

Language, Literacy and Education In Diverse Contexts: Theory, Research and Practice

Koo Yew Lie & Peter Kell

This volume is one of two volumes that are a joint Malaysian and Australian themed collection of papers on language, literacy and education. Volume 11 is a collection of articles which deals with theory, research and practices. Volume 12 is a collection that focuses on literacy issues around learners and learning.

The articles in this first volume are articles situated in diverse social and institutional environments both in Australia and Malaysia. Here, the scholars discuss literacy, language and education issues from their academic experience in multilingual and multicultural contexts of schools, higher education and cultural communities such as digital and culture consuming communities. Contributors engage in literacy issues emerging from the diversity of communities straddling overlapping local-global contexts as well as communities of practice distinguished in terms of class, ethnicity, religion, spirituality and ideology. These are affiliated through common values and interests which transcend the divides of ethnicity, class, religion and gender. The contributors are interested in the questions of what, why and how individuals, families, communities and institutions view literacy practices and events. Most of the articles focus on the sociopolitical and sociocultural conditions which shape and construct particular views of literacy. They examine the choices, risks, constraints and consequences of literacies that individuals, communities and institutions are socialized into or consciously choose to belong to in line with particular identities and affiliations.

Negotiating Literacies in multilingual contexts

The volume highlights research mostly situated in multilingual contexts where unequal values are placed on particular languages and cultures. The researches reported here tend to complicate, and/or challenge conventional paradigms and perspectives on literacy. They seek understanding of the variety of contemporary actors, agents, processes, factors, and epistemologies, and suggest the contours of alternative paradigms to include learners and participants in literacy and education who may otherwise be disadvantaged. Specifically, they address questions about what research and experience in the Asia Pacific has to offer to contemporary views on literacy. How do scholars in these contexts respond to and critique contemporary views of literacies emerging in other parts of the globe such as Multiliteracies (New England Group 1996) and Critical literacy



(Lankshear, 1998) from their own contexts? Situated at the conjunction of multiple influences and histories, an arguably Asia-Pacific ontology and epistemology in its multiplicity (without being essentialist) may have emerged. What are the emergent issues in literacy studies in this part of the world where arguably there is a complex pluricultural Mandala civilization, extending Wolters' notion of such a concept in reference to South East Asia (Wolters, 1999). Perhaps looking into situated research methodologies to account for the linguistic and cultural resources of multilingual learners, their hybrid ways of being and ways of knowing may be a point of entry into such perspectives. Revathi, Koo and Jamilah for example, examine the multiple discourses involved in Science teaching in English of multilingual learners through two levels of analysis: a broad interpretive approach which is discourse-oriented (Foucauldian) and a detailed textual analysis of literacy practices through narrative inquiry which concerns itself with the details of experience, where researchers "collect descriptions of events and happenings and synthesize or configure them by means of a plot into a story or stories" (Polkinghorne, 1995, p.12). Using their expertise as multilingual and multicultural researchers, they are able to enter into the micro and lived experiences of learners who cope with the complexity of hybrid subject-positions with its challenges and tensions. The multiple codes of language use are most saliently expressed through code-switching behaviour in the Science classroom that provide intriguing narratives into the history of major shifts in language policy and the constructions of privileged languages vs. other minoritised vernacular language varieties. Inevitably, learners and teachers are caught in a tsunami like wave of such shifts. The particular positions of insider-researchers who enter the lives of participant learners reveal knowledge of what it is to know and to learn within the teacher and learner positionings of such language policies.

Using qualitative research, Marilyn Kell's contribution extends notions of valid data. By engaging three qualitative case studies from a doctoral thesis (Kell, 2005) her article demonstrates how appropriating an instrument designed for another purpose and transforming it into an instrument of analysis can expose literacies that are not valued in the standard school tests. By using an instrument constructed on the broad literacy and numeracy requirements of the contemporary workplace and on the notion that "competence is context-specific, and reflects larger social, cultural and economic agendas" Marilyn Kell has pioneered a work on literacy which challenges conventional views of literacy which, she postulates, confines literacy to a narrow range of decontextualised skills of reading and writing which confines a person to the 'illiterate' category, rejecting the wealth or practical skills and knowledge such a person brings to the workplace. By examining the literacy practices of supervisors at the workplace, she discovers empowering literate practices which goes beyond "normal" and conventional notions of literacy, practices which free individuals previously labeled as illiterate by narrow school based literacy practices.



Engaging Language and Literacy in Education

Language is the central semiotic and communication channel for communicating social reality and indexing the participants' sociocultural beliefs, values and norms in contexts. The use of particular linguistic codes are intensely meaningful as they reveal particular institutional, social roles, relationships, institutions, practices and ideologies. Individuals and communities live simultaneously and paradoxically in multiple, overlapping and distinctive social and linguistic worlds. Many of the articles in this volume explore the centrality of language in the meaning-making and knowledge production of participants in literacy events. However, language alone is inadequate in any contemporary view on literacy. Modalities are now widely accepted as essential to linguistic codes – seen as composites and matrices. Gee discusses literacies in terms of aggregates of ways of being which encompass the values and norms and designs of communities of practice. Repertoires of such communities may include various linguistic codes and genres.

Educationists need to confront the complexities of access, equity and social justice in society. They need to develop learning approaches, social action strategies and pathways for meaning-making and knowledge production especially for learners who are marginalized or assigned a minority status. Kumaravadivelu (2006) questions the ability for multilingual educationists to balance vernacular language literacies with the hegemony of the English language and the privileging of knowledge production in and through the English Language in globalising environments. However, other scholars like Hornberger (2004) believe that teachers at the chalk face can still make day to day decisions about supporting vernacular languages in relation to the dominance of powerful languages. However, unproblematised deference to power often means that other identities (and the literacies associated with them) are eroded or silenced. In English language learning, learners across the world cite the social power, prestige and work opportunities it supposedly offers as the drivers behind such learning. Literacy research and education has to recognize that there are clearly ideologies, structures and practices which privilege some and subordinate others. Some have a place for reasons of representation and others transcend the narrow values of the marketplace economy that has dominated much of the discourse and practice of education.

Engaging Linguistic and Cultural Resources through Inclusive Literacy Practices in Unequal Relations of Power

Koo's contribution considers these questions of power and the positioning of multilingual learners as linguistic interactions are situated in unequal relations of power. The paper seeks in part to answer the ways in which educationists could possibly respond to these positionings reflexively - within the possibilities



of reproduction and transformation of diversity and difference. Dominant and normalized ways of being, seeing-doing, systemic structures, and normalized systems of learning are critiqued in relation to institutional, cultural and linguistic hegemonies. Koo also explores the extant pluriliteracy of multilingual Malaysian tertiary learners in relation to the challenges and tensions of hybrid subject-positions within the dominant and intersecting discourses of the community, nation-state and globalisation. Extant Pluriliteracy is contrasted with Reflexive Pluriliteracy a concept which views meaning-making and knowledge production as sociopolitical phenomena and weaves into these processes Freirian critical reflections around questions of power and ideology.

In the Asia Pacific, the English language has long played a key role in knowledge production and meaning-making often at the expense of other Asian languages (Singh, Kell & Pandian 2002). What role is the relationship between English and indigenous languages played out in the transformation of societies in this part of the world? How is this relationship represented in discourses about language? How is it manifested in individual repertoires of literacy and social communities of practices? How is language policy determined by national, regional, social and cultural policies?

The article by Koo examines the political positions and uses of English in relation to other languages in this rapidly changing region as perceived by multilingual participants in literacy events in education. Through her macro-micro ethnographic study of pluralistic texts designed by multilingual participants, the writer attempts to reveal the difficult and often 'invisible' transitions made by multilingual meaning-makers in between diverse literacies with varying degrees of success. Through involving the learner in Reflexive Pluriliteracy, the literacy teacher helps her become aware of the politics of texts and the inscription of certain cultural values and norms (especially those of minority cultures and languages) which may be risky and which costs the learner in terms of particular gains. The article highlights the conscientisation roles of literacy mediators (teachers, learners, parents, activists) in interrogating values normally held to be intrinsically resident in 'powerful' texts. In this regard, literacy education must reveal the ways in which transitions in texts need to be made by 'outsiders' to gain access to certain communities of practice. At the same time, reflexive pedagogy seeks to engage learners in active conscientisation of their vernacular funds of knowledge, those which come from the life-worlds of family and community including such linguistic resources of the mothertongue and community languages.

Broadly, how do literacy providers in schools and higher education in the Asia Pacific help learners who come into these domains with vernacular varieties of English (influenced by the indigenous languages of the region)? Are academic genres of English firmly fixed as standards or are they situationally fluid, subject



to variation and a range of acceptability? Given the situated histories and life-experiences of non-native speakers of English, how do educational institutions aware of the vernacular languages of the learners provide flexible pathways for learner varieties of social and academic languages? But of course, the issue here is not only about language per se. It is also about Ways of being, the embedded discourses, ways of reading-writing-speaking-listening, implicit norms and values 'invisible' to outsiders of the ways of communication of symbolically powerful communities of practice.

In the context of international students coping with complex participant roles in an Australian University, Peter Kell and Gillian Vogl (2007, forthcoming) argues that "It is not only English language that prevents students from speaking and mixing with local students but also knowing what to speak about" (Novera 2004, 480). In their contribution to this edition, Kell and Vogl examine the local and global trajectories which impact on the language and communication literacies for international students in Australia. The writers discuss the complex English social and language literacies of international students which may be 'invisible' to gatekeepers in provider institutions and the host country. Indeed one of the key challenges for language and literacy in higher education has to do with the internationalisation of the university and the need to engage with international students.

Their contribution argues for vital human socio-cultural connections between the global university and its requirements of the diverse international students it attracts. Emergent issues raised relate to issues of educational provision so that both the host community and international students learn to engage in the interlingual and intercultural transitions in their academic and social interactions. In other words, embedded and naturalized cultural norms in Australian Englishes should be compared with the linguistic and discursive construction of international varieties of English. At the same time, Australian academics and gatekeepers need to understand the contexts of learning of international students where grammatical competency may often be the central linguistic concern in the students' earlier schooling experience. Academic literacy in Australian English is a different literacy altogether. So is spoken English in formal contexts and this has to be taught and learnt. Oracy and literacy are not to be taken for granted for learners who exist outside the discourses of such literacies. This is especially true for international students to Australia or Malaysia for whom English is often a foreign oral language for academic and social purposes as well as a foreign written language for academic purposes and social purposes. Kell and Vogl conclude by stating that "from the data gathered in the study, there is a complex pattern of intercultural negotiation through the medium of English inside and outside the academy that influences the life of international students. Simply addressing issues of standard and English proficiency in the academy disconnected



from social and cultural aspects of student life will not adequately address the needs of an increasingly diverse student population. Equally so, minimalist neo-liberal models that make it the student's responsibility to muddle through have limitations that are starkly evident in this research. The evidence in this research suggests that this model is deficient and inadequate in providing the foundation for intercultural connections which are imperative, not only for productive and engaging lives for international students but also to meet the national need of the universities to respond adequately to internationalization.

Engaging Literacies Involves Linguistic and Cultural Transitions between Diverse Contexts and Identities

The paradoxes and tensions of situated learning and language in schools is the central concern of Ramiah, Koo & Jamilah's paper. The article is concerned with the issue of language forms and genres for the content classroom. The article explores the ambivalence of the Science teacher who is caught in the tensions between teaching a foreign language for proficiency whilst paradoxically, having to teach in English as a medium of instruction for content purposes. Equally, her learners are trapped in the discursive complexity of various language codes, varieties and genres. The paper argues that learning a new language for proficiency purposes is very different from learning it for content purposes. In this regard, the article provides narratives on how two teachers mediate such complexity to varying degrees of success in their struggle to provide learning opportunities to learners who are often lost in invisible ground level transitions between language policies in the country which has moved radically from English as a foreign language to one requiring science and mathematics (formerly taught in Bahasa Malaysia) to be taught in English. A generation of learners and teachers are involved in the shift, due largely to the gaps between policy and implementation of a radical innovation in language in education. Language policy in Malaysia tends to have a narrow focus on instrumental ends rather than the broader and microlevel processes of intervention in terms of a multilingual society where the complexity of language crossing and mixing is real. Language policy is both a language and a literacy issue; often official documents conflate the two without seeing that although they are and can be complementary, in educational provision and intervention, they need to be separately regarded. This is in part the criticism against the New Literacy Studies which does not seem to take account of multilingual issues (involving code-switching, translanguaging) and criticism raised against Multilingualism Studies which underemphasise literacy issues.

Literacy participants in multilingual societies occupy hybrid subject positions marked by ambivalence and tensions. This is likely to be experienced by participants on sites of representation and/or contestation where diverse and



multiple situational identities are dominant and/or imposed. Standardised norms of particular literacy practices are privileged whereas minoritised literacies tend to be unvalued. Public policy and high stakes public examinations tend to standardize-sanitise and decontextualise the messy character of literate interactions where hybridity is increasingly the feature of multilingual and pluralistic environments. High stake examinations privilege neat and tidy answers, putting central issues of participants caught in intersecting cultural and linguistic spaces. Due to participation in simultaneous multiple discourse communities, individuals need to engage in various languages varieties and represent their knowledge in particular ways. Inability to do so may mean exclusion from material and symbolic goods. The politics of recognition of particular texts are entrenched and naturalized in organizational and social structures.

There are multiple, if competing identities/subject positions for the learner with any number of situational identities. Bromeley & Koo's article addresses the sociocultural realities of "silence" among Malaysian learners in classrooms in schools and Higher Education in Malaysia. Acknowledging the fact that "silence" has been a dominant norm of Malaysian classrooms, it is recommended that the "silence" may at least partially be interfaced through Social-motivational Metacognitive Strategy Instruction (SMMSI). The SMMSI model constructed from socio-constructivist perspectives mediated for the multilingual Malaysian classroom explores a pedagogy that helps multilingual Malaysian learners to become active co-participants in the classroom and critical meaning makers.

Sarjit Kaur's article explores learner engagement and literacy-related issues among adult learners in a higher education context in a public university in Malaysia. Based on learner narratives and responses in focus group interviews and students' journal entries, the article examines the life stories of these adult learners and their views on learner engagement and literacy. What emerges are heterogenous narratives and multiple discourses on identity and literacy – issues of ambivalence, and tensions of adult learning in higher education emerge due to the inevitable need for learner to negotiate literacies variously in relation to diverse contexts. Sarjit Kaur suggests that adult students' course experiences may have become too narrowly defined by university authorities, by the metanarratives of marketing and accountability concerns. Kaur argues for a deconstruction of this that takes into consideration the complex personal and community needs of learners who perceive dominantly unsupportive learning environments.

Negotiating Media literacy as part of composite literacies

In the New Literacy Studies (Heath, Street 1988) and Multiteracies perspective (2004) literacy is seen as composites or aggregates of the ways of speaking-



reading-writing-communicating of communities of practices embedding particular values and norms. In digital communities of practices there are particular ways of interactions for participants. Lee Siew Chin and Lin Luck Kee's contribution examines the nature of participant interactions on websites. They discuss the paradox of language use in the internet which they see as global and simultaneously individual as they argue that "... each individual has an interactive opportunity in picking and choosing the options that can expand the breadth and depth of the information they are reading, who they interact with, and the means to achieve that interaction. They illustrate this through a variety of media techniques which are conceived of as literacy practices. The digital community is certainly a community of practice that many learners, employees and consumers would have to engage in its diversity, requiring its own set of multiliterate and multimodal interactions. Lee and Lin suggest that pathways for negotiating websites are not predetermined to the extent that the individual can work through various links for her own purposes.

Visual and Critical Literacy in Media and Cultural Texts

Culture and media (film, TV, music, print media, advertising) are dominant forms of cultural production. Badrul Redzuan in his article argues that "visual narrative suffers from intellectual invisibility in many societies". In his contribution on visual literacy he examines the processes of seeing through photography through which a situated critical and media visual literacy is engaged. He positions this article within "two conceptual perspectives implicated within visual culture, the death of photography by Nicholas Mierzoeff and Panopticism by Michel Foucault". Both perspectives are linked through the discriminating lens of the photographer, by deriving a series of visual images that have appeared in Malaysian mainstream daily newspapers, and are subject to critical scrutiny. These images are representations of a certain social reality and although they may be too familiar for local readership, this study argues that even such an audience still needs to be informed against certain misleading cultural assumptions. This study makes a case that the selected photographic representations of Indonesian illegal migrants or PATI¹ by Malaysian print media are inherently ideological and unnecessarily manipulative; all of which were photographed and published during the period of their amnesty from the Malaysian government and their eventual deportation by December 2004. He argued that critical visual literacy needs to be engaged so as to deconstruct the media's hegemonic visual representations of Indonesian illegal migrants. Indeed, critical visual literacy is one of the main literacies required of participants in media and popular spaces where communication and representation is a site of meanings and intense struggle.

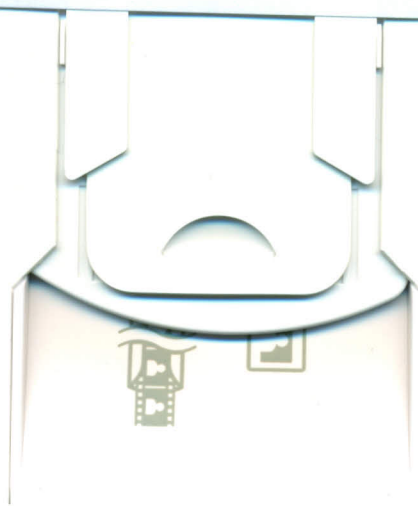


Building Bridges between Life-worlds of Participants in Literacy for Access and Equity

It is widely believed that literacy educationists and teachers need to provide learners with innovative curricula and pathways to help them negotiate and move between various cultures (which are differently valued), and between particular language codes to mark affiliations and acceptance into communities of practice. Hazita Azman argues that underlying the naturalisation of teaching and learning of English in the Malaysian education system are ideological pressures and political dogmas, often emerging from colonial, urban/rural and even local ethnic conflicts and hierarchies. The article suggests that therein lies the inherent difficulties of teaching and learning English for rural communities in Malaysia. Hazita Azman argues that the challenges for educationists and policy makers is that access must be provided for rural communities which have been largely marginalized by colonial and postcolonial structures and language policies. However, teachers and activists still have an important classroom space where they can exercise some agency through choices taken in relation to the use of extant languages in the community and through such strategies as translation, code-switching and multimodality to support those learners who come from environments which are disadvantaged in learning English as an academic language.

Similarly, Marilyn Kell's paper engages with fundamental issues of educational provision in terms of providing fair access and equitable opportunity to so called 'illiterate' individuals and "illiterate" groups of people in the community. She raises sharp questions around the politics of literacy and illiteracy challenging conventional views of what literacy itself is and what it means for people who have been marginalized as illiterate by narrow decontextualised concepts of what constitutes literate behaviours, for example, those promulgated by schools in Australia.

According to Ambigapathy Pandian, learners learn and connect with one another across classrooms, community and country borders in new and exciting ways. He argues that the growth of global languages, specifically the worldwide spread of the English language in social, workplace and everyday communication demands radical transformation in the classroom. In the first part of his paper he presents some key findings of English literacy practices from a nation-wide study on literacy in Malaysia. The discussion gives a rather disturbing picture that literacy continues to be learnt largely as a decontextualised set of skills and not as a social practice with bridges being built to connect various literacies to various domains and communities of practices. The paper takes us into the Multiliteracies approach as propounded by the New London Group (1996) as a pathway of engaging the real world. This approach is supported by sample design activities which Malaysian



learners engage in as part of this approach which brings analysis, synthesis and application of English language and life-worlds of learners together in real and meaningful ways.

Emergent Issues: Academic, Workplace, Citizenry Literacies

Radical social changes are occurring, enshrined in part by the idea of an emerging 'knowledge society'. Kalantzis and Cope (1997) suggest that the new economy places increasingly value on "human capacity, organisational flexibility, business processes, customer relationships, brand identity, technological know-how, product aesthetics and service values", moving away from previous concerns with basic skills and fixed capital. Gee (2004) discusses the challenges of global workplace in terms of the millennial shape shifting portfolio workers who will reshape their literacies in fluid ways to cope with the complexity of contemporary workplaces. It has been argued that higher education in the Asia Pacific needs to educate learners into becoming knowledge workers who can produce multiliterate, multimodal, linguistic and cultural texts for the various sectors of the market economy. Higher education, it is argued, needs to help their learners brand their cultural and communication knowledges, those used to create cultural texts which add value to products and processes in the workplace. Of particular interest are the ways in which awareness, deployment, presentation and representation (design) of cultural and linguistic knowledge are said to increase a graduate's chances of being both academically successful and at the same time employable. However, some scholars question the assumed seamlessness of crossings between academic domain and that of the workplace, each with its own purposes and objectives.

In recent times, there has been rising educational concern about supporting important transitions between academic literacies and workplace literacies for graduates in Malaysia. The discourse of employability in higher education policy especially in Malaysia has required responses which are seen to be in keeping with global trends and internationalizing discourses challenging the Academy's previous concerns with pure knowledge for its own sake. At the same time educationists question the application of extreme marketplace ideology within the larger discourse of neoliberal economics. It would seem that intense and unreflexive submission to global, social and economic agendas can threaten extant vernacular linguistic, psychological, sociological, economic and cultural life-worlds. The question posed is how one can maintain the delicate balance between the paradoxical local-global phenomena?

Whilst the controversy rages on, the recent unemployment rate of graduates stands at a worrying thirty-four percent in Malaysia. What are the structures of global and national employment that may be the cause of this? How do the workplace literacies impact on the production of texts in higher education and on micro



literacy practices in the classroom. How do university teachers engage in educating learners to design texts for various sites – academic, workplace, public domain of citizenship each of which may conflict with the other in terms of choices and ways of being? If tensions are inevitable in such choices, how do we teach coping strategies for living with ambivalence, uncertainties and tolerance of ambiguity?

At the same time there remains another key challenge for language, literacy and education in communities, national and global spaces where identity divides have become increasingly significant. Perceived divides over religion and ethnicity have become particularly difficult in contexts characterized by rising xenophobia, increasing divides between haves and have-nots. Education has to provide approaches and pedagogies which shape critical, responsible, ethical, tolerant and adaptable dispositions and attitudes. What is there in the successful mediations of heterogeneity in the history and experiences of the Asia Pacific that can perhaps provide the necessary spiritual, ethnical, emotional and intellectual literacies to cope with the complex challenges of different peoples brought into closer contact than ever before through space-time compression?

In relation to questions on citizenship, how do educationists, policymakers, activists and teachers provide literate encounters around governance issues in higher education, schooling and the public domains? These are questions posed to educators who face learners who have multiple, intersecting and competing affiliations to primary identity groups, interest groups, civil society, professional associations, community, nation and global-wide.

Responding to these challenges suggests approaches that promote and affirm products and practices that are high in multicultural content and respond to complexity and hybridity (Kell, Shore and Singh 2004). Aligned with this is a commitment to what Kell, Shore and Singh describe as a “global optimism” and an engagement with the positive responses that embrace diversity and the multimodalities of human experience. At a time of global anxiety and insecurity, this multinational volume with contributions from Malaysia and Australia is an exploration of the opportunities that emerge from global optimism. The volume explores the common experience of global citizenships in the context of multilingualism and multiliteracy in diverse settings.

References

- Anderson, B. 1992. *Imagined communities*. Verso: UK
Cope, B & Kalantzis, M. (eds.). 2001. *Multiliteracies*. London: Routledge;
Cope, B & Kalantzis, M. 1997. *Productive Diversity*. Australia: Pluto Press;



- Barton, D., Hamilton, M. & Ivanic, R. 2000. *Situated literacies: Reading and writing in Context*. London: Routledge.
- Baynham, M. 1995. *Literacy practices: Investigating literacy in social contexts*. London: Longman.
- Bhabha, Homi 1994. *The location of culture*. New York : Routledge
- Barton, D, Hamilton, M & Ivanic, R. 2000. *Situated literacies*. London: Roudledge
- Fairclough N. 1995. *Critical language awareness*. London: Longman
- Freire P. 1970. *Pedagogy of the oppressed*. New York: Continuum
- Gee, J. P. 2004 *Situated Language and Learning*. Routledge: Gt Britain
- Geertz, C. 1973. *Interpretation of cultures: Selected essays*. New York: Basic Books
- Hamilton, M., Barton, D., Ivanic, R. 1994. *Worlds of literacy*. Clevedon: Multilingual Matters
- Hall, S. 1998. *Culture, media & language*. London: Taylors & Francis Book Ltd.
- Heath, S. B. 1983. *Ways with words*. Cambridge: Cambridge University Press
- Highmore, B.2002. *The everyday life and cultural theory*. New York, Routledge
- Hornberger, N (ed.). 20036. *Continua of Biliteracy*. UK: Multilingual Matters
- Gee, J. P. (1996), *Social linguistics and literacies : Ideologies in Discourses*. London: Falmer Press
- Jomo, K. S. (ed), 2000. *Rethinking Malaysia, Malaysian studies 1*. Malaysia: Malaysian Social Sciences Society
- Kachru B. B. 1990. *The alchemy of English: the spread, functions and models*. 2nd edition. Urbana and Chicago: University of Illinois
- .Kell, P. Shore, S. & Singh, M, (2004) (eds.). *Higher Education @ the 21st Century: theory and practice*. New York :Peter Lang.
- Koo Yew Lie, 2005. Pluriliteracy in diverse contexts; literacy practices around pluralistic texts. In A. Pandian, M. K. Kabilan & S. Kaur (eds). *Teachers, Practices and Supportive Cultures*. Serdang: Universiti Putra Malaysia Press. pp. 226 –236
- Koo Yew Lie. 2004. Multicultural meaning-makers in the 21st century: the case of Malaysian ways with words and with the world. In Kell, P. Shore, S. & Singh, M, (eds.). *Higher Education @ the 21st Century: theory and practice*. New York :Peter Lang. pp. 55 –75
- Koo Yew Lie, 2003 (a). Critical literacy of multilingual/cultural Malaysian learners. In A. Pandian (ed). *Education in Malaysia @21st Century: practices, prospects*. Serdang: Universiti Putra Malaysia Press. pp 30 -49
- Koo Yew Lie, 2003 (b). Asian Pacific perspectives: Challenges and issues in multicultural/lingual contexts. *3L Journal of Language Teaching, Linguistics and Literature, Vol. 8, 2003*, pp 1 – 7
- Yoshino, K. 1992. Cultural nationalism in contemporary Japan: A sociological enquiry. *London: Routledge*
- Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.
- Kress G, 1985. *Linguistic processes in sociocultural practice*. Geelong: Deakin University Press



- Kress G.& Theo Van Leuven. 1996. *Reading images: The grammar of visual design*. Routledge, London
- Kumaravadivelu, B. 2006. Dangerous liaison: Globalisation, empire and TESOL. In J. Edge.(ed). *(Re)locating TESOL in an age of empire*. Palgrave/Macmillan.. pp.1 -26
- Lankshear C and McLaren, P (eds.). 1993. *Critical literacy, praxis and the postmodern*. Albany, New York: State University of New York Press,
- Maznah Mohamad and Wong Soak Koon, (eds) 2001, *Risking Malaysia, Culture, politics and identity*. Bangi, Malaysia: Penerbit UKM:
- McKay, L. S & Hornberger, N. 1996. *Sociolinguistics and language teaching*. Cambridge: Cambridge University Press
- Novera, I. S. 2004. Indonesian Post graduate students studying in Australia: An examination of their Academic, social and cultural experiences. *International Education Journal*. 5(4): 475.
- Wolters, O. W.1999. *History, Culture, Region in South East Asian Perspectives*. Singapore: Institute of South East Asia Press
- Smith, L.T, 1999. *Decolonising methodologies; Research and indigenous peoples*. London: Zed books
- Street, B. 1988. *Literacy in theory and practice*. Cambridge: Cambridge University Press
- Singh, M, P.Kell & Ambigapathy Pandian. 2002. *Appropriating English: Innovation in the global business of English language teaching*. New York: Peter Lang