

The two Indian concepts, *karam yogi* and *tri-vid* were useful in creating pedagogies of collage that may occur as a result of the interchange between Australian and Indian theoretic linguistic assets. By juxtaposing Western and non-Western theoretical concepts which contain equal potential of analysing ‘modern’ issues, these two Indian concepts also provide evidence of bringing non-Western knowledge into conversation with Western academic knowledge, for bringing alternatives not available in a Western conceptualisation of sustainability issues confronting the global society.

#### **4.8.3 Evidentiary-conceptual unit analysis**

The procedure used for reporting evidence in this thesis is a variation of the evidentiary commentary unit analysis by Emerson *et al.*(1995). Once the concept is identified, a conceptual commentary, elaborating on the key concept follows the excerpt in the following manner:

First the evidentiary excerpts from the data are selected (focus group and interviews), a key concept for each selected excerpt is identified; a key word from the excerpt that represented and/or expressed its main theme is chosen. A conceptual statement is written. Finally an orienting sentence to connect this concept with the evidence is provided (Singh & Chen, 2011). As the themes were selected from findings, a critical analysis of the excerpts was carried out.

In this section, to create inter-connections and comparisons between and among other groups of participants, data from one participant was made to “talk” to the other participants on similar themes.

Finally, in the discussion section, an analytical summary was provided in which

literature as well as theory were applied to analyse and comment on the findings.

For example:

Analytic point: International students move countries to obtain higher education and skills that can enhance their career prospects in today's competitive global market. Many non-Western students come to study the courses that help with migration (Birrell & Perry, 2009; Marginson, 2011). For others getting migration to Australia is not their ultimate goal, rather it is a passport which would "open up the rest of the world to them" (Baas, 2009, p. 59). To study in Australia therefore is part of a plan to enhance their work/life and future.

Orienting information: Non-Western international students who participated in my study spoke about their plans in their interviews and in focus group discussion. For example, Renu, an Indian student doing the M-Teach said:

I just came here to explore new things in teaching ... So the international exposure, I think taking the things back to my country and applying it over there or I'll take it to another developing country like India yeah so I mean these things are going to help me a lot (M-Teach Interview, 2/09/2009, pp. 1-5).

Renu had come for postgraduate qualifications and could see the prospects of "taking her qualifications" anywhere, not only back to India. She viewed her Australian education as an opportunity to be globally mobile.

Analytic commentary: International students choose to study courses which fit in with what they imagine their future to be. Their actions and the options they choose are in line with their goals and values. As "agents shaping their own life trajectories" (Singh, 2005, p. 12) by having a clear goal (to have a good future), making an effort to get what they value (Western qualification) and making a choice (to study in Australia), they show evidence of their agency (Sen, 1992). Making their choices to enhance their career prospects in a global labour market, they also show evidence of 'global imagination' (Appadurai, 1996; Rizvi, 2000; Doherty & Singh, 2007). By choosing to obtain Western qualifications, they can reasonably expect to enhance their global employability and mobility (Baas, 2009; Doherty & Singh, 2007; Rizvi, 2011).

In the analysis of excerpts, both the literature review on internationalisation of higher education and the theoretical concepts which influenced this study were used to enhance analytical points and commentaries. The theoretical tools from the theoretical framework for this study (Chapter 3) have therefore influenced the formation of each evidentiary chapter and enhanced discussions at the end of each chapter.

## 4.9 Research-writing

In making a "move away from the *conduct* of research and towards the *reporting* of the research" (Cohen, *et al.*, 2007, p. 186 *italics* in original), the distance travelled between the two acts can be problematic. For example, in the process of data collection, analysis and reporting the researcher and the reader of the research report may move away from the main argument made by the study. They may even move into two different directions as the link between what the researcher has set out to do and what the reader remembers

may be broken. There may even be a loss of trust between the two due to this separation. To overcome this hurdle, I had employed some strategies to establish

“trustworthiness” (Cuba & Lincoln cited in Cohen, *et al.*, 2007, p. 186). For example, from the onset, I involved the readers of my thesis in the various stages of the research process, by making references to the main purport of this research throughout, and inviting them to share and reflect on the construction of the narrative.

Hence, to construct this narrative, links between the various themes were established. This was an intricate and difficult process. Reflecting on the original research question and the main connection between different themes was helpful. For example, the investigation had begun with the assumption that non-Western international students possess or have access to non-Western linguistic and theoretical assets from their homelands. Even though, in their desire to obtain Western knowledge, they themselves and their Australian teacher educators ignore these assets, as intellectual agents these students do possess capabilities to bring an alternative perspective to Australian teacher education that is largely moulded by Euro-American theories.

It was explained that to investigate possibilities of international students make use of their intellectual agency it was crucial to explore their agency, how they perceive themselves and how they are perceived (Chapter 5). Similarly, to clarify what knowledge they bring, and why this knowledge needs to be utilised in their studies, it was important to show evidence of their knowledge and how Australian teacher educators may be ‘ignorant’ of this (Chapter 6). Similarly, it was important to examine what internationalisation means in Australian teacher education in terms of international students and their academics’ understanding, and what place non-Western international students’ non-Western knowledge can play in it (Chapter 7).

Finally in Chapter 8, the findings provided in the first three evidentiary chapters (5 to 7), were synthesised to provide an insight into the educational trajectory of non-Western international students and show how a theoretic-pedagogical framework could be developed with non-Western theoretical tools. By introducing two Indian concepts, *Karam Yogi* and *tri-vid (Bhagvad Gita)*, in relation to non-Western international students’ intellectual agency, such pedagogical possibilities were presented to engage their non-Western theoretic-linguistic knowledge. The potential of engaging them as intellectual agents in Australian teacher education was shown to

open up the possibilities to facilitate the flow of knowledge from the East to the West, in particular, to find alternative theoretical tools and pedagogies for sustainability education, thus bringing the argument back to where it had started.

#### **4.10 Conclusion**

This chapter has provided details necessary for understanding the data sources and analysis presented in the ensuing evidentiary chapters. It presented the philosophy of research and then explored the principles, strategies and procedures for doing educational research. It also elaborated the reasons why a case study methodology was chosen and the strategies for the research project on which this thesis is based were explained. It presented the details of the research design explaining and justifying any related issues which might have emerged. The principles and procedures for data collection and analysis were clearly stated by providing some examples. What ethical issues had to be considered and how they are addressed in this thesis were also clarified. Finally, this chapter has provided a brief summary of the thesis and how it is to be defended. The following 3 chapters (Chapters 5 to 7) provide an analysis of the evidence, which validate this case study research methodology.

## **Chapter 5: The agency and well-being of international students**

### **5.1 Introduction**

This thesis argues that international students from non-Western countries either possess non-Western intellectual assets or have capabilities to access these and transform them into theoretical tools. The aim of this research is to explore whether possibilities for them to engage their theoretic-linguistic capabilities in their Australian teacher education exist. To progress this investigation, it is necessary to analyse the data to establish how non-Western international students are positioned in terms of being intellectual agents or individuals who conform to the deficit model. A review of literature on internationalisation of higher education in Australia and elsewhere shows that in English-speaking universities in Western countries students from non-Western cultures are positioned as either victims or passive consumers of Western knowledge with their intellectual agency neglected (Koehne, 2006; Kuokkanen, 2008; Ryan, 2011; Singh, 2005). Literature specific to the internationalisation of teacher education, with its main focus on Anglophone pre-service teachers' training and developing globally competent teachers, ignores what intellectual contribution international students who come from diverse cultural and language backgrounds can make.

The analysis of data in this chapter however focuses on the evidence of how these students exercise their agency and perceive their wellbeing, learning capabilities and deficits. Reworking agency from Sen's capability approach (Sen, 1992, 1999, 2004, 2005) and by combining it with Appadurai's (1996, 2000, 2004) concept of global imagination, I test the concept of agency to analyse evidence of non-Western international students' agency concentrating on their discussion about their goals, choices and options in "globally defined fields of possibilit[ies]" (Appadurai, 1996, p. 31).

## 5.2 Concept of agency and global imagination

Agency is a central concept in Sen's (1999) Capability framework which focuses on human capabilities in terms of the opportunities, freedom, and rights that people have in a society (Walker, 2008; Robeyns, 2005). According to Sen (1999, p. 19), agency is the ability of a person to "act and bring about change and whose achievements can be judged in terms of her [or his] own values and objectives". Recognising agency as the ability that an individual enjoys to pursue what he or she has a "reason to value and advance" (Sen, 2005, p. 221), he puts the focus on what people are capable of achieving. Rao and Walton argue (2004, p. 30) that "Greater equality of agency is a desirable, and often a necessary condition, for putting societies on a dynamic path toward greater equality of well-being". However, as Sen (2010, p. 69) emphasises that the goal of finding social justice in the world is not on creating "a perfect society" but a "more just society", and on seeing what "real capabilities [opportunities] people actually have in the world ... based on all the influences that work in a society".

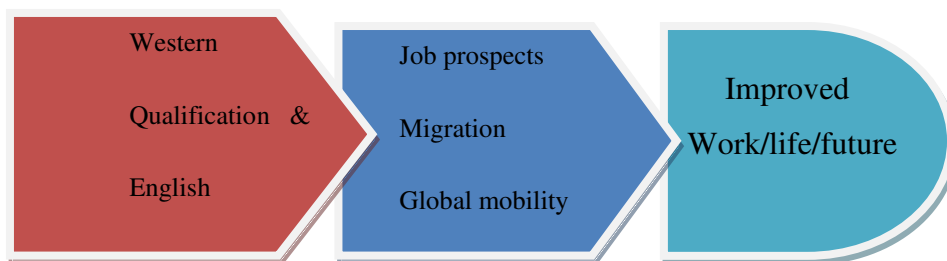
In today's global society, due to technical advances and global connectivity between nations and people, opportunities and choices, unrealistic earlier, can now be imagined (Marginson, 2009, p. 153). Hence the crucial role that imagination plays in constructing human possibilities and choices needs to be considered as one's capabilities or as Appadurai (1996, p. 31) puts it, "imagination is now central to all forms of agency".

In this thesis, the concept of agency is applied in relation to non-Western international students to refer to their abilities, as well as their access to opportunities, to improve their lives. Global imagination is seen as integral to their agency and is used to analyse evidence of what they made of the opportunities that have become available to them, as well as their capacity to link their present actions with future benefits (Appadurai, 2004).

The analysis of evidence focuses on the themes of values, choices, goals and global imagination of non-Western international students seeking to enhance their career prospects in the global field of teacher education.

### 5.3 Students' choices

Figure 5.1 presents the various interrelated choices that these students have made. Their choice to come to study in Australia is motivated by their desire to enhance their job prospects in the global labour market where Western qualifications in English seem to have become the most coveted assets. This choice itself is inspired by their desire to improve their work/life and future as seen in Figure 5.1.



**Figure 5.1 Students' choices to improved work/life/future**

### 5.4 Internationalisation and International students' choices

In the 21st-century world, higher education has claimed an important position for “educating people for the new economy and in creating new knowledge” (Altbach, 2004, p. 5). With knowledge production and dissemination becoming crucial commodities and activities for success in this global labour market (OECD, 2011a, 2011b), and higher education a pathway to this success; the internationalisation of higher education has also become a business transaction (Fitzgerald, 2012). Both international students and Western universities are seeking each other for economic benefits. Just like the moves made by universities to reap the benefits of globalisation of higher education industry, international students are also driven by “the strategic calculations” they make in a global era of higher education (Rizvi, 2011, p. 698)<sup>154</sup>. They move countries to obtain higher education and skills

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<sup>154</sup> It can be their “interest in travel and a more cosmopolitan life; and greater freedom and independence abroad, possibilities of immigration or permanent residence, and so on” (Rizvi, 2011, p. 698),

to enhance their career prospects in today's competitive global market. OECD countries like Australia, under the global economic pressures (Robertson, 2006) seek increasing numbers of international students to re-energise their aging workforce through skilled migration (Altbach, 2005; Birrell & Perry, 2009; Marginson, 2011a; Marginson, Murphy, & Peters, 2010). Under similar economic pressures and governments' relaxed immigration policies (Altbach, Reisberg, & Rumbley, 2009, p. 28), Western universities open their doors to full-fee paying international students (Baas, 2009; Kenway & Fahey, 2009). Many non-Western students taking advantage of the opportunities arising from these developments do come to study the courses that lead them to migration (Birrell & Perry, 2009; Marginson, 2011a). For others, gaining migration to Australia is not the ultimate goal, rather it is a passport that can "open up the rest of the world to them" (Baas, 2009, p. 59). Studying in Australia therefore is an important part of their plan to enhance their work/life and future.

#### **5.4.1 Non-Western international students in this research**

The non-Western international students (n=15) who participated in this research come from India, China, Vietnam, Sri Lanka, Nepal and the Philippines. They were enrolled in a postgraduate teacher education course, either doing a Masters of Teaching (Secondary Education) (n=10) (M-Teach) or a Masters of Education Honours course (n=5) (M-Ed Hons). Some of these students were already teachers in their own countries.

In answer to the first question in the interview schedule as well as the focus group (Appendix 10) which explored their motive for deciding to come to study in Australia<sup>155</sup>, students shared narratives about how the course they were studying fitted with their future plans. Their narratives were then examined for statements regarding their values, choices, goals and opportunities and their global imagination.

The following table (Table. 5. 1) presents various motivating factors which had brought them to study a teacher education course in Australia.

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<sup>155</sup> Q. 1. What goals and choices do international students have for coming to study in Australia?  
A. What motivated you to make the choice?  
B. What is the relevance of your prior learning to the course you chose in Australia?



**Table 5.1 Factors motivating non-Western students (n= 15)**

Motivating factor	Mentioned by
Professional skills & qualifications	All
Western teaching qualifications	All
English	All
International exposure	8
Experience Western culture	6
Migration to Australia	3
Computer & information technology	2
Global mobility	2

The evidentiary excerpts in the following section present students' statements about their values and their objectives and the choices they made, and the strategies they developed to achieve their goals.

#### **5.4.2 Professional skills, English and experience**

There are many reasons why non-Western international students choose to study overseas. These may include a desire to get international exposure, gain experience and expertise in their discipline and achieve global mobility. However, there can also be a combination of push and pull factors behind their decision to study abroad. Push factors include a lack of tertiary education places and competition for scarce jobs in their homelands (Rizvi, 2011). The lure of gaining higher education, especially Western qualifications, knowledge and expertise, which hold superior status in the global labour market (Altbach, 2004; OECD, 2011a, 2011b), plus an opportunity for migrating to the developed world, are all powerful pull factors. As a result of the combination of such factors, the number of students from non-Western countries studying in Australia, like many other OECD countries, has increased significantly in the past few decades. Even though, in the last couple of years, international student numbers have decreased due to changes in Australia's migration policy and the

increased value of the Australian dollar<sup>156</sup>, it is still a substantial number (Koleth, 2010). In 2009, when my research began, over one in five (22%) tertiary students studying in Australia was an international student, twice of what it was in 2007 (11%) (Koleth, 2010).

#### **5.4.2.1 Professional skills and Western education methods**

Education systems in the developing world, especially in the countries previously colonised, have continued to remain under the influence of Western practices and English language, which are seen as valued sources of knowledge (Alatas, 2006; Altbach, 2007a, 2007b) and English-speaking countries are considered the “best places to obtain this valuable knowledge” (Koehne, 2006, p. 244). This understanding was clearly demonstrated in interviews and focus groups conducted with participants from India, the Philippines and Vietnam.

Prem and Renu, the two students who were interviewed from the M-Teach course, were from India. Both spoke in detail about how their decision to come to Australia was inspired by their desire to gain professional skills and teaching experience in an English-speaking Western country. Prem who had a Masters of Arts in English and a Bachelor of Education from India, where she had also taught in a school for three years, said:

I want to get experience of teaching in Australia. How teaching is done in Western countries... The long, long design is that I want to open my own school in India ... so I thought that of course Australia is a developed country I shall get some points which are the basis of this teaching, so that I can use them in my own teaching (M-Teach 9/09/2009, p. 1).

Being a teacher in her own country and having a degree in education from India meant that Prem had both the theoretical and the practical knowledge in education. However, in her future plan to open a school in India, upgrading her qualifications and professional skills through a postgraduate degree in education was deemed necessary. Even though studying in Australia was “very costly”, she said:

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<sup>156</sup> The initial drop in these numbers was also attributed to attacks on Indian international students in some Australian metropolitan cities (Marginson, 2011a)

I decided a Masters of Education in India and it's just a one year course. But I needed to do this one [the course in Australia] only for the sake of experience. Australian education is [considered] higher than what I can get in India and then teaching in English in Australia is going to be useful (M-Teach, 9/09/2009. p. 14).

Prem's understanding was that there was no other choice for her but to come to Australia for a postgraduate degree which she could have obtained in India. It showed that the qualification and experience that could be gained from an Anglophone Western country were highly valued in her profession (McGivering, 2001)<sup>157</sup>. In India, English remains a status symbol (Baral, 2006; Desai, 2001; Kapoor, 2010), as most parents who can afford want their children to go to English-medium schools. Prem believed that a postgraduate qualification attained from an English-speaking Western country would add prestige to her future school.

The other Indian student, Renu, had similar motivations, although she was also attracted to the prospect of studying in Australia because it is more technologically advanced in comparison to India:

I came here to explore new things in teaching ... and because a postgraduate degree in education makes a lot of difference if I get it from overseas, from an advanced and a developed country and a highly technological one. I've been teaching in my country for twelve or thirteen years. .... But there we totally depend on books. No Internet technology is used like here, [and] that we need to learn to progress (M-Teach, 2 /09/2009, p. 1).

A similar theme was picked up in three different focus groups. The perception of "better instructional quality and higher standards" in Western universities further reinforces the idea of a Western qualification as "a marker of status and prestige" (Rizvi, 2010, p. 162). For Amy, who had been teaching undergraduate classes at a university in her homeland the Philippines, an Australian Master's degree meant a promotion on her return:

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<sup>157</sup> "For decades, India has associated English with privilege. Now new opportunities overseas have helped to fuel the sense that English is a passport to success - which those with the right social background find it a lot easier to acquire". (BBC 2001).

McGivering, J. (10 May, 2001). India's language divide. *BBC News Online* Retrieved August 15, 2010 from [http://news.bbc.co.uk/2/hi/south\\_asia/1323234.stm](http://news.bbc.co.uk/2/hi/south_asia/1323234.stm)

I got a scholarship to do this course. At our university we use many [Western] books to teach these [education] subjects. And I ... I just came here to learn about Australian teacher education to develop a postgraduate course in my country and when I finish here I will go back to my country ... and teach Masters in education (M-Teach, Focus group, 2/09/2009, p. 1).

Although the purpose of the scholarship to study teacher education in Australia was to gain the knowledge required to develop a post graduate education course in her own country, it was her own desire to achieve a higher status and a promotion in her job that was her inspiration.

Min, one of the students from China, also on a scholarship but to do the M-Ed (Hons) course, expressed an interest not only in taking her qualifications back to China, but living, studying and teaching in a Western country. She had recently finished her Bachelor's degree in China and wanted to gain international experience to improve her English and gain knowledge about Western culture:

You know immersion in the Western environment to improve my English and then getting the experience, teaching experience here. The knowledge from the Western world and all [of this] are actually very highly valued in China. So when I go back to China and start my career, I can get a chance of getting a better job and more money (M-Ed Hons, Focus group, 16/09/2009, p.1).

Both Amy and Min had left their families behind to improve their respective futures<sup>158</sup>. However, Amy was keen to go back after her study. Min on the other hand wanted to spend some time living and teaching in Australia, and wished to improve her English “through immersion in a native English-speaking context” (OECD, 2010, p. 332). However, just like Amy, Min’s purpose was to eventually have a good teaching career in her country. Both felt that a university qualification attained in English would be an asset (OECD, 2010)<sup>159</sup> in this.

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<sup>158</sup> Amy had two small children that she had left with her parents and was keen to finish her course in 18 months and go back home as soon as she could.

<sup>159</sup> “The dominance (in absolute numbers) of English-speaking destinations (Australia, Canada, New Zealand, The United Kingdom and the United States) reflects the progressive adoption of English as a global language. It may also be because students intending to study abroad are likely to have learned English in their home country and/or

A similar sentiment was also expressed by Cui who, like Prem, said that though it was very expensive to study in Australia, the quality of Australian higher education was better than in Vietnam:

I think Australian higher education is better than my country, better than any other country, that's why I came here to study. My parents got their qualifications overseas and ... are professors at university, and that's my dream. So I came here for my overseas qualification, for a better and higher degree (M-Teach, Focus group, 2/09/2010, p. 1).

Cui, who had been teaching mathematics in a school in Vietnam before she came to study in Australia, makes an important point about obtaining Western qualification and gaining experience of being a teacher in an English speaking country being more valuable than a degree and teaching experience attained in Vietnam. The fact that an overseas postgraduate degree can help her get a desired teaching position, in her case a university lecturer position, explains the value and prestige of an overseas qualification (Altbach, 2007a; Rizvi, 2010) in non-Western countries.

Teacher educators interviewed reiterated this perception of Western education being “prestigious” and an asset leading to better futures. One of the teacher educator interviewed for this research stated that:

I think some Chinese students, and Indian students, they come out here to learn “Western” [knowledge of education], because that gives them an advantage at home (Shaw M-Teach, 30/09/2010, p. 4).

The two other academics also expressed ideas on similar lines and used their students' desire to learn Western knowledge as a justification for not including opportunities to engage international students' non-Western knowledge in the course<sup>160</sup>.

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wish to improve their English language skills through immersion in a native English-speaking context” (OECD, 2010, p. 322).

<sup>160</sup> This is explored in more depth in Chapter 7.

The following section focuses on students' goals to enhance their employability and chances of migration to Australia.

### **5.4.3 Competition, Employability & Migration**

Competition for tertiary places and employment in their own countries, plus the opportunity of migration, are other factors driving the increasing numbers of international students choosing to study in Western universities. These factors are explored below.

#### **5.4.3.1 Competition for Education**

A university education is seen as a pathway to good employment and a successful and secure future in the countries from where non-Western international students come to Australia. However, competition for tertiary places also forces many non-Western students overseas, particularly in densely populated countries such as India, as Maya, one of the Indian students said:

There is competition for professional degrees ... As after high school, year twelve, if students want to do study for [becoming] a doctor, teacher, engineers or any – like, everywhere there's competition. And then even before that mostly [there are] hard entrance tests, so normally it's hard. Students may have knowledge, money and everything, but they can't pass entrance test [and] they can't get into any professional degree. So [some] do private courses or go to private college if they their families are good [moneyed]. Others think differently, they think, "First you have to go somewhere and spend a lot of money and still study locally [then] why not Australia" and then they can do whatever they want here (M-Teach, Focus group, 4/09/2009, p. 2).

For students from highly populated countries in the Indian sub-continent and China, the competition for academic places is a very real factor pushing many of them overseas (Rizvi, 2011). For many students, however, the strongest motivating factor is to improve their job prospects in their own countries. On their return to their homelands with an overseas

qualification, these students might be able to gain a competitive edge in the local job market. Hence, a need to be successful in their country can also drive them overseas.

### 5.4.3.2 Improved Employment Prospects in Homeland

In one focus-group discussion, Chinese students who were all on a scholarship to do the M-Ed (Hons) talked about the fierce competition for jobs they had to face in China. If they wanted to teach English in China, they had to compete with those who had gained qualifications in English overseas or were native speakers (The Observatory on Borderless Higher Education, 2007)<sup>161</sup>.

According to Lin:

One reason is because in China there is very serious competition [for jobs] and so we all want to improve our competitive edge. And then to find a good job in the future English language is important... So that is my reason! (M-Ed Hons: Focus group, 16/09/2009, p. 1).

Dai, another student from this group, agreed:

As for me I think the first thing is that there is furious competition in the labor market in China. So when I graduated from college last year, I couldn't find a satisfying job so what to do? (M-Ed Hons: Focus group, 16/09/2009, p. 2).

International students who come from non-Western countries understand that a degree from Australia can enhance their job prospects and employability in their own countries. Moreover, English, being the global language (Pennycook, 1996), or “the *language mundi* of

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<sup>161</sup> Although some universities have increased recruitment of American and other native English-speaking staff, most institutions recruit Asian-born lecturers who received their doctorates in the US, the UK or Australia to teach English-language programmes (OBHE, 2007, p. 3).

global communication” (McPherson, 2003), is understood to be “the key to competitiveness” (The Observatory on Borderless Higher Education, 2007, p. 1). These were not any new findings for my research; however, applying Sen’s (1999) capability approach, it could be considered evidence of these students’ agency, as studying in Australia was a choice these students had made to gain their objective, which was to improve their lives.

### 5.4.3.3 Migration

For many students it is the opportunity for migration that provides the strongest incentive to study in Australia. In some instances, the lure of permanent residency can determine students’ educational choices. Nasir, an Indian student, puts it this way:

In India, there is a lot of competition. So if you take some [students] like me, who come to Australia, they get a bank loan to get permanent residency, they’re coming here to study, so they can get their degree in whatever ... So it doesn’t matter if in India cookery is not what students want to do but...if you say you’re going for cookery and you’ll get permanent residency...so what do people think now? OK, I’ll do cookery, and get PR (M-Teach: focus group, 4/09/2009, p. 2)<sup>162</sup>.

Vijaya, from Sri Lanka, also hinted that applying for Permanent Residency (PR) was a motivating factor behind her decision to study in Australia.

My goal is choosing a career which I can stick to for the rest of my life... To have a good family life to stay here, I have to get something in order to be accredited as a teacher here. Even private schools, Catholics, they ask for this (M-Teach: focus group, 4/09/ 2009, p.2).

Part of the attraction of PR is the prospect of a good life where quality time with family is paramount. For Vijaya a teaching job in Australia was the best option for her. A similar sentiment was expressed by Saba:

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<sup>162</sup> Birrell and Perry (2009) in their research found that most international students who come to do a course in cookery from India where a cookery job is very low paid do so only to secure permanent residency in Australia.



As when I'll be teaching I [can] have Saturday and Sunday off together with the kids and I'll be home early. I can look after them. I can help them with their homework. That's the best thing and at the same time having a degree which is always important, that is what I always wanted (M-Teach: focus group, 2/09/2009, p. 5).

The academics participating in this research, however, mainly recognised that international students regard studying in Australia first and foremost as a pathway to migration and Permanent Residency in Australia (Baas, 2009). As one of the Anglo-Australian academics said:

Students who come from China, India, Middle East, technically they see it as a pathway to citizenship ... rightly or wrongly the government has put this in place and the students are exploiting this opportunity. (Ray M-Teach, 27/08/2009, p. 1)

Betty, another academic in education, agreed:

I started to pick up that many of them were coming as international students but wanted to get jobs here, whether it's the idea of the PR or what? I'm not sure. So I've stopped asking about that because I don't want to put them on the spot! But for sure these students have thought about it before making their decisions to study in Australia (M-Teach, 26/8/2009, p. 10).

These academics, while acknowledging the attraction of migration for some students, also believed that international students' aim was also to enhance their job prospects. In a second interview Ray said that these students come "to improve their job opportunities and to obtain a teaching qualification in English" (M-Teach, 20/09/2010, p. 1).

International students are sometimes labelled as "PR hunters" just like their VET brethren (Tran & Nyland, 2010, p. 12). The notion that these students have come to Australia by cheating the system in some way (Baas, 2009, p. 4)<sup>163</sup> denies them recognition as "genuine students" who come to study in Australia to enhance their professional skills and knowledge.

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<sup>163</sup> "under false pretenses [sic] ...competing unlawfully for local jobs and taking up public space where they were supposed to "feature in the background" (Baas, 2009, p. 4).

By choosing to study particular courses that are linked to the Australian Government's need for skilled migrant labour (Marginson, Murphy & Peters, 2010) international students try to increase their chance for migration to Australia. They come in response to the Australian Government's drive to recruit full-fee paying international students. They are responding to the Australian Government's policies and employers' needs for skilled migration (Birrell & Perry, 2009), just as the Australian government is responding to the developing world's desire for Western knowledge and non-Western international students' need for Western qualifications (Tran & Nyland, 2010).

For the students in this research, their aim to improve their work/life/future by getting a good job or promotion in their own countries or by migrating to Australia had been the motivating factor for coming to Australia. Their choice to study in Australia therefore was shaped by their agenda for a better future. They were making use of the options available to them through fitting themselves into the "social and economic contexts and agendas" (Leask, 2004, p. ii) of Australia. They also understand the value of "Western credentials and expertise [as they] offer greater workplace flexibility and geographic mobility in the global occupational marketplace" (Singh & Doherty, 2004, p. 10).

The following section explores this idea of enhanced global employability and mobility further.

#### **5.4.4 Global mobility**

In the global education market, where Western higher education has become a coveted commodity, in the "global search for talent" (Widegren & Doherty, 2010, p.20), skilled workers have also become equally coveted 'products'. For example, the "growing global market for teachers, particularly English speaking teachers", motivates at least some Australian students to take a teaching qualification (Widegren & Doherty, 2010, p. 20). This global demand for teachers also motivates non-Western international students to obtain teaching qualification in English, thereby demonstrating "a global imagination in regard to their potential career" (Widegren & Doherty, 2010, p. 20). Ginny, one of the Chinese students studying in the M-Ed (Hons) course, said:

I wanted to study and work in Western countries so that's why I chose to come to Australia. But Australia was not the first choice for me since my first preference was to go to USA ... With English Major, a teaching degree gives me flexibility, for example here I can teach in Mandarin in Australia or may go to USA or teach English in China. ... So I think that's my reason why I came here to do the Master of Education Hons (Ginny M-Ed Hons: Focus group, 16/09/2009, p.1).

Miena, another Chinese student agreed:

As for me I have got similar experience because I also did an English Major and as for teaching I also want to have the hands on experience in Western countries. So this program, in education ... it can combine my interests and also my expectations together. So that's why I choose to be here... (M-Ed Hons: Focus group, 16/09/2009, p. 1)

Students in this particular group were all very young women who were interested in exploring what was available to them outside China. The course they were doing in Australia gave them an opportunity to combine their desire to study, work and live in a Western country. As Ginny said:

I don't think I can get the culture from books or from teachers and so I wanted to get the real world of Western culture [p. 2]. So I chose this program. You know teaching the culture, real Chinese culture to western people in Western countries and as well as get some knowledge of education. So I think that I got a win/win situation (M-Ed Hons, Focus group, 16/09/2009, p. 4).

Since these students who already had another language as well as qualifications in English from their homeland and were now going to learn about Western culture and education practices, the course certainly puts them in a "win-win situation". Even though some students in this research talked about enhancing their job prospects in English teaching in their homeland after finishing their study in Australia, there was an indication that depending

on job opportunities, their experience in Australia might lead some of them to go to another Western country.

The qualification and experience they would gain from teacher education were expected to be useful for working in other Western countries as “their movement depends on how and where politics and economics generate opportunities for their life trajectories” (Singh, 2005, p. 28). Moreover, once stepping out of their homelands, their “perceptions of transnationality” (Rizvi, 2010, p. 163) had overpowered their ideas of “nationality and community loyalties” (Rizvi, 2005, p. 175) which might have resulted in “their disembedding from a particular set of values” (Ong cited in Rizvi, 2010, p. 163).

It was evident that at least some of the international students in this research were not thinking about migration to Australia only. Rather, like Bauman’s ‘education tourists’ (Kenway & Fahey, 2009, pp. 168-169), they were following their career pathways wherever opportunities took them. Even though in the case of some of these students who were on a scholarship to bring Western knowledge back to their countries, as was the case for Amy from the Philippines and the five Chinese students, internationalisation had constructed their “transnational aspirations” (Rizvi, 2010, p. 163).

Some of these students might have wanted to be ‘internationally mobile’ (Doherty & Singh, 2008, p. 99), to be flexible globally, rather than to only migrate to Australia or return to their homelands (Baas, 2009). In their plans to study a particular degree in Australia, these students made strategic decisions about what qualifications could secure a good job in future. For example, being second language speakers of English, their choice to obtain a qualification from an English-speaking country could add value to their qualifications. Renu, who had come from India for postgraduate qualifications, could see the prospects of “taking her qualifications” anywhere and not only back to India:

I mean these things like a qualification in English and advanced computer knowledge that we do not have in India are going to help me a lot to make my career anywhere (M-Teach, interview 2/09/ 2009, p. 5).

These “multilingual, multicultural” (Ong cited in Rizvi, 2010, p. 163) non-Western students, who usually speak two or three different languages, can see the value of an English teaching qualification for obtaining a job anywhere in the world. They are prepared to work

in Australia or another country, wherever there are job opportunities. These students are potential global travellers who are seemingly not restricted by any national or educational boundaries<sup>164</sup>.

However, these non-Western international students, instead of becoming ‘designer migrants’ to fit into Australia’s skilled migration schemes, seem to be seeking a “‘designer settlement country’, where the prospects are good for individual and family prosperity” (Singh, S., 2011, p. 24). Their mobility is instigated by their “desires for individual betterment” as well as by the opportunities presented by “globalization, market forces and national policy” (Marginson, 2011a, p. 2). They may be looking to gain an Australian qualification for its value as an internationally recognised degree in teacher education, but, “their educational journeys and their personal motivations” (Doherty & Singh, 2007, p. 114) are driven by a desire to enhance their work/life and future. They are agents of their own change and betterment of their future.

Interestingly, the three participating Western teacher educators from the M-Teach course did not see their non-Western international students being agents. Concerned about their students’ academic adjustment in Australian academic culture, they construct them from a “wellbeing” attitude. They present a different image of these students as the focus is on the difficulties that these students usually face while studying and teaching in Australia. It also means that these students need “looking after”.

## 5.5 Wellbeing

According to Sen’s capability approach, “wellbeing and agency” are “two features of human life [in which] a person’s values, ends, ambitions, freedoms and achievements can be understood” (Sen, 2005, p. 221). Agency refers to the ability and the freedom to choose what a person values, whereas wellbeing refers to a person being dependent and in need of support or assistance. These are two different ways of positioning a person being positioned or

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<sup>164</sup> International students are willingly accepted and recruited at this University which hopes to accelerate these recruitments two and a half times by 2013; 20% of the University’s students are international with half of these studying UWS programs offshore. (UWS Mission Statement 2004-2008, p. 11)  
Projected Growth in UWS Onshore Student Enrollments (UWS Mission Statement 2004-2008, p. 17). Published 2004  
Retrieved July 7, 2012 from [http://www.uws.edu.au/\\_\\_data/assets/pdf\\_file/0009/7299/SP\\_VS.pdf](http://www.uws.edu.au/__data/assets/pdf_file/0009/7299/SP_VS.pdf)

positioning her/himself. The agency aspect pays more attention to the person as a “*doer*” (Sen, 1987, p. 59), whereas a wellbeing positioning takes away the freedom she/he might have to avail options “in deciding what kind of life to lead” (Dre`ze & Sen, 1995, p. 10).

In English-speaking Western universities, non-Western international students are usually positioned in the wellbeing paradigm. The idea that they need looking after, in terms of academic support, English language assistance, as well as for their safety and personal wellbeing (Bradley, *et al.*, 2008; Marginson, Nyland, Sawir, & Forbes-Mewett, 2010; Sawir, Marginson, Deumert, Nyland, & Ramia, 2008), prevails in the Western academy.

The Anglophone Australian teacher educators (n=3) from the M-Teach, to a large extent, followed this wellbeing attitude towards non-Western international students in their course. As evident in their comments analysed in the next section, they expressed their concerns in terms of students’ academic and social adjustment problems (Ryan, 2011; Marginson, Nyland, Sawir, & Forbes-Mewett, 2010). Nevertheless, there was some indication of acknowledging these students’ persistence to cope with the difficulties of teaching in local high schools, and demands of the course (see in Chapter 8), but mostly it was their concern for these students that was prominent.

### **5.5.1 Academic culture differences, and needs**

Of the four Australian teacher-educators who participated in this research, three were Anglophone academics from the M-Teach course. Their main concerns seem to be focused on the various issues relating to the academic adjustment of their non-Western international students. At times they showed a pedantic view of the academic requirements of their course and their expectations of their international students to abide by this. On other occasions they expressed their frustration with both the inflexibility of the syllabus-based teacher education course and the rigidity of its academic standard requirements. Even though they mostly agreed about the academic writing and language issues that their international students or, for that matter, many non-English speaking local students face, the way they approached these issues varied. For example, Shaw emphasised academic language problems relating to international students:

Overcoming the communication barriers is really hard, I should say – *can* be problematic for some of our people. It comes back to, you know, you can talk with them, you can discuss and you can converse, you can debate with them, and then the knowledge base that they generally have is ... quite good! But getting them to present that in a formalised, structured way, using academic English as the language of communication, that's the problem (M-Teach, 30 /09/ 2010, p. 5).

Shaw was conscious of the fact that most of these students who were already graduates from their homeland might have completed subjects in education and/or studied in English as their major subject. These students, he believed, had good understanding of their subject and had skills to generate ideas. However they lacked appropriate academic writing and speaking English to express their ideas in class, or in their assignments. This course, as I was reminded a few times by this group of academics (Chapter 7), prepared teachers to teach in Australian high schools, which requires English language proficiency. Therefore a certain level of both academic and communication proficiency in English is expected of all student-teachers. Ray, the other teacher educator, concurred with this, stating:

The main aim is to get them to pass their assignments more than anything else, besides them preparing to teach in schools but the problem can be their poor writing. I would ask them to resubmit, if we could but..., sometimes we may fail them (M-Teach, 20/09/2010, p. 3).

Betty, the third teacher educator, agreed in principle that the students' language had to be at a certain level set by the department. However, she also said that her own approach towards students' problems in academic writing was different:

There may be people who take a stricter view of things in these corridors! And there's an argument to say, "Well, you know, how we can ignore ... the IELTS ... set by the Department of Education!" I can see where they're coming from. But, it's just not the way I would choose to approach it! I know it's not their first language; I look for the content and try to find the ideas they have expressed (M-Teach, 26/08/2009, p. 8).

Shaw, as if to counter Betty's point, explained:

I would put the focus on the Western educational culture. It's because this is the way it is, you know, and the expectations that the teachers would have from a master's student would be accordingly (M-Teach, 30/09/ 2010, p. 10).

English proficiency is the key to success, and not only to pass their assignments, but to make success of their professional practice in local schools too. While the emphasis is put on the academic culture for being rigid, both Shaw and Betty knew that students still had to conform to it if they wanted to succeed in Australia.

However, critical reflection on their teaching practices (Fox, 2011) would encourage these teacher educators to both understand and question “the pervasive, and often unnoticed, influence of a colonial past upon educating within the institutional space of the academy” (Kolenick, 2013, p. 89). In the same way, the importance of ‘Englishness’ in Australian teacher education can also be analysed in relation to ‘the cultural and ideological significance of English teaching and the English language’ in Australian society (Green & Reid, 2012, p. 361). Moreover, it can also be pointed out that if teacher education has to be an “‘education’ of future teachers, [and] not their ‘training’ (Green & Reid, 2012, p. 369), teacher might be able to tap into their students’ prior knowledge to extend and scaffold their thinking and to have their knowledge made explicit” (Santoro, Myer, Reid & Singh, 2012, p.2), something for which there did not seem to be any reason, at least in this particular case.

It can be said that international students, who come to study in Australia, wanting to gain Western knowledge and improve their English, are also not keen to engage their non-Western theoretic-linguistic assets in their studies. English proficiency is crucial for school teachers, a role for which these students were getting prepared. Especially for their professional practice or ‘practicum placements’, they “require specific proficiencies in written and spoken English, along with detailed knowledge of the cultures of schooling and context-specific ways of interacting with colleagues and students” (Cruickshank *et al.*, 2003, p. 240).

Then in their university study too, where “most of the assessable work involves writing argumentative essays” (Arkoudis & Tran, 2007, p. 158), these students are said to have difficulties, which again is an issue of great concern in teacher education programs which could not be ignored (Cruickshank *et al.*, 2003). Moreover their prior experience of studying in a different and mainly an examination-oriented system (Ninnes *et al.*, 1999; Han, 2006), also adds to their difficulties.



Most of the students who participated in this research were aware of their own issues in an English speaking academic environment. However, they also saw them as barriers in the way to achieving their goals. Most had developed strategies to deal with these difficulties.

### **5.5.2 Students' issues and strategies**

The students discussed the academic adjustment issues they had in Australia. For some, not having skills to fulfil the research component of their discipline, online searching for academic articles and incorporating evidence in their writing was an added difficulty. Saba found that teaching and learning in Australia was totally different from her homeland Nepal:

We did not study in this system that now we need to learn. [But] it doesn't mean we don't know how to read or write. I know how to read and write [in English] very well, I can understand everything. But you know it was a totally different system there. As whatever we studied was more of the book. We depended on that information rather than going into research like journal articles and online library, we did not do that type of study. That is different and difficult for me (M-Teach, Focus group, 2/09/2009, p. 1).

Prem from India also agreed with Saba but her take on this situation was critically deeper:

Of course the things are different here as the way we studied in India and were assessed was different. When our semester is completed [in] India, we have exams, but here, we have to write assignments (Prem M-Teach, interview, 9/09/2009, p. 1).

Academic discourse in Western universities constructs non-Western international students as having a deficit for being uncritical and passive rote learners (Ryan & Slethaug, 2010; Ryan, 2011; Singh & Fu, 2008). But that may not be true. These students may be unfamiliar with Western academic conventions but it does not mean they did not have critical thinking skills. Moreover they were ready to adapt and worked hard to do so. For example, Prem went on to say that she found assignment writing challenging but was ready to improve:

I wish to get it [her first assignment] marked quickly so next assignment can be improved otherwise, the next will be the same as [I have done in] first one (M-Teach, interview, 24/11/2009, p. 7).

Rani also described her struggle in finishing a research project in her course. But then she also expressed her desire to develop good writing skills:

I guess because they require a very high level of language and terminology so I'm having some problems in doing my report actually. My problem is not how to do like critical analysis. I think my problem is my language, my terminology. In my study in India we don't write like here. *Here* I'm in the learning process, just learning only the initial stuff, ignorant but learning (M-Teach, focus group, 2/09/2009, p. 3).

Critical analysis or critical thinking, usually considered a Western attribute (Ninnes, *et al.*, 1999; Egege & Kutieleh, 2004), is not something that these non-Western students were completely unaware of or incapable of doing. They had an understanding of what was expected and most were aware of their need to improve these skills and were not shy to accept their so-called "deficit".

Shaw, the teacher educator from M-Teach, was aware of how non-Western international students were constructed in Western academe and was critical of that. However, he felt these students needed academic support to familiarise them with the conventions of Western academic culture:

The fact that international students have these needs, and not because they're deficient, but because their understanding and ability to cope with something that is –vastly different and I don't think we should overlook that. We have to consider their needs for induction of some kind and try to give them support in this course (M-Teach 30/09/2010, p. 10).

Induction and academic support have become a mantra recited by those who are involved in teaching and helping international students make a successful academic transition into Western academic culture (Harman, 2005). There is nothing wrong in this approach as

academic support is an integral part of teacher student relationship. However, sometimes, in a bid to help international students, this particular discourse has become entrenched with “asymmetrical power relations” that Singh and Doherty ( 2004, p. 11) argue are “not only historically constituted ... but are reconstituted and contested in day-to-day pedagogic interactions”.

The problem with this deficit discourse might be that academics may reinforce the stereotypes about non-Western international students being passive rote learners. They may establish this idea that these students cannot have an active and discerning participation in their own learning .This might hinder their efforts for finding or creating opportunities in class for discussions with these students, as I had also found in my observations. For example, Ray said:

They like it when I am talking. However, it concerns me that how much they actually understand. Sometimes it could be my diction or local colloquialism so I give them extensive power point presentations (M-Teach, 20/09/2010, p. 2).

Ray was obviously concerned about non-Western students’ engagement in class. Many international students, or students for whom English is a second language, might have difficulties in their classes, especially if they are not engaged in their own learning. However, Vijaya, one of the students from M-Teach course, seemed to be challenging this assumption:

I would like to interrupt. Sometimes the teacher, they just want to finish – the course... finishing their stuff. [the teacher] thinks “I have to finish this in one-and-a-half hours.” They do not care that this is important and if this is good for us or we might need more time to explore from different, from our angle too ... (M-Teach: Focus group, 4/09/ 2009, p. 14).

In a multicultural classroom, when language and culture both become issues, teachers might move away from student centred approach reinforcing the concept of teacher as a

‘knowledge giver’ (Caruana, 2012, p. 12)<sup>165</sup>. According to Biggs (2003, p. 27), it is “constructive alignment<sup>166</sup> [which] makes the students do the real work; the teacher simply acts as broker between the student and a learning environment that supports the appropriate learning activities”. This is the point that Vijaya was able to articulate in the problems that many bilingual students were having in this course. The students were not getting an opportunity to link what they were learning with their own experiences. She was voicing their concerns (Hellstén, 2008) in one of my focus groups where students felt that they were invited to speak. Even though my purpose was not the creation of a “third space” (Bhabha, 1994) that Rodriguez and Cho (2011, p. 502) talk about in their study with bilingual teachers, but the place created in the focus group discussions for my research certainly seemed to be a place where these students felt “comfortable enough to freely voice their struggles, frustrations, and challenges”.

Vijaya’s critique regarding the teachers wanting to finish the syllabus, ticking-off the appropriate boxes, (more details in chapter 7) points at the teacher having a focus on what he/she does instead of on “what a student does” (Biggs, 2003) in class. A similar point was taken up by students in another focus group. In this group, students discussed difficulties they were having due to the pace of the course as well as not receiving timely feedback. However, one of these students, Saba had developed some strategies. When she could not keep up with her teacher’s pace of teaching, she approached her to say:

I’m having a problem. I told her “to be honest you’re going so fast in the class but that’s what you need to do but for me it’s like it’s going out of my head”, and she was really very nice she really approached me nicely ... So next time, I’m writing an email to her ... am non English speaking ... I need help! (M-Teach: Focus group 2/09/2009, p. 8).

The deficit discourse constructs non-Western international students as having an inferior position (Leask, 2006), considering them being needy or in Sen’s (1982) words, patients needing to be looked after. However, students themselves might add to this discourse, in the

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<sup>165</sup> “the concept of teacher as ‘knowledge giver’ may represent something of a ‘comfort zone’, affording an element of control in the multicultural classroom which can be viewed as potentially a site of chaos and misunderstanding rather than learning” (Caruana, 2012, p. 12).

<sup>166</sup> When the intended learning outcomes, learning activities and assessments all support deep learning (Biggs, 1999, 2003).

choices that they might make to achieve what they think is important for them, as I had noticed (Chapter 1) in my own work with them. Accepting to be needy or “inferior” (Leask, 2006, p. 185)<sup>167</sup> sometimes could be their “strategic agency” (Arkoudis & Tran, 2007, p. 157). As was in the case of Saba, she knew that as a non-Western international student in Australia, she could use being a “helpless” (Koehne, 2006, p. 248) needy “Asian learner” (Doherty & Singh, 2007, p. 114) to her advantage. She was not shy to seek clarification and some help and advice on her assignment from her teacher.

To improve their academic writing, some other students, who participated in this research, had chosen to attend academic literacy seminars<sup>168</sup> that were organised for this course. It was a series of discipline specific workshops to provide academic support to students in this course to develop their academic literacy skills. They were given information and practice to develop their skills in critical analysis, effective reading, referencing and reflective writing in the context of teacher education. These workshops were an adjunct activity, so not every student attended every week. Ashok, from India, could not come to all sessions because of the timing of the workshops:

I would have come without being told, because I want to improve. I need to find how and what I need ...That’s why I came and told you I needed help, because I know my weaknesses – but the timing was the issue and then I have also other things which clash with this ( M-Teach: Focus group, 4/09/2009, p. 20).

Even though these workshops were offered for this particular cohort, the students decided to come on their own terms of when and what they needed. These workshops as students said made them aware of where they were lacking but also how their tutorials could be improved. Maya who had been coming to these sessions each week, said:

I wrote my first assignment before we attended the workshop. I did not know about it [analysis] then, but now after that [activity in the seminar] I

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<sup>167</sup> These students are treated “as culturally inferior others who must be taught how to learn other than by rote and imitation, whose learning style and strategies impede critical thinking” (Leask, 2006, p. 185).

<sup>168</sup> In these workshops, students were provided with opportunities for academic literacy development, in the form of explanation of various academic conventions. They were shown some models of academic writing and were given some practical experience in academic writing.

know what I wrote was wrong. Now I'm feeling like a very silly person, because I wrote some creative essay, but now I know what I should have done (M-Teach: Focus Group, 4/09/2009, p. 8).

However, in an emancipatory education “the ‘underachievers’, the ignorant, cannot tackle their powerlessness by gaining knowledge, but rather by contesting the hierarchy which prevents their speech from being heard” (Pelletier, 2009, p. 13). So given an opportunity to contest her circumstance as an international student, Maya was critical of herself for having written her assignment in an inappropriate manner. But it was lack of explicit criteria (Ryan & Carroll, 2007), clear instructions of what was expected that could be the issue being raised here. Maya was also critical of how the international students were being transitioned in her course, adding:

If this knowledge was given just a couple of weeks back, we would have written better, because we have the knowledge, but don't know how to put it in paper. And here, the university staff, what to say, so if this was offered a bit earlier – maybe before ... [but instead at that time] they're offering this [session] where we have to chit chat with someone and introduce ourselves, and the polite talk but I don't think that assures us ( M-Teach: focus group, 4/09/2009, p. 8).

Here these non-Western international students do not seem to be merely being passive consumers of Western education, nor do they present themselves as problems that need to be fixed. Rather, they are certainly taking responsibility for their actions and largely succeeding in their objectives.

At least, the students in this research were persistent in their efforts to “better understand the academic requirements of their disciplines” (Arkoudis & Tran, 2007, p. 157) . As agents of their “own change” (Kettle, 2005), they were ready to adapt and learn the Australian system by making efforts to improve their learning strategies in a new and different academic environment.

There are certainly complexities in the experiences and the character of these transactionally mobile students, due to the attributes and the opportunities that they might have gained and enjoyed in their changing global contexts (Slethaug, 2007). But the Western academic discourse continuing to be influenced by the language and the conceptual

frames that relate to cultural minorities, treats them as weak and disadvantaged (Burke, 2006).<sup>169</sup> As a result of just exploring these students' deficiencies (Ryan, 2010, p. 2), research on international students has not moved beyond a "wellbeing" paradigm. Non-Western international students, since they come from countries, which are peripheral to the global knowledge economy (Connell, 2007b), continue to be seen as representatives of a knowledge poor Asia (Singh & Doherty, 2004; Burke, 2006). This ignores the reality that in a rapidly changing interconnected world, change is often being driven by the cultural and educational experiences of those coming from the developing world (Ryan, 2011; Marginson & Sawir, 2011).

Especially since multiculturalism is to be considered "as central [not add on] to the work of preparing tomorrow's thinkers, leaders, entrepreneurs, and teachers" (Grant & Gibson, 2011, p. 34), all student-teachers need to be aware of diversity in terms of with whom they study and who they will teach. Hence, for local, especially Anglophone students, an understanding of the contexts that non-Western 'multicultural and multilingual' students come from could be the key to internationalising teacher education. Kumaravadivelu, (2012, p. 9)<sup>170</sup> reminds that in the current discourse of globalism, there are opportunities for individuals "to exercise their agency in order to construct their identities". International students who participate in this discourse of diversity and multilingualism of today's global society are able to do so according to this narrative.

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<sup>169</sup> In this view, Asia is a crowded, over populated place, and that over population is the cause of Asia's malaise ... They need Western education to break . . . outmoded habits, and put to best use the wonders of Western technology ... these factors keep Asia in the state to which it has now become accustomed – poverty. Asia has always been, is now, and unless it pulls its head out of the past, probably always will be, poor. .. Developed, underpopulated Australia is the jewel of the South Seas. The focus of the region is on Australia, both as mentor and possible prize" (Burke, 2006, p. 336).

I point at the difference in what Keen wrote in the fifties which makes an interesting comparison with what a recent media release from the office of the Australian Prime Minister says:

The White Paper will provide a national blueprint for Australia at a time of transformative economic growth and change in Asia. It will help Australia navigate the Asian Century – to seize the opportunities it offers and to meet the challenges it poses... The White Paper will also provide a framework for medium to longer-term policies to increase Australia's engagement with Asia and maximise the economic and other net benefits to Australia of the Asian Century (Media Release, 28 September, 2011). <http://www.pm.gov.au/press-office/australia-asian-century>

<sup>170</sup> globalism is the third narrative of identity formation, modernism and post modernism being the other two (Kumaravadivelu, 2012, p.9).

### 5.5.3 Changing global contexts

An interesting point that can be made here is that the current international student population in Australian universities is from a different generation to those who came to study under the education for aid programs three decades ago (Ballard & Clanchy, 1991, 1997; Marginson, 2011b). For example, in my research students were mostly full-fee paying students who had as the evidence suggests (refer to section 5.1), made the informed choice to study in Australia. Even those who were on a scholarship were not part of an Australian aid program. Many had also lived in metropolitan cities in their countries and had either travelled themselves or had relatives who had. As Renu said:

I'm from Chandigarh in India. I've a degree in education, but like other students I'm not new to Australia. Actually I have been here. My sister and my brother have both migrated... I am staying here with my family ... (M-Teach: interview, 2/09/2009, p. 3).

Coming from a cosmopolitan background, Renu falls into the category that can be called "liberally-oriented, urban, globe-trotting, English-speaking cosmopolitan Indians and global consumers" (Chand, 2011, p. 16). Even though these students do not necessarily come from an elite class, their "English competence endows [such] Indians with elite status" (Chand, 2011, p. 16). Moreover, due to metropolitan city life in their own countries as well as their experiences in Australian culture, these students have developed cosmopolitan attitudes. Hence, the image of these students as naïve non-Westerners in a strange land (Burke, 2006) is not the true picture.

The students participating in this research, at least, talked about being exposed to Western literature and culture through books and films in their homelands. Their desire to have a firsthand experience of Western culture had encouraged them to study in Australia. As Ginny, who comes from China had said:

I wanted to get the real world of Western culture (M-Ed Hons, Focus group 16/09/2010, p. 4).



Another point of difference that most of these students had from their predecessors who had come under the Colombo plan (Marginson, 2011b), was that most current international students study English for years, before coming to Australia. This is especially true for students from India where English is the preferred language in higher education (Baral, 2006) and, for educated and affluent families, the preferred language for all forms of communication.

Economic powerhouses such as India and China are also trying to establish high quality education institutions (Fitzgerald, 2012, p. 148) and hiring foreign academic staff (Montek, 11 November, 2011)<sup>171</sup>. Their aim is to provide “cheaper alternatives to local students [at home] and even attract students from beyond their borders” (Inayatullah, 2011, p. 9)<sup>172</sup>. A number of educational institutions in these countries are run in collaboration with Western universities. Many international students, especially those who come from the Indian sub-continent, might have attended “institutions modeled on the British tradition” where English is the medium of study (Ryan, 2010, p. 3). Students from China, especially those from the large cities, may have had similar educational experiences (Ryan, 2010).

Most students who participated in this research were, at least, familiar with the conventions of Western academic literacy to some extent, even if they might not have actually practised these skills in their previous academic context. This was evident from the Chinese students from the M-Ed (Hons) course. They spoke fluent English and were studying to be English teachers in their country. Moreover, academic conventions like analytical writing, group work and problem solving activities and project work have now become features of education in most secondary schools in India (Central Board of Secondary Education, 2010)<sup>173</sup>, which may not have been the case earlier (as documented by Ninnes *et al.* in 1999).

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<sup>171</sup> Montek (11 November, 2011). Allow varsities to hire foreign faculty. *The Times of India* Retrieved December 20, 2011 from <http://www.rediff.com/business/report/allow-varsities-to-hire-foreign-faculty-montek/20111>

<sup>172</sup> This can be a point of consideration for Australian universities as they might soon be competing with these and other non-Western and non- Anglophone countries [that] are offering programmes in English, often at less cost” (Ryan, 2012, p. 62).

<sup>173</sup> In India, for example, year 12 History (CBSC) is described as: a critical discipline, a process of enquiry, a way of knowing about the past, rather than just a collection of facts. The syllabus would help them understand the process through which historians write history, by choosing and assembling different types of evidence, and by reading their sources critically. They will appreciate how historians follow the trails that lead to the past, and how historical knowledge develops”.

Central Board of Secondary Education (2010). *CBSE syllabus*. Retrieved March 8, 2009, from <http://www.cbseguess.com/syllabus/2010/>

Much information about academic writing is also available online, accessed from anywhere in the world, where there is Internet access. This has implications for the focus of induction and transition programs being conducted to induct international students in Australian university culture. Singh and Doherty (2004, p. 9) have already reminded teachers in these programs “that holistic, tightly bounded notions of culture no longer adequately inform pedagogic practice in these globalised and globalising sites”.

This is a valid point to take discussion on non-Western international students to another plateau where, instead of continuous reproduction of a “wellbeing” deficit discourse, research is aimed at finding “alternative paradigms to generate new knowledge and fashion new attitudes and perspectives that cross cultural boundaries” (Ryan, 2012, p. 56), and a new perspective about students engaging with "diversity in successful communication" and not in conforming to their academic culture (Canagarajah, 2006, 2007)<sup>174</sup>.

## 5.6 Discussion

Agency however is not only about the ability to achieve something, but it is also about the choices that a person makes and the opportunities and freedom that are availed to act on these choices according to his/her abilities (Sen, 1999). International students who move countries to obtain an overseas qualification are determined to make the best of the options they have and expect and deserve “at least that much in return for their efforts” (Vinther, 2010, p. 12).

The academic discourse on international students, however, seems to be stuck in time, which creates a discrepancy between what is real and what is imagined (Doherty & Singh, 2005). There is uncertainty and confusion on the part of Western academics when it comes to international students’ abilities. Since these students’ communication competence may be affected by their different cultural practices (Zhou, *et al.*, 2005), sometimes even their intelligence and their understanding of the content of their subjects are doubted. Whether they remain silent in a classroom discussion or demonstrate poor arguments in their written

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<sup>174</sup> “Proficiency is therefore practice based, adaptive, and emergent. These findings compel us to theorize language acquisition as multimodal, multisensory, multilateral, and, therefore, multidimensional. The previously dominant constructs such as form, cognition, and the individual are not ignored; they get redefined as hybrid, fluid, and situated in a more socially embedded, ecologically sensitive, and interactionally open model”. (2007, p. 923).

assignments, a common reaction can be that these students are “stupid and weird” (Hsieh, 2007, p. 6) or that they are “uncritical rote learners” (Singh & Fu, 2008).

An extension of this folly can be that Western teachers might treat international students as a homogenised group having similar problems. Their inability to see these students as individuals, who may possess certain capabilities, frustrates and stultifies these students (Sovic, 2008, p. 17). These students as Trahar (2007 p. 145) reminds teacher educators “are no more a homogeneous group than any other group of people or students, for example, home students, yet the terms are often used as if they were descriptors of homogeneity”. They may require induction and academic support but this does not mean they should be treated as inferior or “patients” (which requires a wellbeing attitude) (Sen, 2005).

One point that can be made here about providing these students what they require being international students is the reminder about the general nature of teaching and learning. Students are always at the receiving end of education, where “the mainstream activity of university life – [and] the legitimisation and dissemination of certain forms of knowledge –is taken as a given, as normative” (Gale, 2009, p. 9). There is no stigma attached to students asking for “help” in understanding their content and teachers consider it no burden to provide it. In contrast academic writing support as “student support is peripheral to the central activity of universities” (Gale, 2009, p. 9), is considered an extra, an adjunct. It is considered a burden that academics carry to support those students who come from so-called ‘equity’ groups. Due to international students’ such requirements, as Kell and Vogel (2010, p. 13) claim, their relationship with Western universities:

is typified by paternalism and a welfare paradigm that reduces opportunities ... for students to contribute their skills and energy ... [and] the orthodoxies used to interpret and analyse global mobility that has de-personalised and dis-empowered international students.

Analysis of the evidence in this research, confirms this attitude. Students in this research, however, defy this “de-personalised and dis-empowered” mould as they are “shaping their own life trajectories” (Singh, 2005, p. 12). Instead of being disempowered by changes and the challenges they might face in Western universities, they seem to be taking advantage of “the

possibility of change, of becoming rather than just being” (Hall cited in Koehne, 2006, p. 241) in realising their objectives. In terms of their “decision making in regard to work, learning, and career [they seemed to be demonstrating] effective career management” that Jasman & McIlveen (2011, p. 128) explain is inherent in “rationally making the right choice for post-school education, training, and work, and then implementing the decision”. At least those students, who participated in my research, demonstrate some evidence of this rational decision making. Now, whether their aim is to get a teaching degree and go back to their country or to use their degree to gain permanent residency in Australia (Baas, 2009; Birrell & Birrell, 2010), they show they are capable of agency.

Even though, it cannot be said and neither is it being argued that these students have unusual qualities which portray them as quintessential “neo-liberal subjects” (Davies & Bansel, 2007, p. 307)<sup>175</sup>. Moreover, in my study, I am not focusing on their role as consumers, of which Australian teacher education depends for its funding. But yes, if it is to be argued that engaging in Western theoretic-linguistic knowledge is now a matter of neo-liberal consumerism (Giroux, 2003)<sup>176</sup> then there is really nothing left of education, especially, teacher education, which as Angus (2012, P. 58) argues needs to “reimagine’ neo-liberal imaginary and replace it with a more desirable and educationally appropriate alternative”, making a move away from the constraint choice “as if” “neo-liberalism is the only choice” (Lee-Hammond, 2012, 182). Nevertheless, these student-teachers, in their act of signing their narratives in their own “act of authoring” (Vitanova cited in Rodriguez & Cho, 2011, p. 502) are showing their agency. Their actions and the options they talked about, as they participated in this research, are in line with their intellectual goals and the educational values they hold.

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<sup>175</sup> Meaning “ideally, successful entrepreneurs” (Davies & Bansel, 2007, p. 307).

<sup>176</sup>“ Schools are no longer considered a public good but a private good and the only form of citizenship increasingly being offered to young people is consumerism” (Giroux, 2003, p. 7).

## 5.7 Conclusion

Non-Western students in this study are seen to be making use of the opportunities offered by the internationalisation of Australian teacher education. They made their plans and put in the effort to materialise them. Severe competition in their countries, a desire to get a Western qualification so as to improve their job prospects, and gaining international exposure all seemed to have motivated them to study in Australia. In setting the goal of wanting a secure future, in making the decision to obtain a highly valued Western qualification to achieve this, at least these students showed evidence of their agency.

Their global imagination is evident in their ability to link an Australian qualification in teacher education to an improved future in the global job market. As much as circumstances permit, they are, as Marginson (2008, p. 5) suggests, “Self-determining human agents making their own path-way through education and life”.

In contrast, as the analysis of evidence from the research shows, the Australian teacher educators from M-Teach (n=3) usually positioned non-Western international students in the “welfare paradigm”. Although these academics found international students motivated and “worldly” (refer to Chapter 8), where they acknowledge their agency, the potential non-Western international students may have to “add valuable (indigenous) experiences and perspectives to a common pool of knowledge” (Tange & Kastberg, 2011, p. 12), does not seem to be being exploited, at least in the teacher education course at the university. Conversely, these students as agents can make a choice /or have freedom to choose what knowledge resources to use in their studies in Australia.

In teacher education “what would then matter for education policy is what ... [these students] can do with the resources they have at their command” (Walker, 2008, p. 160), that would be the next question. This question might very well provide the impetus for Australian universities to “renew their thinking, and develop new discourses and practices of internationalization of higher education, consistent with the emerging dynamics and possibilities of transnationality” (Rizvi, 2011, p. 669) that internationalisation brings to their door in the form of international students.

The evidence in this chapter, even though might not seem to report new findings in terms of why international students come to study and what they want to gain in Australia, but if interrogated through the concepts of “agency” and ‘wellbeing’, the analysis of this evidence

presents international students in a new light. Recognising them as “reasoning agents with the right to make choices” (Gasper, 2007, p. 337), may provide a basis for recognising them as intellectual agents. This new recognition then might lead to possibilities for engaging their knowledge as an intellectual asset<sup>177</sup> which all can learn from (Trahar, 2007; Stier, 2003).

In the next chapter I will take this discussion further by establishing a connection between teachers’ “ignorance of intellectual inequality”, which in Ranciere’s terms (1991) is their acknowledgement of equality as a starting point and not the goal of teaching; as well as students’ intellectual agency, which in my thesis is taken to mean non-Western students’ ability to bring or access knowledge from their non-Western intellectual heritage.

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<sup>177</sup> What may be required is what Tsolidis cited in Hellstén (2008, p. 84) calls “pedagogic reciprocity and mutuality in the international teaching and learning arena”.

## Chapter 6 Intellectual relationships between knowledge and ignorance, between academics and international students

### 6.1 Introduction

The previous chapter analysed evidence to conceptualise non-Western international students as agents who have goals, values and abilities, and can avail opportunities (Sen, 1999) to enhance their future, work and life. It was, however, seen that educators in Australian Anglophone teacher education placed non-Western international students in a “wellbeing” position in their education in Australia. Their bilingual skills and educational experiences from a different culture are seen as a problem rather than an asset in Anglophone Australian teacher education and its English only pedagogies. However, from the counter evidence collected from the students, it was concluded that their global imagination and capacity to aspire to global citizenship were shaping their lives through the choices they had made. An acknowledgement of their agency was a precursor to recognising these students’ capabilities to engage their non-Western knowledge in their education in Australia.

The present chapter analyses evidence of the variety of knowledge non-Western international students possess and are able to access from their non-Western intellectual resources. Similar to Howell (1995, p. 165)<sup>178</sup>, I use “the concept of knowledge very loosely,” to conceptualise international students’ knowledge in terms of the *abilities, skills, values and perspectives* as well as the concepts that they may have developed due to their prior educational, social and cultural experiences and bilingual skills. Sen’s (1999, 2005) concept of agency is elaborated here as *intellectual agency* and is used to analyse evidence of non-Western international students’ capabilities to bring knowledge from their intellectual resources. But first, in the following section the concept of knowledge is briefly discussed to

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<sup>178</sup> Howell (1995, p. 165) uses “the concept of knowledge very loosely, to cover cultural products of all kinds: artefacts, art, concepts, ideas, beliefs, values, practices. Knowledge in this sense can never be the privileged possession of any one group; curiosity about others, imagination and creativity are universal human qualities, and mental trafficking across cultural boundaries is part of the human condition”.

explain what knowledge non-Western international students possess or can access from their intellectual heritage.

## 6.2 Non-Western international students' knowledge

Knowledge is the information and skills acquired through life experiences and education. It is a product of the socio-cultural context in which it is produced (Horton, 1967; Turner, 2010). Theoretical concepts that form higher order knowledge are an expression of one's ability to know the reasoning behind what one does (Dewey, 2001; Bourdieu & Wacquant, 1992; Bernstein, 2000). These concepts are formed to be shared among "members of specific language and culture groups" (Pavlenko, 1999, p. 211). In a formal education system, knowledge signifies students' theoretic and practical understanding of a discipline such as "the specialised information created, legitimised, communicated and evaluated by the universities" (Tange & Kastberg, 2011, p. 3). However, students make sense of this knowledge in reference to the knowledge gained by their contact with their cultures (Semali & Kincheloe, 1999, p. 5) and the interpretations and the meanings they give to their educational experiences (Wood, 2000, p. 3). These interpretations and the meanings are the conceptual tools created from their language and experiential knowledge in the form of categories, metaphors, maps and diagrams produced to help them theorise (Turner, 2010, p. 85).

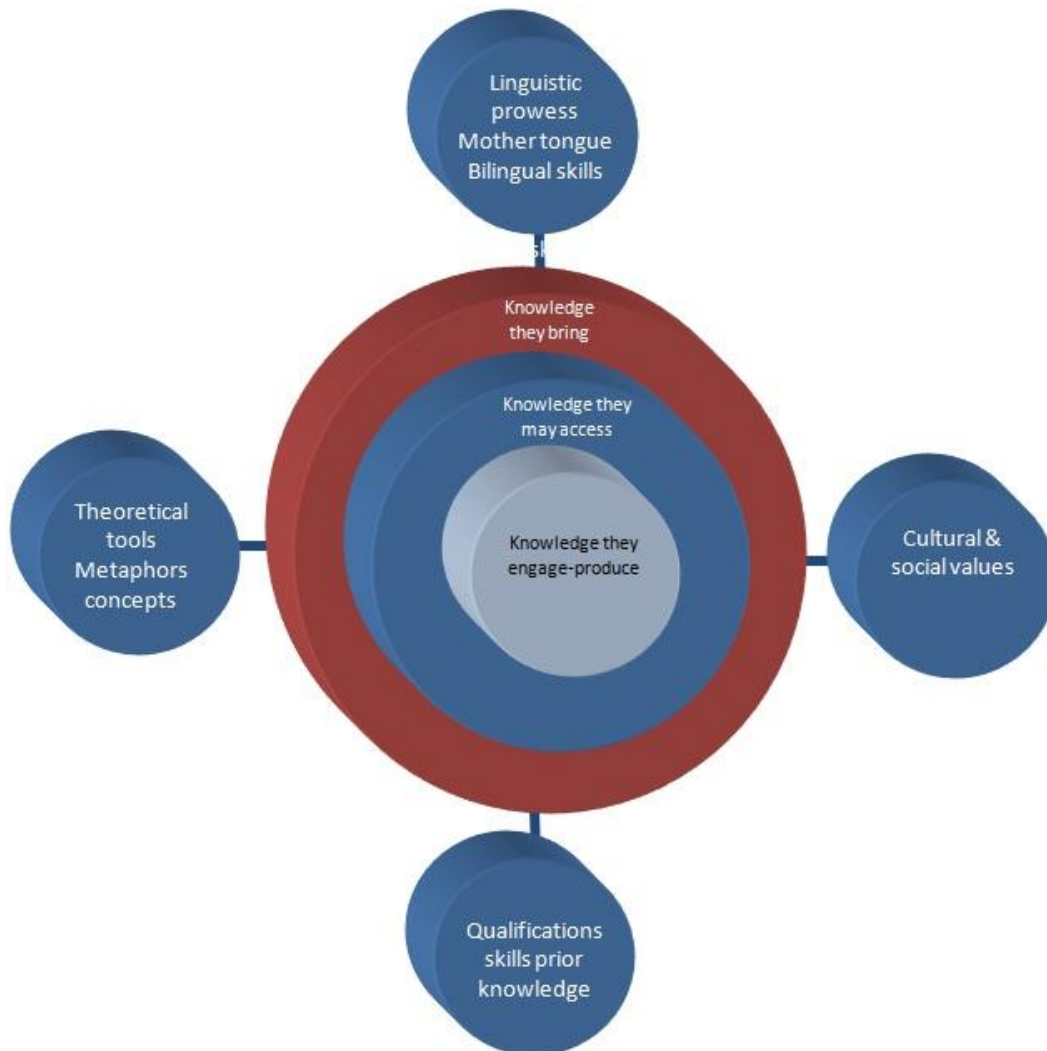
Students in both interviews (n=2x3) and focus groups (n=13) were asked questions<sup>179</sup> about the knowledge that they bring from their homelands. The purpose was to give them an opportunity to identify their own understanding of any such knowledge, as well as to find out whether this knowledge was recognised by their teacher educators. Most students talked about the scholastic and experiential knowledge they had gained in their homeland. They emphasised their prior education, their bilingual skills and cultural knowledge. They also talked about their intellectual learning and philosophy, and the influence that these had on moulding their lives.

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<sup>179</sup>For example: What is the nature of the knowledge which international postgraduate students' access through their bilingual capabilities and prior learning strategies? Do students use their bilingual capabilities as part of their everyday strategies for pursuing their studies here? What resources do they use to access their knowledge? How do international students use the intellectual resources of their homelands in their studies in Australia?



Those who had been teachers also referred to the prior experiential knowledge gained through teaching. Figure 6.1 shows these different types of knowledge.



**Figure 6.1 Non-Western international students' knowledge**

From the different types of knowledge, as per the analysis of evidence, the following three categories were formed:

1. The knowledge students bring: prior scholastic knowledge, bilingual skills and inter-cultural abilities;
2. The knowledge they may access: alternative knowledge from their cultures and knowledge systems in the form of metaphor, concepts;

3. The knowledge they ‘engage-produce’: perspectives on self, Australian education and society.

### 6.3 The knowledge non-Western international students bring

The knowledge that non-Western international students identified as assets from their intellectual heritage was categorised as: (1) prior education and qualification, (2) bilingual skills and (3) cultural and theoretical tools from their culture/and/or first language. These are explained in the following sections.

#### 6.3.1 Prior education and qualifications

All non-Western international students who participated in this research identified the relevance of their prior education; training and experiences they already had received in their countries to their postgraduate teacher education course in Australia (also see Chapter 5). Table 6. 1 shows their prior educational qualifications.

*Table 6.1 Prior education of international students*

Degree and subject	Attained	Countries
Bachelor of Arts	6	China, Nepal, Sri Lanka, Philippines
Bachelor of Education	6	India, Vietnam
Bachelor of Science	1	India
Mathematics Major	2	Sri Lanka and India
History & Geography	2	India
English Major	5	China
Masters in English	1	India

All students who participated in this research had achieved graduate qualifications in their homelands completing subjects such as English, teacher education, history, geography, science and mathematics. Prem, one of the Indian students, had also completed a Masters

degree in English literature in India. Seven of these students had been teachers in their homelands.<sup>180</sup>

### 6.3.2 Bilingual skills and knowledge of educational culture

All the fifteen students who participated in this research were bi/multi-lingual. There were five Mandarin speaking students from China who were training to become English teachers in their homeland. The six Indian students all spoke Hindi, and knew at least one other Indian language. The remaining four students were from Vietnam, Nepal, Sri Lanka, and the Philippines. All students had studied English in their prior education. Table 6. 2 shows the languages they knew and claimed to speak fluently.

*Table 6.2 Languages of international students*

Languages	Students
English	15
Chinese/Mandarin	5
Hindi	6
Tamil	2
Punjabi	2
Urdu	1
Nepalese	1
Vietnamese	1
Gujarati	1
Filipino/ Tagalog	1

Many Indian students learn at least two Indian languages, Hindi and the language of their state, (for example Tamil, Punjabi, Gujarati) plus English. Prem, who participated in three interviews for this research, commented on this phenomenon:

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<sup>180</sup> Renu, Prem, Rani and Maya from India; Cui, from Vietnam, Amy from Philippines and Vijaya from Sri Lanka were all teachers in their homelands.

Ashok and Nasir from India and Saba from Nepal wanted to be teachers. They had completed undergraduate degrees , majoring in Science and maths (Indians) and Business (Saba, Nepalese) from their countries.

All Chinese students, Miena, Lin, Ginny, Min and Dai who were studying in a Masters in education Honours course were planning to be English teachers in China. They had all completed an undergraduate degree with English major

One day in class we were talking that we [international students] speak at least two or three languages. I know Hindi and English very well ... and I am Gujarati too. As an Indian of course I have some knowledge of Sanskrit... It was mostly the same for others. We were comparing ... We are all multilingual but... they [local students] only have English (M-Teach: interview, 28/4/2010, p. 3-4).

A similar point was made by one of the Chinese students:

What I have maybe Australian students don't. Definitely I can speak Chinese. I can also speak the language from our hometown. In the Uni we also learnt a second foreign language [like English] so all of us have the second language. I think that's great [that I am] multilingual and more culturally aware (Min, M-Ed Hons: focus group, 16/09/2009, p. 5).

The cultural and linguistic diversity that non-Western international students bring is a valuable resource in a multicultural Australian society (Bradley, *et al.*, 2008, p. 104). Culturally responsive teaching in Australian universities can be effective in engaging multilingual students who may “know a great deal and have experiences, concepts, and languages that can be built on and expanded to help them [and local students] learn even more” (Villegas & Lucas, 2002, p. 23). Interaction with them could become a “readymade set of resources” to local students to develop their “global competencies” (Marginson & Sawir, 2011, p. 180). However, their potentially valuable capabilities, for example bilingual skills, are not considered as assets in Australian teacher education. Rather they are “stigmatized as in jeopardy of academic success” (Rodriguez & Cho, 2011, p. 496) and are problems to be solved (Ryan, 2011).

For example, as the literature suggests, in their professional practice in local schools, which is an essential part of their teacher training (Allard & Santoro, 2006, p. 128), non-Western bilingual student-teachers might end up being treated with prejudice by both the students they have to teach, as well as their supervising teachers (Singh & Han, 2010a). This treatment is not only due to their being a novice teacher, but being a Chinese, Korean or Indian teacher in an English speaking context, which can be the issue (Kubota, 2001b). Especially due to the established standard of English in terms of “native like” measuring

criteria and their own lack of “native speakerness” (Pavlenko, 2003, p. 257)<sup>181</sup>, the students themselves might also feel inadequate (Rodriguez & Cho, 2011). Now, practice teaching or practicum can be a challenging experience for any pre-service teacher. However, for those who speak English as a second language (Miller, 2010), the experience of teaching in English to English speaking school students can turn into “a dreadful nightmare” (Rajagopalan, 2006, p. 285). In addition, different pedagogies, the particular selection of texts and the context in which English as a subject is taught in Australian schools (Green & Reid, 2012), may add to their fear. Shaw, one of the Australian teacher educators (n=3) from M-Teach said that “many of them are actually reticent to actually come and teach English as a subject in Australia”. He explained:

Part of it’s got to do with ... the context of English teaching here in New South Wales. It is literature studies or literary studies or more textual studies; very different to what they may have experienced. Then it’s also not about teaching people how to speak English, trying to improve their grammar and so forth (M-Teach, 30/09/2010, p. 2).

This could have been the reasoning behind Prem’s decision to teach Hindi instead of English. She speaks three languages and has a postgraduate degree in English from India, but she said:

In front of the students I can’t speak with confidence. I have realised that and as you know, my Hindi is much better than my English.... (Pre, M-Teach interview, 9/09/2009, p. 1).

However she also pointed at another reason. It was more to do with her lack of cultural knowledge and unfamiliarity with Australian texts. As she said:

I have taught English [to high school students in India]. And I was a good teacher. There it was different as I could use my knowledge and knew all

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<sup>181</sup> One powerful discourse that informs preservice and in-service teachers’ views of themselves and of their students is that of standard language and native speakerness. In the case of English education, this discourse portrays Standard English as the only legitimate form of the language and monolingual native speakers— who are also implicitly White and middle class—as its only legitimate speakers and “owners” (Pavlenko, 2003, p. 257).

that I had to teach. But in Australia, it is not the same. And yes, I can't speak with confidence if I don't know what I'm talking about... (M-Teach interview, 9/09/2009, p. 1).

Many international students may decide to use their knowledge of their language as a way of gaining confidence in teaching. For example, if these non-native speakers of English suffer from anxiety of teaching, they can access their first language as their knowledge, as both Prem and Rani who have decided to become language teachers and teach Hindi rather than pursue their own subjects:

I elected to teach Hindi because it is my own language and I feel confident. Of course, I have very good background knowledge of Hindi and a very good knowledge of grammar and a very good handwriting. I can also give so many tips and tricks to learn Hindi and so many facts about the Hindi language to students. I can tell stories and poems in Hindi [to] teach them. It will create interesting lessons ... So it won't be difficult for me to teach Hindi (Prem, M-Teach interview, 24/11/2009, p. 2).

Rani who had also opted to teach Hindi instead of History in Australia said:

I think it will be easy to teach Hindi instead of History, I can feel confident to teach, as I do know my language well. I can speak and write in Hindi with confidence. After all I have studied Hindi all my life in India (M-Teach Focus group, 2/09/2009, p. 6).

Most native speakers share this perception regarding their abilities to teach their first language. Maybe that is the reason why many trainee teachers choose their first language for their language teaching. Due to their deep connection with, and understanding of the intricacies of the written or spoken texts in their first language, they can use their own skills as teaching tools. Shaw, one of the teacher-educators, endorsed this point that once these students had taken up teaching their own language:

they gain confidence because they're working in their native tongue. They have also worked out that if later they do a translation-based course, and working on translation into English actually is a pathway into language teaching here (M-Teach, 30/09/2010, p. 3).

Many native speakers of English take advantage of their language to become teachers of English to speakers of other languages (Singh & Han, 2008; Wong, 2009). In the case of both Prem and Rani, it is probably true that they would be able to make use of their knowledge of Hindi in their career as language teachers. But in their particular case, it is also their own background as Second Language learners that might add to their confidence in Second Language teaching (Garvey, 2008, p. 32). Because, being bilingual student-teachers, they could utilise their insight into second language learning to help their students learn a second language (Cummins, 2000).

Indeed, bilingualism is an added advantage in a competitive and uncertain global market. Having two or more languages gives these students an edge over English-speaking monolingual students in the increasingly competitive international job market. This could have been the rationale for the 5 Chinese students who participated in a focus-group discussion in my research to come to study in Australia, as they were all aiming to become English teachers on their return to China. In Australia, they were learning about Second Language teaching through teaching Mandarin in Western Sydney schools<sup>182</sup>. However, for most of them teaching Mandarin in Australia was an act, more significant than just language teaching:

Here we are undertaking the job of imparting Chinese knowledge to the students in the school as one part of the program. We volunteer in it as we are more familiar with the Chinese language and also the Chinese philosophies, which actually give us more confidence in teaching (Miena, M-Ed (Hons) focus group 16/09/2009, p. 8).

This particular group of students had not only been aware of the importance of their bilingual skills (Pavlenko, 2003), they also knew the importance of their language (L 1) as a means of accessing and creating theoretical tools. A remark made by one of these students in a focus group encapsulates this understanding:

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<sup>182</sup>Research Oriented School Engaged Teacher Education (ROSETE) Program. This is an innovative Australia/China partnership program aimed at improving the learnability of Chinese through training volunteers from China. The volunteers are challenged to use Chinese theoretical tools to develop scholarly arguments based on an analysis of their data about Australian education and schooling. The student-to-be teacher-researchers attend a three hour workshop and a 2–3 hour seminar each week. These workshops and seminars focus on international studies/Asia literacy via the transnational exchange of theoretical knowledge, research and information literacy, research methodology and research methods, research ethics, and intercultural language teaching and learning (Singh, 2011).

I volunteered in this program because I am interested in teaching. But the good thing in this course is that I can teach Mandarin as well as introduce the Chinese culture and knowledge to the Western people. Actually that's the thing that I most like doing (Ginny, M-Ed (Hons): Focus group, 16/09/2009, p. 4).

Just as English is a vehicle for accessing and generating assets for native speakers (Singh & Han, 2008, p. 210), non-Western international students' first language is an asset for them. They can use their language to familiarise others with the philosophies and ways of knowing an understanding from their cultures (Reagan, 2005). Even though, this does not always mean bringing something different or opposite to Western theories, it is about the evidence of non-Western high order knowledge. Instead of just thinking about teaching their language, these students' comments indicate a connection they can make between their language abilities and their intellectual resources through their respective teacher education courses.

Thus their "epistemological system or worldview[s]" formed from a non-Western perspective might be different from a Western understanding of such theories (Merriam & Young, 2008, p. 71). Language as a vehicle for both disseminating and constructing knowledge about culture therefore can also be instrumental in understanding the theoretical resources of a society (Merriam, 2007; Turner, 2010). The students who participated in this research expressed this understanding about language and its link to their intellectual assets. While they talked about the influence their culture had had in moulding their character, and their world view, they shared the theoretical knowledge gained from their culture. The following section analyses evidence of how students expressed their understanding of their theoretic-linguistic knowledge.

### **6.3.3 The knowledge non-Western international students may access: their alternative knowledge from other cultures and knowledge systems**

Development of high order knowledge just like literacy development is a social and cultural practice. Students possess or have access to certain theoretic-linguistic resources due to their cultural and educational experiences, the principle on which "funds of knowledge" (Moll et al., 1992) approach to teaching marginalised children through a variety of language styles is based. Table 6. 3 shows how some of the students who participated in this research



talked about the cultural knowledge they could access through their language. In their discussion they included both intellectual and cultural assets as their intellectual heritage.

**Table 6.3 Non-Western international students' intellectual assets**

Data sources	Key codes	Source	Themes
Miena (M-Ed Hons)	Ideas mentality	Chinese stories "Changue"	Perspective, attitude
Min (M-Ed Hons)	learning	Quotations, stories	world view
Prem (M-Teach)	learning, tips, advice	Sanskrit couplets "shaloka" Hindi couplets "dohe"	Knowledge
Nasir (M-Teach) Renu (M-Teach)	Honesty, hard work Respect	Cultural values	values
Renu (M-Teach)	obedience, Karma	Family values, texts	Values, attitude

Theoretical knowledge is a product of a socio-cultural context with the language playing a crucial part in its construction and dissemination (Turner, 2010; Kapoor, 1998). This in turn explains the socio-cultural and cognitive construction of knowledge, in which knowledge is developed through both a communicative and cognitive process for students to make sense of as well as to connect with what they learn (Powell & Kalina, 2011, p. 241)<sup>183</sup>. The Chinese students in the M-Ed (Hons) were aware of this connection. For example, Miena said:

Chinese ideas are a big influence on me. For instance, when I encounter some difficulties, these stories, they are in short sentences that I can always remember; these Chinese concepts keep me on the good mentality to deal with all these things. They give me moral support ... (M -Ed (Hons): focus group, 16/09/2009, p 7).

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<sup>183</sup> Both theories of constructivism [Vygotsky's socio-cultural and Piagets' Cognitive or individual constructivism] need to be explicit in communicating concepts so that students can connect to them.

Min, another student talked about Chinese proverbs and stories and their impact on her thinking:

In Chinese language there is an idea which says “if you travel more, then spiritually you’ll learn more”. That is what I have also learnt. As a student and a traveller as I travel more I grow spiritually. And also we say *quan li zhing*... something like you first take a step, which is the beginning, yes, we need to take a step [at time] to complete a long journey (M -Ed Hons focus group 4/09/2009, p. 10-11).

Metaphors and quotes from one’s language are valuable assets as they help make meaning of one’s life experiences and thus provide valuable theoretical tools. Dandan, the non-Western teacher educator who also participated in my research, explained these Chinese concepts called *Changue*<sup>184</sup>:

I use a lot of *Changue*, different ones ... to make sense and explain ideas if I can in my teaching –some of those *Changue* give you a philosophical idea. It makes more sense to them [Chinese students] as they can relate it to their intellectual heritage (M-Ed Hons, 22/04/2010, p. 6).

Language gives access to the epistemology of an intellectual culture. For example, culture specific metaphors, images and categories (Turner, 2010) are means through which the experiences of a culture are theorised. Those who grow up in that culture might have access to its theoretical resources due to their language. The Indian culture has a similar treasure of concepts. Indian student participants also talked about such knowledge. Especially in their later interviews, both Prem and Renu were more confident to talk about their Indian intellectual assets. As Prem said:

When we talk about our knowledge we can talk about Sanskrit. In Sanskrit “*shaloka*” one thing is explained just in one or two sentences. There is so much meaning in two sentences, so it’s a very specific language. And also Hindi “*dohe*” give us knowledge in just two lines or a “*chopai*” which means four lines. Yes, in four lines they have a lot of meaning for us as they give a lot of

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<sup>184</sup> *Changue* (成语). For example, a journey of a thousand miles begins with a single step

tips and advice how to live our life (Prem, M -Teach, interview, 28/4/2010, p. 5).

While most Indian students have a rudimentary understanding of *Sanskrit* grammar, many have grown up with the knowledge from Indian classics, such as the *Vedas* and *Bhagavad Gita* and the *mantras* and *hymns* such as *Om* and *Gayatri Mantra* from these classics that Indians recite in their daily prayers and life in general. Many of these students may also have some understanding of *Urdu* poetry, which again is a repository of Indian knowledge. This knowledge is a part of the Indian collective intellectual culture (Menon, 2005) as it has been internalised by Indians in their philosophy and practice. Prem shared a few ‘*dohe*’, or couplets, which she said guided her in life:

Like *Kabir Das*<sup>185</sup> [a popular Indian poet] said “*Sai itna dejiye ja me kutumb samaye, me bhi bhookha na rahoon sadhu na bhooka jaye*”. It means “Oh god give me at least enough so I can feed my family and someone who comes to my door” and that is all I want! (M -Teach, interview, 28/4/2010, p. 5).

Renu also talked about her association with the Indian classic knowledge:

The ideas we have in our culture and our language regarding what kind of life we live is how we pass our values to our children. Parents in India may have more authority on their children and instigate more social responsibility on them ... That is what they [Indian texts] teach and they keep the society intact and we all know them ... (M-Teach: interview, 27/11/2009, p. 3).

Another Indian student who participated in a focus group had mainly emphasised cultural values that were part of his intellectual resource as he said:

I think honesty is very important. And so is respect and hard work! I am working at the Oporto (Name of a fast food franchised store) here. My boss told me “I know about Indians very well” and he told me frankly that

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<sup>185</sup> Kabir is a famous Indian poet from *Bhakti* Movement, a religious reform movement in 16<sup>th</sup> Century, he wrote in common people’s language using local dialect.

he employs many Indians because he knows Indians are hard workers, respectful and honest (Nasir, M-Teach: focus group, 16/09/2009, p. 7).

The cultural values are also part of the knowledge, which a person has gained from his/her association with their culture. They represent one's ways of knowing and influence their behaviour, offering "both personal and inter-personal principles by which individuals think and act, and judge themselves, within different socio-cultural contexts" (Sunley & Locke, 2010, p. 412)<sup>186</sup>. Renu said:

We have to have some values. ... they segregate us from machines, to being a live person. Just leading a life like a computer does not make us human nor does university education. We need to learn to connect with ourselves and others in our society and show compassion and responsibility (M-Teach: interview, 30/04/2009, p. 4).

However, she also showed her understanding of knowledge diffusion and the different influences on her Indian knowledge (Refer Chapter 8). This she attributed to globalisation but still insisted that:

We have certain values which do not change, our stories and our language is important. These are the medium because this is how the culture and family values are passed on (M-Teach, interview, 30/04/2009, p. 3).

International students, who come from non-Western countries like India and China, receive some traditional cultural knowledge from their families and formal knowledge in their schools and universities (Annamalai, 2005). Of course, this is not only typical of India but in every society that traditional, intellectual culture is maintained as intellectual heritage (Reagan, 2005), handed down through generations. Educational institutions on the other hand promote the type of knowledge society and governments see as necessary for social cohesion, global competitiveness and individual career development (Reagan, 2005). In India, this formal knowledge is usually based on Western concepts and the English language

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<sup>186</sup> "The ultimate function of values is to provide us with a set of standards to guide us in all our efforts, to satisfy our needs and at the same time maintain and in so far as possible, enhance self esteem, that is to make it possible to regard ourselves to be regarded by others as having satisfied societally and institutionally originating definitions of morality and competence" (Rokeach cited in Sunley & Locke, 2010, p. 412).

(Baral, 2006; Kapoor, 2010) both considered indispensable in today's global market (Grace, 2009). Non-Western knowledge, inherent in non-Western languages, is put in the category of informal and personal knowledge (Reagan, 2005). This knowledge may help students make sense of their personal life, even though the students may not consider it relevant in formal education (Viswanathan, 1989, p. 42)<sup>187</sup>.

However, knowledge is not only what international students possess but also what they are able to do with it. For example, the perspectives they had developed and their understanding of how knowledge can help transform their learning are all based on their experiences of knowing and what they 'know'. The following section analyses evidence of how the students produced knowledge.

#### **6.3.4 The knowledge they engage-produce: Non-Western international students' perspectives on Western education and society**

The students whether they participated in a focus group or in an interview in this research were asked whether they were able to use their knowledge in their studies in Australia. Renu, who was interviewed at three different occasions, shared a different perspective on her own capabilities at different times. In her first interview, she had mentioned having knowledge from two different intellectual cultures. But then she had also recognised the irrelevance of her Indian knowledge in her studies:

I have two languages. Actually it is a plus point. *But* if I say what I had brought from there as my Indian knowledge and I'm going to touch that here then naturally I have problem in this [educational] culture. We don't have a lot of things in common here, where my knowledge [from India] can be applied. It is

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<sup>187</sup>Lord Macaulay's Minute of 1835 to the Directors of the East India Co. in which he condemned indigenous cultures and language he beseeched that in the interest of the British "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, - a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population". *Minute by the Hon'ble T. B. Macaulay*, dated the 2nd February 1835.

As a result, "the teaching of English was taken out of the Sanskrit College and the Madrassa and confined to institutions devoted to studies entirely conducted in English. The grounds for doing so was the charge that the young men learned nothing in the native seminaries and failed to speak English fluently because they had to divide their time between the three languages" (Vishwanathan, 1989, p. 42).

not relevant here at all. Here I need to learn some new things! (M-Teach: interview, 2/09/2009, p. 4).

It is a typical situation for non-Western students in an English-only Western university: “whether to take their knowledge in or check it at the gate” (Kuokkanen, 2008, p. 64)<sup>188</sup>. Most prefer to go in empty handed than risk being misunderstood. However, knowledge is not something that can be left out, it is an integral part of one’s character, used to make sense of what one encounters (Selin, 2000; Semali & Kincheloe, 1999). This knowledge may not be valued in favour of what one has to learn (Guo cited in Singh, 2010), but it has a role to play in one’s learning. In her second interview Renu had developed this understanding. What she had thought was irrelevant in her first interview had become crucial for her development as a well-rounded learner. She had realised that she had intellectual assets from two different educational/intellectual cultures:

What I’ve learnt in India and developed being an Indian is my knowledge, like my experiences here and my study here and also there in my country, they help me a lot in learning and teaching here, I can see what I bring and renew to my learning here (Renu, M-Teach: interview, 27/11/2009, p. 1).

This is a reference to having more than a “double knowing” (Singh & Shreshtha, 2008), a privilege that non-Western international students might have due to their connection with two different contexts. Their exceptional positioning between two different educational cultures is actually their “complex and [even] contradictory” potential (Luke, 2005, p. xvii) to knowing. Described as the attribute of ‘double consciousness’ (Du Bois cited in Merryfield, 2000, p.441), this knowledge can be an asset which could be mobilised for the formation of new knowledge (Ryan, 2011).

However, whether these students are able to speak of their knowledge in a tangible manner is another matter. It is, actually, difficult to articulate what knowledge one has, as the concept itself is abstract and depends on language to make sense of it (Kapoor, 1998; Turner, 2010). Moreover, all non-Western international students who are bilingual and come from different knowledge traditions may not possess or even not have an understanding of what knowledge

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<sup>188</sup> In relation to the diagnostic academic literacy or English proficiency tests which are used as gate keepers in these courses to differentiate between satisfactory or dissatisfactory standard of English, these students are usually disadvantaged as their prior knowledge is of not much use any way!

they have (Harris, 2008). But this does not mean that their knowledge does not exist, it is just a deficit view (Horton, 1967; Kuokkanen, 2008). Their inability to understand and express their own knowledge in a Western academic culture could be as simple as a need for perceiving, interpreting and analysing their own knowledge.

Miena said that her Chinese concepts were not easy to pick out of her store of knowledge:

These concepts influenced us but we did not know [as] this knowledge is so deep, we do not talk about it. Like now, here in Australia, we are talking all the time in class about our Chinese knowledge but we didn't [talk about it] in China. I am also reading some Chinese books and I am also talking [about it] to my friends in China (M-Ed Hons focus group, 16/09/2009, pp. 8- 9).

A similar comment was made by Min:

Actually there are a lot of cultural tools that I've learnt from my home country that I can use in my study. Before I came here, I just couldn't understand. But as I gain experience [and] I need to explain [to others] it is clearer and more meaningful to me (M-Ed Hons focus group 16/09/2009, p. 10-11).

Miena agreed with this development in her own understanding regarding her Chinese knowledge:

When I was in China I did not know what influenced my mind but ...When I came here I communicated with some Westerners about Chinese concepts. I also started to understand more and think more deeply. Now I think more critically about my Chinese knowledge. I've just expanded my way of thinking. Now I appreciate what I have... (M-Ed (Hons): focus group, 16/09/2009, p. 11).

Even though providing a clear and concrete understanding about their knowledge had not been easy, just the act of talking about their knowledge was helping them develop an

awareness of their Indian or Chinese knowledge, and the intellectual and theoretical tools they possessed. As these students started to share knowledge, they started to give evidence of their high order knowledge. They were able to know what they know, to shape their knowledge, “because they could put it into words” (Lemert, 1999, p. 2). This suggests the potential of discussion about knowledge-related ideas in their classes, as non-Western theoretical concepts present in various culturally specific metaphors from non-Western languages could be brought into class discussions.

In these discussions, these students could also provide valuable perspectives from the point of view of an outsider, sharing their “surplus of seeing” (Bakhtin cited in Ryan, 2012, p. 59). To interpret, use and produce ideas as theory in Australian teacher education (Singh & Han, 2010a), also means turning one’s experiences into an asset for studying and teaching in Australia. However, it is not the only one asset for these students’ own study and teaching in Australia.

This sharing of the linguistic and theoretical knowledge in these “critical literacy narratives” (Rodriguez & Cho, 2011, p. 497)<sup>189</sup> can be a valuable venue for their teachers’ and their peers’ learning. For example, some of the students doing the M-Teach course critiqued its theories, and the indiscipline in Australian schools as well as their own professional development. Vijaya from Sri Lanka reported how some of the education theories being taught in her class did not work in practice:

All my assignments are based on collaborative learning and they [teacher educators] press upon us using it. The teaching in the real world doesn’t seem to be like this at all. It doesn’t seem to be working. For example ...I have heard so many situations, but this one was an interesting one from a friend, [a student-teacher from Sri Lanka]. She said when she asked students to contribute what answers they had formed in class, she got a shock. “They started asking her, “Miss, don’t you know the answers? Is that why you’re always asking us to find answers?” (M-Teach: Focus Group, 16/09/2009, p. 8).

From the position of a non-Western, non-English speaking international student-teacher in an Australian high school, Vijaya’s comments provide important insights:

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<sup>189</sup> Rodriguez and Cho (2011, p. 497) present an expanded definition of “critical literacy narrative” to say “that literacy narratives are comprised of multiple kinds of texts. These include not only class assignments of literacy autobiographies and other forms of written artifacts related to literacy teaching and learning practices”.



I would like to tell my teachers at university, that “When we go in as teachers, even though we have the knowledge, to get the acceptance from the students ... [even if] the content knowledge provided to us is the same as yours ... it takes a very long time for children to understand, maybe it takes one or two years after teaching them properly, then they get to know and respect us. We have to impress them with what knowledge we have and then ask them. There is a time when you offer only *pongal* (savoury rice dish) or offer *payasam* (sweet dish) to your guest and then there is time to give the whole *Virundhu Sappadu* (feast) (M-Teach: focus group, 4/09/2009, p. 8).

Vijaya used Tamil which is her first language to theorise what she wanted to say about the student-teachers’ predicament. To establish a respectful reciprocal relationship with her students in school, a novice teacher had to first give an indication of having more knowledge than them, a concept which is actually against the pedagogy of ignorance of inequality. Prem shared a similar understanding (Refer to chapter 8). It is the variety of cultural expectations in a culturally diverse class (Whang & Nash, 2005) which requires complex skills on the part of the student-teacher, a point also raised by Rani:

Like when you are teaching a class of half Lebanese and half Vietnamese and maybe five or six Anglo blondes and you yourself are Chinese or Indian. So the question may be to ask “what do you think would be helpful there?” Then the answer from “what you’re learning from a very Western point of view in class here at uni, is that going to be applicable in your teaching in such a school or what?” (M-Teach: focus group, 2/09/2009, p. 20).

These student teachers are able to analyse and present a critique of a situation where there is a gap between the theory and practice of teaching and learning. What they might benefit from could be “the reality not the idealized version” of teaching in a local school, a demand made by student-teachers as documented in another research (Cruickshank, 2004, p. 132). This conversation could go further by asking such students to draw upon their own prior experiences of learning and teaching to make sense of new challenges. This may produce new knowledge which might benefit even monolingual local student-teachers (Johnson, 2006) and give them techniques to use in their own teaching. Their ability to critically theorise what teacher educators at the university need to know about teaching in multicultural schools demonstrates their higher order knowledge. Moreover, activities in which

international students can contribute their experiences are an important component of internationalisation of curriculum. These experiences are relevant for all student-teachers' training to teach in schools in a multicultural society such as Australia (Arkoudis, 2006, p. 8)<sup>190</sup>.

Listening to non-Western international student-teachers, such as, Vijaya and Rani in this research would benefit teacher education, by turning “the communication gap between teachers and students [into] ... a site of action, learning, and possibilities” (Rex, 2010, p.1<sup>191</sup>). Their input could be valuable in mixed group work in their own classes at the university to form learning communities with local students (Cornu & Ewing, 2008).

These non-Western students exhibit the ability to see how non-Western international student-teachers may be perceived by their Australian high schools students, a useful insight to develop appropriate pedagogies (Garvey, 2008). Drawing on their theoretic-linguistic tools, the students could theorise what internationalisation meant to them. It also seemed to enhance their abilities to change or/and merge their knowledge from two different contexts (also refer to Chapter 7).

In addition to having ability to critique, the students who come from non-Western countries such as India and China have another attribute. It is their way of thinking about education and teacher/student relationships that can be different from those brought up in Australian society. Ashok, from India, said:

I have noticed here something that in schools is different in India – and I'm assuming in Sri Lanka [as in China] too – the school's teaching, style and practice is based on mutual respect. There is a *guruship* in India. When a teacher comes into class, the class goes quiet (M- Teach: focus group 4/09/2009, p. 7).

For students who come from Asian societies where cultural values demand particular respect towards parents and teachers establishing their unquestioned authority, quality

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<sup>190</sup> An example of how teachers can incorporate international students' experiences in class discussions “At the start of the semester I show the Australian Bureau of statistics snapshot of the population. I do this just in case any of the local students think that it is not relevant for them to hear about the experiences of the international students. Even if they don't work overseas, they have to communicate with people from different backgrounds here in Australia”.

<sup>191</sup> For example, Rex argues that the communicative gap between teachers and students as a site of action, learning, and possibility (Rex, 2010, p. 1).

teaching means discipline in class. This discipline is crucial for teachers to be able to teach the subject matter they need to teach (Biggs, 1998; Lewis, 2006)<sup>192</sup>. Critiques of the ways in which students in Australian schools show a lack respect for their teachers are common-place (Lewis, 2006). Renu, made this observation after her focus week<sup>193</sup> in a local high school:

What we have seen in a school here was not so good. I mean if you are just worried about controlling the class and not teaching, it shows that there is no respect in schools. In a society if you do not respect your teacher ... what is the value of the knowledge that a teacher can bring. It seems to me that what we can teach here is more than English or Geography [...] we have a way and that brings respect, harmony and that is my learning (M-Teach interview: 27/11/2009, p. 5).

In India, from where Renu comes, the classroom management is different from what is common in Australian schools. Renu's comment about international student-teachers teaching something more than English and Geography in Australia, was based on her observations of the student-centred approach used in the Australian system. Even though it is argued that in a student-centred education system learning is more effective than when it is teacher-centred (Biggs, 2003; Slethaug, 2007), the indiscipline that Renu observed made her question whether in that class any learning was taking place at all (Xavier, 2012, July 12). This was her critique of apparently democratic classroom in Australian schools.

However, Lin who comes from China had experienced the democratic Australian education system from a student's point of view. The student-centred approach (Slethaug, 2007) in her course created issues. She found it difficult to take control of her learning when her Australian supervisor gave her freedom to choose what she wanted to research, she said:

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<sup>192</sup> "Children in CHCs [Confucius heritage] are socialized in ways that make them amenable to work in large classes, so that management problems are minimal and teachers can focus on meaningful learning using whole-class methods" (Biggs, 1998, p. 723).

Then as Biggs (1998, p. 725) presents "there are two conflicting pictures. Western observers perceive fierce and overcrowded classrooms, filled with docile rote learners cramming for exams. The evidence is that CHC students use highly adaptive learning strategies and achieve better than most Western students in high level academic tasks. Such is the paradox of the Asian learner.

<sup>193</sup> Focus week in the Masters in Teaching course, when student-teachers observe classes in local high schools for a week. During this week, they observe those teachers' classes they later teach for their practicum.

Internationalisation for students and their supervisors it's a change for both. It is very hard for a student who has grown up in the Chinese culture. We actually respect the Teacher's authority. Yes, we respect a teacher who says, "You need to do this and you need to do that", we feel safe. But it is not only that, it is also we do not know the system here, I had never done this before and how to do it [find resources]... Later my supervisor realised that issue. She found some way of dealing with us international students, and how to establish a good relationship. (M-Ed (Hons) focus group: 16/09/2009, pp. 13-14).

This is an example of international education where learning is a two-way process, where both teachers and students have responsibilities to learn (Rizvi, 2010; Vinther, 2010). Lin's comment that Chinese students "feel safe" when advised by their teachers, includes a critique of her own learning strategies. But in this self-criticism she seems to present an argument that if there was a need for international students to change, their Anglophone Australian teacher educators also needed to realise the complexity of "different conceptualisations of the teacher/student relationship" which Trahar (2007, p. 151) claims is crucial, certainly at the beginning of that relationship, as this can lessen the anxiety of such students.

Students who come from teacher-oriented education systems, in particular, are able to reflect on their own learning and present critiques of themselves as passive and plagiarist rote learners (Singh & Fu, 2008). However, since they have experience studying both in Australia and overseas, these students might also be in a unique position to be able to critique both education systems. They produce knowledge that is crucial in a teaching and learning context where both students and their teachers come from different education and knowledge systems (Hellstén, 2008; Vinther, 2010). This knowledge, if shared in a teacher education course, is potentially valuable for internationalising the experiences of all students. Especially in terms of learning from and about

other contexts and countries to explore and reflect on local understandings... [to] stimulate thinking. By looking at different 'solutions' in local contexts, creative and innovative ways of preparing the future teaching workforce can emerge. These can be sensitive to local conditions but also take account of the wider context of teacher education nationally and internationally (Jasman, 2009, pp. 223-224).

However, in such learning, the supposed contributions “students of color” can make to their own and their peers’ education are usually not sought (Sleeter, 2001, p. 92)<sup>194</sup>. Hence, an answer to the question that needed to be sought here was, whether the M-Teach course from which most participants came in this research, was extending “what [non-Western international students] already knew, ... [or] to prepare their White peers to teach in schools like those with which the students of color were familiar” (Sleeter, 2001, p. 92). In either case what the non-Western international students could contribute in terms of their experiences would be a valuable contribution.

To find out whether the knowledge these students can access and bring with them or are able to produce in their studies in Australia is being recognised and utilised in their teacher education course in Australia by their teachers therefore was the next question. This question was discussed by the three teacher educators from the M-Teach in this research. The next section analyses their answers to this question.

## 6.4 Teacher educators

The M-Teach prepares student teachers to work in NSW schools. Since, this course is offered to students who have already finished an undergraduate qualification in one or two subjects they wish to teach in Secondary schools, its curriculum focus remains on explaining “practical issues in schools, and teaching and learning, through a balance of on-campus classes and theory and a variety of professional experiences”<sup>195</sup>. The student-teachers also need to develop an understanding “how pedagogy, the curriculum, learning and schooling generally, are connected to broader cultural, social, economic and political discourses operating in Australian society”<sup>196</sup>. Teacher education as detailed by Cruickshank *et al.* (2003, p. 239) especially requires student-teachers

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<sup>194</sup> “Their programs were not designed to extend what they already knew, or to prepare their White peers to teach in schools like those with which the students of color were familiar” (Sleeter, 2001, p. 92).

<sup>195</sup> Master of Teaching Secondary at University of Western Sydney [http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate\\_courses](http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate_courses)

<sup>196</sup> Admission and Unit Information - Master of Teaching Secondary at university of Western Sydney [http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate\\_courses](http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate_courses)

[to develop] a range of proficiencies to meet coursework demands, such as class participation and presentations, essays, case studies and more practical teaching assignments. The practicum placements require specific proficiencies in written and spoken English, along with detailed knowledge of the cultures of schooling and context-specific ways of interacting with colleagues and students. There are also the English language requirements of employer bodies which must be met.

This course also has to accord with the needs and agenda of the Department of Education, hence to pass their subjects students have to “demonstrate a capacity to link practice to theory, policy and legislation [along] with evidence of wide reading”<sup>197</sup>. It is the remit of teacher educators, therefore to make sure that their students gained all this knowledge and skills in the time they had in this course. When asked if they were aware of non-Western international students’ non-Western linguistic and theoretical knowledge, the three teacher educators from this course shared their ideas on this topic regarding non-Western knowledge and its place in the course.

#### **6.4.1 Irrelevance of non-Western knowledge**

Teacher educators in the M-Teach course expressed ideas which showed that students’ non-Western knowledge is largely irrelevant to their studies in Australia. According to Shaw, the course content is largely a mandatory requirement, even though:

The assumption is that we need to know more about the cultural background of students. We know these students come from diverse backgrounds and they speak different languages and sure have done studies overseas. But that is not [what we use in this course] it may well be that you use the international context more in other ... [undergraduate courses?]... But in this course, most of the subjects are fairly well-structured around ... mandatory requirements (M-Teach, 30/09/2010, p. 9).

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<sup>197</sup> Unit outline (2008) Inclusive education. School of education College of arts. University of Western Sydney

Similar views were shared by the other two teacher educators. The point being made was quite valid too as while diverse language skills of these students could be appreciated (Stier, 2003), the emphasis still had to be on developing their English language skills. As Ray accordingly pointed out:

We are training them to teach in English so other languages they may be important but not in that sense. They may use their language for teaching in their professional practice [if they are language teachers]. Otherwise, all of these students, even the local students who have other languages are going to be teaching in New South Wales schools. We need them to focus on English and learning about Australian legislature (M-Teach 27/08/2009, p. 5).

In terms of any theoretical knowledge that the students might have or could bring to the course, these educators seem to have not yet realised that “By using their divergent cultural perspectives, the class serves as a “pedagogical melting pot”, where students are exposed to varying views, opinions and ideologies (Stier, 2003, p. 79). Hence, very similar response came from these teacher educators. The reason for not recognising this knowledge however as explained by Shaw was also valid:

The international students want to learn “Western” knowledge [of education]. Whether, they stay here or go back, it is an advantage [in the employment market] at home and that is what they want. They want to learn our pedagogies that are valuable (M-Teach, 30/09/2010, p. 7).

The Euro-American conceptual framework of this M-Teach course was recognised as important and valuable. This was confirmed by the students themselves (refer to Chapter 5). Since their desire for professional knowledge and skills in education was the main reason for their decision to study teaching in Australia, the Western theoretical knowledge that they could gain from Australia was important. So, in this course, from which most of the student participants had come, and who had shown evidence of their knowledge (refer to previous section), their capabilities to bring non-Western knowledge to bear in their education in Australia were irrelevant.

## 6.4.2 Universality of Western knowledge

The M-Teach is based on Euro-American concepts, models and pedagogies. A brochure for this course claims to offer:

Contemporary curriculum based on best practices: the university is one of Australia's largest providers of professional teachers, with around 1000 new graduates each year. And with good reason-when developing our programs, we undertook extensive research into the changing environment of teaching and education not only in Australia, but also Europe and North America, to produce the best educators of today and the future (University of Western Sydney, 2011, p. 5)<sup>198</sup>.

This document claims to train teacher by providing education that privileges Euro-American research. There is nothing hidden about “the hegemonic relations at play in the university” (Kuokkanen, 2004, p. 6). For example, Ray said:

It is an Australian course, which is an English speaking country and the subjects we teach are based on Western theories. You can say it is Eurocentric oriented course ... (M -Teach, 27/08/2009, p. 7).

Betty however was more critical of this Euro-centric focus:

I'm very conscious that a lot of the theoretical frames come from a general Anglo-European culture; a lot of it is really American. ...Anyway, I've always taught it with a sort of critical edge by asking students to see the value of their cultural experiences in different contexts (M-Teach, 26/08/2009, p. 2).

This apparent critical understanding of and discomfort with the Euro-American intellectual hegemony in teacher education, however, does not seem to encourage a move towards looking for and engaging with non-Western students' theoretic-linguistic assets. Despite this critique of Western hegemony, the universality of the Euro-American knowledge does not

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<sup>198</sup> University of Western Sydney. (2011). *Why study teaching at UWS? Penrith Campus*. [Brochure]. Penrith, NSW: Author.



seem to be questioned in a Western teacher education, or in any teacher education for that matter (Hickling-Hudson, 2004). So, even if educators want to encourage their non-Western international students to access theories from their intellectual assets to connect with their different cultural experiences (Alatas, 2006), they are not able to do so, as is evident from what Betty said:

The difficulty is the different culture of education, both at the university level and at the school level in Australia and elsewhere. They need to understand that and we try to equip them. Here we need to look at the assessments and the practical side. What we need to teach has to work in both. So it is the sound theory that they need! (M-Teach, 26/08/2009, p. 2).

It is a Eurocentric knowledge base (these teacher educators in this particular course also advocate for ‘the sound theory’ tested and validated by generations of education scholars (Hickling-Hudson, 2004, 2005; Connell, 2007a, 2007b). A similar view was expressed by Ray, but her aim was to provide various sources of knowledge to encourage students to make these choices themselves. But it was the students who had to finally decide and make efforts for exploring knowledge outside the English speaking world:

A lot of it’s from North America, but I’m trying to include stuff from Greece and Turkey ... certainly from Scandinavia ... some research from Pakistan, South Africa. So we’re trying to include stuff, but students always put that last ‘cause it doesn’t say ‘Australia’ on it? They [already] have so much reading to do so they [only] look for something more relevant (M-Teach, 27/08/2009, p. 7).

In a crowded syllabus (Jasman, 2009), it is not only local students who are reluctant to look beyond to find literature about other educational contexts, international students too are not keen to do so. This intellectual dependency on Western knowledge, which seems to apply to local and international students equally, speaks to a widespread belief “that Western norms should prevail’ (Trahar, 2007, p. 152). It was therefore an unquestioned universal applicability of Western educational knowledge and pedagogy which was being upheld:

I know that in other countries... the profession of teaching is not the same, as it is here. But nevertheless, I know there's a very large group of young Australian teachers who've gone all around the world using the pedagogies that they've been taught here and they've had wonderful success in education in Africa, in Asia, in South and Central America. ... I'm pretty confident that the pedagogic skills that we give our students are skills that they can use anywhere (Ray M-Teach, 20/09/2010, p. 1).

A commitment on the part of the educators to standardised content and pedagogies (Ochoa, 2010) is driven by the pre-service teacher training needs of their local and international students (Cruikshank, 2004), as well as in keeping to the “technical observance”<sup>199</sup> of internationalisation (Caruana & Hanstock, 2008; Caruana, 2012) of teacher education which overrides any value this criticality might have<sup>200</sup>. Moreover, even the case studies from overseas countries that were chosen they still had to be relevant to Australia, NSW in particular. Shaw stated it to be like this in this course:

We purposely draw on case studies that are relevant to New South Wales. So if some of those case studies are drawn from overseas, then that's what we do. But we don't go necessarily out of our way to make sure that there's that kind of breadth. Now, whether that's a good thing or a bad thing is debatable (M-Teach, 30/09/2010, p. 2).

Research, in the form of data from other countries that was said to be included, would not have however opened any venues for theoretical engagement with those cultures, as the theoretical framework would still remain Eurocentric (Connell, 2007a, 2007b). It was presumed that student-teachers who were studying in this course would only need these theoretical frameworks.

Here, as was evident, the soundness of Euro-American theory is being established as having universal relevance and applicability, while the diverse educational cultures that students might have come from and the academic practices they might have already developed, are not considered relevant, both by teachers and students. This “academic

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<sup>199</sup> “where the global dimension of learning is an ‘add-on’ and students are generally expected to change to meet the expectations of the University” (Caruana, 2012, p. 11).

<sup>200</sup> “informed and actively engaged, rather than passively ‘professional’ through a timid but prescriptive and coercive technology of teaching and teacher training” (Bates, 2005c, p. 303).

ethnocentrism” might be a barrier in the way to internationalising teacher education which Stier (2003, p. 79)<sup>201</sup> argues “educators need to overcome”. Moreover, a “social-theoretical stance” would bring a transformation in the way how both academic literacy academics as well as discipline academics might come to accept and see non-Western and bilingual international students “as engaging with, rather than being assimilated into, the academy” (Appleby, 2008, p. 267). A critical questioning of their own position as educators could be needed here in dealing with diversity for internationalising teacher education.

The complexity of an international classroom demands teachers develop skills to be international educators (Leask, 2010). However, “a paucity of support, resources and recognition for innovative teaching practices in environments that are culturally complex” (Trahar, 2007, p. 145) holds teacher educators back from creating possibilities for intercultural dialogue in their classes. But as Trahar (2007, p. 145) reminds, it is also “the attitude of the academic [which] is crucial in determining [these] possibilities.

It is our beliefs about learning and teaching that guide the way we work, that influence whether we position ‘international students’ as needing to acquire a set of skills to assimilate with the dominant pedagogical approaches or whether we position ourselves as local academics and students as needing to learn and be open to change.

Dandan, the non-Western teacher educator who was teaching in the Masters of Education (Honours) course showed some way to do so. Students in this course were encouraged to engage their Chinese metaphors in class discussions, as well as to incorporate these as analytical tools in their theses. This course seemed to have a different agenda to M Teach course. Since students in the Honours course volunteer to teach Mandarin in Australian primary and secondary schools, their Chinese linguistic and cultural knowledge is considered important. Being from China herself, Dandan knew many *Changue* from China that, as mentioned earlier (refer to 6. 3), she used in her teaching:

Like, we say something in Chinese which means “silence is good”. Silence is not a bad thing. I listen; I try to understand in my mind. I don’t talk, but it

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<sup>201</sup> “their reluctance or fear of other methods, perspectives and educational contents”.

doesn't mean that I don't think. That is a Chinese expression. I'd use it to describe students, who are very quiet in a Western class; it is like silence is gold. What we say in Chinese probably has a parallel in the West. But my point is why should we translate? (M-Ed Hons, 22/04/2010, p. 6).

Dandan here hinted at an important point about the internationalisation of Australian teacher education; overcoming “the pedagogical uncertainties experienced by academics engaging in international education, teaching students from different educational cultures” (Singh, 2009, p. 188) . This course, based on the principle of transnational knowledge and pedagogies of intellectual equality (Singh, 2011a), presents an example of Western academics and non-Western students sharing an equal division of intellectual labour (Alatas, 2006). If students in this course are making efforts to learn Western knowledge and English, Australian teacher educators, shedding “their reluctance or fear of other methods, perspectives and educational contents” (Stier, 2003, p. 79), could also make an effort to learn some of their concepts (refer to Chapter 8). But in this course which is a research oriented teacher education course, the theoretical knowledge produced by student researchers might remain just between them and their supervisors. It does not become part of teaching and learning of a wider cohort, as it could in a course such as Masters of Teaching for example such exchange could occur at a different level due to its diverse student population.

However, when students and teacher educators all come from a variety of educational cultures, using non-Western metaphors in class can be problematic as Betty said:

Conveying their meaning is really very hard ... Theories are abstract and you try and draw examples, but if you've got a group of international students and local students. You draw on examples that [all can relate to] ... But how do you draw on examples from all the different cultures in a way that everyone understands it? (M-Teach, 20/07/ 2010, p. 6).

Dandan however countered this argument with a historically informed observation about possibilities of transnational knowledge exchange:

If more of us use non-Western concepts in our work, Australian teacher educators may start to see and understand the value. How did the words like “tai chi” come into English? How did *yoga* and how did *Kung fu* come into English? It is all by people using them again and again. We do use French concepts and not many students are French. I hope *Changue* will eventually

come into English, and teacher educators will accept this concept (M-Ed Hons, 22/04/2010, p. 6).

The Masters of Education Honours course deliberately encourages international students to engage with their non-Western linguistic and theoretical knowledge. In contrast, in the Masters of Teaching course there is no such provision. Teacher educators in this course did not have any opportunities to encourage such engagements. Moreover, what was being taught and included in this course is essential in the training of student-teachers for their professional practice. In that case, since this course claims to be preparing teachers to be able to teach anywhere in the world<sup>202</sup>, what these multicultural, multilingual international students' in-pot could contribute to all students' knowledge is unimaginable. But the problem was that even though teacher educators might give such options to their students, but as Ray said:

Sadly, many of the students see our course as a vocational course, so that they're here simply to get the marks for accreditation. And that's all they're interested in and not in building their knowledge (M-Teach, 20/09/2010, p. 1).

It is true that students in their classes might echo the sentiments of many other teacher education students who beg their teachers, "Please no more multicultural and diversity stuff. Can you just tell us how to teach our students?" (Rex, 2010, p. 3). Students' lack of interest and their reluctance to go beyond what was required to pass the course, however can be attributed to the training aspect of this course (Jasman, 2009)<sup>203</sup>, which teacher education seems to have become. It seems to be the case in this course too. As a result, whether it was about engaging international students' bilingual capabilities or seeking non-Western theoretic knowledge, neither was possible in this course.

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<sup>202</sup> The dual qualification of an undergraduate degree and post-graduate teaching qualification provides great flexibility. You will be qualified as a secondary school teacher, so you can teach in government and non-government schools in Australia *and in most other countries*. And with the practical nature of our courses, you will be ready to teach as soon as that first bell rings (M-Teach Secondary). (*emphasis added*)  
Postgraduate studies at University of Western Sydney [http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate\\_courses/teaching\\_and\\_education\\_courses/secondary](http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate_courses/teaching_and_education_courses/secondary)

<sup>203</sup> the key to determining the agenda for teacher training, education, development and learning lies in who 'says' and 'owns' the dominant view of what constitutes valued professional expertise: the knowledge, skills, values and practices that are evident in the day-to-day work of a teaching professional (Jasman, 2009, p. 326).

However, since students' ability to "apply evidence-based principles to develop effective classroom management practices for a diversity of learners" has been set as one of the suggested learning objectives in this course<sup>204</sup>, those students who come from diverse cultures could become a resource for all students' learning. This acknowledgement would mean seeking opportunities for engaging students' non-Western knowledge in the M-Teach course. A lack of opportunities for seeking these students' contributions as a regular practice in this course, and in absence of such models of teaching (Trahar, 2007) means these opportunities are not sought by international students either. If their teacher educators do not encourage them to pursue these venues, they cannot be inclined towards engaging their own capabilities. Here, an application of Rancière's (1991) concepts of "ignorance of inequality" and "ignorance of intellectual inequality" can be applied to analyse instances of Western academics acknowledging, recognising or not recognising non-Western international students' knowledge.

## **6.5 Discussion: Knowledge and ignorance**

According to Rancière (1991), ignorance is a starting point for a knowledge seeker to gain wisdom. However, before ignorance can be turned into learning, there is a need to acknowledge one's ignorance. Rancière's (1991) concept of the 'ignorant school master' is about upholding a teaching method where an answer to a question "is no longer the master's secret but is the student's journey" (Ross, 1991, p. 23). Such a teacher, who does not know it all, is actually a knowledgeable teacher. Being 'ignorant of inequality' (Rancière, 1991), the ignorant teacher encourages his students to learn and make use of their intellectual resources. As a result in his/her class the student learns "something as an effect of his master's mastery. But he does not learn his master's knowledge" (Rancière, 2007, p. 6). This ability to teach what the teacher does not know is based on the concept of ignorance of inequality. Equality here is not the end result of teaching, but is the starting point. It is a given, because what the student knows the teacher does not know (Rancière, 1991). As a result, the teacher presupposes and verifies his/her pupils' capabilities for learning hence through ignoring intellectual inequality both the learner and the teacher are empowered. An acknowledgement

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<sup>204</sup> Learning guide (2010). *Positive learning environments*. Masters in Secondary Education. UWS

of “ignorance of intellectual inequality” (Quinn, 2011) can similarly empower Western academics to develop pedagogies of intellectual equality (Singh, 2009). An acknowledgement of non-Western international students’ intellectual agency could be the first step towards internationalising Australian teacher education. However, in the spirit of Ranciere’s (1991) emancipatory education where intellectual equality constructs ignorant masters and their learned students, a question that can be posed here certainly is that

If the relationship between education and emancipation is not thought of in terms of the possession of knowledge, and the consciousness, criticality or reflexivity that this generates, how can it be thought? (Pelletier, 2009, p. 7).

Hence the point that I want to raise here is that the knowledge these students bring through their intellectual resources is that to be rejected? And if it is acknowledged is it only to benefit their own learning, or for the internationalisation of education and teacher education in particular, should not it be shared with their local and other international peers? By ignoring the intellectual inequalities of non-Western international students’ intellectual resources, and without being an expert in knowing about these resources, can teacher educators somehow create positive learning experiences for all students? This is an issue for any international classroom. Pedagogies may be needed which take teachers beyond pedagogies of intellectual equality, and which I aim to suggest later in Chapter 8.

The analysis of evidence (refer to previous section) identified international students’ non-Western knowledge. Their knowledge, in the form of their prior knowledge, bilingual skills and their perspectives, has influenced their ways of thinking about learning and teaching, teacher education and teacher-student relationships. Their intellectual culture and bilingual skills give them access to their non-Western theoretic assets (Sen, 2005). Their theoretic linguistic knowledge refers to their intellectual resources in the form of metaphors and phrases in their language, and their cultural, social and educational philosophies. An engagement with their non-Western assets in Australian teacher education might create knowledge that is “transformative for all parties in changed and changing higher education contexts” (Ryan, 2012, p. 56), teacher educators, students-teachers and those students for whom they are preparing to become teachers.

Figure 6.2. shows the relationship between what the students bring, what they produce and what they may be able to access from their non-Western intellectual heritage. This forms their intellectual agency which is taken to mean the knowledge they possess and the capabilities they have to access it from their intellectual heritage.



Figure 6.2 Non-Western international students' intellectual agency

In Australian teacher education, a way of acknowledging international students' non-Western linguistic and theoretical knowledge is giving recognition to their “distinctive way[s] of interpreting, understanding and reacting in [educational,] interpersonal and social contexts” (Zhou, *et al.*, 2005, p. 287). This knowledge<sup>205</sup> is expressed in their perspectives on Australian education, their own place in it and teacher- student relationships, as well as in the form of metaphors and categories they may use in their studies in Australia. Their intellectual agency could be better engaged in their teacher education in Australia (Kuokkanen, 2010). By acknowledging and engaging the linguistic and theoretical knowledge they bring, opportunities for engaging their non-Western theoretical knowledge may be enhanced. Indeed, their non-Western theoretic-linguistic knowledge may help them make sense of what

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<sup>205</sup> The analysis of the evidence shows how international students' non-Western ways of knowing and doing have influenced their ways of thinking about learning and teaching, teacher student relationship, Australian education and society.



they are studying and could also present a critique which may be crucial for a better understanding and implementation of internationalisation (Kuokkanen, 2010). An engagement with this knowledge might open up “a new domain of human possibility, scholarship, and creativity” (Kincheloe, 2008, pp. ix-x).

Teacher education courses prepare student-teachers to teach in Australia’s multicultural classrooms, which by no means represent an all White European Western society (Cornu & Ewing, 2008). The understanding that Euro-American theories in teacher education develop “the best educators of today and the future” (University of Western Sydney, 2011, p. 5)<sup>206</sup> exhibits a myopic view of today’s, and tomorrow’s, “culturally and socially complex” global society. It can be argued that since professional knowledge is always embedded in the complexity of the context, the mastery of a set of skills does not necessarily ensure competence in every situation (Cornu & Ewing, 2008, p. 1802).

Australian teacher education positions student-teachers from non-Western backgrounds in the role of passive receivers of Western wisdom (Singh, 2005; Tange & Kastberg, 2011). However, as the analysis of evidence in this chapter shows, some of the students who participated in this research utilised their intellectual agency in their teacher education. In the more practically oriented M-Teach there was less scope for this. The Australian teacher educators in this course could not employ their agency “as transformative intellectuals” (Giroux, 1988, p. 47)<sup>207</sup> to engage their students’ non-Western knowledge. Being limited by the act of “knowledge transfer”, they could not participate with their non-Western students to create “the possibilities for [knowledge] (its) production, analysis, and use” (Giroux, 1988, p. 49). However, the challenges to their own agency are due to the demands placed by the mandatory requirements of teacher training and the English-only pedagogies of this course which seem to be leaning more towards the functional and not the critical aspect of teacher education.

All the factors which highlight non-Western international student-teachers’ shortfalls, leave no room for teacher educators to acknowledge and build on their “ignorance of intellectual inequality”. In spite of having a grand vision of harvesting diversity brought by international students in their course, “the degree of tolerance to otherness and different styles (can) [could]

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<sup>206</sup> University of Western Sydney. (2011). Why study teaching at UWS? *Penrith Campus*. [Brochure]. Penrith, NSW: Author.

<sup>207</sup> Teachers as transformatory intellectuals “combine scholarly reflection and practice in the service of educating students to be thoughtful, active citizens” (Giroux, 1988, p.47).

dwindle quickly when teaching and learning demand more time, energy and patience” (Ottens cited in Trahar, 2007, p. 143).

This means their ignorance of “intellectual equality” and the perceived impossibilities of engaging non-Western theoretic-linguistic knowledge go hand in hand limiting possibilities for a “‘co’ teacher education; coresearching, coteaching, and cogenerating dialogue” (Siry & Zawatski, 2011, p. 343).

## 6.6 Conclusion

Non-Western international students in Australian teacher education present possibilities for an intellectual interaction between the Western and the non-Western worlds and not only bring opportunities “to benefit from the enormous growth of the Asian region”<sup>208</sup>, something that seems to be the highest on Australian higher education agenda. Considering the Australian Government’s National Language Curriculum Policy (Asia Education Foundation (AEF)<sup>209</sup>, student teachers who can teach Asian languages are a valuable asset. According to the *tri-vid*, the three-in-one unification of knowledge, the knower and the object of knowledge are united through the medium of knowledge to produce knowledge that brings transformation (refer to Chapter 3, 4 & Chapter 8). It is through the Chinese or other Asian languages that the knowledge of these cultures can be brought to Australian teacher education. An engagement with their theoretic-linguistic tools in Australian teacher education programs might be the crucial key to “Access Asia”<sup>210</sup> fulfilling Australia’s vision to engage with Asia (Goedecke 2008).

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<sup>208</sup> Universities back need for a national science and technology strategy. The Australian peak body’s Chief Executive, Belinda Robinson Universities Australia Media Release: 23 May 2013

<sup>209</sup> The Asia Education Foundation (AEF) advocates for and supports Asia literacy in Australian schools. It provides schools, teachers and principals with a range of resources and services that engage young Australians with Asia. <http://www.esa.edu.au/about-us/asia-education-foundation>.

<sup>210</sup> Access Asia This resource is a collection of units of work developed in the classroom, offering something for each level of the primary school and almost all learning areas. It provides practical starting points for teachers to introduce studies of Asia or to incorporate Asian content into the primary curriculum. Ancient folk tales, Chinese New Year, animals of Asia, daily life in Japan, and Korean folk games are among the topics designed for easy integration into the curriculum. Activities are accompanied by explanations for the teacher, specified outcomes, assessment suggestions and student worksheets. <http://www.curriculumpress.edu.au/main/goproduct/12223>

Australian teacher education, in that case, could be an ideal venue to acknowledge the critical theoretical tools brought by non-Western international students. However, whether these intellectual resources are in any way impacting on the internationalisation of this teacher education course was the question that needed to be explored. The next chapter provides an analysis of evidence of both students' and their academics' views about what internationalisation means to them and what it should be in teacher education.



## **Chapter 7: Provincialisation of international student or de-provincialisation of Australian teacher education**

### **7.1 Introduction**

If seen as theoretic-linguistic agents, international students from non-Western countries can bring their theoretic-linguistic knowledge to bear in the internationalisation of Australian teacher education. In the first two evidentiary chapters (Chapters 5 & 6), non-Western international students' intellectual agency was identified through the values they expressed and the choices they made to achieve their goals and their capabilities to access non-Western knowledge. The analysis of the evidence showed that while the students were able to discuss the non-Western knowledge that they possess or could engage in their studies, their Australian teacher-educators construct them as having deficits needing compensating for. This chapter provides analysis of the evidence on how internationalisation of Australian teacher education is understood in terms of international students' knowledge. As mentioned earlier, internationalisation is one of the three major themes, with agency and knowledge being the other two that had been the focus for the analysis of the data collected from both non-Western international students and teacher educators.

The main purpose of my investigation was to gather from the responses of all participants, whether the knowledge non-Western international students possess or can access from their home countries, had in any way impacted in internationalising the content and pedagogy of the teacher education program. Comments from students' interviews and three separate focus groups, and teacher educators' interviews were picked which suggest their understanding of what internationalisation means in terms of non-Western international students knowledge that they may bring from their intellectual heritage. As suggested by qualitative research techniques, while analysing both students' and academics' answers to my research questions, I have used my classification reasoning, my research questions and the theoretical framework, to determine data "which "look[ed] [a]like" and felt [a]like (Lincoln & Guba cited in Saldaña, 2009, p. 9). Even though it was not easy to categorise different answers from my research participant, the main gist of their discussion focuses on the issue of

internationalisation of teacher education in relation to non-Western international students' knowledge.

The ideas of teacher educators and students sometimes meet but most often they diverge. I characterise these contrasting tendencies as provincialisation and de-provincialisation. As per Chakarbarty's (2007) project of "provincialising Europe" provincialisation is about limiting and de-provincialisation is about expanding.

## **7.2 Australian teacher-educators: provincialisation of teacher education**

In answer to the question, what internationalisation of Australian teacher education means in terms of international students' knowledge in the Masters of Teaching course, what emerges from the interviews with the Australian teacher-educators is a set of key factors leading to the provincialisation of teacher education.

First is the lack of clarity and uncertainty around what internationalisation means or could mean in the context of the M-Teach course.

The second point relates to the belief that the course is already meeting a globally marketable standard of excellence and, in satisfying university and local education department requirements. It does not need changing.

Finally, there is the perceived time constraint of having to deliver an already packed course, which is specific to its local context, in a short period of time.

### **7.2.1 Making of internationalising teacher education**

In answering the question about internationalisation of teacher education and how non-Western international students fitted into their particular course, the three teacher educators expressed uncertainty as to what internationalisation actually means in this course. Well it *is* "rather a complicated question" as Knight (1999, p. 1) states and cannot be answered with great clarity by academics involved in teaching such courses (Bell, 2008). Betty one of the

Anglophone teacher educators from M Teach answered by forming a few questions of her own:

I don't know ... I mean, that's a good question – how do you define internationalisation? Is it that it appeals to people from different cultures? Is it that it could apply in a number of different cultures? Perhaps, what we mean by internationalisation is equipping them to go back to [teach] anywhere (M-Teach, 20/07/2010, pp. 7- 8).

This appeal to confusion, while defining internationalisation, in terms of their work is an approach taken by academics both in Australia and overseas (Arkoudis & Tran, 2007; Bell, 2008; Svensson & Wihlborg, 2010). A similar response also came from the other teacher educator from this course who said:

Well, yes, it is...[it's international] in that it is recognised worldwide, so it doesn't matter where you go, what you deal with the skills and understandings that we develop in the course are usable in any secondary context (Shaw, M-Teach, 30/09/2010, p. 1).

The idea that internationalisation means equipping students to teach in any context opens up space for further analysis of these academics' understanding regarding the internationalisation of the course. However, other than that it equips students to teach worldwide, it seems difficult for these academics to articulate what internationalisation means in this course. At institutional level internationalisation is promoted with great enthusiasm in recognising cultural diversity and fostering intercultural understanding for “lasting connections between and among people” (AVCC, 2009, p.1<sup>211</sup>). However, there have not been sufficient attempts (Kehm & Teichler, 2007, p. 262) to help these academics who are working at grass root level to address how internationalisation is to reflect in their practices (Leask, 2006; Bell, 2008; Quezada, 2010). Moreover, the question regarding internationalising their own teaching is not even considered in teacher education (Quezada, 2010). However, as Be'gin-Caouette (2012, p. 94) reports from Canada “Since most universities are already at an advanced stage of internationalization, the mere fact of attending a university tends to internationalize the education a teacher receives”.

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<sup>211</sup> AVCC (2009). Study highlights diverse, long-term benefits of international education

Hence, there is no need to go further. Ray the third teacher educator who participated in my research who also expressed views along similar lines as her peers, was more blatant in her answer to the question about internationalisation in the M teach course:

I don't think we actually ever stress internationalisation It's unstated ... there is that *inference* rather than explicitness. It's just a ... how do I say it? We believe that the pedagogies we teach are pretty much the standard pedagogies that you'd get in the United States, Britain, New Zealand, and Canada and by inference, that we think would be good, taught in other countries (M-Teach, 20/09/2010, p. 1).

This view is further supported by large number of international students in these courses, who come to obtain Western qualifications. As a result, what seems to be shared among academics in Australia (Arkoudis, 2006, p. 7) and overseas (Ganapathy-Coleman & Serpell, 2008; Bégin-Caouette, 2012) is an understanding that since they teach courses which are internationally accepted, their teaching is already internationalised. Hence, no particular changes are needed in the process or content of teaching and learning activities (Leask, 2001; Bell, 2008; Ward, 2006). If there is no reason to doubt or question what internationalisation of teacher education means, then no possibilities to engage non-Western theoretic-linguistic knowledge need to be considered. Moreover, the diversity brought by international students already confirms that the courses are internationalised (Bolsmann & Miller, 2008).

Despite the apparent Eurocentricism inherent in their particular disciplines being questioned (refer to both Ray and Betty's response in the previous chapter section 6.4.2), in terms of both the content and the pedagogies, Euro-American theoretical framework is considered essential. Internationalisation of teacher education continues to be about providing Western knowledge to non-Western students and enhancing the cultural competence of pre-service Anglophone students (Quezada, 2010).

Here, a question posed by a British teacher educator trying to understand what internationalisation of teacher education might entail can be thrown in but which may not be answered:

To what extent are we all, academics and students, perpetuating a form of neo-colonialism if we do not reflect critically on our approaches to learning



and teaching when working alongside people from different academic traditions? (Trahar, 2007, p. 144).

The problem can be that non-Western international students' desire to gain Western knowledge and improve their English language skills leaves not much incentive for Australian teacher-educators to critically reflect on their practice. In terms of bringing any particular changes to their content and teaching, for example, how to intellectually engage non-Western languages and theoretical assets is not one of the items on their agenda. This understanding is fed by and in turn reinforces the 'supremacy' of Western, Euro-American knowledge and pedagogies in the minds of both educators and students alike (Hickling-Hudson, 2005; Haigh, 2009). Internationalisation therefore implies little change in Australian teacher education.

### **7.2.2 Constraints to engaging international students' knowledge**

On the issue of internationalising teacher education via non-Western international students' linguistic and theoretical knowledge, "the short answer is no" (Shaw M-Teach, 30/10/2010, p. 2) as one of the teacher-educators put it. Whether this "no" meant that including opportunities for non-Western international students engaging their non-Western theoretic-linguistic knowledge was not possible, or that it was not considered important for internationalising this course, was probed further. It was suggested that because of the "the perceived theoretical nature of the subjects being taught, the nature of the discipline, or the lack of space in the curriculum for anything 'extra'" (Bell, 2004, p. 5), that these teacher educators find it difficult to contemplate such possibilities. In a course which was supposed to be grounded into the needs and boundaries of the "state-based curriculum requirements" (Parks & Griffiths, 2008, p. 1), it was difficult to envision an acknowledgement of the diversity of knowledge and linguistic abilities of non-Western international students rather than seeing it as problematic (Stier, 2003). Moreover, perceiving any possibilities of engaging students' non-Western knowledge in this particular course were not considered possible due to the accreditation requirements and course structure imposed on this teacher education course.

### 7.2.2.1 Accreditation requirements

Accreditation in teacher education works at two different levels. First it is the teacher education courses meeting the “agreed program benchmarks and [second] their graduates meeting the National Professional Standards for Teachers” (The Australian Institute for Teaching and School Leadership (AITSL, 2010). Referring to these standards of accreditation for the M-Teach course, Shaw commented:

The course is accredited by the New South Wales Institute of Teachers, and the syllabus-based content is designed to prepare people to teach in New South Wales ... In terms of internationalisation ... at the moment ... we are constrained in some respects by what the Institute wants us to teach or mandates that we have to teach; outside of what is mandated, we’ve got as much scope as we like (M-Teach, 30/09/2010, p. 1).

The claim is that the internationalisation of teacher education is severely curtailed by Government accreditation requirements compulsory for such courses. However, it is not clear whether the use of non-Western international students’ linguistic and theoretical knowledge is inside or outside the scope of what is mandated, given that it has not been explicitly considered. In teacher education policy of Australia this point has clearly been stated that accredited qualifications of initial teacher education would have “Control of entry to the profession”, but this accreditation “should be jointly agreed among the teaching profession, employing authorities and universities” (ACSA)<sup>212</sup>. Still Shaw maintained:

The problem in all of that, of course, is that what the Institute has actually identified as mandatory pretty much takes up all of the course time (M-Teach, 30/09/2010, p. 1).

Even though the criteria set by the accreditation body do not dictate everything to be included in the program, it was understood that all the course content was mandatory. It

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<sup>212</sup> ACSA Papers. Teacher education policy. *Published in Curriculum Perspectives, 16( 2), 11 - 13, June 1996*

seems that in this course<sup>213</sup> which is crowded with mandated competencies student-teachers need to develop, there is not much room for anything extra as Shaw explains:

For anything extra, we're bound by the criteria ... and the structure of the courses pretty well much precludes that. The structure of the course is that you are mandated. In terms of the requirements to include what we can and do, we need to see that the syllabus-based content is designed to prepare people to teach in New South Wales (M-Teach, 30/09/2010, p. 3).

This reference to the syllabus took the discussion to the next point about the course structure being context-specific. As Shaw explained:

The structure of the course is that you are mandated, you've got to cover this, we have to look at the local, I mean what the culture of the school, language, policies, pedagogies... we have to train them for the context in which they're going to teach and then all the universities look at what is the shortest period of time in which we can do that? And we do that (M-Teach, 30/09/2010, p. 10).

The M-Teach course is structured to prepare secondary school teachers for New South Wales schools, which, in the minds of the teachers in this program, precludes any changes to the syllabus. It was the presence of these structures, not of their own making of course, which restricted teacher educators from doing anything extra. Such restriction also might inhibit "the critical, reflective, and intellectual work" that according to Walsh *et al.* (2011, p. 660) needs to occur in teacher education. For example, the time frame in which this course had to be finished and the local context which had to be the focus were inhibiting any chances of its internationalisation. The three teacher-educators discuss these two points in the next section.

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<sup>213</sup> The M-Teach course is a context specific course in so far as it prepares student-teachers to teach in Australian schools where English-only pedagogies prevail. Hence, engaging non-Western international students' bilingual skills or their non-Western theoretical knowledge was not even considered an option in this course in multicultural multi-lingual Australia.

### 7.2.2.2 Not enough time

Time constraints already foreshadowed in the previous section were elaborated upon. The limitation of time meant that M-Teach educators could not invest time in developing any student-centred pedagogy based on non-Western knowledge. For example, Shaw said:

Well, time is an issue at two levels, in terms of the tight schedule trying to fit what we want into the boxes and the number of boxes that we have – there's not enough time. That's one thing (M-Teach, 30/09/2010, p. 8).

The M-Teach has a mid-year offering, and in its accelerated form can be finished in eighteen months. Students need to pass both the academic and the practical aspects of this course within that time to achieve teacher education standards. As Betty also said:

Let's, kind of, be critical about what we're doing here." Time's limited, how much you can do. I've got so much content that I've got to cover with the curriculum, with the – especially the education requirements from the Department of Education (M-Teach, 20/07/2010, p. 4).

Accreditation and the time limits naturalise the “mandate” that rules out non-Western theoretic-linguistic assets. Moreover, as Shaw explained that eighteen month period of this course was not enough for international students to master what they needed to learn. Especially those students who have not experienced the Australian schooling system, it was not sufficient time. Teacher educators were stretched for time to provide every opportunity to their students to achieve their goal. As Shaw insisted:

We can't hold them back ... The only way you can, is to fail them and then you've got stigma attached with that. That's not what we want. We're not here to set out to fail people. Our job is to encourage them to actually perform at their optimum (Shaw, M-Teach, 30/09/2010, p. 10).

Even though the eighteen month period time was not considered to be sufficient for students new to the system, the students had to be encouraged to move on rather than held back. It was also important to maintain the reputation of this course due to competition with other providers. These factors indicate a desire to remain in competition with other universities providing such accelerated or “compressed” versions of their professional degrees (Inayatullah, 2011)<sup>214</sup>. It is not only this teacher education course, but as Jasman and McIlveen (2011, p. 122) posit, “Education [itself] is locked into the discourse of economic globalisation, where national efforts and investment are focused on maintaining competitive advantage in the knowledge economy”. Both notions, however, suggest an “impoverished, economic and performative driven conceptualisation” of internationalisation (Killick, 2008, p. 2).

However, the distance between education policy makers, those who design a particular teacher education curriculum to suit the needs of a particular context, and those who actually deliver the program, the “foot soldiers” (Haigh, 2010-2011, p. 8) can be vast. Apparently, it was this resignation that was reflected in Shaw’s voice.

In many universities in Australia, including the university where this research took place, five year undergraduate degrees of education have been phased out. Instead a graduate degree or diploma in education has been brought in which finishes in a year and a half as full time or two years as a part time course (Richardson & Watt, 2006, p. 29). This accelerated teacher education produces teachers in a much reduced timeframe, relative to the four to five years for undergraduate teacher education degrees. Fast track courses especially postgraduate masters which are “available in accelerated mode of eighteen months, two years full-time or four years part-time”<sup>215</sup>, are popular among both international students who want to receive Western qualification in a short time, and local graduates who also do not want to prolong the time of their studies. However, this also means that students who come from nontraditional backgrounds to study at university struggle as they may not have enough time to orient

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<sup>214</sup> Competition finally gets universities to diversify into alternative delivery models and compress time scales to achieve degree status (3 to 2 years etc.). Institutions relax somewhat their recognition of credits from other institutions at home and abroad, promoting mobility in the student population and flexibility in their own provision (Inayatullah, 2011, p. 9).

<sup>215</sup> Master of Teaching (Secondary) Advanced University of Western Sydney (Now discontinued but instead now there is a course which is offered as “accelerated over one year, standard mode over one and a half years or spread over a longer period” Masters of education University of Western Sydney [http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate\\_courses/teaching\\_and\\_education\\_courses/secondary](http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate_courses/teaching_and_education_courses/secondary)

themselves to academic practices of their discipline (Chanock, 2012). Hence, the issue of not enough time might be valid.

Unfortunately in such conditions teacher educators begin to view their role in terms of “the *what* of pedagogic discourse; the knowledge to be transmitted and acquired, [and not in terms of], the *how* of pedagogic discourse; the theory of instruction” (Hallett, 2010, p. 437). Teacher training, as suggested by teacher educators in a study in UK, is “an externally regulated profession, [in which] teacher educators have few opportunities to understand, reflect upon or align their practice to students’ learning needs” (Hallett, 2010, p. 444).

Hence, it would seem that teaching ‘about’ rather than ‘how’ was also being considered essential in this M Teach course which was accredited by the NSW Institute of Teachers for its ability to prepare teachers for NSW secondary schools. This aspect of their practice was further discussed by the three teacher-educators.

### **7.2.2.3 Preparing teachers for local context**

A focus on the local context is an important aspect for the M-Teach as the course prepares student-teachers for their practicum in local schools. This condition makes it mandatory to provide student-teachers with “‘technical competence’ and ‘socially accepted values’” (Bates, 2008, p. 277) particular to the NSW context. According to Ray,

All of the students, not only the local students – they’re going to be teaching in New South Wales schools at least during their practicum. The vast majority of them are going to be staying and teaching in NSW, so we need them to focus on the local context (M-Teach, 27/08/2009, p. 6).

This “sensitivity to local contextual needs” (Ingvarson, Elliott, Kleinhenz, & McKenzie, 2006, p. 19) is reflected in the course’s curriculum and teaching practices. Moreover, as Ray explained, there is a need to educate student-teachers about the Australian school system, its practices and pedagogies:

Their contexts might be different from others. For example, where they've come from and what the differences are and what the issues might be for them... We're asking students here to focus on Australian and New South Wales legislation and policy, curriculum and pedagogies. Yes, if there are students who will teach elsewhere, if I know they're an international student and going back to their country of origin to teach, I always allow them to use the documents from their country, so that they understand the situation at home when they go back to teach. But we have to limit that to individual assignments as possibly we can't know about or include such experiences in class (M-Teach, 27/08/2009, p. 2).

Betty acknowledged that international students' experiences may be different from that of their local peers, and the contexts of their teaching may be different in the future too. However, she argued in favour of putting certain limitations to what could be and how it could be done as while they are studying in Australia:

They are ... going into schools, they've still got to work with the diverse student population *here*, which is much more individualistic and with all the kinds of issues we have here. So that's where their focus needs to be and that is what they need to spend time on [learning] (M-Teach, 20/07/ 2010, p. 7).

Hence, this course "connected to the production of teachers for a specific locale" (Parks & Griffith, 2010, p.1), was naturally restricted by its local context. One of the main reasons for this inflexibility could be the negative perception among teacher educators about internationalising programs as they might not meet "state standards that teacher candidates need to achieve in order to demonstrate professional abilities and dispositions" (Ochoa, 2010, p. 104). As Seiber and Mantel (2012, Section Internationalization processes, para. 2) remind that even though higher education in general has been on its path towards internationalisation, "educational systems and practices, including teacher education, are still mandated, organized, certified, and financed mainly by the state" and they need to be able to fulfil the economical, political and social demands of the nation state.

However, the point that can be made here is that in a teacher education course in Australia, the non-Western theoretic-linguistic knowledge that international students possess or could bring to their studies might not be irrelevant. This course prepares student-teachers to teach in Australian schools which are as multicultural and multilingual as is Australian society. According to The Adelaide Declaration (cited in Commonwealth of Australia, 2008, p. 3) "schooling should be socially just, so that all students understand and acknowledge the

value of cultural and linguistic diversity, and possess the knowledge, skills and understanding to contribute to, and benefit from, such diversity in the Australian community and internationally”<sup>216</sup>. In Australia, where two or more languages are spoken in at least 20.7% households (Australian Bureau of Statistics, 2011)<sup>217</sup>, local student-teachers especially who are monolingual might benefit from their non-Western international peers’ contributions.

However, “with increasingly shortened teacher education programs [such as the accelerated Masters of Teaching course, in which] faculty and students are accountable in the quest for ‘standards’ ...” (Ryan, M. & Healy, 2009, p. 426), it is hard to shift focus from local to global and mono to multi-cultural/-lingual networks.

Betty agreed with the value of teaching skills that can be transferred to other contexts but also said:

You have to have the localisation, because what are the students like here? It’s about the context too in which student behaviour occurs ... they have to understand how the system and the policies work here ... Hopefully I can teach them that they need to be aware of these contextual factors, so if they’re going somewhere else, they can look for those contextual factors there (M-Teach, 20/07/ 2010, p. 7).

As an educator, Betty knows it is necessary that students understand the value of contextual factors relating to their learning so they might transfer that understanding to another context if needed (Johnson, 2006). Learning activities which meet requirements for teacher training only for the local context cannot be considered sufficient as this might turn out to be an oversight.

Tomorrow’s world will be even more multilingual and multicultural than what Australian society is today<sup>218</sup>, hence international students’ experiences might be useful to share with all student teachers hoping to teach in multicultural classes in local schools. But as Kissock and Richardson (2010, p. 90) point out, most teacher-educators do not realise that while they

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<sup>216</sup> Commonwealth of Australia (2008). *Global perspective: A framework for global education in Australian schools*. Carlton South, Australia: Curriculum Corporation

<sup>217</sup> Census QuickStats (2011). *Australian bureau of statistics*. Accessed 12 June 2012 from [http://www.censusdata.abs.gov.au/census\\_services/getproduct/census/2011/quickstat/0](http://www.censusdata.abs.gov.au/census_services/getproduct/census/2011/quickstat/0)

<sup>218</sup> As recognised by the education goals of the Melbourne Declaration, *Asia and Australia’s engagement with Asia* is a national educational priority (Singh & Ballantyne, 2012, p. 4).



continue to focus on preparing teachers for schools in communities near our institutions, [they are] ignoring the reality that we live in a globally interdependent world, are part of the global (not local) professions of teaching and teacher education and are preparing educators to educate young people who will live past the year 2100.

However, in this particular course this seems to be the case. As Shaw said:

If you look at the assessment items, they're very much built around the local context. While they're context-specific, we ask students to use the broad literature. .... The students will look at that and they self-select on the basis of comparability with the local context (M-Teach, 30/09/2010, p.18).

Since the Australian context was the focus of this teacher preparation course, students did not seem to be interested in beyond what was being produced in and about the English speaking Western world. Even if the students were encouraged to research beyond it, according to Shaw students were not keen to do so:

Our students are not going to read beyond what's published in English about Australia, what's published in English about North America and the UK. So that's the sum total. Occasionally you do pick up stuff that's coming out of Northern Europe (M-Teach, 30/09/2010, p. 19).

Due to this Euro-American intellectual stance (Hickling-Hudson, 2011) in the course all around, it was quite likely that both teacher-educators and students in the M-Teach could not find much research from non-Western countries that could be considered relevant (Kuokkanen, 2008). The problem that has been raised here has been documented by other academics in research taken recently in other Australia universities that it is a challenge "to get domestic students to utilise the cultural resources represented by the [international] students", they remain "neglectful and unaware of the changing cultural environment" (Sawir, 2013, p. 359).

Furthermore, in this accelerated M-Teach course, it is unlikely that students will make time to read material beyond what their teachers regarded essential (Brown & Joughin, 2007).

Students usually do not go beyond what the least is required to complete assignments. According to Biggs (1999, p. 35), “Students will always second guess the assessment task, and then learn what they think will meet those requirements”. A similar argument has also been put forward by Kuh (2003, p. 28) that as teachers we need to know that “Students read and write when we demand it”.

Since, it was agreed by their educators that students in this course were better off using North American and European theories, any possibilities of any contribution to theory from other parts of the world were ruled out. Even though this Eurocentricism can be critiqued (Connell, 2007b), however, such is the dominance of Western education theories that they form the basis of teacher education all over the world (Hickling-Hudson, 2011). As a result, raising questions about what internationalisation of the curriculum really means (Leask, 2011)<sup>219</sup>, and what “real internationalisation of the curriculum requires” (Haigh, 2009, p. 271), or discussing “the true meaning of internationalisation” (Pimpa, 2009, p. 219) of teacher education was not to be considered.

The three Anglophone Australian teacher-educators in my research seemed to be expressing this academic commitment to Euro-American theories. As per their own and their students’ understanding, Euro-American theoretical framework was actually the strength of the program. Since non-Western international students from all over the developing world come for Western knowledge to Australia, it is easy to rationalise that the students want and need to be given what they had paid for. There were no doubts about it. According to Shaw,

They are here for Australian qualifications! That is what they want ... So that is what ... We prepare [them] for our context but then if they want to take those skills with them [they can]. There hasn’t been pressure coming from any teacher registration bodies throughout the world, that we need to prepare people for their context (M-Teach 30/09/2010, p. 10).

This satisfaction with the course meant there was little scope of any changes for incorporating international students’ linguistic and theoretical assets. Moreover, any such change would have to be supported by evidence that it was beneficial before it could be accepted. As Shaw echoed the question asked by Anglophone Australian academics:

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<sup>219</sup> Keynote speech ‘Internationalization of the Curriculum’ at Duke University, North Carolina 7 June 2011  
[http://www.aieaworld.org/assets/docs/Additional\\_Resource\\_PDFs/internationalizationofthecurriculum-leask.pdf](http://www.aieaworld.org/assets/docs/Additional_Resource_PDFs/internationalizationofthecurriculum-leask.pdf)

‘Why should we do it?’ You know how academia is about taking on the argument. It’s not ready to take on something like that if it cannot be supported. No one’s actually tested the water by saying, ‘Well, what’s best for students is that you actually add on subjects where you may give that opportunity (M-Teach, 30/10/2010, p. 20).

The point being made here is that any suggestion for change has to be supported with evidence. Shaw presented the following argument:

In terms of restructuring it to internationalise it, then we would have to have a look at the overall cost of the program. We’re also constrained in some respects in terms of our competition with other universities in terms of developing up our market. ... It would become a tension in that particular mix (M-Teach, 30/09/2010, p. 2).

The main concern here seems to be that innovation could compromise the ‘excellence’ of the course and impact on its marketability, particularly in times of declining student numbers. (It should be stressed that the guaranteed allocation of students previously provided ‘proof of the course’s excellence’ and therefore an equally strong disincentive to change).

As a result, for the maintenance of the required standard of teacher training in this course, it was crucial to keep the quick pace of teaching while making sure students learnt “what a teacher can be expected to have learnt, ... that meets the prescribed standards” (Jasman, 2009, p. 326)<sup>220</sup>.

A few non-Western international students had also commented on the fast pace of this course. Especially Saba and Vijaya had talked about their difficulty in keeping up (Chapter 5). However, as Shaw commented:

Unfortunately those are some of those issues around the time and the length of the period we can offer. ... It’s [all] about how can we get them up to speed in the shortest period of time (M-Teach, 30/09/2010, p. 10).

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<sup>220</sup> “Typically initial teacher education standards are *teacher* standards. They describe what a teacher can be expected to have learnt, usually by gaining a qualification that meets the prescribed standards” (Jasman, 2009, p. 326).

Here, “bringing the foreigners up to speed” (Haigh, 2002, p. 57) in the shortest period seems to constitute the most basic understanding of internationalisation, or “technical observance” which as Caruana and Hanstock (2008, p. 32)<sup>221</sup> explain “might perpetuate a primarily university-centred approach based on ‘old style’ conceptions of internationalisation”.

It is not surprising therefore, that there is no place for theoretic or linguistic diversity in the course. Non-Western students are the ones who need to be assimilated and acculturated into Anglo-Australian education, teaching and learning.

### **7.2.3 Acculturation and assimilation**

The assimilation of non-Western international students is central to the internationalisation of the M-Teach course. This is made clear by the enthusiasm that was shown by these Anglo-Australian teacher-educators about providing support to non-Western students. Shaw provided details of all the initiatives that were taken to assimilate international students:

In terms of supporting ... our international students, I think that’s a different story... In order to try and support their success, we have a Crossing Borders group in one of the units; in which we use our local Australian students as mentors. We also use our English language proficiency test as a way of identifying those that potentially have problems. Then we provide them with some academic skills. This year we ran a small pilot program for students who self-identified as not being ready for professional experience. We did [all this] but it was then more about acculturating them, rather than about internationalising the course ... (Shaw M-Teach, 30/09/2010, p. 10).

Support for international students is central to the assimilation argument of this teacher education course (Chapter 5) where a wellbeing attitude (Sen, 1999) prevails. Non-Western international students’ sociability, safety, language proficiency and acculturation into Western modes of study have preoccupied Western research (Sawir, et al., 2008; Carroll & Ryan, 2005; Russell, Rosenthal, & Thomson, 2010). How their deficiencies can be rectified

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<sup>221</sup> Technical observance emphasises technical practices such as the recruitment of international students and international staff; use of international examples in curricula; support services tailored to help students to survive and to assimilate; remedial support to deal with poor English as a clinical condition etc.

or remedied is a major burden for Anglophone academics (Burke, 2006). The teacher educators in this course were also burdened by their ‘duty’ to look after their non-Western international students’ needs.

Even though it is not argued that as part of their academic development in teacher education in Australia, “students will [not] engage in cultural reproduction of knowledge”, but as Caruana (2012, p. 12) aptly puts it “the principle of relational participation goes beyond this, encouraging engagement in cultural production as well, through a dialectical relationship between text and learner, teacher and taught, student and milieu that re-creates globalisation in the form of social practices, confronting homogenisation and building new forms of *trans-cultural existence*” (*emphasis in original*). In a bid to create “new Australians to be successful here” (Singh & Doherty, 2004, p. 28), there is a singular focus on their deficiencies, their lack of ‘Australianness’, particularly their lack of English for teaching in local schools. This concept is also reflected in Shaw’s earlier (refer to 7. 2) response to my question about not engaging students’ bilingual capabilities:

Really what you’re looking at [in this course is] ... trying to support people who are not native Australian – ‘*native*’, I shouldn’t use that word – whose country of origin is not Australia (M teach, 30/09/2010, p. 10).

While non-Western students are labelled as English as Second Language speakers (ESL) little to no value is attached to their first language (Crichton & Scarino, 2007; Singh, 2005). The reason for this attitude is valid because to join the NSW teaching force, students have to pass the compulsory “Professional English Assessment for Teachers” (Han & Singh, 2007b). But since many of these students do not enter university with the requisite language proficiency (Birrell, 2006), their low levels of English proficiency reinforces the preference for assimilation through acculturation. As Betty said:

The structure of the course is as such that their assignments are in English, their readings are in English, and they have to also teach in English (M-Teach, 26/08/2009, p. 5).

The emphasis naturally is on getting the English language skills of international students up to cope both with assignments and teaching. this unquestioned linguistic superiority of

English-only pedagogy (Koehne, 2006)<sup>222</sup> however limits the scope of what is possible in an Australian teacher education course, especially at a university where diversity is celebrated in terms of “100 ethnic backgrounds represented in our student population and over 20% of staff coming from culturally and linguistically diverse backgrounds”.<sup>223</sup> But as mentioned earlier, it was the cultural diversity that was to be acknowledged and not the theoretic knowledge that these diverse populations of students could bring. There is no scope for engaging with their non-Western knowledge rather the emphasis is on international students to assimilate into Anglophone universities. As these students have come to Australia to study a teacher education program based on perceived Western intellectual superiority (also see chapter 6), they are the ones being internationalised while the course they study remains unaffected by their presence.

Hickling-Hudson (2004, p. 278), an indigenous teacher educator, however critiques such postgraduate teacher education in terms of the

Harm done by the globalized postgraduate curriculum that insists on the complete assimilation of international students, who are expected to discard the epistemologies, the deep values and the learning styles [and languages] that they have brought with them from their own cultures.

If it is the same situation in the teacher education course in my research, then yes, it is the assimilation, localisation of the international students that results in the provincialisation of this teacher education course, with not much value attached to their contributions. Even though these students represent the cultural and lingual diversity of Australian society, there seems to be no scope for any engagement with their non-Western theoretic-linguistic assets. However, de-provincialisation or internationalisation of this course, as Caruana and Hanstock (2004, p. 19) have argued; can be achieved to “enrich the wider student experience by integrating the knowledge and experience of our international students”.

Non-Western international students who participated in my research presented such a scenario when they spoke about the internationalisation of the Australian teacher education.

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<sup>222</sup> This “endless speaking” of the “status, power and valuable knowledge, especially English language competence” (Koehne, 2006, p. 244)

<sup>223</sup> VC’s message: UWS Diversity Week, 17-20 September 2012

And as they spoke about their own internationalisation, they also presented possibilities of de-provincialising Australian teacher education.

### **7.3 Internationalisation as the de-provincialisation of Australian teacher education**

The non-Western international students from both the M-Teach and M-Ed (Hons) courses, who participated in this research, presented their understanding of their own place in the internationalisation of their respective courses. Analysis of evidence in the previous two chapters has already presented their intellectual agency (refer to Chapter 5. 2) and the knowledge they brought to their studies in Australia (refer to Chapter 6. 2.1)<sup>224</sup>. In providing such evidence they presented themselves as potential intellectual agents of internationalisation. In the same vein their understanding of internationalisation seems to be more than the “less developed conceptualization” of internationalisation (Absalom & Vadura, 2006, p. 317) as expressed by their teacher-educators.

#### **7.3.1 Internationalisation is interaction: sharing and merging**

According to Knight (2003, p. 8), “international and intercultural understanding” is one of the reasons for students and universities to become involved in the internationalisation of higher education. Many local students agree that “working with international students provided a valuable learning experience thereby suggesting that lecturers can play a role in internationalising the curriculum by incorporating group work of mixed students into teaching and learning methods” (Jackson E., & Huddart, 2010, p.81).

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<sup>224</sup> Most of these students had explained (Agency in Chapter 5) the purpose of their coming to Australia was to gain professional skills in education. When asked how the knowledge they brought (Knowledge Chapter 6), was being engaged in their studies in Australia, the students had talked about their prior knowledge, bilingual skills and their socio-cultural experiences.

In the case of the non-Western international students who participated in my study, this particular understanding was clear. Saba, a Nepalese student in the M-Teach, defined what internationalisation meant to her:

It's a gathering of ideas, internationalisation or globalisation or multiculturalism whatever you call it. In our course, we come from different locations and have different ideas and experiences that we share with those who come from different places (M-Teach, 2/09/2009, p. 2).

In the same focus group, Rani from India made a similar comment:

It [internationalisation] is about comparative studies or giving some comparisons between different things ... and to make the things wider and possible. Like what we [students] see over here and what we have experienced in our own country. We can compare and this can help all of us to learn in a better way (M-Teach, 2/09/2009, p. 12).

To the non-Western international students in this study internationalisation is an opportunity for interaction with other students. It is not only for future employability but also “their personal growth ... and development” (Jones & Caruana, 2010, p. xvi). It prepares them for an increasingly globalised society (Leask, 2009). The students spoke about this aspect of their respective courses. For example, Prem, talked about merging Western knowledge of education with her Indian knowledge:

I came to get an international scope whilst touring as an international student and so much knowledge we can gain from Australia and we can merge it, merge it can make some common content ... (M-Teach, 9/09/2009, p. 1).

For Prem, the international scope naturally meant more than receiving Western knowledge. Research in teacher education confirms the benefits gained by pre-service teachers through their “international student teaching experience and its impact on [their]



professional and personal development” (Mahon, 2010, p. 9)<sup>225</sup>. International students, in their decision to study in another country, exhibit their ability to be positive, open to learning and taking initiative. “Following from this positive opening, expectations and demands follow” (Vinther, 2010, p. 12). They certainly want to gain Western knowledge. However, their expectation is that what they learn in Australia would involve much more than that. Li and Campbell’s (2008, p. 82) research found that international students value

Classroom group discussions where they could interact with students from other cultures and backgrounds, improve their English language skills, enhance their cultural understandings and ... make friends.

Studying overseas is an opportunity for international students to make the best of what they know and what they learn in their courses in Australia. In the case of student-teachers it is also an exposure to a different school culture from what they are familiar with (Miller, 2010). For these students, two different experiences of studying, i.e. in their own countries and in Australia, provide them with a desire to avail opportunities to share and merge both learnings. That is an attribute especially required for successful teaching in a diverse context (Johnson, 2009). For example, Prem was able to compare the more interactive and less teacher oriented Australian classroom management with more teacher centred classrooms in India:

Schools in India and Australia are completely different, especially in classroom management. We have large classes [in India] and if we make them sit properly then they will attend the class [properly]... if they are free, that can be very noisy in a big class. But in my focus week here in Australian school I have seen that they can talk and do anything when we are speaking, very distractive but the teacher said that is ok. I knew I had to learn some other ways [than what I knew] and I was open to learning new things about teaching (M-Teach: interview, 28/04/2010, p. 3).

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<sup>225</sup> “In addition to being exposed to differing educational philosophies and new pedagogical techniques, overseas student teachers gain a significant amount of self-knowledge, develop personal confidence, professional competence, and a greater understanding of both global and domestic diversity” (Mahon, 2010, p. 9).

Non-Western international student-teachers, who come from countries where class sizes are much bigger as compared to Australian schools, consider a teacher's authority essential for keeping discipline in class and for any learning to take place. Prem's encounter with the "totally different perspective in the classroom" as Andrea, one of the Chinese students in another study had found (Miller, 2010, p. 139), helped her develop more effective classroom management strategies in her practice teaching (refer to Chapter 8). For Rani, it was access to information technology that made a difference to her professional development:

Using the internet this way [research and creating educational activities] has given me exposure to many things. Those things, which, I never knew even about India, like history and origin of festivals we celebrate. So internet is educating me about my own country. I think if we had to learn about other countries or different cultures then we could do that too. Maybe then we could be discussing [in class] so that I find from China and they find from Vietnam and so and so (M-Teach focus group, 2/09/2009, p. 9).

The internet is a useful tool for the internationalisation of education. It can provide opportunities for "intercultural learning, an appreciation of cultural diversity, the development of crosscultural communication skills" (Harrison & Peacock, 2010, p. 125). Especially as Devlin-Foltz (2010, p. 116) reminds about the importance of "Web 2.0 technologies [for teacher educators] to engage their students in international project-based learning and other authentic, globally oriented activities" in teacher education.

However, according to the teacher-educators in this particular course, local students were not prepared to go beyond what the literature has to offer about Australia. This was a justification to locate the readings for the M-Teach in Anglophone, Eurocentric research. Moreover, in class discussions too, this tendency seemed to prevail, as Prem said:

No, we never talk about theories that came from India or China. Or our practical knowledge, how we function in our classes there .... The theories we mention in education, they're all Western. But the thing is that we don't have any theory from India which draws on Indian philosophy (M-Teach, interview, 24/11/2009, p. 2).

In a dichotomy of practical or mundane versus scholarly knowledge (Dewey, 2001; Bourdieu & Wacquant, 1992; Bernstein, 2000), Prem was lost for words to articulate her

understanding of her knowledge. Moreover, in the binary between the Western Eurocentric and Indian knowledge, her indigenous knowledge was overshadowed by the superiority of Western theories. The non-Western dependency on Eurocentric theories (Alatas, 2006; Kapoor, 2010) is much deeper than what Prem could articulate. When pressed to think about some Indian education theories that she would have liked to have shared in her class here, she said:

We have *Panchtantra* stories, which are all about teaching. I studied these fables in school and we had them in Indian schools. But I can't use it in my lesson plan here, or speak about it as that will not be what they [local students] want to learn. I'm here to learn so I keep quiet (Prem, M-Teach, 24/11/2009, p. 2).

In circumstances where there is no opportunity or encouragement to discuss their different educational cultures and knowledge systems (Merriam, 2007; Reagan, 2005), silence is an understandable survival strategy. It can certainly be due to students not understanding the content or the context of their learning (Rose in Rodriguez & Cho, 2011, p. 500)<sup>226</sup>. However, as a choice to remain silent can be both an act in the preparation of reclaiming voice or a non-Western manner of learning (Huey, 2005, pp. 68-70), it can also be a form of “resistance to the hegemonic knowledge systems and pedagogies in the classrooms” (Zhou, *et al.*, 2005, p. 304).

However, this silence was broken in the interactions among groups of international students outside of the class as reported by some of the non-Western international students in this research. In their shared “international environment” (Harrison & Peacock, 2010, p. 127), non-Western students who were attending language tutorials could discuss their languages and cultures. As Prem said:

My Japanese and Chinese friends appreciate me. They say that Indians have a long history of education and classic knowledge and Drama. They are very appreciative of what we have got good in Maths, Science and languages (M-Teach: interview, 24/11/2009, p. 3).

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<sup>226</sup> One of the Chinese student-teachers in this research said: “I realized most of my silence in classrooms resulted from my lack of understanding of the content knowledge, and mostly my limited English language. I might feel it would be better for me to keep silent so that I could focus on my classmates' discussions as well as the explanation from the instructor”.

A similar example of intercultural interaction was provided by Renu who talked about her language class:

So here everyone is talking how they are in their country and what their culture is and how something happens there and how we think about this and that. So we first of all discussed Yoga, then we came to the Ganges [a holy river in India] and its origin, and then the environment, pollution and so and so. This made the topic so interesting (M-Teach interview, 27/11/2009, p. 3).

Because local Anglophone students did not attend these language classes they were not part of these discussions. Indeed, research indicates that interactions between local and international students, which are important for “personal and professional learning” (Montgomery, 2010, p. 269), are not being pedagogically exploited in Western universities ; (Volet & Ang, 1998; Kimmel, 2010; Kimmel & Volet, 2012). A similar “paucity of contact between culturally diverse students inside as well as outside class between international and domestic students” (Kimmel, 2010, p. 2) was reported in this study. Boix-Mansilla and Jackson (2011, p. 3), explaining the importance of developing global perspectives write that

Students who have learned intercultural skills, understand multiple contexts and traditions, and have had multiple opportunities to reflect on their own worldviews in light of others’ are less likely to experience difference as a threat requiring violent defense. Rather they are more likely to experience the cultural encounter as an opportunity for exchange and collaboration.

Lack of formal or informal interaction between local and international students as reported in this research, represents missed opportunities for Anglophone, Australian students in the M-Teach to have a truly international experience (Arkoudis, Baik, Marginson, & Cassidy, 2012; Leask, 2010). That is, they could be missing out on the opportunity to develop the skills and knowledge necessary to become global citizens, or competencies to teach in a global society (Zeichner, 2010). As Singh (2005, p. 289) states, “there is the possibility that local students’ investment in English monolingualism may work to structure their marginalization in the transnational labour market”. The next section analyses evidence of these missed opportunities.

### 7.3.2 Missed opportunities of internationalisation

As seen in the previous chapter (Chapter 6), the knowledge international students bring to their studies can be in the form of their experiences, perspectives and theoretical tools. This knowledge could form the basis of an international education for all students, who are all expected to develop their knowledge and competencies required to work and live in a diverse world (UWS)<sup>227</sup>. For example, even if local and international student-teachers have had similar experiences during their practicum, they may discuss these experiences differently, due to their “double knowing” (Singh & Shreshtha, 2008). These discussions can enhance all students’ learning by giving them alternative ways of looking at teaching and learning in multicultural Australia. However, all the international students in this research, in this albeit small sample, talked about a lack of interaction between international and Australian students, which ironically “conflicts with the aims of internationalisation” (Kimmel & Volet, 2012, p. 1). Maya, from India, pointed to this issue in a focus group:

Internationalisation does not change local students. Look, my computer gang is fully Australian. I’m the only one from outside. I try but, – I don’t feel comfortable because ... after some time they feel bored to talk to me. There are some cultural points there. I do my studies with them, and then I withdraw myself. I come and sit with other multicultural students ... Now, it’s the fifth week and I’m stuck with all the Indians! (M-Teach Focus group, 4/09/2009, p.21).

This example might present a critique that some international students lack the agency to interact with local students. However, in a mixed group, it “requires a sophisticated set of skills to successfully manage multiple relationships, navigate unfamiliar communication styles, and coordinate different expectations and work habits” (Kimmel & Volet, 2012, p. 2). Moreover, successful group activities, as Kimmel (2010, p. 51) suggests, are characterised by a “high degree of interdependence among group members, which purposefully capitalise on students’ background knowledge and which are embedded in authentic, meaningful learning

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<sup>227</sup> Graduate attribute no 5: understands and engages effectively with the culturally and socially diverse world in which they live and will work (UWS Graduate attributes). <http://policies.uws.edu.au/download.php?id=189>

scenarios”. Pedagogies that encourage such learning activities are being sought (Leask, 2009).

The concept of collaborative learning also points at working with others. In theory it creates

a more comfortable and supportive learning environment than solitary work, foster critical thinking skills, develop individual accountability, increase levels of reasoning and positive interdependence, improve problem-solving strategies, internalise content knowledge (Li & Campbell, 2008, p. 203).

However, in practice, efforts by teachers in the M-Teach course to establish such ‘learning communities’ based on group work and ‘shared knowledge’ usually fail owing to a lack of collaboration between international and local students (Jones & Caruana, 2010; Kimmel & Volet, 2012; Volet & Ang, 1998). As a result, international students may hold “negative views regarding [group] assignments” (Li & Campbell, 2008, p. 85). Hence, as Betty said, there was no use in pushing it too hard:

as you don’t want to pair the international students with students who are really not open to it, because that could be a disastrous thing. You can’t force them, but you can just sort of promote, and provide opportunities...so that’s how I try to approach it. At least it seems to work quite well in group assignments as students work collaboratively (M-Teach, 26/08/ 2009, p. 6).

The emphasis, therefore, is on curriculum and assessments to provide impetus for such activities to international and local students both. However, in English only pedagogies, the focus on local context in group assignments, as mentioned earlier usually negates non-Western international students’ contributions. Hence, their abilities in forming learning communities with local students are restricted (Summers & Volet, 2008). As a result, for some students, the concept of collaborative learning was confusing and alienating. Ashok, an Indian student commented:

We three students from India, Sri Lanka, and Iran in one group and all the ‘Aussies’ next! We did not know the issue as well, and did not have the skills to argue with them. We were all confused. Does not collaborative

learning mean the teacher has to collaborate as well? Is that correct? In this case, what does collaboration mean? (M-Teach: Focus group 4/09/2009, p. 19).

It was obvious that the principle of collaborative learning was misunderstood at least by these international students, but their teacher-educators might have also been uncertain or had known little in relation to making this possible (Allard & Santoro, 2006, p. 116). Starting a discussion to explain “how and when teachers would choose to do certain things and how they can adapt them to particular circumstances” as Zeichner (2005, p. 118)<sup>228</sup> explains, is the role teacher educators should play because teacher education is not only “passing along knowledge about good teaching practices” (Zeichner, 2005, p. 118).

In effect here, however the students were being taught to apply an educational theory to their own teaching practice they themselves had experienced negatively. As Ray in the present study admitted:

I don't think we do enough to teach students, 'cause in terms of collaborative teaching that you just can't break a class into groups and get them working collaboratively – you actually have to train your students to work collaboratively (M-Teach, 20/09/2010, p. 7).

Hence, students' complaint that teacher-educators did not play the role that teachers are supposed to play in co-construction of knowledge could be justified (Li & Campbell, 2008). But then the downside of this was that in the M-Teach international students were not able to collaborate with their academics or local students, at least not for mutual learning.

This is where it seems peer mentoring in the M-Teach may not have achieved its ideal purpose. According to Shaw, in M –Teach, peer mentoring provided opportunities for local and international students to interact and invest time together. Offered as “Crossing Borders - International Peer Support”, the peer mentoring program has been integrated in the course as Professional Experience (PE 3)<sup>229</sup> in which local students gain credit by mentoring

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<sup>228</sup> “the task of teacher education must also include the development of the novice teacher's ability to exercise his or her judgment about when to use particular practices and how to adapt them to the specific circumstances in which they are teaching” (Zeichner, 2005, p. 118).

<sup>229</sup> Crossing Borders - International Peer Support Students who arrive from overseas often have a struggle in their first few months at university. They might be lonely, unsure what to expect, find differences from their own country

international and refugee students. However, peer mentoring, instead of being collaborative learning as “explicit and deliberate peer learning” (Topping, 2005, p. 631), seems to be functioning to acculturate international and refugee students into the course. Both Saba and Rani, who attended mentoring sessions, talked in glowing terms about their respective mentors who were helping them “settle in” (Naidoo, 2008) in their focus group. As Saba said:

I want to thank my mentor, Douglas; he was a gem, a really helpful person. Before that I would think I should find a good friend who could teach me how things are here. That was always my problem and was always on my mind “How can you find a friend here?” (M-Teach focus group, 2/09/2009, p. 5).

A similar sentiment was shared by Rani:

I was given the best mentor. She made me realise what was my problem [in an assignment] with academic writing, and what I needed. She taught me ... she helped me with checking references ... I think we did our best let us see what happens! (M-Teach: Focus group, 02/09/2009, p. 5).

Mentoring can very well meet its purposes of “helping” if not “saving” international students. But it is clear that this was not an activity in which any co- mentoring took place (Clarke, 2004; Cornu, 2005). Cui picked up this point in the same focus group:

The mentors are actually helping us through everything like how to present our assignment and things we should know when we write. They are “helping” us, [as helpers] but are not friends (M- Teach, 2/09/2009, p. 10).

It was a “hierarchical one-way” relationship between the mentor and mentee being an “expert” and a novice, and not “a reciprocal relationship” as Cornu (2005, p. 356) argues it needs to be. Because of this unequal relationship, the ideal of a “critical friend[ship]” essential to mentoring was not realised (Cornu, 2005, p. 361). Leask (2007) suggests that co-



mentoring can benefit both the international and the local students. Even though the purpose of this program in M-Teach was to also benefit the cross-cultural education of local students (Naidoo, 2008), it did not come across as such from the excerpts above. This lack of peer learning means the mutual learning benefits of this exercise were not gained as opportunities for learning from both the parties were not being utilised (Ippolito, 2007). The time, that mentors and the mentees invested together, was spent on the provincialisation of the international student rather than the internationalisation (and in turn de-provincialisation) of the local students.

### **7.3.3 De-provincialising Australian teacher education**

Students (n=10) who participated in this research from M-Teach keen on learning Western knowledge of education and pedagogies, were positive about their own internationalisation in their course. These students were developing their English and computer skills, interacting with other students and widening their general knowledge. This suggests some potential for their own internationalisation but did it actually mean the internationalisation of their teacher education in Australia or its de-provincialisation? According to Leask (2008, p. 24), curriculum innovations for internationalisation should “involve engagement in cross-cultural relationships on a range of levels”. Such integration has to be “owned by academic staff and [all] students” (Leask, 2008, p. 24). To this effect, what one of the students in my research said makes sense:

It would be nice if that lecturer understands individual students’ points of view, and tries to understand where they’re coming from, and then we [might] have a better connection (Nasir, M-Teach: Focus group, 16/09/2009, p. 14).

Connecting what was being taught to what intellectual assets international students possess or can bring, requires that such opportunities for interaction are availed. In international classrooms diversity however brings differing expectations which may in turn bring struggles “over the selection and enactment of curricula and teaching strategies” (Singh & Doherty, 2004, p. 18). However, as the Australian teacher education curriculum is supposed to respond

to the diversity of Australian society<sup>230</sup>, the linguistic diversity that characterises the international classroom of Australian teacher education course, could present possibilities for non-Western international students and local Anglophone student to work together. Depending on “the dominant images of value and their impact on the way in which teacher educators [may] view their role” (Hallett, 2010, p. 436), teacher educators can actually encourage or discourage inter-cultural discussions. Ashok, one other student who also participated in my research suggested how interactions among international students, local students and their academics might be achieved:

Maybe the lecturer should also try and do some research, real-life situations in China, India, Sri Lanka, Pakistan, Bangladesh, and then try and relate to them, and then explain. So, the students born here can understand how things are relating (M-Teach Focus group, 16/09/ 2009, p. 14).

In every subject that these students have to study, there may not be such possibilities (unless teachers use an interdisciplinary approach in discussing these issues). However, considering Australia’s need for an engagement with Asia, it seems obvious that exposing academics and students more to these cultures would be beneficial. But unfortunately, such opportunities are not availed, even in those subjects in which there is a place for such discussions on diversity. This particular situation was noticed in one of the three ‘classroom’ observations undertaken for this research. In this class, first of all the students were shown a film on aboriginal culture. Then the rest of the tutorial was spent with students in small groups discussing the various social justice, racial discrimination and human rights issues raised in the film. This could have been a good opportunity for students to bring in diverse perspectives about such issues in other countries, countries from where international students who were in this class had come. However, whatever was discussed in small groups remained within those groups because no joint classroom discussion took place. After a while most students started to discuss their next assignment. They started asking questions of the tutor, who then referred them to the assignment criteria (Observation no. 1)<sup>231</sup>.

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<sup>230</sup> Teachers must be prepared to enact curriculum which responds to, and enhances the richness of the diversity of cultures and languages of Australian society. The teacher education curriculum must exemplify these aspirations (ACSA).

<sup>231</sup> Observation notes: (12/08/2009) In this particular tutorial, there were 19 students and out of that there were two international students (that was discovered while giving them information letters at the end).

The two international students, who were in this class, did not say anything about human rights and racial discrimination. Not encouraged to contribute their perspectives from their teacher, and perhaps not even having much thought about these issues the students did not speak up. Their silence was perhaps reflecting a classroom dynamic which “excluded and discouraged those on the peripheries” (Wenger, 1998) from inter-cultural interactions (Zhou, *et al.*, 2005, p. 287).

A similar situation was noticed during another ‘classroom’ observation<sup>232</sup> (Observation n. 2). The main activity in that class that day had been to develop creative teaching activities that student-teachers could then use during their practice teaching. The class was divided into groups with each group working on a technical gadget, which some students had difficulty operating. Students who were new to such activities became conscious of their inadequacies. The international students all sat in a group together. Once the activity was over, those students who had finished earlier and were more confident, stood up to present their ideas. Other students, including the four international students, sat and listened, there were no contribution or even questions from them. Once again, there was silence from them.

Silence in class that is usually attributed to non-Western international students for not understanding the content knowledge, can also be due to the fact that Rodriguez and Cho (2011, p. 500) remind teacher educators as these “students who are not accustomed to this type of academic practice may encounter challenges and suffer from alienation when they interact with those who are already socialized into it”.

International students who come from non-Western countries might have some knowledge to offer as was found in the evidence in Chapter 6, but their ability to share it with their local peers is not evident. They need the agency “to have a meaningful intellectual exchange in the context of higher learning (Carroll & Ryan, 2005). However, how can international students use their intellectual agency in a pedagogical way to contribute to the ‘Asianisation’ and internationalisation of courses (Ryan, 2011; Tange & Kastberg, 2011) when there is an empty chair next to them (Leask, 2010)?

One of the research participants, Ashok’s (refer to 7.3..3) suggestion to the lecturer, “Do your homework” (Spivak cited in Kuokkanen, 2010, p. 61) to encourage an all around

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<sup>232</sup> Observation notes (18/08/2009). In this particular tutorial there were 24 students out of which 3 were international students.

understanding of different contexts, however is not an abdication of his own intellectual agency, but is rather a critique of the failure of inclusive pedagogy, a crucial aspect of teacher education as well as internationalisation of education (Haigh, 2002).

The analysis of the evidence from the international students who participated in this research, presented their understanding of internationalisation that differed from how their Australian teacher-educators saw it. The themes under which the analysis of the data gathered from both the academics as well as non-Western international students seem to refer to two different aspects of this course: provincialisation of student-teachers and de-provincialisation of teacher education. While students are being provincialised in this course, international students have capabilities to de-provincialise Australian teacher education. The following Table 7.4 synthesises these two streams of ideas.

***Table 7.1 Provincialising international students & de-provincialising Australian teacher education***

<b>Australian Teacher educators</b>	<b>Provincialisation of teacher education &amp; international students</b>
Accreditation requires we do this and not that	Accreditation requirements, accreditation mandates, precludes,
Course structure precludes this	structure of the course, professionally equipping, syllabus-based content
Not enough time	Shortest period of time, tight schedule, trying to fit, the number of boxes, eighteen months isn't enough! the time and the length of the period, up to speed in the shortest period of time.
We prepare teachers for our local context	Prepare to teach in New South Wales, required to teach in New South Wales, Australian legislation, New South Wales legislation & policy, assessment items, English-based literature, case studies relevant to the New South Wales context.
Economic rationale	cost of the program; very much constrained, competition, market; a tension.
Universality of Western theories	Published in English about North America; and about the UK Or Northern Europe, a lot of it's from North America, relevant standard pedagogies in the United States, Britain, New Zealand, Canada recognised worldwide, usable in any secondary context the theoretical frames come from ... a general Anglo-European culture.
International students want Western knowledge	Students rarely go to ... not interested in research from Pakistan. South Africa ... from Greece and Turkey... Scandinavia ... 'cause it doesn't say 'Australia' on it students want to learn Western ... are here for Australian qualifications It comes back to English proficiency,

Acculturation and assimilation	Not deficient, but ... vastly different, the differences and the issues their bilingual capabilities can't be used we are training them to teach in English Problem with English /academic communication- English language proficiency test, academic skills, Crossing Borders /peer mentoring encouraged to perform at their optimum
<b>Non-Western international students</b>	<b>Internationalisation &amp; de-provincialisation of teacher education</b>
Internationalisation is interaction	it's a gathering of ideas - internationalisation or globalisation or multicultural surfing recently the exposure to many things ... learn about all different cultures
Internationalisation is in sharing and merging	I find from China and they find from Vietnam and so on, friends that really want to know about my country correlation ... comparative studies, comparisons between different things
Internationalisation widens scope	other students really appreciate it my Japanese and Chinese friends everyone is talking about ... their country ... their culture ... interacted and understood each other well, have discussions, and sometimes disagreements
Internationalisation is learning Euro-American theories and practices in English	we can merge it, merge it can make some common content
Internationalisation should include local students	international exposure, international scope , new experiences make the things wider and possible

## 7.4 Provincialisation and de-provincialisation

Chakrabarty (2007) uses provincialisation as a concept to contest Eurocentrism in his project “provincialising Europe”. As mentioned earlier this project challenges the dominance of European theoretical frameworks established due to European colonisation of the non-Western non-European world. The aim of this project has been deconstructing Western intellectual hegemony by placing European theories in their European contexts (Chakrabarty, 2007, pp. 6-7). This means challenging their claims of universality. The other side of this project is the de-provincialising of non-Europe, which means to transfer non-Western theoretical knowledge out of its context to be applied and tested universally. This project is

crucial for making room for a universal critical theory, a “dirty theory” (Connell, 2007b) to emerge, in which both the Northern and the Southern theoretical assets have a place.

Provincialisation<sup>233</sup> and de-provincialisation are both important concepts for making an argument for the acknowledgment of non-Western international students’ theoretical tools in Australian teacher education. In this thesis, provincialisation has meant the localisation of Australian teacher education while de-provincialisation would mean its internationalisation through an engagement with non-Western knowledge.

An application of these postcolonial concepts to the analysis of evidence in this chapter seems to suggest that Australian teacher education provincialises student-teachers, including the non-Western international students who come to study from other countries. The mechanisms of provincialisation in this course are evident in its emphasis on the local context, the limitation placed by accreditation and its short time frame. This particular M-Teach course prepares student teachers to work in NSW schools, especially Western Sydney, Australia’s most multicultural metropolis (University of Western Sydney, 2010, p. 17)<sup>234</sup>. The most important aspect of the M-Teach is training student-teachers for their professional practice. The teaching and learning and assessments in this course mainly focus on this aspect. The idea that international students need to be acculturated is considered the only right way to assimilate them in the Australian education system and pedagogies. This means giving them academic support through academic literacy workshops, communication skills programs, and peer mentoring. Thus the teacher education foregrounds the provincialisation of teacher education and international students.

However, some non-Western international students, at least those who participated in this research, could be the ones who might be contributing to de-provincialising Australian teacher education. As they theorise internationalisation and their place in it, they present possibilities for the transnational exchange and co-production of Eurasian critical theorising. While studying in Australia, they are certainly gaining Western qualifications in English, but this is their way of being internationalised. Their internationalisation was not curtailed by the

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<sup>233</sup> For universities, in non-Western countries which are also caught up in the internationalisation storm, Provincialisation can also be the way to resist internationalisation, for keeping their localism due to their cultural complexity and social contexts (Yang, 2003).

<sup>234</sup> UWS (2010). *UWS University Profile 2010*. [www.uws.edu.au/international](http://www.uws.edu.au/international)  
Greater Western Sydney: With a population of more than 1.87 million, GWS has one of the most diverse multicultural communities in the world, including over 100 nationalities. GWS is also home to the largest urban Indigenous population in Australia which includes the traditional Aboriginal groups - Darug, Gandangarra and Tharawal.

mechanisms of provincialisation that seemed to restrict their peers and teacher-educators. Informal learning with other international students was another valuable experience for them, even though they had little scope for building on and sharing their non-Western intellectual assets with their Anglophone local counterparts, essential to them developing a global outlook (Jones, 2011, p. 22).

A transnational knowledge exchange occurs when “theories, models and methods for academic or practical purposes” (O'Donoghue, 1994, p. 73) are the focus of mutual intellectual engagement and not when data are transferred from East to West (Alatas, 2006). As was gathered from the evidence, the Anglophone Australian teacher-educators in this research saw knowledge exchange as the latter and did not see any possibilities to engage non-Western international students' theoretic-linguistic knowledge. This M-Teach course is advertised to qualifying student-teachers to “teach in government and non-government schools in Australia and in most other countries” (University of Western Sydney, n.d.)<sup>235</sup>.

However, teacher-educators in this course believed that student teachers could be trained using English only pedagogies and Euro-American theories to succeed anywhere in the world, that is, to contribute to the Westernisation of the world. This however may be an unrealistic expectation considering the Asian century in which the world has entered (Yang, 2010). But in this course, no changes to the content or pedagogies were considered necessary given this Euro-American appeal to universalism. New teachers however “need more than technical skills; they need a repertoire of general and subject-specific practices and the understandings and judgment to engage all students in worthwhile learning” (The National Council for Accreditation, 2010, p. 9)<sup>236</sup> as reported in teacher education in the US. Thus this course provincialises and limits the capacities of especially local student-teachers to engage with non-Western knowledge and critiques of global issues.

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<sup>235</sup> Master of Teaching (Secondary). Postgraduate higher, smarter, further. Retrieved April 20, 2012 from [http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate\\_courses/teaching\\_and\\_education\\_courses/secondary](http://www.uws.edu.au/future-students/postgraduate/postgraduate/postgraduate_courses/teaching_and_education_courses/secondary)

<sup>236</sup> They need to have opportunities to reflect upon and think about what they do, how they make decisions, how they “theorize” their work, and how they integrate their content knowledge and pedagogical knowledge into what they do.  
NCATE (2010). *Transforming teacher education through clinical practice: a national strategy to prepare effective teachers*. Retrieved January 10, 2011 from <http://hub.mspnet.org/index.cfm/21997>

## 7.5 Conclusion

There are benefits to universities and students from becoming involved in the internationalisation of teacher education. Some of these benefits for Australian teacher education could be:

a broadened knowledge and understanding of other nations, cultures, and global issues; (ii) networking and the development of social and emotional skills; (iii) the generation of revenue; and (iv) contributing to the reproduction of Western knowledge (Hayle, 2008, p. ii).

From the analysis of the accounts provided by both Australian teacher-educators and non-Western international students in the M-Teach course, it was found that the international students in this research emphasised the first two benefits of internationalisation. From the Anglophone Australian teacher-educators' perspectives it was the latter two. For them, internationalisation meant non-Western international students receiving Western knowledge and the economic rationale regarding keeping the status quo to compete with other teacher education providers. These teacher educators however, have to also "respond to various local, state, and national requirements and at the same time attempt to assert their own views of how teachers can best be educated" (Zeichner, 2006, p. 328). The Accreditation requirements, the focus on local context, and the short time frame of the course were all limiting factors in their ability to imagine any possible changes in it, thereby reinforcing provincialisation in Australian teacher education.

Whereas, it seems, that non-Western international students are likely to be agents of de-provincialisation of Australian teacher education. Engaging them as intellectual agents is likely to provide a renewed impetus for the internationalisation (Tait, 2010) of Australian teacher education and improve their own and their peers' educational experiences (Tange & Kastberg, 2011).

To progress this evidence- driven investigation, according to the transformatory agenda of internationalisation being a transnational knowledge exchange, it is now necessary to explore possibilities to reconceptualise non-Western international students as intellectual agents who



can contribute in the co-production of knowledge. This is the key to transnational knowledge exchange, which McDougall, Holden and Danaher (2012, p. A67) aptly put it “lies with a capacity for critical thinking, whereby students [and their educators] learn to acknowledge the social and cultural foundations of their own worldviews and of all knowledge forms”.

The next chapter (Chapter 8) synthesises the findings from the three evidentiary chapters where combining the “language of critique with the language of possibility” (Giroux, 1988, p. 49), I suggest pedagogical possibilities for engaging non-Western international students’ linguistic and theoretical knowledge in this task.



# **Chapter 8: Pedagogical possibilities for using non-Western theoretical concepts in the internationalisation of Anglophone Australian teacher education**

## **8.1 Introduction**

This study argues that internationalisation of Anglophone Australian teacher education could provide an opportunity for the transnational exchange of non-Western and Western linguistic and theoretical knowledge. The previous three chapters analysed evidence of international students' intellectual agency, their capabilities to bring non-Western linguistic and theoretical knowledge to their Australian teacher education, and their potential for internationalising Australian teacher education. This chapter synthesises findings from the previous three chapters to reconceptualise non-Western international students as intellectual agents. Making use of their capabilities to access and bring non-Western theoretical tools into their studies in Australia, they can contribute to the internationalisation of teacher education through co-production of knowledge.

It is evident that although there are opportunities to engage non-Western international students' theoretic-linguistic capabilities in the M-Teach course, there are some challenges which limit the scope of this teacher education course. Australian teacher educators reportedly confront certain restrictions on the course which do not allow them to make changes or imagine possibilities to incorporate their non-Western students' theoretic-linguistic knowledge as valid knowledge in teacher education. They feel themselves constrained by accreditation requirements, short time frames and the need to focus on the local context that this course had to abide by. In effect these restrictions can be characterised as mechanisms for effecting provincialisation in Australian teacher education.

This chapter does not, and cannot address all these challenges in depth. However, it does point to official policies (AITSL, 2011) which could be incorporated in claims for meeting accreditation requirements. Specifically, it focuses on the local curriculum priorities regarding sustainability (ACARA, 2012b) to provide some initial insights into how these material and

ideational restrictions, might be challenged. Given the limits on the time for teacher educators to think through these issues, the ideas developed in this chapter address this major constraint of innovative engagement with non-Western's theoretic-linguistic knowledge. To do so, I draw on my bilingual capabilities (Pavlenko, 1999) to access theoretical tools from my intellectual assets. My aim is to explore pedagogical possibilities that might help internationalise teacher education and research through “teacher-student, theorist-practitioner dialogue which initiates, (re)formulates, motivates and practises” a discourse of diversity (Shi-Xu, 2001, p. 280).

### **8.1.1 Pedagogical rationale**

The accreditation requirements are the first set of restrictions that Australian teacher educators in my research reported as constraining them from including non-Western international students' theoretic-linguistic capabilities. A reading of accreditation requirements, however might suggest that teacher education programs are being encouraged to include non-Western linguistic and theoretical assets. At least this support seems to be coming from the Australian Institute for Teaching and School Leadership which states:

This document represents an unconditional commitment to high standards of graduates from initial teacher education programs. It also acknowledges that there are multiple pathways to excellence ... celebrates and encourages the capacity of providers to be innovative in delivery of programs to meet the diverse needs of students and the profession (AITSL, 2011, p. 2).

Since it is difficult to know everything about what is needed for “preparing future teachers” (Ingvarson, *et al.*, 2006, p. 5) each institution may make its own choices to include or exclude non-Western languages and modes of critique. The criteria of the accreditation body therefore may be interpreted by Australian teacher educators as inclusive or exclusive – as promoting the common good, or as narrowly focused (Harvey, 2004, p. 207). Especially in the light of the professional engagement expected of their students to deliver appropriate learning experiences to their diverse students, teacher educators may need to model what is expected of their students

(The National Professional Standards for Teachers, 2011, p. 6)<sup>237</sup>. Diversity, flexibility and innovation could be drivers of the internationalisation of the Masters of Teaching course as opposed to becoming casualties of provincial disposition.

In the case presented in my study, the reference to accreditation as a reason to stick to the so called traditional values and correct forms of knowledge indicates a “back to basics”<sup>238</sup> approach to preparing teachers which restricts its internationalisation. Teacher educators point at these restrictions in the form of structures which are certainly not of their own making. It is true that the pressure of the neoliberal policies in education has put demands on teacher educators for providing “traditional values” and “cultural literacy” to pre-service teachers, preparing them to pass on these forms of “correct” knowledge (Kostogriz & Godley, 2007, p. 3) as well as the insistence to emphasise the need for “the valued literacy heritage of [Anglo-western] (a) culture” (Ludwig, 2003, p. 1) to their future students. However, as Kostogriz and Godley (2007, p. 3)<sup>239</sup> argue that in a multicultural and multilingual globalised society, these conservative tendencies are to be resisted with a postmodern response to diversity, in terms of deconstructing the dominant place given to English language, and Western cultural values and perspectives.

The call “for pedagogical transformation to meet the constantly changing technologically, culturally and linguistically diverse textual practices required in the twenty-first century” in terms of teaching literacy in schools (Mills, 2005, p. 67) already indicates towards similar transformation in teacher education. Even though the need to emphasise phonetics and grammar for correct forms of language (Myhill, Jones, Lines, & Watson, 2012) is not being rejected here, literacy does not need to depend on literacy heritage of a particular culture. The Masters of Teaching course, which prepares pre-service teachers to teach in diverse classrooms reflecting Australia’s multicultural, multilingual society, does not have to be entrenched in the English only pedagogies, Western cultural heritage texts and Euro-American theories.

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<sup>237</sup> “These teachers create effective teaching and learning experiences for their students. They know the unique backgrounds of their students and adjust their teaching to meet their individual needs and diverse cultural, social and linguistic characteristics. They develop safe, positive and productive learning environments where all students are encouraged to participate”. *The National Professional Standards for Teachers* (2011). Retrieved June 10, 2012 from [http://www.aitsl.edu.au/verve/\\_resources/AITSL\\_National\\_Professional\\_Standards\\_for\\_Teachers.pdf](http://www.aitsl.edu.au/verve/_resources/AITSL_National_Professional_Standards_for_Teachers.pdf)

<sup>238</sup> that Hinchey (cited in Down & Smyth, 2012, p. 5) finds troubling in the US teacher education, under the pressure of neo-liberal corporational aspirations of the government teacher education is reduced to producing “robotic technicians who unquestioningly follow the interactions of others and who lack the temerity to ask how well these instructions serve their students”.

<sup>239</sup> “In countries such as Australia, UK and the US, neo-liberal market values and neoconservative practices in education go hand in hand to mould what constitutes knowledge and literacy”.

Luckily, as Jasman (2009, p. 236) explains, in comparison to teacher education in other English speaking countries, such as England, in Australia there is more freedom for changes to take place at institutional level. As in Australia due to the so called policy ‘neglect’ of teacher education, in the past decade, Australian teacher educators have already been able to claim

[a] space to develop more appropriate programmes for the preparation of teachers in the twenty-first century... [by taking] into account the particular needs of their communities and students as well as being responsive to wider contextual factors including the development of a futures perspective (Jasman, 2009, p. 237)<sup>240</sup>.

However, being responsive to diversity also means responsibility towards the diverse student cohort in these courses and the schools where they will teach. There needs to be awareness about the consequences of

decisions that are made [for example] about the very nature of literacy and the appropriate approach to be taken to literacy teaching and intervention (give shape) to what it means to be a participant in a particular literate society and to what counts a literate performance (Ludwig, 2003, p. 1).

On the part of the group of Australian teacher educators who participated in my research, there is uncertainty about their international students’ non-Western theoretic-linguistic assets. There is perceived difficulty in imagining how these assets might be recognised and incorporated in the content and the pedagogies in this course. The claim is that syllabus restrictions leave “not enough time” for flexibility. This then leads to the second set of restrictions, the short time frame and the local context that the course has to abide by. The eighteen month period, in which the students have to be prepared to teach in local high schools,

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<sup>240</sup> In Australia teacher educators have been freer to negotiate and work alongside key stakeholders at the local and State level on developing initial teacher education collaboratively... Most decisions about the curriculum, pedagogy and assessment of initial teacher education programmes that enable entry to the profession have been made by higher education institutions (Jasman, 2009, p. 236).

mandates anything that Australian teacher educators consider unnecessary, to be extra or beyond the course. These are also the very reasons for resistance to including sustainability education in teacher education (Summers et al cited in Buchanan & Griffin, 2010)<sup>241</sup>.

Nevertheless, both Shaw and Betty, the two Australian teacher educators who had participated in my research, talked about a desire to make some changes. Whether it was specifically a desire to acknowledge and build on cultural diversity in their respective subjects in this course, however remained unresolved. Still, Shaw expressed a need to remain:

open and not pushing away those kinds of arguments. And especially if it's going to add value to what you do, then it makes sense to bring it, to bring it in. And that's the important thing, but also the hardest as it comes back to presenting the argument, why it should happen? I think, convincing, to the value of, that's the hardest part (M-Teach, 30/09/2010, p. 20).

It was, therefore, an argument, to convince those teacher-educators whose imagination seems to be limited by the Euro-American theories, which was needed to be made. It was found to be especially difficult to convince them as supposedly engaging student-oriented pedagogy by using non-Western theoretic and linguistic capabilities meant “appropriating the time they did not have” (Rancière, 2009b, para. 5). Echoing Smith's (1974, para. 8)<sup>242</sup> criticism of provincialism ingrained in Australian art it can be said here regarding teacher educators that what they considered essential renders “the social change they seek impossible”. For example, in her second interview, Betty said:

It would be nice to redesign things. Something different! But, I wonder how we could do that. For example, finding what research is happening overseas, in other languages or something like that, it could be useful to... but... it's always the problem of 'time' and what needs to be done in that time (M-Teach 20/07/2010, p.7).

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<sup>241</sup>.Buchanan and Griffin (2010, p. 9) state that “A number of barriers ... include the pressures of time on teachers and teacher educators (Scott & Gough, 2007; Paige, Lloyd, & Chartres, 2008), competition among multiple priorities (Moore, 2005), the siloing of subject areas (Dale & Newman, 2005) and the crowded curriculum (Pearson, Honeywood, & O'Toole, 2005). This is also the reason why sustainability education has not been adopted in teacher education”.

<sup>242</sup>“Either way they render the social change they seek impossible” (Smith, 1974, para. 8).

Here, I call upon Bourdieu, one of the most influential European theorists in Education to show some way out. According to Bourdieu (1990a), in any given practice, those who elect to operate within the limited time-horizon always impose limits on imagining what is possible. Whereas those who are operating within an unlimited horizon (Bourdieu, 1990b), for them there is never lack of time. If there is imagination, there can be time and there could be opportunities in this course for both Western and non-Western students to co-construct knowledge. It was not that there was no imagination to make time or that there was no commitment to explore new venues in this course (Hellstén, 2008), as Ray, one of the teacher educators in my research said:

I hope in this course at the least we give our students ... the knowledge and the enthusiasm to question their pedagogy, to be flexible enough to ... change their pedagogy according to their circumstances. The students that will really do well ... are the ones who feel that they can challenge what they see, who don't always accept what we're doing...And that's got to be good for us as teachers too. It will give us incentive to find, explore. And if we are thinking, 'I know how to do it and it's the only way I know', then we're doing ourselves and our students, a disservice! (M-Teach, 20/09/2010, p. 2).

However, including any non-Western theoretic-linguistic assets in this course to prepare their student-teachers' ability to develop this diversity of opinions, was not as yet considered crucial. And the teacher educators in my research were aware of this, as Ray said:

The number of times I've taught and I've been one page ahead of the students; I've just lost count of! As for the students saying, "You don't know anything", that could well be true. There are lots of times we teach things that we, *we*, you know, do not know or practise? (Ray, M-Teach, 20/09/2010, p. 7).

The problem could be that in a packed syllabus including "Specification of unit content by the NSW Institute of Teachers (NSWIT) and the crowded Key Learning Area (KLA) syllabuses in NSW" add to the time burden (Steele, 2010, p. 5)<sup>243</sup>. It does not however mean that there

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<sup>243</sup> Just as the time burden for incorporating Sustainability literacy according to Steele (2010, p. 5) is reported in teacher education.



were no possibilities<sup>244</sup> to do so. What is missing in this case seems to be a “clarity about [the] pedagogical structures for engaging international students’ knowledge, their knowledge producing capacities and knowledge networks” that Singh and Shreshtha (2008, p. 65) claim needs to be addressed.

While addressing the gap regarding international pedagogy, what is meant by pedagogies is not simply ‘teaching’, “aimed at achieving micro-ends” (Hinchcliffe, 2001, p. 32), but educating “embracing and encompassing the multiple message-systems of curriculum and [being] linked inextricably to the social dynamics of learning” (Green, 2005, p. 152). Then in an Anglophone, Euro-American centred (Hucklebury-Hudson, 2004; Altbach, 2004; Appadurai, 1996) teacher education course, pedagogies of hope (Giroux, 2002)<sup>245</sup> may be evoked for engaging or even acknowledging non-Western students’ theoretic-linguistic knowledge or to present a critique of dominant modes of literacies (Kostogriz & Godley, 2007).

This “extended meaning to pedagogy” (Hinchcliffe, 2001, p. 32) invites teacher educators to realise the potential of internationalisation of teacher education as a transnational exchange of knowledge. This is exactly what I now endeavour to do in the next section where I attempt to find some pedagogical possibilities with non-Western theoretical tools.

### **8.1.2 Pedagogical possibilities with non-Western theoretical tools**

Here, I use two Indian concepts *karam yogi* and *tri-vid* to conceptualise pedagogies that employ non-Western theoretical tools in Australian teacher education. Both *karam yogi* and *tri-vid* are used to reconceptualise non-Western international students as intellectual agents. For example, *karam yogi* is used to re-analyse data regarding non-Western international students’ agency. *Tri-vid* is used to present possibilities of transnational exchange of knowledge. Finally,

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<sup>244</sup> According to a recent entry on an academic blog for School of Education at UWS, “Often the classroom itself provides unique learning opportunities if, as teachers, we remain alert to the possibilities... Gone is the role of teacher as sole holder and purveyor of knowledge to be transmitted onto the blank slate of the passive student. A learning ecology is an interactive and vibrant site. You know when it is happening. You can feel it as an opening up of a space that is authentic and heart-felt. It attempts to give voice in the midst of the overwhelming noise of competing curriculum directives. 21<sup>st</sup> Century Learning. The latest in teaching and research from the University of Western Sydney. Retrieved April, 15, 2013 <http://learning21c.wordpress.com/?s=cucumber&searchbutton=go%21>

<sup>245</sup> Hope becomes meaningful to the degree that it identifies agencies and processes, offers alternatives to an age of profound pessimism, reclaims an ethic of compassion and justice, and struggles for those institutions in which equality, freedom, and justice flourish as part of the ongoing struggle for a global democracy (Giroux, 2002, p. 39).

the possibility for creating a pedagogy of *tri-vid* is illustrated with reference to sustainability education for engaging both Western and non-Western students in the co-development of alternative perspectives for sustainability education (Scott, 2000).

The next section introduces the concept of pedagogy of collage, where I employ play, encounter, inventory and mystery, which according to Rancière's (2009a) analytics of critique are the four strategies to move beyond the counterproductive limitations of critical art, to bring transformation. Here, I suggest the transformative possibilities of creating pedagogies of collage that may occur, as a result of the interchange between Australian and Indian theoretic linguistic assets.

## **8.2 Pedagogies of collage: *Karam Yogi कर्मयोगी***

Rancière's (2009a) concept of collage as a transformative critical art form can be reconstituted pedagogically through the "four figures of the contemporary [art] exhibition: the play, the inventory, the encounter and the mystery". According to Rancière (2009a), prevailing modes of critique in art are limited to just provoking an unease in spectators. They do little to bring any change to their actions and worldviews, whereas modern art, for example, a collage is transformative. By creating provocative installations, montages or collages, artists create an intellectual space in which spectators and the art are joined together in a meaning-making way.

A pedagogy of collage, incorporating these four strategies of modern art namely play, inventory, encounter and mystery, might likewise offer an alternative to "yesterday's dialectical provocations" (Rancière, 2009a, p. 53). For example, to introduce non-Western concepts in an Anglophone context, the following four pedagogical moves can be applied:

Anglophone readers are first playfully introduced to a non-Western concept through juxtaposition with a Western concept to provoke their interest

Second, the non-Western concept's meaning is introduced in an inventory that employs contextual knowledge with which the readers are familiar.

Third, encounters with the non-Western concept are used to create situations whereby readers find themselves engaging in unexpected relations with the concept.

Fourth, the mystery of the non-Western concept is used to create a new meaning through intellectual engagement with the concept which does not seem that strange anymore.

In the following section, I present an Indian concept, *karam yogi* using the pedagogy of collage.

### **8.2.1 Playing with *Karam Yogi***

Play or ‘the double play’ (Rancière, 2009a, pp. 54-55) is used to provoke interest in an unusual combination of heterogeneous ideas. Here I play with the concept of *karam yogi* to characterise non-Western international students. For example, non-Western international students who come to study in teacher education in Australia may be described as *karam yogis*. Characterising non-Western international students as *karam yogis* is meant to provoke interest in an opposing conception of non-Western international students as “deficient learners” in Australian teacher education (Leask, 2006, p. 186). Being seen as *karam yogis*, could provide non-Western international students a starting point for a modest interruption to Euro-American hegemony in Australian teacher education (Kuokkanen, 2008).

### **8.2.2 Inventory of *Karam Yogi***

Here I provide the meanings of *karam yogi*, including the concepts of *Karam* and *Karam yog* by relating these ideas to familiar contexts in Australian teacher education.

Table 8. 1 on the following page is an inventory created from both non-Western and Western meanings of *karam*, *karam yog* and *karam yogi*.

**Table 8.1 An inventory of *Karam yogi***

Concept	Meaning	Its usage
<p><b><i>Karam</i></b> कर्म (in Sanskrit and Hindi) pronounced without an “aa” sound at the end as when written in English as Karma) derived from the Sanskrit word <i>kri</i>, or 'to do'</p> <p><i>Karam yog</i> कर्मयोग (discipline of karam)</p> <p><i>Karam yogi</i> कर्मयोगी (who practises karam yog)</p> <p>(<i>Bhagvad-gita as it is</i>, Chapter 2, verse 48)</p>	<p><i>Karam</i> is Action /duty</p> <p>In Vedantic philosophy, <i>Karam</i> “includes physical and verbal as well as mental activity” (Paranjpe, 1998, p. 194).</p> <p><i>Karam yog</i> the discipline of karam</p> <p><i>Karam yogi</i> is one that fulfils one’s duty with commitment and without being attached to its result.</p>	<p>In English written as Karma</p> <p>Destiny something one cannot change</p> <p>Duty- a role assigned to someone, a calling, a profession and one’s role in life</p>

The concept of *karam* often written in English as ‘Karma’ is translated in English as destiny or fate, which tends to be misleading as it gives only a fraction of the concept’s meaning. By negating the factor of detachment, this limited meaning of *karam* may create a “human exertion versus destiny” dichotomy (Ghoshal, 1959, p. 497). If *Karam* is taken to mean destiny, something one cannot change, it may deter one from taking action (Mullah & Krishanan, 2009).

However, in Indian thought *Karam* is not a helpless belief in destiny, nor is it a deterrent for action (Madhu & Krishnana, 2005). It is undeterred involvement to fulfilling one’s obligations as well as a detachment from the results of one’s actions (Adiswarananda, 2007, p. 65). Action is certainly in one’s hand, but the results of the action are not (Mullah & Krishanan, 2009). It is “the sum of a person’s actions in this and previous states of existence, viewed as deciding their fate in future existences”<sup>246</sup>.

A combination of actions “done in this birth and that acquired in the previous birth” (Ghoshal, 1959, p. 497), is an incentive to fulfil one’s duty in this life. By taking appropriate steps, one can “annul the moral effect of voluntary acts done in this life and thus prevent the fructification of the seeds of *Karam* in a life to come” (Bhattacharyya, 1953, p. 641).

<sup>246</sup> Oxford Dictionaries (2010). Oxford University Press. Retrieved October 10, 2011 from <http://oxforddictionaries.com/definition/english/karma>

In the Bhagvad Gita, Lord Krishan explains the concept of *karam yog* (कर्म योग) to persuade Arjun, to fulfil his duty as a Kshatriya (warrior) king to fight for righteousness. Krishan persuades Arjun to fight and fulfil his duty with devotion, leaving the fruit of action to Him:

नित्यं कुरु करम त्वम्  
करम ज्यायो ह्याकर्मनाहः  
शरीरयात्रा पि च ते न  
प्रसिद्ध्येद अकर्मनाह

*Niyatam kuru Karam  
twam Karam jyaayo;  
hyaKarmannah  
shareerayaatraa pi cha te  
na prasiddhyed  
akarmanah* (Bhagvad  
Gita, Chapter 3 text 8)

Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work (Swami Prabhupad, 1984, p. 91).

तस्माद असक्तः सततं  
कार्यं करम समाकारा  
असक्तो ही अकारण करम  
परम आप्नोति पुरुषः

*tasmad asaktah  
satatam karyam Karam  
samacara asakto hy  
acaran Karam param  
apnoti purushah*  
(Bhagvad Gita, Chapter 3  
text 19)

*Karam* therefore is like *dharam*, “the fulfilment of (its) [one’s] true nature” (Tagore, 2006, p. 59)<sup>247</sup>, one has to attain (as an obligation to one’s social, religious, professional status).

Three concepts integral to fulfilling one’s duty are; *Karam-indriyaih*, *Karam-yogam*, *Karam-asaktah* (करम-इन्द्रिये, करम-योगम्, करम-असक्त), ‘involved action’, ‘determined action’ and ‘detached action’ respectively (Swami Parbhupada, 1984: Bhagvad-gita as it is, Ch 3. Text7).

In Bhagvad Gita, which is Lord Krishnan’s treatise of *karam* and action, He tells Arjun to renounce both inaction and his attachment to the results of his actions (Sethumadhavan, 2011, para. 2). However, even though in terms of inspiring Arjun to enter the war field to kill his enemy, “Krishna’s hallowing of the demands of duty wins the argument, at least as seen in the religious perspective”, as Sen (2005, pp. 171-178) writes, “Arjuna’s contrary arguments are not really vanquished, no matter what the ‘message’ of the *Bhagavad Gita* is meant to be”<sup>248</sup>. Hence, the path of *karam* is littered with moral and spiritual dilemmas, through which a *karam yogi* meets his destination.

In a scholastic sense, the meaning of *karam* that has been internalised by common Indians is in the maxim “work is worship” (Sivananda, 2001, p. 23) or ‘काम ही पूजा है’. As a *karam yogi*, one needs to believe in *तस्मै नमः कर्मणे* - *Thasmai namaha Karmane*- meaning, I salute my “own actions, tasks and job that form part of my work/duty” (Srirangarajan & Kumar, 2011, p. 102). In this understanding of the concept of *Karam*, fulfilling one’s duty is considered its own reward, irrespective of what the results may be. A detachment from the result of one’s action, however, does not mean doing something without a reason or a goal. Rather, being detached

<sup>247</sup> Just as a seed’s true nature is in becoming a tree (Tagore, 2006, p. 59).

<sup>248</sup> This famous dialogue between *Krishna* and *Arjuna* in the Bhagavad Gita provides an example of the argumentative tradition in Indian culture. However even though “Krishna’s hallowing of the demands of duty wins the argument, at least as seen in the religious perspective”, as Sen (2005, pp. 171-178) writes “Indeed, the tragic desolation that the postcombat and post-carnage land—largely the Indo-Gangetic plain—seems to face towards the end of the *Mahabharata* can even be seen as something of a vindication of Arjuna’s profound doubts. Arjuna’s contrary arguments are not really vanquished, no matter what the ‘message’ of the *Bhagavad Gita* is meant to be”.

means an “equability of mind towards success or failure” (Mullah & Krishanan, 2009, p. 171), so that a concern for the result of one’s action does not deter one from the path of duty.

The German sociologist, Weber (1905/2005), in his commentary on the role played by religion and economic rationalism in the prosperity of American Protestant society, has also described ‘duty’ as such a calling. Weber found that the duty to prosper, taken as a calling in the American society was the foundation of America’s success. According to the religious rationalisation of economic endeavours, the belief was that “God’s Providence has prepared [each person’s duty]... which he [sic] should profess and in which he should labour... to work for the divine glory” for one’s prosperity (Weber, 1905/2005, para. 7) Had Weber been familiar with the doctrine of *karam yog*, he would have linked his idea of duty with that of a *karam yogi*.

Next section presents encounters with *karam yogi*. This encounter with the concept of *कर्म योगी* is meant to provoke an interest due to its unusual application, namely in the re-analysis of evidence concerning non-Western international students.

### **8.2.3 Encounters with *Karam yogi* कर्मयोगी**

Here I use the concept of *कर्म karam* to analyse accounts of international students’ claims about their actions in meeting their goals in Australian teacher education. This re-analysis of my evidence foregrounds their intellectual agency and suggests the possibility of seeing each of them as a *karam yogi कर्म योगी*.

The students (n=15) who participated in this research show the following three characteristics of a *karam yogi*: ‘involved action’, ‘determined action’ and ‘detached action’ respectively (Bhagvad-gita as it is, Ch 3. Text 7).

First, the students are involved in action, specifically they take the role of being an international student teacher in Australia as their duty or allotted task. Second, in terms of a determined action, they make informed decisions to fulfil their goals. As my analysis of evidence in Chapter 5 has shown these students are committed to the cause of their education in Australia, in particular their quest for improved English and Euro-American knowledge to better their job prospects or to get permanent residency in Australia. Third, in terms of a detached

action, they pursue this duty irrespective of what the end results of their actions may be. For example, Renu, one of the Indian students from Masters of teaching course said:

What my philosophy taught me is my knowledge of my culture. In our holy book Gita, Lord Krishan taught us to do our duty and be a Karam yogi. For example, act and be detached from the result. I mean that's only an approach, Karam means action [it means] thinking positively towards the things you have to do ... that is why I have come over here. It is my duty to do my best [with] an open mind ... and I stick to it (Renu: M-Teach interview, 27/11/2009, p. 10).

A commitment to achieve one's goal does not however mean ignoring the likely result of one's action. The main purpose of coming to Australia, for Renu, is to gain an education and improve life chances. Studying in Australia is a matter of duty; nevertheless, worrying about the end result is a deterrent as she said:

I will definitely think about how my philosophy can be applied here with new things that I am here to learn. I'm open minded about what I still have to learn, certain things like creating new philosophies that I never thought about, but now I have to, in a new environment... I start with getting help with my academic writing and IT in my course... I do my best (M-Teach interview, 27/11/2009, p. 3).

For most non-Western internationals students, there are many issues in their academic adjustment in English speaking universities (Ryan, 2011). Difficulties with advanced academic writing in English and the novelty of ICT (Information and Computer Technology) education are among these issues which can be challenging. Various measures have to be taken to transcend these difficulties. Saba, another student in the same course said:

Here, I had to learn so much. I was a big zero in computers when I came, and I was struggling. I did not find it as easy in the beginning [but] I knew there is no way I can get out of it; it's a must if I want to get ahead, so I'm learning now (Saba: M-Teach focus group, 2/09/2009, p. 9).

These international students take actions through their investment in Australian teacher education to bring about improved, all around competence. Even in their day to day life, the need to fulfil a purpose drives them to act. Attending academic workshops, engaging in peer mentoring or asking their lecturers for help, as detailed in Chapter 5, each action indicates their “pragmatic willingness to submit to local demands to further their longer term goals” (Doherty & Singh, 2005, p. 1). Nevertheless, while to act is in their own hands, they cannot control the end result of their actions. As another student Rani said:

This is not like saying that “I can’t do it”, but that I’m trying best to get through the things. I’m trying to learn the IT, trying to improve my research skills, my English, also am trying to meet the deadlines of assignments. So in all this I have tried to do my best, now let us see what happens! (Rani: M-Teach Focus group, 2/09/2009, p. 5).

Characteristically, a *karam yogi* only has control over his/her actions and duty. However, concerns about the results cannot be denied. Even so, it is more important to act on their knowledge rather than worry about the likelihood of positive or negative results of their actions.

Especially, difficulties with academic English may mean hard work for these students, because in an English only academic culture as it has been confirmed “they experience complex and different processes of adaptation as they attempt to understand and use the academic discourse of their discipline of study” (Arkoudis & Tran, 2007). This does not however mean that these students lack knowledge or are not industrious or lack agency. They are the *karam yogis* who are determined to make the best of what they have. In their use of English, non-Western international students may lack skills, “due in part to their cultural, educational, and linguistic background” (Arkoudis & Tran, 2007, p. 158) but they make efforts to adapt to the Western learning context (Miller, 2010).

Acknowledging their efforts to succeed, one of the teacher educators in the Masters of Teaching course commented:

I take my hat off to our students – they work so hard. They would have come from an undergraduate degree where he or she was never required to write an essay, never used a computer, maybe. This student has obviously tried very hard to construct an essay ... He or she has attempted to write what they think is academic, has used literature, has written in a foreign



language. So on those counts; this student has done quite well (Ray M-Teach, 20/09/2010, p. 3).

This remark on a non-Western international student's struggle due to poor English, for which he was marked down, acknowledges his determined action to do well in his task as a student in this course.

Another problem, which though is not only particular to non-Western international students in teacher education, is their practicum in Australian high schools. The seeming indiscipline in Australian schools can shock non-Western student-teachers who come from Asian countries where school students supposedly revere their teachers. Betty, the other teacher educator from M-Teach commented:

Often the ones who struggle are the ones who come from overseas – those who were teachers find it even harder to reorient themselves. I see that range, because the style of teaching, the educational theory is so different [here], and so much more 'democratic', they are inspired and scared. But still they persevere. [May be it's because] they're better students, more worldly, or they're more enthusiastic ... (M-Teach 26/08/2009, p. 5).

These worldly students are motivated to work hard. Coming from teacher-oriented education system (Biggs, 1998; Nines *et al.*, 1999; Slethaug, 2007), here they are being taught to manage Australian high school students in a more "democratic" manner. If they could be encouraged to discuss how or why their diverse experiences of teaching are different from or similar to schooling in high schools in their own homelands, and encouraged to make use of their knowledge in a democratic manner in class, all students can gain from such discussions.

For example, if these non-Western international students could use their personal experiences to compare the educational cultures in a non-Western developing country and Australia, a developed Western country, they could get an initial understanding about the "differences in resources and infrastructure as well as teaching philosophy" (Ganapathy-Coleman & Serpell, 2008, p. 101) in two different contexts. Their experiences could also benefit local students. Hence instead of only valuing "their transnational identities, teacher educators could acknowledge "their bi- or multiculturalism, and their bi- or multilingualism" (O'Connor &

Zeichner 2011, p. 528) and their knowledge as a resource for rather than a hindrance to internationalising teacher education.

Prem, who had been a teacher in India, was able to compare the two different educational cultures (Refer to Chapter 7 section 7.3) right after her focus week in a local school, and gaining this insight, she was determined to do better. She knew that even though the student teacher relationship is the same everywhere in the world, but different strategies may be needed in different situations.

Comparing the two education systems in such terms means understandings that could be extended and perhaps problematised by engaging relevant literature, thereby putting what they find as different and confronting in Australia in a richer context. Moreover, such an enriched comparison might help these determined *karam yogis* draw on their experiential knowledge, and gain deeper insights into more interactive and less teacher-oriented modes of classroom management. This discussion might provide them with some insight that the seeming indiscipline in Australian classroom does not always mean disrespect for teachers. For that matter, an Anglophone Western student-teacher also might realise, “talking over” the teacher, “screaming” to get his attention, does not mean lack of reverence for the teacher (Johnson, 2009, p. 5)<sup>249</sup>.

The point that Prem could make from her prior experiences of teaching in massive classes in India, could be that students’ respect has to be earned:

It has been said in India that if you are good in your content, then you can have a good class and you can deliver a good lesson. Before starting my lesson, I used to give them [students in India,] a clue that I have some knowledge, which is important for you, which is useful for you, and I am going to give that to you if you listen. So, the same thing here, if you have something special to give to the students, if you can prove yourself to the students, then of course they are going to respect you. So here I have to work really hard to make my students see me, hear me, treat me as a respected teacher who can teach them something (Prem M-Teach: interview, 28/04/2009, pp. 1-2).

Hence, it is the *karam-yogam*, the determined action, which Prem took to adapt to Australian schools. Renu, the other Indian student also talked about adapting her teaching strategies:

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<sup>249</sup> as an Australian student teacher had found during her practicum in a big chaotic Indian school (Johnson, 2009, p. 5).

In India, we don't give that much freedom to the students in the classroom. They can't just do whatever. But here, it is different, like in the university tutorials where you can discuss and argue. I see that's the way how students learn here [that's] what I learn. So being patient with them, listening to what they have to say without losing patience [I found that this] is what works here (Renu M-Teach: interview, 30/04/2010, p. 7).

Teachers need “to understand and be able to function within the cultural context in which they are working with flexibility, patience and respect” (Johnson, 2009, p. 7). It is all the more important for a student-teacher who comes from a different culture to develop and demonstrate these characteristics to adapt in a new culture. These students had to accept and then transcend their difficulties through their own self-determined efforts. Despite their difficulties in terms of writing essays in academic English or teaching in local schools, where student indiscipline is a “major concern” (Jong, 2005, p. 353), and classroom management problem (Lewis, 2006), these non-Western international students were bent upon becoming teachers in Australia. As Shaw, one of the teacher educators commented on their perseverance:

The media sensation [news about high schools], it seems they have taken a stick to education, about what goes on in schools. [Then] what they see there, and may be experience themselves or what their friends [tell them] could be horrible. Now, you would think that would scare a few people off but no, it doesn't scare them off – they still want to be teachers! (M-Teach, 30/09/2010, p. 11).

So in learning and expanding their horizon where they found possibilities, these *Karam yogis* were inspired to immerse themselves in action rather taking the path of inaction. With the self-determined desire to fulfil their duty as an international student, preparing to teach in Australian local high schools, these *Karam yogis* were ready to change their academic and teaching destiny.

#### **8.2.4 Solving the mystery of *Karam Yogi***

The mystery stage focuses on reflection. By going through this meta-narrative process, an Anglophone teacher educator and the non-Western researcher may come to share in the co-construction of valuable and valued concepts which can be tested in Australian teacher

education courses. If the concept of *karam yogi* seemed strange at the start of this exercise, it does not seem so strange any longer.

However, applying the concept of *karam yogi* to analyse these students' claims of hard work, commitment and detached action is also not unproblematic, as it might imply that these students' accounts are foolproof. Nonetheless, seeing them as *karam yogis* gives a new understanding of their open mindedness that prepares them for the new intellectual environment where they have come to learn and where they might be able to share their non-Western linguistic and theoretical assets. Finally, the mystery of how *Karam yogi*, in the Masters of Teaching course, might be solved by applying it to a consideration of the ontology of non-Western international students in Australian teacher education.

Epistemologically, I have shown how the mystery of using non-Western theoretical assets in Australian teacher education research might be solved tentatively, partially by the combined efforts of non-Western research students and Australian teacher educators. It is in the going beyond of accepting ignorance of inequality, in which words from unknown languages start to take a meaning which was always there but in one's ignorance one could not see the knowledge in it, leading teachers and students "to the path of emancipation" (Tagore, 2006, p. 58)<sup>250</sup>. Through their joint efforts they may be able to co-create new concepts with new meanings for use as analytical tools in Australian teacher education.

Now another Indian concept, the concept of *tri-vid*<sup>251</sup> त्रिविद is introduced as evidence of the potential value of non-Western theoretic-linguistic knowledge.

### 8.3 Pedagogy of collage: *Tri- vid* त्रिविद

In Indian classical texts, such as *Bhagvad Gita*, *tri -vid* त्रिविद refers to the three in one formation of knowledge. It is a useful concept to engage Anglophone teacher educators and Australia's diverse student- teachers in expanding their intellectual horizons. Here the concept of *tri-vid* is introduced by using the pedagogy of collage based on Rancière's (2009a) analytics

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<sup>250</sup> "when perfect knowledge comes every word remains in its place, only they [words] do not bind us to themselves, but let us pass through them and lead us to the idea which is emancipation" (Tagore, 2006, p. 58).

<sup>251</sup> from *Bhagvad Gita* which is the central treatise of Vedanta (Vedic knowledge) Ved itself means knowledge..

of critique and the four strategies of transformative critical art namely; play, inventory, encounter and mystery.

### **8.3.1 Playing with त्रिविद *tri-vid***

Play entails using devices to provoke shock to Anglophone readers; however, playing on that “shock’s undecidability” (Rancière, 2009a, pp. 54-55), can create means for the internationalisation of Australian teacher education. The concept of *tri-vid* might be introduced to Australian teacher education by playing with it in relation to the concept of “paradigm” (Guba & Lincoln, 1994), that Anglophone teacher educators might be familiar with. The two may not seem to have any obvious synergies between them, as त्रिविद (*tri-vid*) is written and presented in a language, not familiar to most Anglophone teacher educators or their students. However, presenting it in a provocative combination with both *Sanskrit* and English concepts is an invitation to play with it.

### **8.3.2 Inventory of *tri-vid***

To make the concept of *tri-vid* less strange to academics and students in Australian teacher education, it is useful to note that the three aspects of *tri-vid* are quite similar to the three parts of a paradigm, which means “a set of basic beliefs ... a worldview that defines for its holder the nature of the world” (Guba & Lincoln, 1994, p. 107).

Table 8.2 presents the concept of त्रिविद *tri-vid* through an inventory which contextualises this Indian concept in relation to ideas used in English.

**Table 8.2 An inventory of Tri-vid**

Concept	Meaning	Australian education context
<p><i>Tri- vid</i> “त्रिविद (Bhagvad Gita, Ch 18, Text 18)<sup>252</sup>. Tri = three Vid = Knowledge</p> <p><i>Prijanata</i>: पर्जनाता <i>jneya</i>: ज्ञान <i>jnana sadhana</i>: ज्ञान साधना</p>	<p>The three-in-one unification of knowledge</p> <p>the knower –</p> <p>the known/ process/means of knowledge-</p>	<p>Paradigm (Guba &amp; Lincoln, 1994) Ontology +epistemology+ methodology<sup>253</sup></p> <p>Ontology- what exists.</p> <p>Epistemology- what can be known</p> <p>Methodology-how can it be known</p>

In *tri-vid*, which is the three in-one unification of knowledge in the knower; the means and the object of knowledge, one can see the trinity of ontology, epistemology and methodology that Guba and Lincoln (1994, p. 108) relate to an “inquiry paradigm”.<sup>254</sup> To make an investigation, such as research, according to this paradigm, a researcher needs to ask the following three types of questions which are:

Ontological question: “the form and nature of reality and, therefore, what is there that can be known about it?”

Epistemological question: “what can be known”, and

Methodological question: “how can the enquirer go about finding out whatever he or she believes can be known” (Guba & Lincoln, 1994, p. 108) .

However, in terms of *tri-vid* as used in the context of my research, ontology refers to the knower, epistemology refers to what knowledge can be known and methodology refers to how knowledge can be gained.

<sup>252</sup> jñānam jñeyam pariñātā; tri-vidhā karma-codanā; karaṇam karma karteti; tri-vidhaḥ karma-saṅgrahaḥ(Bhagvad Gita, Chapter 18, text 18)

<sup>253</sup> Ontology” refers to the character of the world as it actually is (Hall, 2003, p. 374), “Epistemology” is defined as “the study of what we can know” (Hall, 2003, p. 373, footnote no. 1). Methodology refers “to the means scholars employ to increase confidence that the inferences they make about the social and political world are valid” (Hall, 2003, p. 373).

<sup>254</sup> Hall (2003) also refers to these as Ontology: the character of the world as it actually is (Hall, 2003, p. 374) Epistemology: as “the study of what we can know” (Hall, 2003, p. 373, footnote no. 1). Methodology: “the means scholars employ to increase confidence that the inferences they make about the social and political world are valid” (Hall, 2003, p. 373).

I have used *tri-vid* to explain the three dimensions of my research philosophy in Chapter 4. *Tri-vid* shows that in order to reach the object of knowledge, the knower depends on certain means of knowledge or methods, for acquiring or producing knowledge (Kapoor, 1998, p. 85).

### 8.3.3 Encounter with *tri-vid*

*Tri-vid* “as the three-fold theorisation of the structure of knowledge” is a pedagogical principle employed in Indian literacy theories among other fields (Kapoor, 1998, p. 85). For example, in the creation and appreciation of a poem, the poet and the reader are unified through the means of knowledge. First the poet as a knower is a seeker of knowledge. This relates to “perception, inference and observation ... a poet observed a scene, used his inference and wrote about it” (Kapoor, 1998, p. 86). Then the poet, as the knower who knows, has “constituted/represented this knowledge in language, in the form of the poem” (Kapoor, 1998, p. 86). This knowledge is then sought by another knower, the reader of a poem who gets this knowledge, as he is invited to “‘see’ and ‘hear’ through words” (Kapoor, 1998, p. 86). Both the poet and the reader are thus connected through the metaphors and imagery that have been used to share a similar sense and sensibility (Rancière, 2009a). This way, knowledge creation in literature involves the medium (*jnan sadhna*) of “two linguistics processes of coding and decoding the experience” (Kapoor, 1998, p. 86). Meaning is made and understood through this complex process. It will be the same in terms of any knowledge creation. For example in teacher education, knowledge production can be understood by solving the mystery of *tri-vid*.

In the Bhagvad Gita *Tri-vid* or त्रिविद the three-in-one formation of knowledge includes three factors the knower, the object of knowledge and the process of knowing.

jnanam jneyam pariijnata  
tri-vidha karma-codana  
karanam karma karteti  
tri-vidhah karma-sangrahaah  
(Bhagvad Gita, Chapter 18, text 18)

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action. (Swami Prabhupada, 1984, p. 567).

Any work done by any human being has these elements. Before one acts, there is some impetus, which is called inspiration. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge (Swami Prabhupada, 1984, p. 567).

### **8.3.4 Mystery of *tri-vid***

Now, to solve the mystery of *tri-vid* in Australian teacher education, it is useful to test this concept in three different ways. The analysis of the evidence in this thesis shows that some non-Western international students can access non-Western theoretic-linguistic knowledge. Students from both the Masters of Education (Honours) and Masters of Teaching provided evidence of such capabilities. In particular, students from the Masters in Education (Honours) were able to demonstrate their ability to produce theoretic-linguistic tools as a result of their teacher educators' pedagogies to have them do so. The Australian teacher educators in the Masters of Teaching course, which is aimed at preparing teachers for an Australian context, however, do not encourage non-Western international students to engage their bilingual skills and theoretical assets. Similarly, the non-Western international students in this course do not see any relevance for their intellectual assets in their studies. This evidence indicates the one way transmission of Euro-American theoretical knowledge in Australian teacher education.

In the next section I show that Australian teacher education is not static or fixed but mutable. I analyse pedagogy of *tri-vid* to explore the three-in-one unification of knowledge to focus on the intellectual agency of the teacher-educators and the non-Western international students.

## **8.4 Pedagogies of *tri-vid***

A pedagogy of *tri-vid* focuses on the knower, *prijanata* (Kapoor, 1998), the known, *Jneya* (Kapoor, 1998), and the process of knowing, *Jnana sadhna* (Kapoor, 1998, p. 85) as these are the three dimensions of knowledge production. In this section, I explore three different orientations to pedagogies of *tri-vid*.

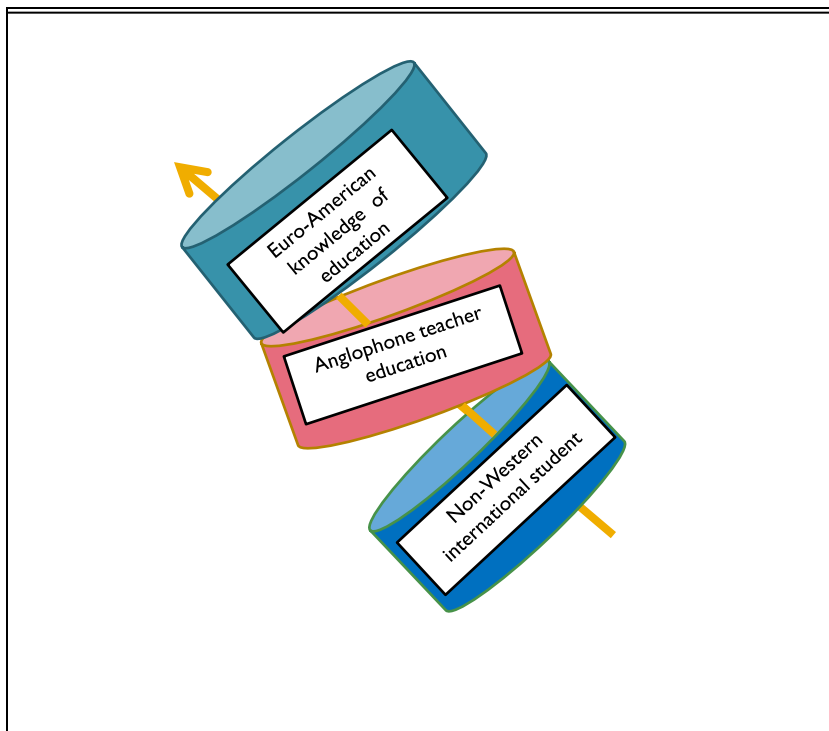
Table 8. 4. on the following page presents three pedagogies of *tri-vid* in teacher education.



**Table 8.3 Pedagogies of tri-vid**

<i>Tri-vid</i>	<i>prijanata</i>	<i>Jnana sadhana</i>	<i>Jneya</i>
<i>Tri-</i> three	Knower/seeker	Medium/process	Object of knowledge
<i>Vid-</i> knowledge			
Pedagogy 1	non-Western international student	Australian teacher education	Euro-American knowledge
Pedagogy 2	Australian teacher educator	Non-Western international student	Non-Western knowledge
Pedagogy 3	Australian teacher education	Non-Western knowledge	alternatives for sustainability education

In the first example of a pedagogy of *tri-vid*, the non-Western international student is the *prijanta*, the knower, the seeker of knowledge, the Western Anglophone Australian teacher education is the *Jnana sadhana*, the means of acquisition of knowledge, and Euro-American theories and pedagogies in Australian teacher education are the *Jneya*, the object of knowledge (see Figure 8. 1.).



**Figure 8.1 Pedagogy of *tri-vid*: Non-Western student *prijanata***

### **8.4.1 Non-Western international students- Australian teacher educators- Euro-American knowledge**

Non-Western international students' aim in studying teacher education in Australia is to gain Western knowledge and improve their English (Refer to Chapter 5). Ginny, one of the student teacher researchers from Masters of Education (Honours) program said:

I came abroad to get the higher education and learn about Western knowledge and Western ways that are useful in my country. I'm interested in Western education to have the hands on experience. ... So that's my reason why I came here to do the Masters in Education (Ginny M-Ed (Hons): focus group 16/09/2009, p. 1).

Another student from this course talked about her desire to improve her English as well as to gain knowledge about Western culture through "immersion in the Western environment":

This course can give me opportunity to improve my English and then getting the experience, teaching experience here. English and the knowledge from the Western countries are actually very highly valued in China (Min M-Ed (Hons): Focus group 16/09/2009, p.1).

Renu, one of the student teachers from the Masters of Teaching program had also expressed a similar desire:

I came to Australia for Western knowledge, practices and education...of course technology. ... Taking the things back to my country and applying it over there or I'll take it to another country ... (Renu M-Teach: interview, 2/09/2009, p. 5).

Australian teaching qualifications are seen as portable and so they can be recognised in many countries, not only in the students' homelands. Australian teacher education provides opportunities for them to become globally mobile. Australian teacher educators are aware of their international students' desire to gain an Australian teaching qualification to enhance their career trajectories, as one of the teacher educators from the Masters of Teaching course said:

The point is they want Australian qualification and English for an advantage in the employment market (Shaw M-Teach: interview 30/09/2010, p. 4).

In this case, the non-Western international students are the knowers, the seekers. They aim to gain Western knowledge and improve their English through their teacher education in Australia. An Australian teacher education qualification has the prestige of English and Euro-American knowledge. It provides non-Western international students opportunities to enhance their work/life trajectory. In this *tri-vid* pedagogy, the three participants in knowledge creation are unified; the non-Western international students, Australian teacher education and Western knowledge. There is, however, another way that this pedagogy can configure the relationship between the knower, the knowing and the knowledge.

#### **8.4.2 Anglophone Australian Teacher educator, non-Western international student and non-Western knowledge**

In this instance of pedagogy of *tri-vid*, the three-in-one unification of knowledge begins with the object, non-Western theoretical knowledge which is to be transferred to Australian teacher educators who in this instance are the *prijanata*, the knowers and learners. The non-Western international students become the media for the transnational exchange of non-Western theoretic-linguistic knowledge. This in particular was one of the key aspects of the Masters in Education (Honours) course.

Figure 8.2 on the following page presents the second configuration of the relationship between knowledge, knower and the means of gaining knowledge.

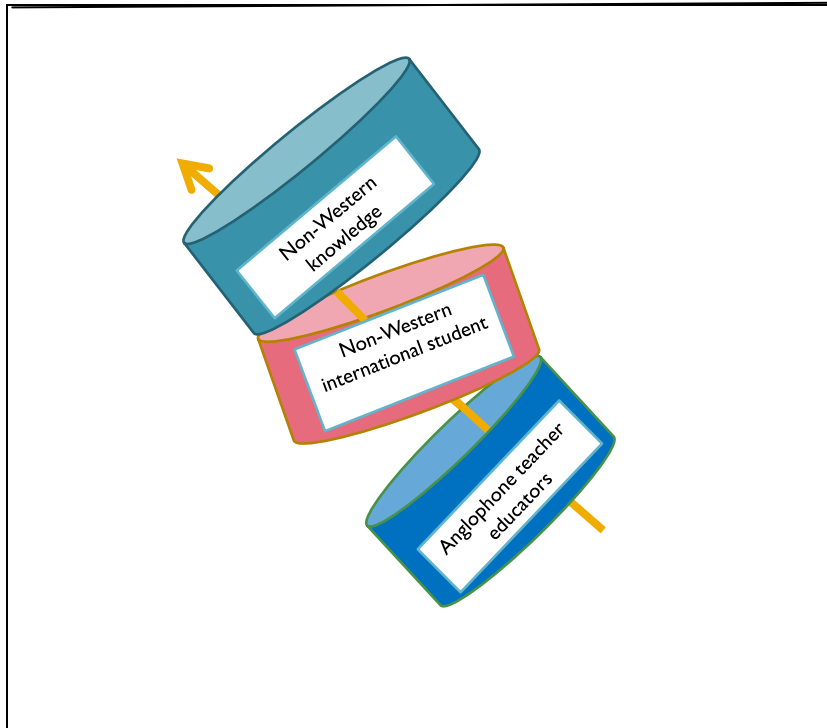


Figure 8.2 Pedagogy of *tri-vid*: Non-Western international students: *jnana sadhana*

Miena was one of the Chinese students in the Masters of Education (Honours) course in which students are taught to engage their theoretic-linguistic capabilities in their studies of education, teaching and learning in Australia. She said her Anglophone supervisor, as a matter of reciprocity (Kuokkanen, 2008), was learning from her:

He is always learning some Chinese language and learning about Chinese culture, customs, traditions, festivals. He values his Chinese contacts highly and wants to learn more about Chinese ways of thinking and Chinese educational ideas. He is interested in China and asks us to use our knowledge in our writing (Miena M-Ed (Hons): focus group, 16/09/2009, p. 13).

The primary aim of the Masters of Education (Honours) course is to improve the learnability of Chinese among Australian school students. In doing so, it also engages the Chinese student teacher–researchers in use of Chinese theoretic-linguistic tools in their studies if they choose to do so for developing scholarly arguments (Singh, 2011). Dandan, the non-Western teacher educator who had participated in my study, and was teaching in this course explained that in this course:

The students can use their knowledge of Chinese language and metaphors. They can put these in their thesis. This way Chinese knowledge is used to make a concept. The students feel more comfortable with this and can create a good argument. They can teach Australians about Chinese modes of critique, just like English and French concepts are (M-Ed Hons, 22/04/2010, p. 12).

A Chinese student from this course pointed to the privileged position that she had:

I find so many academics and local high school students who don't know about China. So they will ask me for the cultural knowledge. Maybe they think that I have different ideas than them because we have a different culture. So we can share those ideas. Then we can discuss some things from different points of view and I can contribute (Dai, M-Ed (Hons): focus group, 16/09/2009, p. 9).

Non-Western international students have both the potential to access and generate non-Western and Western theoretic-linguistic tools. They come with bilingual capabilities and non-Western knowledge that can be converted into theoretical tools. They are also well armed with knowledge of English language and some Western theories, and their primary desire is to know more about Euro-American theories and also to develop their English language competency. For example, Miena, said:

I think, I'm in a situation better than the English speakers because I speak English and Chinese. I understand the Chinese culture because that's what I already have ... But then I've learnt much about the Western educational culture and knowledge, and while here, I continue to gain much more knowledge. I can say that I know more about Western people than what they know about China. (M-Ed (Hons): focus group 16/09/2009, p. 4).

Miena was confident to talk about her Chinese assets as she was encouraged in her course to engage Chinese concepts in her writing. This however was not the pedagogical consideration in Masters of Teaching course. Here, as critical educators, teacher educators are reminded that student-teachers need to be first encouraged themselves to be able to inspire their students to appreciate the historic and cultural dimensions of all knowledge they need to acquire. This learning and teaching of the formation of knowledge means both teachers and students are

armed with the “meta language” (Gee, 2012)<sup>255</sup> to talk about their knowledge, and not only what they learn. Still, Renu, a student from India in this course spoke about how these ideas were never discussed except sometimes informally outside the course:

When we go back from our language tutorial –we all belong to different countries and cultures – and we keep on chatting about what happens in our countries about so many things. I have so many things to tell them. I’m one of the representatives of India! You can see that, because I have brought my culture, my understanding of my culture (Renu M-Teach: interview 27/11/2009, p. 5).

These students, having access to alternative intellectual assets, are the agents of internationalisation. Their non-Western intellectual assets are available to be engaged in Australian teacher education, and thus potentially contributing to its internationalisation, but are not taken advantage of. These students possess what according to Beck (2002, p. 26) is the strength of non-Western students:

personal knowledge, both of East-Asia and of California, of Latin America and of Anglo-America, of South-Asia and England, of the Arab world, Africa and France, ... to mention only a few of the largest combinations.

More than personal knowledge, these students have the knowledge from their own intellectual heritage, their culture and knowledge, and then by coming to study in Western universities they obtain Western knowledge as well. They have, the capability for more than “double knowing” (Singh & Shreshtha, 2008, p. 65) because as a consequence of their double knowing, they are also in a position to merge it. This means they have knowledge of both worlds that is then integrated in a *tri-vid* to make sense of their teaching and learning.

As was seen, that informal, extra-curricular interactions among non-Western students outside the Masters of Teaching course, bring benefits to these international students. They

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<sup>255</sup> In terms of teaching literacy, Gee (2012) explains how knowing the “meta language” of language learning can be liberating as it teaches learners how language works.

are engaging their capabilities to bring or access their non-Western knowledge from their homelands, and sharing amongst themselves. In these interactions, however, Anglophone local students are not included. The Masters of teaching course could have provided opportunities especially for Anglophone local students and their educators “to experience and expand knowledge of other cultures and languages” (Australian Bureau of Statistics, 2007, p. 1) and develop an understanding of their own culture in new ways. For example, Saba, one of the Masters of Teaching students from Nepal tried including some experience from her homeland in one assessment<sup>256</sup>:

I asked my teacher “Does my assignment have to be about my experience in Australia?” She said, “No, write about your country. I’m interested to learn more about your culture”. So I will write about an incident about discrimination, an issue about my culture back in my country and compare it to what I’m reading here (Saba M-Teach: focus group, 2/09/2009, p. 19).

This was a good opportunity for Saba to engage her non-Western knowledge; however, whether what Saba shared in her assignment could become a resource for her local counterparts, is doubtful. Still it is possible for teacher educators in the M-Teach course, especially in subjects on Social diversity and cosmopolitanism to create venues for intellectual interactions that engage with theoretical knowledge from a diversity of sources, provided they have an appropriate theoretic-pedagogical framework. For example, in group assignments or discussions in class, (Refer to Chapter 7 section 7.3.4) where students from different educational cultures come together, there appear to be many such unrealised opportunities.

In this configuration of the pedagogy of *tri-vid*, the three-in-one unification of knowledge, internationalisation of Australian teacher education can be achieved through engaging non-Western theoretic-linguistic knowledge, as it positions Australian teacher education as the seeker of this knowledge. This in turn provides possibilities for a third configuration of the

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<sup>256</sup> Diversity, Social justice and Equity: Deconstruction of a social justice incident or ongoing social justice issue on professional experience.

This assignment requires that you select a social justice incident or ongoing social justice issue that you observed during your Professional Experience. If you have not yet completed a Professional Experience block, you may (in consultation with your tutor), select an issue or incident from your own schooling experiences. College of Arts: School of Education: Diversity, social justice and Equity. Unit outline (2009).

pedagogy of *tri-vid*, in which Australian teacher education becomes the seeker and non-Western theoretic linguistic knowledge becomes the means for alternatives.

Here, I refer to the three cross-curricular priorities in the national curriculum (see Chapter 2) again to provide an impetus for exploring the third dimension of *tri-vid* collage. These three priorities in The Australian National Curriculum K- 12 are incorporated to enhance Australian students' learning of:

1. Aboriginal histories and cultures,
2. Australia's engagement with Asia and
3. Sustainability

These three cross-curricular priorities seem to point at three separate areas of study but they could all be interconnected through a *tri-vid* as knowledge exchange between the Western and the non-Western knowledge traditions is at the crux of all three. Australian students may gain knowledge through priorities number 1 and number 2 to reach priority number 3. If internationalisation is taken to mean transnational knowledge exchange then alternative knowledge of education for sustainability is also possible as a result of internationalisation of Australian teacher education,

Internationalisation of higher education aims to develop global perspectives and sustainability literacy in 21st century learners (Tait, 2010). It is not only those who live in the developing world but all “those growing up in the world of today—and tomorrow!—need preparation to tackle the range of pervasive problems: human conflict, climate change, poverty, the spread of disease, the control of nuclear energy” as Gardner (2011, p. x) writes in the preface to ‘Educating for Global Competence: Preparing Our Youth to Engage the World’ a book which defines and engages with the concept of global perspectives. To be literate in sustainability also means more than simply ‘knowing about’ sustainability. It also means to be able to act on that knowledge and to act out change in disciplinary contexts. To achieve a sustainable future in terms of social, economical and environmental sustainability for this world, it is a significant shift in attitudes and behaviours is required. Education being the key to knowledge development and changes in behaviour is a means of achieving sustainability for future generations. In teacher



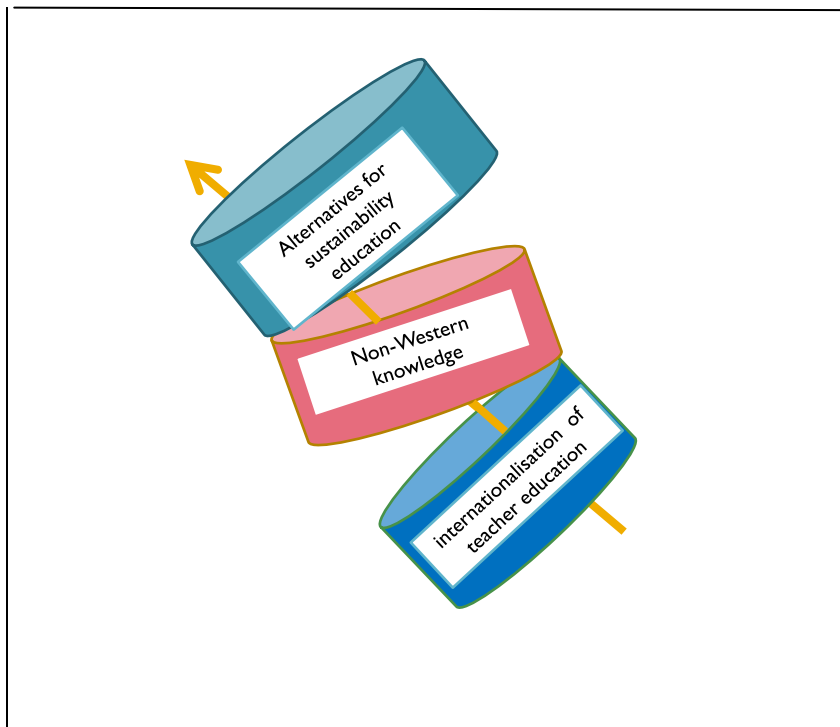
education, especially there is a place for sustainability as educators' need to work on two aspects of global learning: "first readying the learner to engage with the larger world in heart, mind and spirit, and second, to create learning habitats that empower them to see things differently" (Haigh, 2010, p. 7). This puts the onus on Australian teacher educators adopting critical approach to selecting both pedagogies and resources to develop the knowledge, skills, dispositions, and experiences needed to transform their own or their students' learning in their own preservice training (Gay & Kirkland, 2003; Kea, Campbell-Whatley & Richards, 2006).

The inclusion of sustainable education in the pre-service teacher education (McKeown & Hopkins, 2002) is considered important for "ensuring that all parts of the education system work together for a sustainable future" (Steele, 2010, p. 4). Synergies between the internationalisation of Australian teacher education via the transnational exchange of knowledge and the sustainability education through engaging such alternative knowledge were foreshadowed (refer to Chapter 2). Here I suggest that sustainability education in Australian teacher education becoming the part of its core focus (Ferreira et al, 2007) could provide a venue in which non-Western international students' capabilities to access and bring non-Western theoretic-linguistic knowledge can be engaged. It is suggested that non-Western theoretic-linguistic tools may bring innovative alternative concepts to bear in sustainability education.

### **8.4.3 Sustainability education, non-Western theoretical knowledge and internationalisation of Australian teacher education**

Here sustainability education and non-Western concepts are brought together through a pedagogy of *tri-vid*.

The Figure 8. 3 on the next page present the pedagogical configuration of the relationship between the object of knowledge, the knower and the means of knowledge.



**Figure 8.3 Pedagogy of *tri-vid*: Sustainability education Jneya**

As per the third dimension of *tri-vid* collage, the three-in-one unification of knowledge presents another set of knowers, the media of knowing, and the object of knowledge. In this configuration, Australian teacher educators and non-Western international students are the knowers, who are co-producers of international sustainability education. In this instance of pedagogy of *tri-vid*, the three-in-one unification of knowledge begins with the medium of knowledge - non-Western theoretic-linguistic knowledge, which may provide alternative concepts for sustainability education, sought by both non-Western international students and their teacher educators.

The relevance of sustainability education and internationalisation of Australian teacher education is established in the next section which leads to developing a *tri-vid* pedagogy for sustainability.

## 8.5 Pedagogy of *tri-vid* for sustainability education

Internationalisation of teacher education via a transnational exchange of theoretic-linguistic knowledge could prepare teacher educators and their students to “function in an international and intercultural context” (Yang, 2002, p. 86)<sup>257</sup>. Defining internationalisation of Australian teacher education as transnational knowledge exchange, means altering the relationship between Australian teacher educators and non-Western international students.

In my research, at least some non-Western international students showed intellectual agency, once encouraged, especially non-Western students in M-Ed (Honours) course were shown to engage non-Western theoretical knowledge from their homelands in their studies. Further, as the data suggest, there are opportunities to engage non-Western knowledge in the M-Teach course, even though these were not always utilised either by students or their teacher educators. However, it was evident that non-Western international students could use their abilities to bring linguistic and theoretical knowledge to bear in Anglophone Australian teacher education. It also confirmed a need for increased attention on pedagogies to make it possible. In employing their ignorance of intellectual inequality as a part of their pedagogy, these teacher educators may accept the challenge of internationalisation, “by opening the world to students through international experience and integrating a global perspective throughout the curriculum” (Quezada, 2010, p. 4)<sup>258</sup> in practice.

### 8.5.1 Prijanata: Australian teacher educators and non-Western students

All the Indian students (n=6) from the Masters in Teaching course who participated in this research, had talked about the knowledge they had inherited from their intellectual assets. For example, Rani had talked about her philosophy of *karam* which she had shared in a focus group (refer to section 8. 3). Prem and Renu, who were interviewed more than once (three times over a

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<sup>257</sup> “It is the responsibility of a university to cultivate the ability to understand, appreciate and articulate the reality of interdependence among nations and to prepare faculty, staff and students to function in an international and intercultural context. Under the impact of globalisation, universities have the opportunity and responsibility through teaching and research to increase awareness and understanding of the new and changing phenomenon that is affecting the political, economic and cultural/multicultural developments within and among nations”.

<sup>258</sup> To do so, as Quezada (2010, p. 4) argues these educators must “break their ‘virtual wall of silence’ and begin preparing educators for the globally interdependent world in which they will work and their students will live”.

period of six months) and were specifically asked to provide examples of their Indian knowledge, talked about their Indian intellectual assets. For example, Renu talked about her philosophy:

We value a simple life, a kindness or almost a reverence to nature, we worship nature ..., the mother earth, the rivers, trees, the cow and even snakes they are or were worshipped. It is valuing life in general, [meaning] 'live and let live' (Renu M-Teach: interview, 30/04/2010, p.2).

In India, where there is a race for development, love for simple life and care for nature may not seem a virtue any more (Norberg-Hodge, 1992, 2010; Roy, 2009; Shiva, 2005). Indian philosophy of reciprocity towards, and living in harmony with nature and leading a simple life (Tagore, 2006), has been reinforced by Gandhi's *Vaishnava* beliefs in his life time (Haigh, 2006a). However, a desire to follow the path shown by this knowledge has certainly been overtaken by a desire for economic development. The impact of "economic education"<sup>259</sup>, the only education to have "secured a position in school curricula" (Rapoport, 2012, p. 180), is clear in most societies. However, what impact it is having and how such education itself has become a problem (Orr, 2004) can be seen. Especially "at current levels of unsustainable practice and over consumption [, throughout the world,] it could be concluded that education is part of the problem" (Shallcross & Robinson, 2007, p. 137). Renu showed that she was aware of this as she said:

Knowledge is separate from culture. Indian knowledge is about how life is, and not only what our book Ramayana teaches us, and what Krishan talked about. They all have a deep impact on me. But what I developed as my Indian knowledge is more of a mixture. Our culture and traditions are all mixed up with those traditions for example those who ruled India, the Moguls, the British and now America. So it is a new kind of [knowledge] and now [study in Australia] we are actually mixing and spreading modern culture around (Renu M-Teach: interview, 30/04/2010, p.3).

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<sup>259</sup> Rapoport (2012, p. 180) mentions different types for education in the form of: international education, global education, multicultural education, peace education, human rights education being the other frameworks.

Gandhi based his philosophy in truth (Satya) and non-Violence (ahimsa). By combining these concepts from India's intellectual heritage, he pioneered *satyagraha* as a "Force ... born of truth and love or non-violence" (Gandhi, 1928, pp. 9-10).

Drawing on his *Vaishnava* concepts of simple and sustainable living, Gandhi developed the concepts of *swaraj* (self-rule), *swadeshi* (self-reliance) and *sarvodaya* (uplifting of all). Gandhian *Sawaraj* brings possibilities for creating a world where everyone will be free "because there will then be mutual toleration, respect and love, and therefore mutual trust" (Gandhi 1988-1946, p. 14).

Gandhi took his inspiration from *Bahgavad Gita*, which teaches the doctrine of *karam*, *selfless action*, through the illustration of war. This could be considered contradictory to upholding the principle of *ahimsa*. However, Gandhi believed that the text books use war as a metaphor for one's duty as according to him "renunciation is impossible without perfect observance of ahimsa in very shape and form" (Gandhi, 2009, p. xxiv)

In his vision of a free India where there was *Sawaraj* and *swadeshi* (using indigenous, self-grown and produced local wares), Gandhi foresaw the importance of ecological balance, and today "his rejection of the Western World's material abundance and waste is accepted by progressives of the ecological movement" (Naes cited in Haigh, 2006a, p. 50). Education for him is to produce people "who understand their social responsibilities as integral elements of the world in which they live" (Haigh, 2006b, p. 328). This resonates with the concept of global citizenship which is an aim of both internationalising higher education and sustainability education.

Modern, Westernised Indian knowledge, however, still seems to value nature; Prem specifically talked about this aspect of Indian knowledge through reference to Gandhi's ideal, his love for nature and humanity<sup>260</sup>:

In India, we have some new [conceptual] creations like songs that Gandhi ji used to sing. These songs can impact on mind. We still sing his songs in schools in India. His favourite song was, "*Vaishnava jan to kene re kahiye, je peer parai jane re*" [those who are sensitive towards others are dear to god] And then another one was; "*allah tero naam ishwar tero naam, ishwar tero naam*", [whether we call him *Allah* or *Ishwar*, it is the same God]. ... teach us Hindu and Muslim equality humility and our responsibility towards our society and nature (Prem M-Teach: interview, 24/11/2009, p. 3).

This acceptance for the founding principles of a multi-culture and multi-faith society that looks at the rights of all species to live in harmony can be an asset in Australia. India is a multicultural, multi-religious country. For Indians, it can be true, what Kuokkanen (2010, p. 67) writes about indigenous cultures' gift of reciprocity as "in cultures and societies that foreground reciprocity, individuals are brought up with an understanding and expectation of acting for others". However, it does not mean that Hindu or Vedic science has answers to all the problems or that all Vedic concepts are related to environmental sustainability (Spivak, 2005; Tomalin, 2009).

<sup>260</sup> "There is only one God..., whether we find him through the Koran, the Bible, the Zend-Avesta, the Talmud or the *Gita*. And He is God of Truth and Love. I have no interest in living save for proving this faith in me. I cannot hate an Englishman or anyone else. I have spoken and written much against his institutions, especially the one he has set up in India. I shall continue to do so if I live. But you must not mistake my condemnation of the system for that of the man. My religion requires me to love him as I love myself. I would deny God if I did not attempt to prove it at this critical moment" (Gandhi, 1884-1946, p. 129).

Plurism and heterodoxy in its argumentative intellectual tradition (Sen, 2005) however has taught the mantra of “*sarva dharma sambhava* or equal respect for all” in India (Mahajan, 2002, p. 34). Even the rise of “Hindu religious fanaticism” that seemed to threaten plurism in India has not affected Indians’ passion for democracy. For example, after the communal rights and upheavals in early 2000 Indian politics, still in the 2004 elections as Shani (2004, p. 55) observes, “A Sikh Prime Minister, installed by a Muslim President” confirmed Indian tradition of pluralism and democracy and the rejection of the parochial, exclusionary, religious fundamentalism<sup>261</sup>.

It is, however, not assumed that all non-Western international students possess non-Western knowledge or that they all have a deep understanding of their own intellectual assets, let alone any interest in these (Harris, 2008). But the point that can be made here is that due to their non-Western theoretic-linguistic capabilities, as was the case in students in my research, they could have access to such intellectual assets from their homelands. These students have capabilities to access and engage their linguistic and theoretical knowledge typically ignored in English only teacher education (Robertson, 2012). Their theoretic-linguistic capabilities play no role in their studies in Australian teacher education. However, these students might be able to engage these capabilities, if they are explicitly provided opportunities and means to do so, and as intellectual agents they avail their chance of determining to do so.

It can therefore be argued that teacher educators might take this responsibility and reinforce the reflection aspect of their practice in their students’ learning. After all it models what they as teacher-educators should be doing with their students. Similarly, these students, as Singh and Han (2010b, p. 1300) argue “are taught that the funds of knowledge their students bring to school, provide intellectual resources to be engaged through productive pedagogies”. This would then require Australian teacher educators develop similar pedagogies, as their non-Western international students also bring their funds of knowledge:

Because they are bilingual they not only recognise the possibilities and challenges facing students who speak different languages, [but because]

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<sup>261</sup> I am aware of the other side of this argument too, about the failings of Indian democracy and secularism for not protecting Muslims and tribal people’s rights as argued by some activists (Roy, 2009), however, it is beyond the scope of this thesis to indulge in that discussion as it is not relevant to the point regarding international students.

they can access multilingual knowledge networks to inform their teaching (Han & Singh, 2007a, p. 296).

These knowledge networks could hold a key to those knowledge systems which could alter the way how the environment, development and human needs are perceived, in making a move towards a sustainable future (Haigh, 2006a; Haigh, 2006b; Orr, 1991, 2006; Selby, 2011). Not because non-Western knowledge traditions have any

magical, mystical power to fix countless generations of abuse and neglect, but because non-Western peoples and nations exist as living critiques of the dominant culture, providing critique-al knowledge and potentially transformative paradigms (Grande cited in Kuokkanen, 2010, p. 63).

Non-Western international students' intellectual agency could then be the medium of this knowledge for sustainability education. In the next section sustainability education is used to explore possibilities for engaging non-Western knowledge.

### **8.5.2 Jnana sadhana: the means of knowledge- through which Non-Western theoretic-linguistic knowledge is produced and disseminated**

Here is an example of how non-Western knowledge can be mobilised. The Indian environmentalist and intellectual Shiva (2005) developed the concept of Earth Democracy to empower local movement of indigenous farmers in the “conservation of the earth’s resources and creation of sustainable livelihoods,” and biodiversity in a fight against the corporate monopoly and monoculturrism (Shiva, 2005, p. 10). Shiva (2003, 2005) drew on the knowledge of her forbearer, Gandhi. She used Gandhian concepts such as *Satyagraha*, *Sawaraj*, *Swadeshi* and *Ahimsa* to develop a biodiversity conservation movement for the protection of indigenous ways of farming, which it is claimed, are at a grave risk of being lost (UNESCO, 2010). These Gandhian concepts can be better understood by looking at the intellectual tradition of which they are part and how they appear in Gandhi’s philosophy. Table 8.4 shows the link between the

three different meanings of each Indian concept to demonstrate Shiva’s non-Western theorising for her Earth Democracy.

**Table 8.4 Shiva’s non-Western theorising**

Hindi/Sanskrit	Meaning in English	Gandhian Concept	Shiva’s Sustainability
Ahimsa	Non-Violence	Self-control of the powerful Self-control for every one	‘Compassion, not greed’ (Shiva, 2005, p. 115)  Diversity is the law of nature and must be protected “through care and compassion” (p. 111)
Sawaraj	Self-rule	Self-reliance and independence of mind  “self-rule; political and cultural independence” (Parekh, 1989, p. 238).  “ <i>Khadi</i> [home spun cotton] meant swaraj” (Gandhi, p. 50)	<i>Beej Sawaraj</i> (patent free seed), biodiversity and seed democracy (Shiva, 2005, p. 93)  GMO free, chemical free organic farming (Shiva, 2005, p. 11)  “Self-rule, self-organization, (Shiva, 2005, p. 74) Food democracy (Shiva, 2005, p. 74)  “living democracy “ to ensure justice and sustainability (Shiva, 2005, p. 74).
Swadeshi	Self-reliance	Cottage industry “local production, and concepts of local empowerment (Haigh, 2006a, p. 50).  Gandhi’s “ <i>dhanush takli</i> ” the spinning wheel (Gandhi, 1884-1896, p. 51).	“Localism”, conservation of the earth’s resources and creation of sustainable livelihoods” (Shiva, 2005, p. 10).
Satyagraha	passive resistance: persistence for truth, in what one believes	Force ...born of Truth and Love or non-violence” (Gandhi, 1928, p. 10).	Seed Satyagraha (Shiva, 2005, p. 93) protest against corporate monopoly on seeds  “freedom can be reclaimed only by refusing to cooperate with unjust amoral laws” (Shiva, 2005, p. 184).

### 8.5.3 *Jnyan*: what the knower wants to know the object of knowledge

In a pedagogy of *tri-vid* collage, the Australian teacher educators and non-Western international students can seek the internationalisation of teacher education through the transnational exchange of non-Western theoretic-linguistic assets which become the media to find innovative alternatives for sustainability education. Pedagogies of collage can bring together different concepts and metaphors, such as Shiva’s theorising (see Table 8.4), from different intellectual cultures to create a new approach to internationalising Australian teacher



education. A discussion about the origins of these concepts can highlight the similarities and differences in how they have been or how they can be translated into English. This could involve both local and international students in exploring their use in different educational contexts. An engagement with non-Western international students' theoretic-linguistic assets this way could very well transform teacher education. It can bring "new depths, insights, and motivations" (Haigh, 2006a, p. 52) in teacher education programs which now privilege Euro-American theories (Kuokkanen, 2008).

Such teacher education programs can develop student- teachers' sustainability literacy while providing them with useful pedagogies for their own teaching. Non-Western theoretic-linguistic assets might hold some concepts which can help both teacher educators and student-teachers develop pedagogies for developing their students' alternative perspectives on sustainability.

## **8.6 Conclusion**

The reconceptualisation of non-Western international students, as intellectual agents, opens up pedagogical possibilities to mobilise non-Western theoretic-linguistic assets in the processes of knowledge production. Their non-Western knowledge and their perspectives are not only sources of data, but can also be used conceptually, as theoretical tools. Australian teacher educators can pedagogically use their non-Western students' intellectual agency to do so. This, however, means going beyond the negative moment of critique (Rancière, 2009a) evident in research on the internationalisation of higher education to employing pedagogies that bring non-Western theoretic-linguistic assets into a transformational engagement with Australian teacher education.

As a non -Western international doctoral student, I have used my multilingual capabilities in this thesis. I have created novel theoretical tools from non-Western sources of knowledge and used these in advancing a case for broadening the theoretic base of Australian teacher education.

This study has presented an argument for, as well as suggested an example of how non-Western students' intellectual agency can be engaged in scholarly argumentation and critique. This argument might also provide a basis for policy actors to re-think and redefine the concept of internationalising Australian teacher education. Providing pedagogical forms,

linking educational globalisation to sustainable development, through non-Western concepts, is a way forward. If a knowledge exchange between the Western and the non-Western world is to occur this way, internationalisation of higher education may actually result in what Asgharzadeh, calls “a more humane, inclusive, and peaceful world” (2008, p. 336).

More than a decade ago, Torres and Morrow (2000, p. 53) had made a claim which remains true and relevant in the twenty first century teacher education:

the future has not been written and no one can claim a definitive understanding of the current relationship between globalization, the state, education, [sustainability education] and social change. For such reasons we anticipate this problematic will remain one of the most central occupations of educational scholarship for many years to come.

To continue with this engagement, there is a need to remain engaged with an exploration of possibilities and potential of research and scholarship. Internationalisation of teacher education demands

development of new skills, attitudes and knowledge among students and staff alike. It requires the creation of new learning practices, spaces, ethos and cultures. This cannot be done by a university edit but through the creative utilisation of the imagination of all those who make up that university (Rizvi, 2000, para. 12).

My research explored possibilities for Australian teacher educators to imagine the potential international students have for accessing and generating theoretical knowledge to draw their intellectual heritage into Australian education. This knowledge, if engaged in their studies in Australia, not only presents an international dimension to the curriculum and the teaching and learning process, it can free the Anglophone Western local students as much as the non-Western students from the limitations of Euro-American theories and move teacher education to a

worldly internationalisation of their knowledge. Engaging non-Western linguistic and theoretical knowledge can also contribute to the development of an innovative alternative perspective for addressing the complex and controversial dilemmas of sustainability of the planet, a global priority demanding an educational response. This chapter has posited that internationalisation of higher education via such transnational knowledge exchange offers a small counter to consolidating the Eurocentricism manifested in Australian teacher education and Western intellectual hegemony by recognising and engaging non-Western theoretical knowledge.



## **Chapter 9: Non-Western intellectual agency in Australian teacher education: Transnational exchange and co-production of theoretical knowledge**

### **9.0 Reflection**

A reflection on previous knowledge is in order for the research to progress into a new direction, as the new knowledge is a product of “reflection, speculation, argumentation, and ratiocination” (Appadurai, 2000, p. 10). Researchers, however, are empowered more by their imagination, rather than what they need to know in terms of evidence, theory or reasoning. Imagination has played a crucial role in carving a pathway for my journey from “what” and ‘why’ towards “what if and why not” (Kenway & Fahey, 2009, p. 1).

I have started to imagine, if internationalisation of Australian teacher education could be a transnational knowledge exchange, the purpose of engaging non-Western international students’ intellectual agency could be even more revolutionary. In terms of them accessing their theoretic-linguistic assets which flourish outside ‘West’, what innovative discovery that may mean and what alternatives that may bring (Blaikie, 2000)? And I have begun to imagine that non-Western theorising may hold resources for addressing global environmental and sustainability issues.

International students who come from non-Western countries are said to bring diverse cultural experiences to their host societies. But they are mainly celebrated for the monetary benefits they bring in fees, or are treated as problems to be solved. What knowledge these students bring or may be able to access from their intellectual heritage and how this knowledge could be engaged in their studies for internationalising Anglophone Australian teacher education are questions which remain unexplored. For example, what non-Western knowledge these students have access to via their bi or

multilingual communication competence skills and what critical theoretical tools they might generate from these? Moreover what non-Western theoretic-linguistic assets they might possess because of their socio-cultural education outside the West to address pressing global issues such as threats to the sustainability of the planet? This may be an exciting area to work in, but has remained unexplored. In this thesis, I have attempted to find what possibilities are there for engaging non-Western international students' capabilities in accessing theoretical knowledge from the knowledge systems that have evolved and flourished in the non-Western world.

In today's globalised world, it is difficult to label theoretical ideas as being either Western or non-Western. Some (Dallmayr, 1998; Kapoor, 1998) boldly and naively point at one basic distinction between the two knowledge systems in that some non-Western traditions consider knowledge to be a means of development of self, self-control, and liberation from ego with an aim to be one with nature (Dallymr, 1998; Kapoor, 1998; Tagore, 2006; Haigh, 2006a). Similarly, some claim that the Western, scientific knowledge is about proving the self by controlling and manipulating the environment (Brown, 2011). These questionable claims to a distinction between Western and non-Western modes of knowledge become significant in a world facing the dire consequences of Western and non-Western over-development. This development based on endless economic growth (Blaikie, 2000) and unsustainable practices (Orr, 2006) might have resulted from "the alluring promise of material well-being inherent in Western capitalism" (Hoff & Hickling-Hudson, 2011, p. 193)<sup>262</sup>. Given the failure of "the gigantic corporate machineries that celebrate globalization" (Appadurai, 2000, p. 1) in creating an equitable, peaceful safe and environmentally sustainable world, an era of the end of growth is possibly approaching (Saul, 2012). What the future holds for the global society and its carbon-based economy<sup>263</sup> is a

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<sup>262</sup> "in particular in its American extreme of 'free' trade and unfettered markets, has failed to materialise for the vast majority of people across the globe"

<sup>263</sup> "*atom bamon ke jor pe ainthi hai ye duniya, baarood ke ik dher pe baithi hai ye duniya*" (Pradeep, 1954, a song in an Indian film, *Jagruti* meaning awakening).

Translation: "Inflated by its self-importance the atom weapons it has amassed, the modern world is actually sitting on a pile of explosives" ...

*Guzishta jung mein ghar hi jale, magar is baar Ajab nahin, ke ye tanhaaiyaan bhi jal jaayen Guzishta jung mein paikar hi jale, magar is baar Ajab nahin, ke ye parchaiyan bhi jal jaayen* (Sahir, 1956) Sahir Ludhianvi.  
*Talkhiyan*

question troubling scientists and the social, economic and environmental pundits all over the world (Holdsworth *et al.*, 2008). This realisation that the Western, capitalist consumerist model of globalisation is pushing humanity to its spiritual and physical demise, a need for a new paradigm is emerging (Orr, 1991; Norberg-Hodge, 2010; Johnson, 2009). In teacher education this has been realised that “to work towards social justice” there is a need “to have a foundation for alternative ways of thinking about and changing education” (Hickling-Hudson, 2011, p. 453). As mentioned earlier, Sen’s (2012, p. 103) call for an alternative approach towards looking beyond the state or national boundaries can

involve people from anywhere in the world ... even in the absence of a global sovereign state”, [not on economic growth and business but for making] reasoning on ‘global justice’ possible, which is essential for addressing such problems as global economic crises, or global warming, or prevention and management of global pandemics, such as the AIDS epidemic.

Isn’t it a call for alternatives, alternative ways of thinking, acting and theorising, which some have found in non-Western knowledge traditions (Sen, 2010, 2012; Haigh, 2006a, 2009, 2010-2011).

As centres of knowledge production and dissemination, 21<sup>st</sup> century universities take the educational, social and moral responsibility of equipping their graduates not only with employability skills for today’s globalised world but also with knowledge and skills to create a better world. In this scenario, the challenge for teacher educators working with a diversity of students is whether they continue to propound just Eurocentric American modes of theorising or whether they might take advantage of the theoretic-linguistic diversity brought by the internationalisation of Australian teacher education. In other words, it might be the question regarding the internationalisation of teacher education being asked is how can “prospective teachers develop their

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Translation: In the past wars only houses were destroyed, but in the next war it is not unlikely that even the solitude (meaning empty space) is destroyed; in the past wars only bodies of people were burned, but this time it is not unlikely that their shadows will be destroyed.

knowledge, skills, and dispositions to teach from an international and multicultural perspective?” (Quezada, 2010, p. 3).

This is a challenge given that non-Western international students come to gain Western theoretical knowledge and advance their English language skills from Western universities that already consider themselves as internationalised. However, if internationalisation of higher education is just another global project of westernising the world, then what opportunities are there for internationalising the learning experiences of all students? What model of international pedagogy might be developed in which Western and non-Western, local and international students and their teacher educators could participate in writing or rewriting the destiny of the planet?

## **9.1 Introduction**

Non-Western international student-teachers who come to study in Australia possess or have access to non-Western linguistic and theoretical assets from their homelands. Being situated in an academic environment largely dominated by Euro-American theory and English only pedagogies, these students desire and are expected to assimilate. They themselves and their Australian teacher educators ignore their linguistic and theoretical assets. However, possibilities for these students to engage their non-Western linguistic and theoretical assets in research and teacher education exist (Singh, 2009; Singh & Chen, 2011; Singh & Han, 2010b). The non-Western international students in my study also suggested this possibility. Informed by Sen’s (2005) concept of ‘agency’ and Rancière’s (1991) concepts of ignorance of inequality and analytics of critique (Rancière, 2009a), such possibilities are seen to be maximised by innovative pedagogies.

In this thesis I have made several small but original contributions to knowledge through: my reconceptualising non-Western international students as intellectual agents, providing an impetus for internationalisation of Australian teacher education via non-Western linguistic and theoretical resources. I have developed pedagogies of collage for engaging non-Western international student-teachers’ linguistic and theoretical knowledge. In the process of this research, synergies between internationalisation of higher education and sustainability education were found with non-Western international students placed as a pivotal link



between the two. It was shown how their non-Western theoretic-linguistic assets could be the key to bringing alternatives to counter unsustainable practices threatening the world today.

It is argued in this study, that non-Western international student-teachers possess or have capabilities to access non-Western intellectual resources from their homelands. Considering them as intellectual agents, who can contribute to co-production of theoretical knowledge, presents possibilities for internationalising Australian teacher education. Pedagogies of *त्रिविद* *Tri-vid* “collage of intellectual equality” are suggested for engaging non-Western linguistic and theoretical knowledge in a worldwide conversation about the issues of sustainability of this planet.

In the following sections, a brief summary of this research, along with the research process and the research attributes I developed during this doctoral project is given. It is a testimony of the journey that I took, as well as the future direction which appeared in the process of this research. The six key contributions and findings are listed. Finally, recommendations for policy and pedagogy and future research are provided.

However, first some issues of contention that might have arisen from this study, need to be addressed. A section on such points of contentions follows which attempts to address these issues.

## **9. 2. Points of contention**

This thesis is a case study in which my reflection plays an important part in clarifying for the reader where I come from, what world view I hold, what drives me, and what I have achieved in the process of this research. The inclusion of me as a person in this research in fact is central to the very idea of forming an early career researcher.

### **9. 2. 1 Being out of place**

Some might question what role an Academic skills lecturer might play in teacher education, as these are two different disciplines. The objection here may not only be about different

disciplines but also due to the “Institutional and social distance between staff perceived to be concerned with ‘content’ and those concerned with ‘skills’” (Chanock *et al.*, 2012, p. 1)<sup>264</sup>. As a result, my research project, which is not about academic literacy issues in teacher education, might be considered a defiance of my right to research in areas beyond my expertise. However, to answer this question, I borrow what Rancière (2006, p. 6) has to say about discipline being “a demonstration of an idea of knowledge” requiring “the rapport between knowledge and a distribution of positions”. My argument is that ‘Academic literacy’<sup>265</sup> as such a demonstration of different ideas of knowledge, is at the core of every discipline. This argument is supported by research which confirms that “the literacy practices of academic disciplines can be viewed as varied social practices associated with different communities” (Lea & Street, 2006, p. 368)<sup>266</sup>. Since being literate means being able to decode written text, understand and compose meaningful texts, use texts functionally and analyse texts critically in a socio-cultural context, the idea of literacy development as the Second discourse development (Gee, 2012) appeals to me. As a Second discourse, academic writing in particular disciplines cannot be limited by students’ abilities to write in a particular academic discourse, but by the opportunities they have had to access the academic discourse of “the specific discourse communities one is writing in/for” (Canagarajah, 2002, p.29). Since students need to acquire diverse literacies in different subjects they need to study, the sociolinguistic view of literacy which sees literacy as the Second discourse development (Gee, 2012)<sup>267</sup> provides further insight.

The point I want to raise here is that academic skills are not taught in a vacuum, or without a context. It is “in the teaching and learning of disciplinary content” (Arkoudis, Baik & Richardson, 2012, p. 64) that academic language development takes place. For academic success, students have to develop an understanding of how their “different disciplines or intellectual traditions construct their distinctive accounts of reality” (Chanock, 2012, p. 12).

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<sup>264</sup> Academic literacy as a discipline sometimes is given a low status by discipline specific faculties, academic literacy lecturers in spite of their credentials in disciplines such as English, Applied linguistics and Teaching degrees (for example, TESOL), may be made to feel devalued due to ‘content versus skill’ binary (Chanock *et al.*, 2012, p. 1).

<sup>265</sup> Academic literacy refers to ‘the capacity to undertake study and research, and to communicate findings and knowledge, in a manner appropriate to the particular disciplinary conventions and scholarly standards expected at university level’ (Macquarie 2008). (Review of Academic Programs White Paper Available [staff.mq.edu.au/public/download.jsp?id=52109](http://staff.mq.edu.au/public/download.jsp?id=52109))

<sup>266</sup> In addition, an academic literacies perspective also takes account of literacies not directly associated with subjects and disciplines, but with broader institutional discourses and genres. ... Academic literacies practice is “concerned with meaning making, identity, power, and authority, and foregrounds the institutional nature of what counts as knowledge in any particular academic context” (Lea & Street, 2006, p. 638).

<sup>267</sup> “since there are many Secondary discourses, and we all have some and fail to have others” (Gee, 2012, p. 173).

Instead of providing these students technical assistance with academic writing which according to Johns (cited in Hall, 1999, p. 394) can be just a “marginal ad hoc ‘fixing’ of specific problems which does little for the student's longer term prospects of success”, I take an interdisciplinary view of academic literacy development as it is a complex issue. Students require knowledge in their discipline, as well as language to make use of this knowledge, and vice versa. To be able to develop material and activities suitable to their disciplinary content, in this case teacher education, therefore an understanding of the content these students have to study has been vital to assist them. Hence, I can see my own development in teacher education as to “switch (their) [my own] writing styles and genres between one setting and another, to deploy a repertoire of literacy practices appropriate to each setting, and to handle the social meanings and identities that each evokes” (Lea & Street, 2006, p. 638), I had to almost dwell in their discipline discourse. To provide content-based language support material (Chanock *et al.*, 2012) to students from teacher education, I therefore delved into their disciplinary content. I have become familiar with texts these students have to study, the assignment criteria they have to follow, the learning objectives they aim for, and the learning outcomes they need to meet. Similarly, to investigate whether there were any possibilities for non-Western international student-teachers to make use of their theoretic-linguistic knowledge, I have studied the syllabus they need to follow by perusing a number of unit outlines from subjects they had to study (as per the evidence in the thesis).

I have also been trained to teach and have studied various education theories. I am familiar with education debates and “conceptual issues and policy debates in teacher education and the research literature on learning to teach, the nature and efficacy of different program characteristics and instructional strategies” (Zeichner, 2005, p. 122)<sup>268</sup>. Much of this knowledge has been part of my own postgraduate training in Masters in Education (TESOL) that I undertook to become a TESOL teacher in Australia. Prior to that I had been a university lecturer in India where I taught English literature. I also taught English as a second language to adults in Australia for more than ten years. I now work as an academic literacy lecturer in my university in Australia. In doing so, I have worked closely with students and academics from teacher

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<sup>268</sup> Zeichner (2005, p. 122) shares his perspective as teacher educator, “while not every doctoral student who works in a teacher education program needs to take a whole series of courses in the study of teacher education, I believe that everyone who works with prospective teachers needs to take at least a basic course that deals with conceptual issues and policy debates in teacher education and the research literature on learning to teach, the nature and efficacy of different program characteristics and instructional strategies”.

education. I have also been a tutor in a subject<sup>269</sup> in Masters of Teaching (Secondary). I have been interested in the Australian National K to 12 curriculum, especially its three cross-curriculum priorities that pre-service teachers need to know and understand to teach in Australian schools and have followed the debates being raised in these areas.

Therefore, I can say that my expertise in teaching underpins my research. Moreover, this expertise has been supplemented by a review of relevant literature in teacher education (see chapter 2). I have reviewed appropriate literature, evaluating it to have a better understanding of the history, scope of teacher education focusing in particular on what impact internationalisation has had on it over the last few years (Jasman, 2009, Zeichner, 2010).

This review included studies of the internationalisation of higher education in general as well as teacher education; in particular research about international students' place in Australian universities. This was because research in Australian teacher education did not always include evidence relating to the issues of internationalisation which I was investigating. My study of teacher education had set out to investigate whether non-Western international students' intellectual agency can be engaged in their studies in Australian teacher education. To look at possibilities for transnational knowledge exchange in teacher education required me to turn to literature on internationalisation of education. Moreover, I do agree with and believe in a teacher education in which "teacher candidates [learn to] make up their minds about what they believe after having carefully considered a wide range of views, including those that are not currently in favor" (Zeichner, 2010, pp. 7-8).

### **9.2.2 Uncertain findings**

As with any research, questions regarding the validity and reliability of my study might be asked. Merriam (1995, p. 52) warns that the questions that a qualitative researcher might be asked might include:

How can you generalize from a small, non-random sample? ... How do you know the researcher isn't biased and just finding what he or she expects to

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<sup>269</sup> Unit- Literacies *for Learning*, about ICT use in learning and teaching.

find? ... how can we be sure the researcher is a valid and reliable instrument?

To answer such questions if they are posed regarding my research, I echo what Merriam has to say in response to such issues raised by those who question qualitative research with quantitative norms that “notions of validity and reliability need to be grounded in the spirit of qualitative worldview” (Merriam, 1995, p. 52). The goal of my educational research project was to better understand the particular issues under investigation with qualitative means as it was not about quantity and finding some general truth (Merriam, 1995, p. 57) that my project was about.

My research question clearly specified my aim to investigate possibilities of non-Western international students’ intellectual resources being engaged in their studies in Australian higher education. This question drove the data collection and analysis at each stage of my research. In accordance with my aim to gather and analyse data on non-Western knowledge and its role in the internationalisation of teacher education, I did not focus on other themes which might have lurked behind my participants’ comments. I will also make this point here that to ensure the rigour and credibility of my study, I have employed specific research principles and procedures which included triangulation and reflective writing. In mentioning my bias from the onset I gave “attention to the perspectives of those studied” (Merriam, 1995, p. 59) and undertook a completely informed analysis. All these strategies ensured that the process I carried out was highly compatible with the worldview of education research and that “the interpretation of ‘reality’ being presented [in my research] is as true to the phenomenon as possible” (Merriam, 1995, p. 53).

### **9. 2. 3 Growing expertise**

A question might also be asked about why sustainability issue is included in my study. Sustainability education has been an area of particular professional as well as personal interest to me for the past few years. I have presented my research in this area at international Sustainability conferences in 2007 and 2013 (Handa & Carmichael, 2007; Carmichael & Handa, 2013) publishing in an international sustainability journal (Handa & Carmichael, 2007). I have developed, taught and coordinated a university preparatory academic literacy course (UniStep),

which uses sustainability as a theme for teaching academic literacy and study skills to commencing students (Handa & Carmichael, 2007). This course received an Australian Learning and Teaching Council (ALTC) citation (2009) and the VC Excellence Award for Sustainability (2011). These awards acknowledged the success of the comprehensive academic literacy content being integrated with the topic of sustainability in this course.

The educational principle for integrating the theme of sustainability into this course is its interdisciplinary nature, as students from different disciplines, who attend this course, learn about an interdisciplinary topic which is relevant to all disciplines to varying degrees. It is rightly claimed that complex issues such as the concept of sustainability can neither be addressed or solved within a single discipline and “The real-world research problems that scientists address rarely arise within orderly disciplinary categories, and neither do their solutions” (Palmer, 2001, p. vii).

Students become aware of the various debates on sustainability through generic and discipline specific readings, which have been included to provide them with skills to critically analyse different understandings (Tilbury & Wortman, 2004)<sup>270</sup>. This exposure to differing viewpoints enhances their ability to “critically question assumptions and recognise bias” (Tilbury, and Wortman, 2004, p. 47). Their exposure to debates in the field of sustainability encourages them to develop their critical thinking and analytical abilities; the required academic skills for university study (Carmichael & Handa, 2013). Secondly, the goals and descriptions of education for sustainable development (UNCED, 1992, p. 1)<sup>271</sup>, also focuses on “improving basic education, re-orientating existing education and raising public awareness, understanding and training”. Such education requires commitment from educators across universities, not just from one discipline.

Due to my interest in both internationalisation and sustainability education, I have been studying the paths taken by research in these two areas and have found crucial synergies between them (refer to Chapter 2). My research, which had set out to investigate possibilities for engaging non-Western international students’ intellectual agency and their capabilities to bring their non-Western theoretic-linguistic knowledge to their studies in Australia has shown me an area of study which is equally relevant to my work as is academic literacy development. The

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<sup>270</sup> As a teacher on this course my own education in this topic has taken place while using these texts and debates in class to develop students’ critical thinking skills, and which is an area of future research for me.

<sup>271</sup> UNCED (1992). Agenda 21- Promoting education, public awareness and training- United Nations Environment Programme. UNCED, Rio de Janeiro, Brazil

issue of sustainability was drawn into this particular project as a potentially important avenue for engaging non-Western knowledge in teacher education. While investigating what knowledge these students are capable of bringing to their studies, I have seen the possibility of these students making an intellectual contribution to the internationalisation of Australian teacher education.

The reasons why sustainability provides such an important avenue for engaging non-Western knowledge in teacher education is twofold. First, higher education institutions across the world are re-orienting teacher education to address issues relating to sustainable development (Griffin *et al.*, 2002). Australian higher education asserts a readiness to take a “role in the articulation, promotion and the building of a consensus of values, attitudes and lifestyles for sustainability” (AVCC, 2006, p. 1<sup>272</sup>). Second because internationalisation demands developing new skills, attitudes and knowledge in both students and staff (Rizvi, 2000). Therefore in promoting sustainability education, the internationalisation of teacher education can play a prominent role (Scott & Gaugh, 2002; Steele, 2010) and vice versa.

However, to raise this point in my study, I had to step out of the place which encases me as a literacy advisor, to “wrestle something from the normal sequence of [my] work” (Rancière, 1989, p. 247)<sup>273</sup> in teacher education. I am heartened by Rex’s (2010, p. 3) philosophy of research that “The kind of research one does is inextricably linked to how one engages in keeping one’s voice and scholarship alive and relevant in whatever political and societal conditions come our way” . Through this study, as mentioned earlier, I have made a move into a territory that has begun to occupy my research interest. While I work in the field of academic literacy, my area of work does not, therefore, need to describe the extent of my “academic inquiry and the scope of ... [my] research interests” (Appleby, 2008, p. 265). Moreover, in cross-disciplinary work it is generally advised that data points and observations should roughly cohere with the state of knowledge in the other disciplines (Morten, 2011)<sup>274</sup>. Hence, one of the advantages of being a literacy lecturer working across disciplines has been an opportunity to identify or ‘learn’ about shared gaps in expertise (Scott *et al.*, 2008).

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<sup>272</sup> Australian Vice Chancellors Committee (2006). AVCC Policy on Education for Sustainable Development. <http://www.universitiesaustralia.edu.au/page/media-centre/2006-media-releases/sustainable-development-high-on-universities-agenda/>

<sup>273</sup> Refer to Chapter 1 Vignette

<sup>274</sup> Morten (2011, p. 11) argues that “Economists do themselves a disservice if the only criteria they consider for ‘robustness’ of historical arguments are those pertaining to econometric methods”.

Therefore to “ignore disciplinary boundaries” (Rancière, 2006, p. 9), I took an interdisciplinary approach (UWS Graduate Attributes)<sup>275</sup> and moved to integrate teacher education and sustainability education via a focus on sustainability. Just as ACARA (2011) directs school teachers to do so in terms of teaching English, History or Geography, I had proposed sustainability as a means of teaching academic literacy and developing students’ critical thinking (like teaching Shakespeare has been about teaching English to people in different parts of the world, Handa & Carmichael, 2007). My engagement and interest in sustainability as a means of teaching academic literacy to students who are new at university (Handa & Carmichael, 2007) has ripened into finding sustainability as a means of internationalisation for engaging non-Western theoretical knowledge. It is the place where my search for answers took me and it is here that I have found a venue to make an original contribution to knowledge.

I hope that my research, which is informed by the state of knowledge in both teacher education and sustainability education, could benefit other disciplines through opening new directions for their internationalisation.

### **9.3. Summary of this study & the research attributes developed**

The case study reported in this thesis investigated possibilities for non-Western international students-teachers to engage their non-Western theoretic-linguistic resources that they possess or are able to access and engage in their teacher education in Australia. My doctoral journey, which provided basis for this PhD thesis took me through a research process during which I developed various attributes and skills. I list them in relation to the graduate attributes<sup>276</sup> at my University.

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<sup>275</sup> Demonstration of comprehensive, coherent and connected knowledge: developed in-depth knowledge of research methodology, transnational knowledge exchange and a better understanding in interdisciplinary knowledge, better understanding of the international relevance of Australian research education. One of the UWS Graduate Attributes <http://policies.uws.edu.au/download.php?id=189>

<sup>276</sup> UWS Graduate Attributes <http://policies.uws.edu.au/download.php?id=189>

Social interaction skills: for example becoming self-reliant and able to work individually which also added to being a confident learner able to work effectively in groups and teams;



### 9.3.1 Interaction skills

The first step in this study was creating my research proposal. This was the first time that I had started to give expression to my ideas which had not been shaped coherently. I learnt to ground these ideas into a theoretical framework through an engagement with recent research literature. I learnt that;

In educational research, the making of a “new discovery”, being original or creative, includes “using a new approach, theory, method, or data; studying a new topic; doing research in an understudied area; or producing new findings” (Guetzkow, Lamont, & Mallard, 2004, p. 191).

Developing an understanding of and skills in creating an intellectual context was my next step in an original theoretical based contribution to knowledge. My preparation of a detailed research proposal for my Confirmation of Candidature (COC)<sup>277</sup> took me further into reviewing the literature; creating a theoretical framework to provide original analytical concepts for study, and the explanation and justification of research methods for this study. My crafting of the research questions needed these “materials and resources” which could not be “conjured out of ether” (Clark, 2003, p. 28). Through several iterations, both principle and contributory research questions which are the focus of this thesis were refined.

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Information & Technology literacy: Working effectively with information and communication technologies in both accessing and evaluating relevant information as well as personal and professional learning, such as Skype and video conferencing;

Demonstration of comprehensive, coherent and connected knowledge: developed in-depth knowledge of research methodology, transnational knowledge exchange and a better understanding in interdisciplinary knowledge, better understanding of the international relevance of Australian research education;

Applying knowledge through intellectual inquiry in professional or applied contexts: was able to integrate both theoretical and practical knowledge about the internationalisation of Australian teacher education; critical, reflective, and creative skills were developed which help make informed decisions in professional or applied contexts about transnational knowledge exchange;

Bringing knowledge to life through responsible engagement and appreciation of diversity in an evolving world: A better understanding of ethical conduct, intellectual integrity, and professionalism in work and civic life; especially in responsible engagement in work and research in terms of diversity and social justice principles.

<sup>277</sup> Appendix 1 COC confirmation letter

*Chapter 1* provided a blue print for this thesis. Starting with a vignette which presented my worldview and a series of propositions, this chapter explained the context for this thesis and its contribution to knowledge. Writing this chapter helped me gain a direction for this study, a road map for my own research. It was here that the focus of the research was clarified and the principal and contributory research questions were formed. An engagement with literature helped create an intellectual context in which gaps in existing knowledge, and opportunities for my modest contributions to knowledge could be identified. This was also where I signalled the potential for bringing internationalisation of higher education in connection with sustainability education, and where the proposed new direction for transnational knowledge exchange took rudimentary form. It was here that the justification of an innovative theoretical framework was made as well as the methodology for carrying out research was selected.

### **9.3.2 Information & technology literacy, critical thinking, research skills**

*Chapter 2* provided the intellectual context for this study, which was formed from Western academic research on the internationalisation of higher education in Australia and elsewhere. In this process I learned to search for recent relevant research using online databases as well as to organise and categorise this research according to key themes related to my research focus. With the vast amount of literature available in the field/s that I was interested in, I needed to critically read and assess what was relevant to my focus. Deepening my skills in this regard helped to identify differences and similarities between scholars writing on the similar topics.

As I became aware of the current debates in the field of the internationalisation of higher education, and teacher education, I was able to ascertain the gaps in research-based knowledge in this field. It was here, that I began to see where I could make a small, but nonetheless original contribution to knowledge in this field. For example, in the research into the internationalisation of higher education, I found synergies between the internationalisation of education and sustainability education. In terms of their respective aims to develop global citizens and challenges of making this interdependent world a better place to live, both highlighted the need for further research. Their mutual call for alternatives seemed to point at the role international students' intellectual agency may play in meeting

their mutual goals in both. This insight created the intellectual space for me to extend arguments which have been made to democratise Australian teacher education (Singh, 2009) by exploring alternative knowledge resources. Since

The quality of educational research rests in large part in its capacity to engage theory, to recognise the situatedness of the research in a contested field of knowledge, and to be able to speak to the work of theory in relation to the analysis and explanation of data (Wright, 2008, p. 2)<sup>278</sup>.

Establishing an appropriate theoretical framework to provide the basis for generating innovative analytical concepts was my next task.

### **9.3.3 Demonstration of comprehensive, coherent & connected knowledge**

*Chapter 3* provided the conceptual framework for this thesis. Creating this conceptual framework proved to be one of most challenging as well as educational part of my research journey. I explored how theory is formulated, and used this understanding to provide analytical concepts for strengthening the prospects for internationalising Australian teacher education (Connell, 2007b, p. 28). To find diverse theoretical tools which could be used in my effort to interrupt the dominant discourse, I sought scholars beyond the education literature. Sen (1999, 2005), Connell (2007b), Alatas (2006) and Rancière (1991, 2009a), who have all provided alternative ways of looking at and questioning what is regular and familiar, became my theorists. An engagement with their key concepts opened up new ways for me to conceive my research. Through the process of developing a theoretic framework for this research, I developed the capability of identifying the relations between key concepts by creating a concept map to inform data collection and analysis. At various points during the research process, the need to further develop the key concepts arose. For example, ‘knowledge’ was a concept which became important for me to be better understood as I

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<sup>278</sup> The question is not how the [learning] theories evolved but why certain theories found favour and a receptive audience at different moments in history (Renshaw 2002, p.7 cited in Wright, 2007, p. 3).

progressed through this research project. I had not thought about what knowledge might mean and had not taken interest in the debates over its meaning. Hence, before I could ask my research participants about their non-Western knowledge, I explored education philosophy to better understand what is meant by the concept of ‘knowledge’.

Guba and Lincoln’s (1994) reference to the three-in-one relationship between ontology, epistemology and methodology proved insightful at this stage. This clarified Gough’s (2002b, p. 1) argument regarding three different types of research questions namely, ontological (what is the nature of the object of knowledge), epistemological (what is the relationship between the knower and the object of knowledge?), and methodological questions (how should the inquirer seek knowledge?). These questions informed my growing understanding of the concept of ‘knowledge’. Interrelations between these concepts helped in my creation of a concept map to inform my data collection and analysis. Similarly, the relationship between literacy development and Academic literacy were also revealed.

This was the point in this research project, where my knowledge of Indian theoretic-linguistic assets started to be expressed and better conceptualised. The difference between the Western and Eastern approaches to knowledge formation (Kapoor, 1998; Merriam *et al.*, 2007) became evident and was an incentive to look to my intellectual heritage to create useful analytical tools for my research. I found my theoretic-linguistic assets, and used them as potential vehicles to engage Anglophone teacher educators expand their theoretical horizons.

This is where I introduced two Indian concepts, which were to be later used by teacher education students and educators in their playful discovery of non-Western intellectual resources. The two Indian concepts of *Karam* and *Tri-vid (Bhagvad-gita)*, which both present a holistic view of human agency and knowledge, in contrast to “the separation of mind and body” in Western tradition (Merriam *et al.*, 2007, p. 225) helped frame new ideas for the internationalisation of Australian teacher education. Chapter 5, 6 and 7 present evidence, that despite the 21<sup>st</sup> century being labelled as the Asian century, indicates little scope for such advanced intellectual engagement. Given this very problem, I explored the prospects for using Indian concepts in Australian teacher education in richer detail, specifically in education for sustainability.

Working from the presupposition that I could access and use ‘Indian’<sup>279</sup> theoretic linguistic assets and then verifying my use of these non-Western concepts for analysing my evidence, I have shown at least tentatively a few pedagogical possibilities for internationalising the education for sustainability. Finally the theoretical framework, that I created, was found useful to provide analytical concepts that were relevant for the argument developed in this research. Together they constitute one of the original contributions this thesis makes to knowledge.

### **9.3.4 Responsible engagement & appreciation of diversity in an evolving world: A better understanding of ethical conduct, intellectual integrity, & professionalism**

*Chapter 4* provided an exploration of research principle procedures by which the evidence was generated and analysed through the project on which this thesis is based. To find an appropriate strategy for my research, I studied the methodological rationale for doing flexible research (Robson, 2002). Creswell (2009, p. 173) explains that educational researchers employ “different philosophical assumptions; strategies of inquiry; and methods of data collection, analysis and interpretation”. These resources of research methodology helped clarify my understanding about the three levels of choices educational researchers must make and I was able to link these choices to *tri-vid*, the three-in-one unification of knowledge. Thus I developed a framework for the research topics of interest to me, the methods I would use for collecting data, and the outcomes or changes I anticipated to result from this study. Learning about case study research, I came to appreciate it for being both rigorous and flexible to incorporate methods such as non-participatory observations, interviews and focus groups as well as my reflections which all became my major data sources. Research principles such as triangulation, reflective writing and presenting my bias from the onset ensured the validity of my case study, at least from the viewpoint of qualitative research (Merriam, 1995). According to Yin (2009, p. 122), another key principle for conducting rigorous case study research is “to allow an external observer, in this case the reader...to follow the derivation of

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<sup>279</sup> I call these resources Indian and not Hindu as Indian knowledge is much richer and versatile to be contained in narrow categories of religion or ethnicity.

any evidence from initial research questions to ultimate case study conclusions”. Since a gap could now be discerned between my initial research questions that I had formed for my COC proposal and the subsequent clarification of the purpose of my research at that stage, these questions were refined.

The aim of my research was to investigate possibilities of non-Western international students’ engaging their non-Western theoretic-linguistic assets in Australian teacher education. With knowledge becoming an important concept in this study, I improved my theoretical framework by designing the interview questions with knowledge as a key focus.

I planned to use various data analysis strategies to ensure a reasonable level of validity, reliability and rigour for this research. Knowledge of research ethics was not new to me, as I had carried out research projects in past. However, preparing an ethics application for a larger scale, doctoral research project reinforced my knowledge of ethical principles and procedures. Revisions suggested by the University ethics committee regarding recruitment procedures created a venue for my learning. For example, the principle of protecting all research participants from any potential harm while presenting what they said without bias became a crucial part of data cleaning and analysis process.

### **9.3.5 Applying knowledge through intellectual inquiry in professional or applied contexts:**

*Chapters 5 to 8* are the evidentiary chapters of this thesis. The main research question is: What possibilities exist for non-Western international students to make use of their non-western intellectual resources in their Australian teacher higher education? The four contributory research questions, developed to explore the main research question, provided a means for enacting the debate between non-Western international students and academics which is presented in the first three evidentiary chapters of the thesis.

In these chapters, I integrated both theoretical concepts and evidence about the internationalisation of Australian teacher education. My critical, reflective, and creative skills were developed as I made informed decisions about the prospects for the transnational knowledge exchange in the professional context of Australian teacher education.

**Chapter 5** employed an elaboration of Sen's (1999) concepts of 'agency' and 'wellbeing'. The evidence showed the students' agency and their Australian teacher educators' focus on wellbeing. The evidence confirms a deficit orientation towards non-Western international students, which is grounded in a need to look after them. The students, however, showed evidence of their agency which gave them the potential to improve their education, work and life. Even though these students sometimes construct themselves as being 'needy', their aim is to make the best of their opportunities and use their capabilities to cope with what they encounter in Australia.

Their imagination is globally oriented which fuels their capacity to link their present actions with an imagined, better future. Conceptualising them as agents proved useful later on to establish their intellectual agency in terms of their capability to possess and/or bring non-Western theoretical knowledge to their Australian studies of education.

**Chapter 6** verified the presupposition that these students possess non-Western theoretical resources which might be used to theorise what internationalisation of Australian teacher education might mean. Sen's (1999, 2005) concepts of agency and Indian argumentative tradition were configured to help analyse evidence of these students' intellectual agency. Rancière's (1991) concept of 'ignorance of inequality' was tested through the analysis of evidence of Australian teacher educators' recognition or non-recognition of these students' theoretical assets and what this means for pedagogies to engage such knowledge in their teacher education.

**Chapter 7** analysed evidence relating to two different aspects of teacher education, namely the provincialisation of international students and the internationalisation of Australian teacher education. The concept of provincialisation drawn from Chakrabarty's (2007) concept of 'provincializing Europe' is used to critique localisation and assimilation of international student into Australian teacher education. In this sense, it is the various mechanisms of provincialisation, which discourage Australian teacher educators to engage their non-Western students' intellectual agency. It was shown through an analysis of evidence that Australian teacher education provincialises students even though non-Western international students could contribute to its de-provincialisation. This analysis of evidence was used to create a basis for arguing for recognising possibilities for engaging with their non-Western theoretical knowledge.

*Chapter 8* took the findings from the first three evidence chapters to develop a theoretic-pedagogical framework for using non-Western theoretical tools in teacher education. This chapter explored possible pedagogies for the internationalisation of Australian teacher education using non-Western theoretical resources, through presenting several different illustrations. Of course, none of the non-Western international students, in my research, actually possesses all the knowledge from their intellectual resources (Harris, 2008) and in their preference to gain a Western qualification and improve their English expertise, may not be even interested in it (Guo cited in Singh, 2010). This is a matter for their self-determination. However, the analysis of the evidence showed their potential as intellectual agents, as they were aware of their non-Western theoretic-linguistic assets and had capabilities in theorising internationalisation and their own place in it.

Two Indian concepts were tested to indicate the possibility that non-Western international students could have the capabilities to employ non-Western theoretical tools in studies in Australian teacher education. Strategies of play, encounter, inventory and mystery from Rancière's (2009a) analytics of a critique were used to show how non-Western concept of *Karam Yogi*, (Bhagvad Gita ) could be used as a theoretical tool for such research in a pedagogy of collage. Finally an innovative pedagogy of *tri-vid* collage was presented for use in incorporating sustainability education in Australian teacher education. Further research is now needed to establish the productive use of non-Western students' capabilities for bringing non-Western theoretical knowledge to bear in Australian teacher education.

## **9.4 Key findings**

The argument advanced in this study is that at least some non-Western international students may be able to bring non-Western theoretic-linguistic assets to bear in Australian teacher education. Considering these students as intellectual agents means possibilities for internationalising Australian teacher education. Their capabilities to access non-Western theoretic-linguistic assets might contribute to the development of pedagogies for sustainability education. Pedagogies of *tri-vid* collage are suggested for engaging non-Western theoretical knowledge in Australian teacher education for sustainability education. For Australian teacher education to prepare student-teachers to teach in Australia's



multicultural classrooms, this could provide valuable pedagogical tools for sustainability education.

This study employs both non-Western and Western theoretical tools for the critical analysis of evidence. The following six key findings are presented as original contributions to knowledge arising from this research.

#### **9.4.1 Intellectual agency**

The first contribution that this research makes is it reconceptualises non-Western international students in terms of being intellectual agents who have capabilities to possess or access their non-Western theoretic- linguistic resources. It is achieved by elaborating Sen's (1992, 1999, 2005) concepts of 'agency' and 'Indian argumentative tradition' to develop the concept of intellectual agency. The analysis of evidence in this thesis focused on the non-Western international students' agency with respect to their abilities to enhance their education, work and life. Their capabilities to possess and/or access non-Western theoretic-linguistic tools and to bring to bear these tools in their teacher education in Australia formed their intellectual agency. The students who participated in this research showed some degrees of their agency, in terms of their non-Western knowledge and their abilities to use it in their education in Australia. This finding reconceptualises international students possessing intellectual capabilities, which if engaged in their study, may counter the hegemony of Euro-American theorising in Australian teacher education.

#### **9.4.2 Non-Western theoretic linguistic tools**

Another contribution that this research makes is, it demonstrates that non-Western linguistic and theoretical tools can be used in Australian teacher education research. The hegemony of Euro-American theory in Australian teacher education overshadows the need for a change in the global division of theoretical labour (Alatas, 2006; Gunaratne, 2010). To bring a change that is transformatory means engaging non-Western concepts and metaphors in the co-production of Eurasian critical theorising. In Chapter 8, which synthesises the findings of this research, Rancière's analytics of critique are used to create two different

collages. In each collage, a non-Western concept is introduced. Categories, metaphors, maps and diagrams are the tools of theories (Turner, 2010) being the medium through which high order knowledge is constructed and expressed through. These tools are created and utilised to convey an understanding and making “sense of something not comprehended” (Turner, 2010, p. 85). The aim is to provide “concepts that apply beyond a particular society, place or time” (Connell, 2007b, p. 28). As Pavlenko (1999), from the point of a bilingual learner, argues that “concepts are mental representations which allow members of specific language and culture groups to conduct identification, comprehension, inferencing and categorization along similar lines”. Academic research community, in which, I aim to make a contribution, means using the language of the community. Hence, a theoretical framework was created to communicate with the academic community, using its jargon. I was able to do that through pedagogies of collage, which is another contribution that my study makes to knowledge.

### **9.4.3 Pedagogies of collage**

This study contributes to testing pedagogies of intellectual equality through Rancière’s (2009a) analytics of critique to internationalise pedagogies employed in Australian teacher education. Extending Singh’s (2009) pedagogies of equality, the pedagogy of collage is created from the “four figures of the contemporary exhibition: the play, the inventory, the encounter and the mystery” (Rancière, 2009a, p. 53). In a collage, these four strategies function not only to produce a critique or a political statement made for effect, but to bring a transformation. I have used these ideas to develop pedagogies of collage to introduce two Indian concepts from *Bhagvad Gita*, namely *Karam yogi* and *tri-vid*. For instance, play (Rancière, 2009a) as in presenting two different opposing concepts, for example, *Karam Yogi* in reference to non-Western international students in Australian teacher education provokes interest. *Karam yogi* inventory (Rancière, 2009a) is used when concepts from a different language are applied in contexts with which Anglophone readers are familiar. Encounter (Rancière, 2009a) with *Karam yogi* is in presenting non-Western concepts in reference to something provocative to entice Anglophone Western readers to engage with them. Mystery (Rancière, 2009a) of *Karam yogi* is solved when different concepts and words are put together to show their connection to create a meaning. A similar process is used to introduce *tri-vid*.

Different strategies of play, inventory, encounter and mystery used in this pedagogy may also challenge Western Anglophone local students and teacher educators to ‘play’ with meaning-making, along with the help of non-Western international students who are mostly bilingual and sometimes multilingual. This may help to democratise Australian teacher education if non-Western theoretic-linguistic assets are played in this process.

#### **9.4.4 Synergies between internationalisation of higher education & sustainability education via non-Western students.**

This study has brought the literature on the internationalisation of higher education in contact with that on education for environmental sustainability. It suggests that non-Western international student could be a pivotal link between the two. Further studies are needed to meet the claims for the theoretical exchange of critical theoretical assets, which may provide innovative alternatives for addressing issues of sustainability. In the reviewing of literature on internationalisation of higher education, both the concept of transnational knowledge exchange (Singh, 2009) and the inclusion of non-Western knowledge in internationalising higher education (Haigh, 2002, 2009) were identified. This was a point where the literature on sustainability education became relevant. Similarities in the trajectories of research into both the internationalisation of higher education and sustainability education were discerned.

This thesis suggests that there is now need for research into whether non-Western international students might have access to non-Western knowledge, which may provide alternatives to, or complement Western theoretical knowledge to find innovative alternatives to unsustainable practices. The possibility for creating a pedagogy of *tri-vid* collage is illustrated with reference to sustainability education which is another significant contribution that this research makes to knowledge. A model has been provided to indicate how non-Western concepts might be used in an international sustainability education.

#### **9.4.5 Pedagogy of *tri-vid* with non-Western concepts for sustainability education**

The pedagogy of *tri-vid* has been developed to introduce non-Western concepts to Anglophone readers. The Anglophone reader is the knower and the object of knowledge is the non-Western conceptual knowledge. The pedagogy of *tri-vid* itself is the medium of knowledge through which the knower and the object of knowledge are connected to create knowledge that is holistic and transformative. Four Gandhian concepts such as those used by Shiva (2005), provide innovative alternatives to the current Euro-American concept of ‘sustainable development’. For example, “Gandhi’s *Hind Swaraj* everywhere discerns the structural violence of Western ‘modernity’ (Gandhi, 1998, p. 21). The pedagogy of *tri-vid* offers the possibility for engaging non-Western students’ theoretic-linguistic assets in the co-production of knowledge for sustainability education. These concepts may be discussed as a basis for developing students’ awareness of their obligation to environment and eco-social justice. A discussion about the origin of these concepts can highlight the similarities or differences in how these concepts and issues can or cannot be adequately translated into English. This could involve both local and international students seeing how these concepts are used in different contexts. Non-Western international students can share knowledge from their language to bring “new depths, insights, and motivations” (Haigh, 2006a, p. 52) to develop knowledge which may or may not be Eurocentric or Eurasian. The use of non-Western concepts in this thesis gives expression to the argument advanced in this thesis. It exemplifies how the transnational exchange of theoretical knowledge might improve the flow of knowledge from the East to the West, from South to North, from Asia to Australia. It also shifts the claims on who are the intellectual labourers in the world (Alatas, 2006), and so helps to “dismantle the vertical disparity and the unequal distribution” (Gunaratne, 2010, p. 474) of intellectual labour between the Anglophone theorists and the non-Anglo data mines.

#### **9.4.6 Internationalising Australian teacher education anew**

This study contributes to ideas for new ways in which Australian teacher education might be transformed via pedagogical approaches to its internationalisation. To illustrate this, it suggests ways to incorporate sustainability education in pre-service teachers’ education. As

Haigh (2004, p. 25) argues that “achieving sustainable development demands a change in social values that involves both wider perspectives and longer timescales than those current in our [Western and non-Western global] society”. There are scholars who argue that nothing less than a transformation will do as it is not ‘development’ but ‘contraction’ that is needed (Orr, 2006; Selby, 2011)<sup>280</sup>. This presents possibilities of engaging non-Western theoretical resources as alternatives to Euro-American concepts in educational debates about the sustainability of human life on this planet. These debates are needed in the preparation of teachers who will educate future citizens of this global world (Zeichner, 2010, p. 7). A unit of study in the teacher education curriculum could encourage an intellectual engagement with theoretical ideas from outside ‘West’ for the multidisciplinary study of unsustainability (Refer to section 9.6.3.).

Thus this research breaks away from the existing debates about internationalisation being the Westernisation of higher education. Western academic research ranges from seeing international students as sources of revenue (Altbach & Knight, 2007; Bradley *et al.*, 2008), to being risks due to learning deficits (Carroll & Ryan, 2005; Arkoudis, 2006), through needing assistance in acculturation (Harman, 2005; Prescott & Hellstén, 2005), to being culturally complex others (Doherty & Singh, 2005; Kettle, 2005). In contrast, my research suggests innovative pedagogies for engaging international students’ non-Western theoretical tools in their studies in Australia. This is a leap beyond much of the negative critique directed against non-Western international students and presents a transition in the academic research which constructs them as deficient.

## **9.5. Implications for policy & pedagogy**

This study has implications for teaching non-Western international student-teachers who are capable of speaking more than one or two languages in addition to English. These students are a resource in Australian teacher education. This is especially since developing 'Asia literacy' and ‘sustainability literacy’ are two of the three cross curriculum priorities in Australian school curriculum (ACARA, 2012a). The role non-Western linguistic and

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<sup>280</sup> An extreme of this view in relation to growing population is presented in Dan Brown’s (2013) *The Inferno*, where a scientist invents a biochemical virus to restrain growing population.

theoretical knowledge can play in teacher education in regard to both of these cross-curriculum priorities would seem to be crucial.

As the diversity of twenty first century requires educators to rethink the literacy development in terms of multiliteracies or multiple literacy in schools (Mills, 2005), teacher education today requires teachers to think about transnational and not international knowledge exchange. In the drive for reorienting monolingual Australian teacher education to sustainability education (Nolet, 2009), and non-Western theoretic-linguistic knowledge (Singh, 2009), sustainability education can also stimulate a conversation about the internationalisation of Australian teacher education.

The evidence in this research to some extent confirms what is already known about the pressured curriculum leaving no room or time for engaging international students' intellectual agency. Similarly, these students who come to study in Australia from their countries are seeking Western knowledge in English only pedagogies. Their desire to learn Western knowledge to earn Western qualifications also creates no such incentive for them or their teachers to explore what sources of non-Western knowledge they might be capable of accessing and bringing to bear in their studies.

Finally, the various steps in this research, from its inception through the literature review, to the formation of its theoretical framework helped build my research attributes. These attributes articulate with those expected of researchers by the University of Western Sydney (Australian Government DEST, n.d., p. 5).<sup>281</sup> My research has implications for revising university policies, especially the policy tools such as graduate attributes. In the next section I explore this implication further.

### **9.5.1 Implications for University graduate attributes**

At the University of Western Sydney (UWS) where I have been enrolled as a doctoral candidate, efforts are being promoted to “internationalise the educational experience for students”, various recommendations have been made which show the strategies for

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<sup>281</sup> Australian Government DEST. (n.d.). Graduate attributes in Australian universities [http://www.dest.gov.au/NR/rdonlyres/887C29CE-77FF-4998-9B62-705AADAB0BF2/1326/appendix\\_grad\\_attributes.pdf](http://www.dest.gov.au/NR/rdonlyres/887C29CE-77FF-4998-9B62-705AADAB0BF2/1326/appendix_grad_attributes.pdf)

internationalisation of the University (Ingleson, 2009, pp. 1-9). It is claimed that “Few North American, British, European or indeed other Australian universities have anything like the diversity of UWS in their student body. We must ensure that the formal curricula build on this advantage” (Ingleson, 2009, p. 1). The emphasis is building on “the ethnic, linguistic and religious diversity” of its student population. It is argued that “this diversity should provide an advantage in genuinely internationalising the curricula” (Ingleson, 2009, p. 1).

UWS Graduate attributes are meant to contribute to students’ reflections about their learning “so that their gradual development can be measured and documented and so that students can record them as part of a portfolio of achievement at graduation” (UWS, n.d.-b). According to the UWS policy

UWS Graduate Attributes are expected to be woven into all academic programs, with the requirement that the course-specific (or discipline-specific) attributes of graduates are to be defined with reference to the UWS Graduate Attributes. The University's Course and Unit Approval Processes require curriculum documentation to show how this is done, both in mapping where particular attributes are reflected in course and unit design, and in relating how teaching and assessment processes make these explicit<sup>282</sup>.

To reflect these initiatives, university managers suggest the need to be “international in their scope and outlook” (Ingleson, 2009, p. 3). To this end I recommend that the UWS Graduate Attributes be re interpreted and rewritten to express the agenda for the internationalisation of education of this university and others.

See Table 9.1. on the following page.

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<sup>282</sup> Similarly, the University's academic program review and assessment processes will be informed by Graduate Attributes outcomes, and the processes of gathering student feedback on their experience will invite them to consider how much their capabilities for lifelong learning have been developed. Graduate attributes. Purpose and context. <http://policies.uws.edu.au/view.current.php?id=00158>

**Table 9.1 Graduate Attributes**

University of Western Sydney Graduate attributes	University of Western Sydney <b>Rewritten Graduate attributes</b>
<ul style="list-style-type: none"> <li>• Develop their capabilities to the highest potential throughout their lives (for personal growth and fulfilment, for effective participation in the workforce and for constructive contributions to society);</li> <li>• Advance knowledge and understanding to the benefit of society;</li> <li>• Aid the application of knowledge and understanding to the benefit of the economy and the society;</li> <li>• Adapt and learn, consistent with the needs of an adaptable knowledge based economy at local, regional and national levels;</li> <li>• Contribute to a democratic civilised society and promote the tolerance and debate which underpins it;</li> <li>• Contribute to Australia maintaining and developing its research competence and international credibility across a wide range of fields of knowledge;</li> <li>• An embedded ability to communicate with and present to a wide variety of people, by written, other visual and verbal means; and</li> <li>• Engage in effective work practices and demonstrate collaborative skills.</li> </ul> <p><b>Doctoral graduates will have:</b></p> <ul style="list-style-type: none"> <li>• Capacity to conduct research independently at a high level of originality and quality;</li> <li>• Capacity to independently conceive, design and carry to completion a research program or project;</li> <li>• Uncover new knowledge either by the discovery of new facts, the formulation of theories, the development of new interpretive arguments/framework, innovative critical analysis, and/or the innovative reinterpretation of known data and established ideas;</li> <li>• Demonstrated an independence of thought and approach, a deep knowledge of the field of study as evidenced by advanced scholarship, including a critical understanding of literature, theories, methodologies and/or debates.</li> </ul>	<ul style="list-style-type: none"> <li>• Internationalisation should develop students’ capabilities to the highest potential throughout their lives (for personal growth and fulfilment, for effective participation in the workforce and for constructive <b>contributions to global society</b>);</li> <li>• Advance knowledge and understanding of a diverse global society and <b>various knowledge traditions</b> for the benefit of society;</li> <li>• Aid the application of knowledge and understanding of other knowledge traditions to the <b>benefit of the global society</b>;</li> <li>• Adapt and learn other linguistic and theoretical knowledge consistent with the needs of an adaptable knowledge based economy at local, regional, national <b>and global levels</b>;</li> <li>• Contribute to a democratic civilised society, add to awareness of the sustainability issues from both <b>Western and non-Western perspectives</b> and promote the tolerance and <b>multiple aspects of debate</b> which underpin it;</li> <li>• Contribute to Australia maintaining and developing its research competence and international credibility across a wide range of <b>fields of knowledge including other knowledge traditions</b></li> <li>• An embedded ability to communicate with and present to a wide variety of people, by written, other visual and verbal means; and <b>bilingual skills</b></li> <li>• Engage in effective work practices and demonstrate collaborative skills and cultural. understanding <b>including awareness of diverse knowledge traditions</b></li> </ul> <p><b>Doctoral graduates will have:</b></p> <ul style="list-style-type: none"> <li>• Capacity to conduct research independently at a high level of originality and quality making use of <b>both Western and non-Western theories</b>;</li> <li>• Capacity to independently conceive, design and carry to completion a research program or project;</li> <li>• Uncover new knowledge either by the discovery of new facts, the formulation of theories, the development of new interpretive arguments/framework, innovative critical analysis, and/or the innovative reinterpretation of known data and established ideas which may include <b>other language and knowledge sources</b>;</li> <li>• Demonstrate an independence of thought and approach, a deep knowledge of the field of study as evidenced by advanced scholarship, including a critical <b>understanding of diverse literature</b>, theories, methodologies and/or debates.</li> </ul>



## 9.5.2 Implication for pedagogy: A unit on sustainability education with non-Western concepts

The University of Western Sydney makes this point:

UWS aims to incorporate a focus on sustainability in all of its activities - in research, learning and teaching, engagement with its region and in its campus operations (UWS, n.d.)<sup>283</sup>.

To realise this policy there is a need to consider the pedagogical dimensions of implementing sustainability education. Other than offering sustainability courses, UWS emphasises “embedding sustainability in a range of transitional and teacher education programs” (UWS, n.d.-c)<sup>284</sup>. Forums in which policy actors including teacher educators can explore the key ideas and concepts of sustainability theory are organised (Education for sustainability Network forum, 2012, April 19)<sup>285</sup>.

However, my research suggests that a critical examination of the contested nature of sustainability is needed. The very concept of development or sustainable “development” needs to be questioned both at the policy and the practicality levels.

Forums, in which policy actors including teacher educators explore non-Western theoretic-linguistic assets, could provide a focus of these professional learning experiences.

As a result of this research, it is suggested that internationalisation of sustainability education via the transnational knowledge exchange of non-Western theoretic-linguistic assets could be incorporated in initiatives to find alternatives to current unsustainable practices.

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<sup>283</sup> *Bringing Sustainability to Life*. Sustainability

<http://www.uws.edu.au/sustainability/sustainability/administration/surf>

<sup>284</sup> UWS Curriculum and Students [www.uws.edu.au/sustainability/sustainability/curriculum\\_-and-\\_students](http://www.uws.edu.au/sustainability/sustainability/curriculum_-and-_students)

<sup>285</sup> Education for Sustainability Network Forum (April 19th 2012) UWS

1. Alternatives could come from other intellectual cultures, for example, non-Western knowledge traditions (Haigh, 2006a, 2010).
2. Projects to engage non-Western international students' theoretic-linguistic assets (Singh, 2009, 2010) and capabilities to produce innovative novel concepts for sustainability education.
3. Inclusion of non-Western critical theorising re global issues such as corporate globalisation (Connell, 2007b; Shiva, 2005).

The pedagogical transformation and changes in curriculum go hand in hand. According to Haigh (2009, p. 61):

Many non-Western cultures are vital living traditions. They contain much that is positive. We should use these resources in the internationalization of our much criticized educational system and be open to useful ideas from outside ... If not, then let us recognize that, really, we do not mean to “internationalize the curriculum” at all, but merely to create a more inclusive Western-style education.

My aim in providing some transformative pedagogies and suggestions for an ‘inclusive’ curriculum is to present ideas which may be considered a stepping stone in a journey from Western-style education towards worldly internationalisation. For example, given the increasing presence of non-Western international students in Australian universities, internationalising sustainability education, via non-Western intellectual resources is now possible.

Table 9.2 on the following page provides an example of a unit on sustainability education for teacher education in which non-Western concepts are used to provide preservice teachers with the knowledge, skills, and dispositions needed to educate diverse learners.

**Table 9.2 Unit outline School of Education College of Arts**

Unit name	Education for Sustainability
Unit summary	<p>This unit focuses on the theory and application of 'sustainability' one of the key concepts in environmental policy, ethics and practice from a non-Western conceptual framework.</p> <p>It critically examines the contested nature of sustainability and sustainable development; explores the key ideas and concepts of sustainability theory from both Western and non-Western intellectual tradition; and considers the links between theoretical debates and the practical dimensions of implementing sustainability from non-Western conceptual framework.</p> <p>This course takes up the challenge of scholars who argue that - nothing less than a transformation is needed – as for the sustainability of this planet, it is not development but contraction that is needed (Orr, 2006; Selby, 2011) to offer alternative perspectives. To do this it explores conceptual, ethical and practical tools for rethinking sustainability in terms of Gandhian concepts such as: <i>Satyagraha</i>, <i>Sawaraj</i>, <i>Swadeshi</i> and <i>Ahimsa</i>.</p> <p>It includes non-Western theorist Shiva (2005) who uses Gandhian concepts to theorise corporate globalisation, human rights, agriculture, consumption and lifestyle.</p>
Objectives	<ol style="list-style-type: none"> <li>1. explain and critically evaluate contested notions of sustainable development, and develop their own concept of sustainability with reference to values, policies and futures;</li> <li>2. analyse current attempts to implement sustainability at local, regional and global levels evaluating indicators of sustainability;</li> <li>3. analyse and comment on major issues in sustainability such as lifestyle and consumption issues; agriculture and food distribution and globalisation in terms of production, waste, and transportation</li> <li>4. understand and apply key insights from non-Western perspectives and transdisciplinary thinking to major issues in sustainability;</li> <li>5. engage constructively with diverse cultural and linguistic groups in building more sustainable futures.</li> </ol>
Content	<ol style="list-style-type: none"> <li>1. Introduction to contested notions of sustainability and sustainable development</li> <li>2. Critical review of the history and theoretical basis of sustainability</li> <li>3. Ethical stances for sustainability- non-western knowledge systems</li> <li>4. Sustainability theory, deep ecology, non-western knowledge systems and contemporary social theory</li> <li>5. Rethinking sustainability case studies, including agriculture, cities, everyday life, consumption, waste, and food.</li> <li>6. Assessment of sustainability initiatives and critical analysis of sustainability indicators</li> <li>7. Pathways and possibilities for sustainable futures.</li> </ol>
Essential texts:	<p>Gandhi, M. K. (1956). Beginning of Satyagrah. In Jack Homer (Ed), <i>The Gandhi Reader: A Sourcebook of His Life and Writings</i>. Indiana press: New York</p> <p>Shiva, V. (2005). <i>Earth Democracy: Justice, Sustainability, and Peace</i>. Southend Press: Cambridge</p> <p>Norberg-Hodge, H. (2010). <i>Economics of happiness</i>. DVD ISEC</p>
Suggested readings:	<p>Gandhi, M. K. (1994). An autobiography or the story of my experiments with truth. Navajivan Publishing House: Ahmedabad</p> <p>Macy, J. (1991). <i>World as lover, world as self</i>. Berkeley, CA: Parallax Press.</p> <p>Naess A. (1973). The shallow and the deep, long range ecology movement: A summary. <i>Inquiry</i>, 16, 95-100.</p> <p>Cortese, A. D. (1999). <i>Education for Sustainability: The need for a new human perspective</i>. Boston MA: Second Nature. [online]  <a href="http://www.secondnature.org/pdf/snwritings/articles/humanpersp.pdf">www.secondnature.org/pdf/snwritings/articles/humanpersp.pdf</a></p>

	Daly, H. (2010). From a failed-growth economy to a steady-state economy. <i>Solutions for a sustainable and desirable future</i> , 1(2), 37-43. [online] <a href="http://www.thesolutionsjournal.com/node/556">www.thesolutionsjournal.com/node/556</a>
Teaching & learning modes	Lecture , discussion forums <i>Tri-vid</i> collage: Tutorial pedagogy: engaging students' bilingual skills, intellectual assets to create activities
Assessment Items	- Reflective journal - Research project and a poster (installation, collage) on a sustainability issue using alternative concepts

## 9.6 Recommendations for future research

Sustainability education had not been the main focus of this study. Thus it is recommended that a future study focus on sustainability as a vehicle for the internationalisation of Australian teacher education be conducted. I am also interested in developing my understanding of the application of a few Indian concepts that I have touched upon in my study in relation to internationalisation of higher education as well as sustainability education. Some suggestions for future research are given.

*Finding a way to sustainability through the internationalisation of a Western Anglophone teacher education*

With increasing numbers of non-Western international students coming for higher education to Australian universities, internationalisation of higher education presents opportunities for a transnational exchange and co-production of theoretical knowledge. However, Australian higher education is largely dominated by the Western or Euro-American theories. Non-Western international students want and are expected to acculturate themselves to them, while their non-Western linguistic and theoretical assets are ignored. This raises the question whether the internationalisation of higher education merely means imposing Western theoretical knowledge on the world. Internationalisation of higher education as a transnational exchange of knowledge however holds an answer to this problem. A reciprocal theoretical dialogue between the East and West is made possible due to international students' presence in Western universities. This demands a re-conceptualisation of non-

Western international student-teachers as intellectual agents for their abilities to bring non-Western theoretical knowledge. Engaging non-Western linguistic and theoretical knowledge could contribute to the development of an innovative alternative perspective for addressing the complex and controversial dilemmas of sustainability of the planet, a global priority demanding an educational response. For Australian teacher education this could provide innovative valuable pedagogies for education for a more sustainable future.

### *Teacher education, sustainability and internationalisation*

To achieve a sustainable future, knowledge, skills and a significant shift in attitudes and behaviours are required. Education being the key to knowledge development and changes in behaviour is a means of achieving this change for future generations. To be literate in sustainability requires developing a holistic integrated concept of sustainability. It does not only mean simply 'knowing about' sustainability but also means to be able to act on that knowledge and to act out change in disciplinary contexts. It is suggested that a study be conducted to build on the challenge of philosophers (Orr, 1991), economists (Jackson, 2009) and environmentalists (Shiva, 2005; Flannery, 2008) who argue that - nothing less than a transformation is needed - to move towards a sustainable future. Through examining the synergies between internationalisation of Australian teacher education and sustainability education, such a study could explore the role that non-Western linguistic and theoretical knowledge might play in sustainability education and the internationalisation of Australian teacher education.

### *Global citizenship and internationalisation of Australian teacher education*

Developing global citizenship entails equipping teacher education graduates with knowledge about the social and environmental issues and, appropriate skills and behaviour (Holdsworth *et al.*, 2008). The aim of such teacher education is to prepare teachers to be able to act on that knowledge in a given context (Zajda, 2010). This puts the onus on Australian teacher educators adopting a critical approach to selecting both pedagogies and resources, "so that they consider the values and perspectives being promoted" (Gadsby & Bullivant, 2011, p.

168). In teacher education, the remit of educators might be to work on two aspects of global learning: “first readying the learner to engage with the larger world in heart, mind and spirit, and second, to create learning habitats that empower them to see things differently” (Haigh, 2010, p. 7). Unfortunately, as has been the case that preservice teachers may not have opportunities to develop the knowledge, skills, dispositions, and experiences needed to transform their own or their students’ learning in their own preservice training (Gay & Kirkland, 2003; Kea, Campbell-Whatley & Richards, 2006) which needs to be addressed.

*International students as Avatars of internationalisation: engaging non-Western knowledge in Australian teacher education*

In Chapter 9 the concepts of *tri-vid* and *karam yogi* were introduced. I would also like to engage with other concepts accessed from my intellectual heritage, and some of which I have touched upon in this thesis. One Indian concept that I find useful is *Avatar*. The complexity of this concept due to its global usage makes it attractive to explore it from the Indian classics’ point of view. I use this concept to analyse non-Western international students’ intellectual agency which makes them agents of internationalisation. International students as agents (*Avatars*) of internationalisation could bring non-Western theoretical knowledge for sustainability education. Suggestions for an engagement with non-Western theories to bring a change in attitudes and values that encourage unsustainable and unjust practices threatening the very sustainability of the planet have been made (Haigh, 2010). To bring sustainability and internationalisation together in Australian teacher education, a study could investigate alternative intellectual resources and pedagogies to add both global dimension and sustainability. Increased awareness of non-Western international student-teachers’ capabilities in this regard is justified and would be most timely.

*A research proposal for sustainability education*

Finally, a research proposal, Sustainability education through internationalisation: Leadership in cross-disciplinary education is explained in Table 9.3.

**Table 9.3 Sustainability education through internationalisation: Leadership in cross-disciplinary**

Research object	Sustainability education through internationalisation: Leadership in cross-disciplinary sustainability literacy in teacher education possible via innovative alternatives from non-Western knowledge
Aims	There are possibilities for bringing sustainability education and internationalisation of Western Anglophone higher education together. This would mean freeing higher education from the privileging of Euro-American theories of sustainability.
Back-ground (Lit -review)	In the last three decades research in both internationalisation of higher education and sustainability education has covered similar territories. Due to their respective contested relationship with globalisation and the concerns that “the coupling of globalization and neo-liberalism affects all education” (Jickling & Wals, 2008, p. 3) scholars from both sides have been troubled and have started looking towards means of decolonising their respective fields. For example, the argument that internationalisation of higher education is Eurocentric, hierarchical and largely dominated by the Western or Euro-American theory, has been made for advancing a claim for, and an approach to democratising higher education (Singh, 2009). The role of multilingual knowledge and skills for internationalisation of higher education via transnational knowledge exchange is emphasised (Haigh, 2002, Haigh, 2009; Johnson, 2006). Research on sustainability education - going through a similar trajectory (Adams, 2006) has also reached a similar point that alternative sources of knowledge are needed to address sustainability issues (Haigh, 2006a; Jackson, 2003); because nothing less than a transformation is needed –for the sustainability of this planet (Orr, 2006; Jackson, 2009; Selby, 2011). At this juncture research in both education for sustainability development (ESD) and the internationalisation of higher education seems to point to the need for engaging with non-Western linguistic and theoretical knowledge to negate the pristine Western intellectual hegemony and develop “a dirty theory” (Connell, 2007b). Non-Western international students who may have the abilities to possess or access non-Western theoretical knowledge become a pivotal link to steer these two streams of education towards a new direction, with educators fulfilling the call for leadership in <i>education for the changing times</i> (Scott, Coates & Anderson, 2008). In teacher education especially there is a place to incorporate sustainability literacy to enable student-teachers’ to “consider the values and perspectives being promoted” which in turn they can pass on to their own students (Gadsby & Bullivant, 2011, p. 168). A need for a multi-dimensional, holistic understanding of both development and sustainability (Bannerjee, 2002; Nieto, 1996) draws attention to non-Western knowledge traditions.

This will be a timely study given the challenges and the opportunities brought by internationalisation of Australian higher education in the Asian century. Moreover, due to the global issues demanding an educational response, education for providing graduates with sustainability literacy is rapidly becoming a necessity. This study, with its focus on sustainability-literacy and non-Western knowledge traditions, will explore venues to develop awareness of alternative knowledge which may promote more sustainable ways of living. In Australian teacher education, an engagement with non-Western international students’

intellectual agency could provide innovative valuable pedagogies for education for a more sustainable future

## 9.7 Conclusion

My study had set out to investigate the prospects for conceptualising non-Western international student-teachers as intellectual agents whose access to non-Western theoretic-linguistic assets could contribute to internationalising Australian teacher education. Anglophone Australian teacher education is grounded in local context and Euro-American theories. This means the imagination required for engaging non-Western international students' theoretic-linguistic assets in teacher education, is not mobilised. However, this exploratory study suggests that engaging non-Western international students' intellectual agency could provide a renewed impetus for internationalisation of Australian teacher education. However, innovative pedagogies are needed to do so.

Thus, in the spirit of education research I had set out to find “creative or fresh approaches to looking at over-familiar problems” (Merriam, 1995, p.52). I looked beyond the education literature to find diverse theoretical understandings to collect and interrogate my data. First, evidence regarding non-Western international students' goals, values and choices was analysed using Sen's (1999) concepts of agency and wellbeing. Through this analysis, I was able to present these students as agents who have capabilities and freedom to achieve what they value. This presented possibilities for recognising international students' intellectual agency in terms of their capabilities to access and bring their non-Western intellectual assets and utilising opportunities to do so. This finding presented a counter to previous studies (Ninnes *et al.*, 1999; Burke, 2006) in which a deficit discourse constructs these students as deficient due to their differences. Similarly, my analysis of the evidence of their knowledge, their intellectual capital and language instruments confirmed that these remain unrecognised and unacknowledged in a Eurocentric teacher education. However, such knowledge as was shown becomes evident when analysed using the theoretical framework offered by Rancière's (1991) concept of ignoring intellectual inequality. Possibilities for these students' knowledge to be engaged in internationalising the education of all students are needed. For example an exposure to “a wide range of views” (Zeichner 2010, p. 8) through Western,



Southern and Eastern theoretical knowledge, can better prepare all students for a global culture. Together these constitute the significantly new findings.

Finally, by using two Indian concepts for bringing non-Western theoretic-linguistic knowledge into dialogue with Western concepts, I propose holistic ideas of sustainability education as a possible avenue for finding alternatives not present in the dominant worldview on sustainability issues. Pedagogies for engaging both Western and non-Western students in the co-development of alternative perspectives suggest a new way forward for internationalising Australian teacher education.

This chapter and this thesis conclude by redefining the internationalisation of Australian teacher education as building intellectual and linguistic connections between Western and non-Western world to develop innovative conceptual resources and pedagogies for the sustainability of this planet. It had started with a presupposition that non-Western international students possess intellectual resources. The analysis of the evidence verified their capabilities to possess or access non-Western knowledge. This evidence helped reconceptualise these students as intellectual agents. They were seen to have access to non-Western theoretic- linguistic assets which might now be engaged for internationalising Australian teacher education. Innovative pedagogies for engaging their capabilities to bring this knowledge into their studies were suggested. In doing so, this study presents a modest challenge to the Euro-American hegemony and non-Western academics' dependency on Euro-American theorising, as well as finding an alternative world view to address the present economic, humanitarian, environmental and moral crises threatening the sustainability of this planet (Dawson, Jackson, & Norberg-Hodge, 2010; Haigh, 2006b; Jackson, 2003; Orr, 1991; Shiva, 2005). This study reached beyond what it had initially set out to achieve by suggesting that the transnational exchange of theoretic-linguistic assets might provide a basis for a global venture to find innovative alternative to the unsustainable practices now being perpetuated world-wide.

Finally, to recall Luke's (2005, p. xvii)<sup>286</sup> call for hybrid policy, practice, curriculum and pedagogy to fulfil the complex demands of "education in postcolonial and globalising conditions", the main argument this study has made is reiterated. There is a need for reconceptualising international students as intellectual agents who can participate in the

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<sup>286</sup> What is required to fulfil the complex demands of "education in postcolonial and globalising conditions" in Luke's (2005, p. xvii) words are "very edgy hybrid blends of policy and practice, curriculum and pedagogy".

process of knowledge production. Pedagogies for Australian teacher educators to take an active part in this process are suggested. It was demonstrated how using appropriate pedagogical tools that recognise and utilise non-Western international students' knowledge and their capabilities to access non-Western knowledge in their studies, these students' intellectual agency can be engaged. This also suggested that linking the global dimension and sustainable development for a global society, policy makers might re-think and redefine concepts such as internationalisation of higher education.

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# Appendices

## Appendix 1

### Confirmation of Candidature

From: "Sandra Lawrence" [sg.lawrence@uws.edu.au](mailto:sg.lawrence@uws.edu.au)

To: 16459452@student.uws.edu.au

Sent: Wed 15/04/09 1:35 PM

Subject: Fwd: Confirmation of Candidature - Neera Handa

Dear Neera

I am writing to you regarding your recent Confirmation of Candidature.

I have received all the relevant documents from your College, and they have been duly processed by the Office of Research Services.

This means that your Confirmation of Candidature has been successfully completed and I wish you all the best with your continuing research.

Regards

Sandra Lawrence

Office of Research Services

University of Western Sydney

 (02) 47 360 278

## Appendix 2

### Notification of Approval

Email on behalf of the UWS Human Research Ethics Committee

Dear Michael and Neera

I'm writing to advise you that the Human Research Ethics Committee has agreed to approve the project. Please note the following.

**TITLE:** International students uses of their intellectual resources and capabilities: A study of the roles and practices of university academics

Student: Neera Handa

The Protocol Number for this project is H7284. Please ensure that this number is quoted in all relevant correspondence and on all information sheets, consent forms and other project documentation.

Please note the following:

1) The approval will expire on **1 September 2011**. If you require an extension of approval beyond this period, please ensure that you notify the Human Ethics Officer ([humanethics@uws.edu.au](mailto: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/ors/ethics/human\\_ethics](http://www.uws.edu.au/research/ors/ethics/human_ethics)

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/ors/ethics/human\\_ethics](http://www.uws.edu.au/research/ors/ethics/human_ethics)

Finally, please contact the Human Ethics Officer, Kay Buckley on (02) 4736 0883 or at [k.buckley@uws.edu.au](mailto:k.buckley@uws.edu.au) if you require any further information.

The Committee wishes you well with your research.

Yours sincerely

Dr Janette Perz,  
Chair, Human Research Ethics Committee

Kay Buckley  
Human Ethics Officer  
University of Western Sydney  
Locked Bag 1797, Penrith Sth DC NSW 1797  
☎: 02 47 360 883  
[http://www.uws.edu.au/research/ors/ethics/human\\_ethics](http://www.uws.edu.au/research/ors/ethics/human_ethics)

## Appendix 3

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

Information sheet, letter of invitation to participate in focus groups and/or interviews for international students in their first semester doing a Masters course at UWS

Dear Student

If you are an international student from a country in Asia and doing your first semester in this course, you are invited to participate in a research project being conducted by Neera Handa from the Centre for Research at UWS. This PhD project investigates what intellectual capabilities and knowledge building resources international students who come from Asian countries bring to their studies in Australia. Your involvement is voluntary and your decision to participate or not to participate in this research will not impact on your grades or in your access to any university services in any way.

**Focus group:** Your involvement in this project will entail you to attend three to four focus groups during the semester to discuss the attached questions with a group of other international students from your course and Neera Handa. Your participation is voluntary and you can withdraw at any time with no impact on your grades or any academic support provided to students in your course. If you would like to participate in a focus group, please email Neera Handa at [n.handa@uws.edu.au](mailto:n.handa@uws.edu.au)

**Interview:** Your involvement in this project will entail you to attend a series of six face to face interviews with Neera during the semester to discuss the attached questions further. Your participation is voluntary and you can withdraw at any time with no impact on your grades or any academic support provided to students in your course. If you would like to participate in these interviews with the researcher, please email Neera Handa at [n.handa@uws.edu.au](mailto:n.handa@uws.edu.au)

Once you contact Neera Handa expressing your willingness to participate in either or both of these activities, you will be notified of the time and venue for these focus groups and interviews.

Neera Handa

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 4

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

Information sheet, letter of invitation to participate in interviews and participation Consent form

Dear Academic

You are invited to participate in a research project being conducted by Neera Handa from the Centre for Research at UWS. This PhD project investigates what intellectual capabilities and knowledge building resources international students who come from Asian countries bring to their studies in Australia. Your involvement is voluntary and your contribution will remain anonymous

Your involvement in this project will entail you to attend a series of face to face or phone interviews with Neera Handa. Your participation is voluntary and you can withdraw any time. These interviews will be conducted at a mutually convenient time and a venue.

If you would like to participate in this research, please email Neera Handa at [n.handa@uws.edu.au](mailto:n.handa@uws.edu.au)

Regards

Neera Handa

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.



## Appendix 5

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

Information sheet and letter (for academics) seeking permission to observe tutorials

Dear Academic

Your permission is sought to observe a few tutorials in your subject being taught at Kingswood campus for a research project being conducted by Neera Handa from the Centre for Research at UWS. This PhD project investigates what intellectual capabilities and knowledge building resources international students who come from Asian countries bring to their studies in Australia. The researcher will not participate in any of the activities and will sit quietly taking notes. Data from these observations will remain anonymous. Your involvement is voluntary.

Your and your students' involvement in this project will entail you giving permission to the researcher to observe a few tutorials. You or the tutor (if other than yourself) will need to sign a consent form to be observed. Similarly, your students will be requested to sign a consent form giving permission to the researcher to observe tutorial activities. Your students' participation is voluntary and they can withdraw any time.

If you would like to participate in this research, please email Neera Handa at [n.handa@uws.edu.au](mailto:n.handa@uws.edu.au)

These observations will take place on days and time that are mutually convenient.

Regards

Neera Handa

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## Appendix 6

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

Information sheet for students seeking permission to observe tutorials

Dear student

Your involvement in this project will entail you giving permission to the researcher to observe your tutorial and sign a consent form to be observed. Your involvement is voluntary and your decision to give consent or not to give consent will not impact on your grades or in your access to any university services in any way.

The researcher observing the tutorial activities will not participate in any of the activities and will sit quietly taking notes. Data from these observations will remain anonymous.

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, the data collected from these observations will be anonymous. You may not be able to withdraw your data since once submitted this cannot be identified to specific individuals.

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](mailto:humanethics@uws.edu.au).

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Regards

Neera Handa

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 7

Consent to participate in interviews

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

I,....., consent to participate in the research project titled International students uses of their intellectual resources and capabilities: A study of the roles and practices of university academics

I acknowledge that:

I have read the participant information sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher.

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 be involved in a series of interviews with the researcher, Neera Handa during the semester. I agree for her to take notes as well as audio-record my responses.

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 now or in the future.

Signed:

Name:

Date:

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 8

Consent to participate in a focus group

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

I,....., consent to participate in the research project titled International students uses of their intellectual resources and capabilities: A study of the roles and practices of university academics

I acknowledge that:

I have read the participant information sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher.

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 be involved in a focus group with the researcher, Neera Handa and other international student during the semester. I agree for her to take notes as well as audio-record my responses.

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 now or in the future.

Signed:

Name:

Date:

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 9

Consent to be observed

Project: Engaging and extending international students' uses of their intellectual resources and capabilities

I,....., consent to participate in the research project titled International students uses of their intellectual resources and capabilities: A study of the roles and practices of university academics

I acknowledge that:

I have read the participant information sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher.

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 be observed by Neera Handa during my tutorial. I agree for her to take notes my responses.

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 now or in the future.

Signed:

Name:

Date:

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 10

**Project: Engaging and extending international students' uses of their intellectual resources and capabilities**

### **Questions for international students' interviews and focus group discussions**

What goals and choices do international students have when they come to study in Australia?

What influences them to make these choices?

What is the relevance of their prior learning to the course they choose in Australia?

What is the nature of the knowledge which international postgraduate students' access through their bilingual capabilities and prior learning strategies?

Do students use their bilingual capabilities as part of their everyday strategies for pursuing their studies here?

What resources do they use to access their knowledge?

How do international students use the intellectual resources of their homeland in their studies in Australia?

How do the teacher educators/supervisors acknowledge their Asian international students' bilingualism and their prior knowledge?

In what way do the teacher educators show an interest in these students' prior experiences?

In their interaction with these students, is there any acknowledgement of their language capabilities?

In what instances teacher educators encourage the use of international students' knowledge and intellectual heritage of their homeland?

**NOTE:** This study has been approved by the University of Western Sydney Human Research Ethics Committee. The Approval Number is HREC H7284. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officers (Tel: 02 4736 0883 or 4736 0884). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## Appendix 11

**Project: Engaging and extending international students' uses of their intellectual resources and capabilities**

### Questions for interviews with academics

What do you think about the goals and choices that international students might have in choosing to study in Australia?

What influences them to make these choices?

What is the relevance of their prior learning to the course they choose in Australia?

What is the nature of the knowledge which international postgraduate students' access through their bilingual capabilities and prior learning strategies?

Do students use their bilingual capabilities as part of their everyday strategies for pursuing their studies here?

What resources do they use to access their knowledge?

How do international students use the intellectual resources of their homeland in their studies in Australia?

How do the teacher educators/supervisors acknowledge their Asian international students' bilingualism and their prior knowledge?

In what way do the teacher educators show an interest in these students' prior experiences?

In their interaction with these students, is there any acknowledgement of their language capabilities?

In what instances teacher educators encourage the use of international students' knowledge and intellectual heritage of their homeland?

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## Appendix 12

**Table 4.1** Observation Grid

Section No.	1	2	3	5	6	7
Subject	Students	Teacher educator	Topic	Activities	Participation students	Comments
Date						
Time						
	How many students/mix of international /local students	Academic-	The particular topic of the tutorial	Activities class	What happens class	



## Appendix 13

*Table 4.3 Demographics of Focus Group participants: Non-Western international students*

Focus Groups	Participants	Makeup & Number students	Duration
Focus Group 1 Masters of Teaching (M-Teach)	Mixed group	1 Indian <sup>287</sup> 1 Nepalese 1 Vietnamese 1 Philippines	60 minutes
Focus group 2 Masters of Teaching (M-Teach)	South-east Asians	4 Indian <sup>288</sup> 1 Sri Lankan	60 minutes
Focus group 3 Masters of Education (Honours) M-Ed (Hons) ED Hons	Chinese	5 Chinese <sup>289</sup>	60 minutes

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<sup>287</sup> Rani female (India), Saba female (Nepal), Cui female (Vietnam), Amy female (Philippines).

<sup>288</sup> Ashok 1<sup>st</sup> Male (India), Nasir 2<sup>nd</sup> male (India), Vijaya 1<sup>st</sup> female (Sri Lanka), Maya 2<sup>nd</sup> female (India).

<sup>289</sup> Miena, Min, Dai, Ginny, Lin females (China).

## Appendix 14

*Table 4.4 Student interviewees*

Participant	pseudonym	country	Mode/Frequency/ duration
Student M-Teach	Renu	India	Face to face Three times 50-60 minutes
Student M-Teach	Prem	India	Face to face Three times 50-60 minutes

*Table 4.5 Teacher educator interviewees*

Participant	pseudonym	Mode/Duration /Frequency
Teacher educator (M-Teach )	Betty	Twice 60 minutes/ each
Teacher educator (M-Teach)	Ray	Twice 60 minutes/each
Teacher educator (M-Teach)	Shaw	once/60 minutes/
Teacher educator (M-Ed Honours)	Dandan	once/60 minutes