

**Translanguaging for Bilingual Educational Theorising in Higher Degree
Researcher Education: A Case Study of Using Chinese Funds of
Theoretical Knowledge for Research**

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STATEMENT OF AUTHENTICATION

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

A large black rectangular box redacting the signature of the author.

.....
(Signature)

4 July 2017

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ABSTRACT

This thesis reports on a preliminary investigation into the potentials of using Chinese funds of theoretical knowledge in educational research. The aim is to provide an approach to addressing, developing and maximising bilingual higher degree researchers' (HDRs) theorising capabilities using translanguaging pedagogies.

New forms of intellectual inequality and oppression have emerged with the internationalisation of doctoral education including academic dominance and dependency within the postcolonial world. This dependency is reflected in the academic dependence on Euro-American theories and in the use of the standardised academic English across the world. Further, beginning researchers, in particular HDRs, may have to learn and develop the capabilities for educational theorising to become good educational researchers. Nevertheless, teaching of educational theorising in HDR education seems to remain marginal compared to the emphases on theories. One of the results of the linguistic-theoretical dependency and theorising negligence is a lack of innovative educational researchers and research in non-Euro-American countries.

Therefore, this PhD research project is conducted to probe into the possibilities of bilingual theorising in educational practices and research. The major research question to be answered is: How do bilingual Chinese HDRs perceive and use their Chinese-English bilingual and intercultural capabilities for theorising in educational research?

This research question, complemented by five contributory questions, is contextualised within the broad social sciences and educational research literature in Chapter 2 from three dimensions, namely, the Euro-American theoretical dominance, the monolingual English tendency and the educational theorising process. Accordingly, a three dimensional theoretical framework is formulated and debated for the possibilities of Chinese educational theorising in Chapter 3. First, advocates offering different perspectives on multi-linguistic-theoretical knowledge and intellectual equality provide premises for mitigating the oppressive Euro-American uniformisation. Then the debate over translanguaging pedagogy provides a focus for considering the linguistic-theoretical potentials of bilingual HDRs. Further, a pedagogical framework for bilingual HDR supervision is formulated with the capability approach and the implications from ignorant schoolmaster.

To collect and analyse evidence, methodology and methods for the research are explained and justified in Chapter 4. With a flexible research design, evidence was collected from (1) individual interviews with fourteen bilingual Chinese HDRs and nine academics (two with

non-Chinese background) from universities in Australia and China, and (2) thirteen pieces of published works authored or co-authored (as the first author) by bilingual Chinese researchers from the ResearchDirect Database through Western Sydney University online library. Premised on the analyses of evidence and guided by the sensitised theoretical framework, the findings in this research are presented and discussed in the evidentiary chapters from Chapter 5 to Chapter 9.

In Chapter 5 dominance and uniformisation of Euro-American theories in educational research are debated based on reflections by the interviewees. Further, in Chapter 6 the concept “Chinese funds of theoretical knowledge” is debated and defined taking into consideration its complexity and controversy. Chapter 7 investigates the potentials of using translanguaging for educational practices and research. Chapter 8 focuses on the possibilities and scenarios for Chinese educational theorising using Chinese funds of theoretical knowledge and translanguaging. Chapter 9 explains an explorative conceptual-theoretical attempt of the researcher’s Chinese educational theorising by exploring the potentials of the *jiāo/jiào xué xiāng zhǎng* 教学相长 bilingual HDRs supervision pedagogy.

In the concluding Chapter 10, the main findings and answers for the research questions are then presented. Together these findings point to a series of key concepts that might be useful for pursuing doctoral pedagogies that are more worldly in orientation than is currently the case. Bilingual educational theorising with a *duì huà* 对话 approach is argued to be able to provide an alternative path to interrupt the monolingual and hierarchical bilingual HDRs’ education and educational research. In summary, bilingual educational theorising emphasises the processes of asking questions and seeking for answers concerning educational policies, practices and/or research issues that are taken-for-granted. Through bilingual educational theorising, bilingual and HDRs researchers may make use of their knowledge of two or more languages to extend the potentials for theorising educational phenomena and problems.

Key words: bilingual educational theorising; translanguaging; Chinese funds of theoretical knowledge; higher degree researcher education

RESEARCH RELATED JOURNAL AND CONFERENCE PUBLICATIONS

- Shen, H. (2017). A Dui Hua (对话) standpoint to multilingual educational theorising, *Education Sciences*, 7(1), 24. doi:10.3390/educsci7010024
- Shen, H. & Singh, M. (2015, November). *Translanguaging for theorising in higher degree research students' education*. Paper presented at the LCNAU 2015 National Colloquium on Tertiary Language and Culture programs: Directions in Research, Teaching and Policy, Macquarie University, Sydney.
- Shen, H. & Singh, M. (2015, November). *Multilingual theoretic-pedagogical quests in international students' education*. Paper presented at the LCNAU 2015 National Colloquium, Macquarie University, Sydney.
- Shen, H. & Singh, M. (2015, October). *Translanguaging for theorising in higher degree research students' education*. Paper presented at the 16th PGECR Symposium on Producing Pleasure and Permission in Academia, University of Southern Queensland, Toowoomba.
- Shen, H. (2014, September). *Early career Chinese researchers' strategies for indigenous theorising in education and educational research in Australia and China*. Paper presented at the School of Education 2014 HDR Student Conference, University of Western Sydney, Penrith.

CHAPTER 1 INTRODUCTION

The unprecedented fast advancement of technology and economy during the past century have profoundly brought together all societies across the world, intensifying people exchanges and interactions from various linguistic and cultural traditions and backgrounds. Within the new neo-liberal economic world, new forms of linguistic-theoretical based inequality have emerged and aggravated in higher education and educational research. This research attempts to reconsider the Euro-American theoretical dominance and monolingual English educational mindset by probing into the potentials for using bilingual-theoretical knowledge and translanguaging throughout the educational theorising process. This chapter outlines the research background and the questions to be investigated, clarifies the research aims and delimitations, and defines three key terms used in this thesis. Further, the bilingual educational theorising exploration – which is the focus of this PhD research – is explained from three aspects, the thesis statement is underlined, and an overview of thesis structure is provided.

1.1 Self-Reflections upon the Selection of PhD Research Topic within Current HDR Education Milieu

In this section the selection of current research topic will be explained from three aspects, namely the theoretical dependency in China, the monolingual English education in Australia and the struggles with theory/theorising. The explanations will start from the researcher's personal experiences and situated in larger research background based on previous research. This outlines the reasons and rationales of selecting this research topic as an attempt of the researcher herself to fumble a way out.

1.1.1 Stepping out of China for Answers

China has seen fast development in its higher education sector since the new millennia. Despite the increasing investment from the Chinese government¹, there has been a widely shared concern among Chinese educators and researchers that current higher education has “failed to produce world-class scholars and high quality manpower” (L. Zhao & Zhu, 2010, p. 117).

¹ Chinese Ministry of Education reported a direct investment of 498 million RMB in supporting university students for innovative investigations and practices in 2015. The main aim is to encourage more innovative scientific achievements and more original businesses. (The data was obtained from the official Chinese government website at http://www.gov.cn/xinwen/2016-04/15/content_5064575.htm)

Deep reflections and vigorous debates about education were re-aroused in China among scholars, educators and policy makers when Qian Xuesen (also known as Hsue-Shen Tsien in the United States) passed away seven years ago (L. Zhao & Zhu, 2010). Qian was a scientist who made valuable contributions to missile and rocketry research and development in both the United States and China. However, he repeatedly asked the question, “Why are Chinese institutions of higher learning unable to cultivate first class talents?” Qian was not the first who remarked on this problem. In the first half of 20th century, Joseph Needham, a famous sinologist who systematically investigated the history of Chinese science, also asked why the Industrial Revolution did not originate in China given its historically economic and scientific advancements. Many Chinese educators and researchers have been engaged in continuous attempts to explain “China’s modern stagnation despite its impressive ancient lead” (Chen, Q., 2012, p. 39) at the academic level (Chen & Sun, 2016; Gong, 2015; Liu, 2011; Liu, 2014; Tian, 2012; Xu, Xu & Wang, 2015; Yang, 2014; Zhang, Wang & Xu, 2016). Similar concerns and considerations have also led to persistent policy making and reformulation at the administration level. For instance, General Office of the Chinese State Council released a series of policies and plans concerning establishment and development of innovative capabilities in higher education². I can recall many casual discussions with my lecturers and supervisors on the lack of innovation in my study area when I was an undergraduate and master student. I can also recall the heated debates on education innovation and globalisation in online forums like Zhī Hū (知乎). Alas, I did not find the answer to my questions. It was in hope of seeking an explanation that I decided to pursue a PhD study in another country than China.

The lack of scientific innovation in China is reflected in the dominance of Euro-American theoretical knowledge (Alatas, 2006; Q. Chen, 2012; Collyer, 2014). Chinese students and researchers always turn to the ‘West’ for solutions of educational problems (K. H. Chen, 2010; Manathunga, 2013).

² For instance, in May 2015, a State Council Gazette was released regarding *Implementation Opinions of the General Office of the State Council on Deepening the Reform of the Education of Innovation and Entrepreneurship in Institutions of Higher Education*. The improvement of innovative and practical capabilities education at the tertiary level was the primary goal. Instructions were outlined on various aspects including training scheme, curriculum management, assessment criteria and pedagogy reform. The complete document can be found in Chinese at the official website http://www.gov.cn/zhengce/content/2015-05/13/content_9740.htm.

In November 2015, another State Council Gazette was released about Overall Scheme for Comprehensively Promoting the Building of World-class Universities and Disciplines. The major purpose of this document is cultivating innovative talents and scientific achievements by developing world-class universities and disciplines. Requirements and guides concerning institutional administration and construction were underscored to promote innovation. The complete document can be found in Chinese at the official website http://www.gov.cn/zhengce/content/2015-11/05/content_10269.htm.

it will be necessary to reverse the trend of leaving Asia for America, which has been the dominant tendency during the post-war era. This means to examine the consequences of the United States' role as a central component in the formation of East Asian subjectivity. (K. H. Chen, 2010, p. 120)

This is why there are so many international students from China studying in Europe, the US and Australia. Euro-American theories have been introduced into China and worshiped by most scholars in scientific research (Liu, 2011; Liu, 2014). In contrast, the Chinese knowledge, either classical or modern, is largely neglected worldwide as a source of innovative scientific theories and concepts (Alatas, 2006; Singh & Han, 2009; Singh, 2013; Sibanda, 2014). This preference for Euro-American theories, philosophies, ideas, methodologies, techniques and research priorities has led to the 'academic dependency' (Alatas, 2006) of Chinese intellectuals on Euro-American scientific knowledge. However, the production of innovative knowledge is dependent on the socio-economic conditions (Liu, 2011; Liu, 2014; Tian, 2012). The context for knowledge production in China is different from Europe and North America where many contemporary and innovative theories are generated. One result of this academic dependency is the detachment of educational research conducted in China from its society, and also from its own theoretical resources:

Whatever the particular one, the various schools of Western sociology each reflected a portion of social phenomena, but when they were brought into China, they became empty theories divorced from social reality. This can be seen in the professors' debates at the time because their criticisms of each other always ended up in appeals to logic, and not in appeals to the facts. (Fei cited in Alatas, 2006, p. 28)

What then are the major causes for the lack of vitality in China education system, and in its system for producing innovative researchers? China's education system and teaching approaches are in past copied from nations such as the US and Russia (then the Soviet Union) (Wu, 2011; Deng, 2011). It is in these educational institutions that Chinese young researchers are formed, and also shaped by Chinese ideas about education and research. Of course, the dominance of Euro-American theoretical knowledge reflects the innovative capacity of these countries. In return this has produced an unequal, if not hierarchical, relationship among different forms of epistemological systems. This might be a 'necessary' state of affairs, but it makes China dependent on these sources of theory, rather than becoming a theory producer. Despite claims about internationalising education, the languages and theoretical resources of international students from the minority and the disadvantaged have been marginalised in Euro-American academic communities. This absence of indigenous concepts is not just limited to

China. Instead, it is shared by all the third world countries that are both economically and intellectually dependent on the Euro-American intellectual giant powers. This imbalance in the internationalisation of education hinders the scientific advancement in both Western and non-Western countries. Therefore, the revitalisation of non-Western coproduction for theorising has been called for (Alatas, 2006).

1.1.2 Floundering in Monolingual Educational Milieu

With greater mobilisation of capital and people around the world, Europe and North America have become highly bilingual. However, English is still used as the standardised academic language in both classroom teaching and educational research publications. The standardised monolingual English language is “codified by a central powerful group, and then policed through schools [and further] tied to academic and economic success” (García & Wei, 2014, p. 48). This monolingualism in education is quite accepted in Australian international education. This is reflected in the separation and categorisation of international students by their English proficiency levels. The two or more languages (usually the mother tongue and English) possessed by international students are always separated. The behaviour of switching between the two or more languages is always treated as a sign of linguistic and cognitive deficiency that international students should overcome (Canagarajah, 2011; García & Wei, 2014; Liddicoat, 2016a; Maingueneau, 2016).

In early August 2015, I noticed a series of news in several major media (including ABC News, the New Daily, the Sydney Morning Herald and China Daily) reporting a students’ appeal concerning their failure in two core units of the Master of Commerce and Master of Professional Accounting programs at University of Sydney. In the final exam of the Critical Thinking in Business (BUSS5000) course in the business school, about 37 percent of more than 1,200 students who selected this course failed. About another 12 percent of students also failed the Succeeding in Business (BUSS6000) course final exam within the same school. This high failure rate aroused complaints among students who failed these two courses. They officially lodged appeals for the assessment results. In response to this incident, Professor John Shields, the Business School Deputy Dean (Education) emphasised the “world class academic standards” of the school and blamed the students for their lack of critical thinking. For him and his school, many international students need special help in transition to the Australian education system. They claimed that “a large number of students coming to us [Australian higher education] from bachelor degrees undertaken elsewhere, including in mainland China, where the dominant mode of learning is what we would describe as passive learning rather than

critical thinking and engaged learning” (Griffits, 2015). Further, they deemed that these international students failed because their English language proficiency is at “a level of written communication proficiency that’s *substandard*” (Griffits, 2015, emphasis added).

There are contentious debates on the reasons for the students’ failure (and the answer is not one-for-all). What is provoking for current research is that international students’ failure of an academic test was ascribed to their “*substandard*” English. It seems that “their English language proficiency is always deficient – and will be forever lacking” (Singh, Harreveld & Danaher, 2013, p. 67). Punishments on lower level of English proficiency have never been decreased in assessments. Similar to the Business School case, it is not uncommon that “bilingual students get lower grades, are made to feel inadequate, and fail in schools” (García & Wei, 2014, p. 56). However, students should not be the only party to be blamed for their failure. Learning is a mutual process engaging both teachers and students. Should there is a high failure rate, it would not be “the fault of one person alone, but all the parties in the interaction” (Canagarajah & Wurr, 2011, p. 7).

Such monolingual English mindset in higher education is also reflected in educational policies (Liddicoat, 2016a; Moore, 2016). For instance, in the Draft National Strategy for International Education report released in 2015 various strategies are suggested to increase the competitiveness of Australian international education. One focus is English language education for international students in the purpose of ensuring they “gain a higher return on their investment” (Department of Education and Training, 2015, p. 11). Among the listed measures of success in terms of international education, improving international students’ English proficiency is once again emphasised. English language proficiency is set as a criterion and a goal of good quality of international education system. A division is set between international students’ native language and non-native language. Australia as an English speaking country is viewed as a competitive advantage in the global international education market. It is stated in this report that “Australia’s position as one of the world’s top three English-speaking study destinations is built in large part on our advantage as an English-speaking nation in close proximity to Asia” (Department of Education and Training, 2015, p. 43). High English language proficiency is considered as one major outcome or achievement of international education across different subjects by the government. It is also recognised that foreign language speakers could hardly compete with the native English speakers in terms of language proficiency, which divides and others international students from local English native speaking students. The English language is in this way covertly labelled as a standardised language. This monolingual mode of international education undermines and even denies the linguistic-

theoretical capabilities and possibilities of bilingual international students (Liddicoat, 2016a; Singh, 2013).

1.1.3 Struggling with Messy Educational Research Process

When I started my PhD research I still had the confusions and struggles whether there were practical purposes of theories. All the theories we learnt in classroom about educational problems seemed irrelevant to my immediate problems and obstacles – they seemed useless to my learning or any noticed problems. It seemed that theories were meant to be generated, taught and learnt in academy – an ivory tower. Here as a PhD candidate and early career researcher come from a “non-English speaking background”, in particular one that has been viewed as without critical thinking, I always feel the pains of being an “incapable outsider”. Luckily I have been encouraged to reconceptualise theories and theorising, and to value my bilingual and inter-cultural capabilities as robust sources for original theories and theorising. Therefore, during the process of composing this thesis, one significant focus is the capability of theorising (rather than memorising any specific theories by great figures).

For many people and I thought likewise before doing this research, theories are abstract and obscure thoughts (Lemert, 2010b). Theories seem stand alone, without any relations to society or reality. Thus, theories have a bad reputation for being unrealistic and impractical rather than practical, empirical and useful (Sears, 2005). Following such a construal of theory, empirical in research is emphasised, being encouraged in research in China for the purpose of being useful and helpful. Yet theories are dispensable in daily life. Good theories are “practical, providing vital insights that allow us to make sense of the world around us and serve as a guide to action when we try to do something about the things we would like to change” (Sears, 2005, p. 10). Theories help us better understand the world we live in and how things happen around us in everyday life.

However, there seems to be a more important but normally neglected aspect relating to theory. That concerns how theory is generated, that is theorising (Carleheden, 2016; Kandlbinder, 2014; Krause, 2016; Sutton & Staw, 1995; Swedberg, 2012a; 2012b; 2016).

Theorising is “more than just a grammatical move, turning a noun into a verb. It is the acknowledgment that social inquiry is messy and difficult. It moves away from clean-line story production, in which theory is added *ex post facto*” (Schneiderhan, 2016, p. 48). Theorising is difficult at several levels. First, it is not easy to develop novel ideas which are compatible and testable within a certain field. Second, it is not easy to fully understand the key concepts in a certain field. Third, it is necessary but hard to conceptualise and theorise in accordance with

the “ontological, epistemological and methodological assumptions” (Kandlbinder, 2014, pp. 2-3) in a certain field. Fourth, theories are defined and construed from various perspectives across disciplines.

Theorising educational issues in educational research is a dynamic and correlational process (Bertilsson, 2016; Schneiderhan, 2016). There are several sections including literature review, theory, methodology, data collection and analysis which are correlated (Krause, 2016; Sutton & Staw, 1995). Literature review and theory sections are not merely listing existing theories, previous research and names of big figures to lengthen the references. Rather, they provide “an explanation of why the theory or approach leads to a new or unanswered theoretical question [and more importantly] enough of the pertinent logic from past theoretical work should be included so that the reader can grasp the author's logical arguments” (Sutton & Staw, 1995, p. 373). Methodology in educational research is indispensable since it guides the research design and “the way in which investigators design their task can exert a big impact on the responses they obtain” (Satel & Lilienfeld, 2013, p. 16). Data collection and analysis play “an important role in confirming, revising, or discrediting existing theory and in guiding the development of new theory” (Sutton & Staw, 1995, p. 373). In the whole educational theorising process, it is essential to “explain the logical reasons *why* particular findings occurred in the past or *why* certain empirical relationships are anticipated in the future” (Sutton & Staw, 1995, p. 374, emphasis in original).

Theorising is also a consistent process of hard work and it may take years of effort to develop a powerful theory. It is the capacity developed during the research process to make sense of the world and educational problems in particular with reference to theories that is far more valued (Bertilsson, 2016). It is this theorising capability that matters in research student education. This theorising capability is possessed and practiced by all individuals in everyday life. It is using this theorising capability that we make sense of the things happening around us and guide our behaviours. Building the aptitude for theorising is a process of the “development of something they already do rather than an alien activity they can never master” (Sears, 2005, p. 13).

1.1.4 Attempting to Fumble A Way out

To this point the research background has been briefly introduced in accordance with the researcher’s own study experiences as a bilingual higher degree researcher from three aspects, namely, the Euro-American theoretical dominance, the monolingual English educational mindset and the significance of educational theorising (as displayed in Fig. 1.1). It was based

on these three dimensions that this research was conducted to work for educational innovation through developing a deeper understanding of the generable potential of novel theorising using bilingual-theoretical knowledge in research.

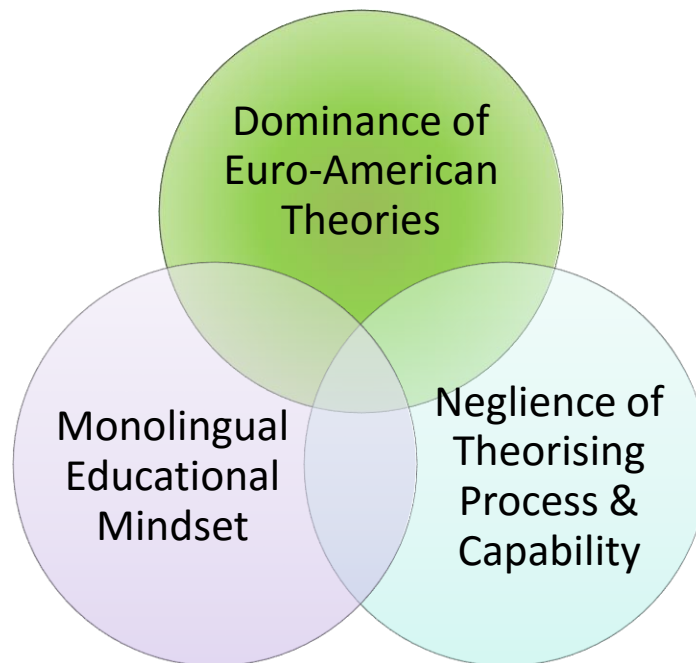


Figure 1.1 Research Background

In the process of writing this thesis, one challenge was to explore how to do a good educational research and then work out the research framework. This was a wondering and probing journey – searching out for directions and roads, questions and answers all the time. Looking backwards, the starting point was the very first question, “why I am here in Australia”. The answer seemed to be very straight forward – to learn the most advanced knowledge to become a good educator and researcher. Then via conversations with my supervisor, the second question arose from this answer, “why I am a mere knowledge recipient instead of a knowledge producer and creator”. This was not a simple question with an easy answer. It was this question that led me to consider many other related questions – why Euro-American theoretical knowledge is the advanced, what are the criteria for a good research, what are the purposes of doing educational research, and what are the roles that I can play in the academic world? Pondering over these abstract questions, I set out on a long journey to become a Chinese translanguaging researcher. This PhD research project and thesis is the beginning and the road still stretches ahead to explore how bilingual-theoretical knowledge may be more recognised as conceptual and analytical tools in research student education and educational research.

1.2 Research Questions

To reconsider the three educational issues addressed in the previous section, the challenge now is whether non-Euro-American linguistic-theoretical knowledge can make “seminal contributions to the [educational] sciences by having a strong foundation in philosophy and theology which aimed to develop the creative instinct” (Alatas, 2006, p. 75). If non-Euro-American linguistic-theoretical knowledge is to be effectively used for theorising in educational research it needs first to be able to provide a well-founded account and guide of what are the resources. Second, it has to provide examples and demonstrations that manifest the innovative potentials for using such non-Euro-American linguistic-theoretical knowledge for theorising in current educational research context. Third, it requires pedagogies by which bilingual HDRs and their supervisors may inspire and develop the capability and, by which they may together create and maintain a HDR educational space where they can safely use non-Euro-American linguistic-theoretical knowledge as conceptual-analytical tools in educational practices and research.

Therefore, this PhD research project was conducted to probe into the possibilities of bilingual theorising in educational practices and research by taking Chinese-English speaking bilingual HDRs as an example. The major research question to be answered is: How do bilingual Chinese HDRs perceive and use their Chinese-English bilingual and inter-cultural capabilities for theorising in educational research? To approach this major research question, five key contributory research questions are further asked, as displayed in Table 1.1 in accordance with the evidentiary chapters in which they are addressed.

Table 1.1 Key Contributory Research Questions

	Contributory Research Questions	Chapters
1	How bilingual Chinese HDRs and researchers position Chinese theoretical knowledge in educational practices and research?	Chapter 5
2	What Chinese theoretical knowledge may be used for educational theorising?	Chapter 6
3	How bilingual capabilities may be used in educational practices and research?	Chapter 7
4	What strategies may bilingual Chinese HDRs use to mobilise and maximise their entire linguistic-theoretical repertoire for educational theorising?	Chapter 8
5	What bilingual HDR supervision pedagogies may encourage and promote bilingual educational theorising?	Chapter 9

These questions are proposed based on previous research and will be discussed throughout this thesis. The key is what Chinese-English bilingual HDRs are expected to do with their

Chinese-English linguistic-theoretical assets as well as translanguaging capabilities to assist their educational theorising.

1.3 Research Aims and Delimitations

In response to the aforementioned three educational issues of the Euro-American theoretical dominance, the monolingual English educational mindset and the significance of educational theorising, this PhD research project was designed and conducted to explore and offer an alternative pedagogy to address, develop and maximise the bilingual capabilities of bilingual higher degree researchers (HDRs), specifically by undertaking a preliminary investigation into bilingual Chinese HDRs' dispositions for Chinese theorising. The aims of this PhD research are:

1. to understand bilingual Chinese HDRs' and their supervisors' attitudes toward theorising educational issues using Chinese linguistic-theoretical knowledge;
2. to identify sources of Chinese linguistic-theoretical knowledge that may be utilised as conceptual and analytical tools in educational research;
3. to locate linguistically-based inequalities in educational research;
4. to probe into Chinese HDRs' bilingual capabilities to theorise about educational issues;
5. to investigate strategies that bilingual Chinese HDRs may employ to mobilise their Chinese linguistic-theoretical knowledge in educational research;
6. to explore bilingual HDR education pedagogies to encourage educational theorising using Chinese linguistic-theoretical knowledge;
7. to consider the possibilities and scenarios for educational theorising with bilingual-theoretical knowledge within the monolingual English and Euro-American theoretical dominated educational community in general.

Therefore, this research does not aim at studying into and/or revitalising Chinese or Confucian knowledge as a subject. Rather, this research attempts to question and move beyond the privileging of Anglophone Western-centric education and educational research by reconsidering the potentials for using Chinese theoretical knowledge as an additional source to theorise educational issues. Further, this research does not focus on Chinese or English literacy teaching and learning. Instead, it emphasises on Chinese HDRs' bilingual and inter-cultural capabilities to build common understanding bases, discover unexpected thoughts, and generate original educational theories in order to disturb the monolingual English education and educational research. More importantly, by exploring the possibilities for educational theorising using Chinese linguistic-theoretical knowledge, this research tries to encourage

multi-dimensional and bilingual education and educational theorising with insights from more than one language and intellectual culture, instead of overthrowing or renouncing the English language and Euro-American theoretical knowledge. Meanwhile, by emphasising on the related capabilities development in bilingual Chinese HDRs' supervision, the pedagogical exploration in this research does not boast to change the whole HDR education and educational research system. Instead, it may provoke inspirations for further investigation into the internationalisation-localisation of HDRs' education by valuing bilingual and multi-directional interactions and theorising.

1.4 Defining Key Terms

This section discusses and clarifies several key terms in this research that may be debatable and misleading. These terms include bilingual Chinese HDRs, the West and the Euro-American knowledge, and Chinese linguistic-theoretical knowledge.

1.4.1 Bilingual Chinese Higher Degree Researchers (HDRs)

Bilingual Chinese HDRs in this research refers to those higher degree research students who come from mainland China and are able to speak Chinese and English. It is noteworthy that both “bilingual” and “Chinese” are debatable terms.

Bilingualism is a flexible linguistic term which has been defined from various perspectives and with different focuses (Ping, 2015). For instance, some researchers deem that bilinguals are those who have “native-like control of two languages” (Bloomfield, 1933, as cited in Ping, 2015, p. 2). Some researchers argue that those who actually use two or more languages in practices can be regarded as bilinguals and accordingly bilingualism is considered to be “the alternative use of two or more languages by the same individual” (Mackey, 1970, as cited in Ping, 2015, p. 2). Emphasising on the actual uses of both languages for various reasons especially in education and educational research, here in this thesis bilinguals mean those who use “more than one language for particular purposes at some point in their daily lives [instead of stressing on either proficiency or chronology” (Pavlenko, 2003, p. 262).

Moreover, it is noteworthy that there are three frequently used terms including bilingualism, multilingualism and plurilingualism in bilingual education studies. Bilingualism is used in some research to refer in particular to knowing and using *two* languages, while multilingualism means knowing and using *more than two* languages. Meanwhile, plurilingualism is proposed and defined by Council of Europe as “the potential and/or actual ability to use several languages to varying levels of proficiency and for different purposes”

(Council of Europe, 2007, p. 10), especially describing *individuals'* linguistic capability in contrast to multilingualism's emphasis on the *collective* linguistic phenomena (Council of Europe, 2007; García & Wei, 2014). Therefore, for the purpose of focusing on the linguistic performances and capabilities of people knowing and using more than one language, the term bilingual/bilingualism is used in this thesis as a cover term to discuss the participants' linguistic behaviours and potentials for educational theorising.

Similarly, Chinese people have never been a definite or homogenous group of people. Rather, Chinese identity is geographically, historically, culturally and politically fluctuating both within and outside the People's Republic of China. Chinese people may be restricted to the single ethnic group, namely Han ethnicity, which dominated China in terms of population and politics throughout Chinese history (K. H. Chen, 2010). Meanwhile, Chinese identity may be claimed by Chinese migrants as well, either recently arrived or born as local residents in other countries other than P. R. China (Benton & Gomez, 2014; Nyíri, 2001; Liu, 2005). To limit and specify the research participants, Chinese HDRs under discussion in this thesis refer to those come from mainland P. R. China who have "an in-depth understanding of indigenous/Chinese realities resulting from one's long-term residence in China" (Zhou, Knoke, & Sakamoto, 2005, p. 298). The focus is on these Chinese HDRs' knowledge in Chinese linguistic-theoretical knowledge because of their experiences in China.

Bilingual Chinese HDRs under study in this research can be categorised into two groups, namely those study in mainland China and those study in Australia. For those Chinese HDRs study in mainland China, they have learnt English as an important, if not compulsory, course from at least junior high through senior high to tertiary education since 1970s (Butler, 2015; Hu, 2003; Kam, 2002). It is reported that "more than 95% [of 80 million fulltime secondary students in mainland China] are studying English as a compulsory school subject" (Hu, 2003, p. 291) according to the statistics released by the Chinese Ministry of Education in 2003. Since a mandate released by the Chinese Ministry of Education in 2001, English has been required as a compulsory course at the starting of Year 3 primary schooling (Hu & McKay, 2012; G. Qi, 2016). Moreover, in recent years there has been a trend of "Chinese-English bilingual education/instruction for majority language students at the primary and secondary school levels in the coastal, more developed regions of China" (Hu & Alsagoff, 2010, p. 365).

For those Chinese HDRs study in Australia, despite the reported English language difficulties in their life and study, they have to use English as the academic language for educational practices and research. Further, most Australian universities have set admission requirements on the minimal scores of English as foreign language tests like the International

English Language Testing System (IELTS) and the Test of English as a Foreign Language (TOEFL), and/or providing English language training programs for those students with low IELTS/TOEFL scores (Phakiti, Hirsh, & Woodrow, 2013). Therefore, the Chinese HDRs being interviewed in this research in both China and Australia are considered as bilingual Chinese-English early career researchers due to their educational experiences and actual uses of English in study and research (Pavlenko, 2003; García & Wei, 2014).

1.4.2 The West and the Euro-American Knowledge

Concepts like “the West” and “Euro-America” are actually very problematic in various senses. For instance, the West is a slippery concept whose meanings and connotations have changed over time (Hall, 1992; Bonnett, 2008). The uses of the term the West may lead to negligence of its diverse and heterogeneous nature for it refers to a cluster of different nations, cultures and ethnic groups (Hall, 1992; Dussel, 2000). Further, the uses of notions like the West and the Rest tend to draw a dividing line between these two, leading to a simplistic dichotomy (K. H. Chen, 2010). Moreover, the uses of the concepts of the West and the Western frequently involve a Eurocentric bias, describing the West/Rest in master/slave and superior/inferior narratives (Alatas, 2006; Ascione, 2015; Bonnett, 2008; K. H. Chen, 2010; Fan, 2016).

Conscious of these controversies, the terms like the West, the Western, the Euro-American and the non-Western are used in this paper in a sense to describe “the fact that *they are all different from the Rest* [and meanwhile on the other hand,] the Rest, though different among themselves, are represented as the same in the sense that *they are all different from the West*” (Hall, 1992, p. 189). The uses of these terms do not suggest the West or the Euro-America stands for a hegemonic body of knowledge, culture, ethnic group or ideology. Another reason to use terms of the West and the Western here in this paper is to underscore their pervasive presence in educational research discourse and to question the underlying linguistically and theoretically based inequalities attached to these concepts.

1.4.3 Chinese Linguistic-Theoretical Knowledge

Similar to the term “Euro-American knowledge”, Chinese linguistic-theoretical knowledge can also be a slippery concept with various definitions. The word “Chinese” itself is of significant complexity for its multi-faceted connotations. In terms of language, it normally refers to *Hànyǔ* (or Mandarin), which is the official language in mainland China. In reality, Chinese language is “extremely diverse, far more so than any other single language in the world” (Ramsey, 1987, p. 6). In terms of people, Chinese refers not to “a homogeneous population but

to a historically fluctuating, imagined community” (K. H. Chen, 2010, p. 259). In terms of its pedagogical schools, Chinese is far more inclusive and diverse than mere rote learning, which has been attacked for its narrow emphasis on “reproductive abilities instead of developing creative, analytical, and critical abilities” (Tan, 2011). Rather, the now globally recognised Confucianism and Taoism are “only two among many other rival schools of thought” (Fung, 1948, p. 30).

Further, Chinese linguistic-theoretical knowledge is not confined by time or space as a closed system or a norm. Rather, it is open, dynamic and emergent, both personal and collective on one hand, and both singular and plural on the other (González, 2005; Jullien, 2014; Zhou, et al., 2005). Though probably impossible to gain an uncontested understanding of “Chinese linguistic-theoretical knowledge” due to the variety of contexts where it is generated, applied and studied, here in this research it is used as an umbrella term to encompass the wide range of linguistic, social and cultural resources used by bilingual Chinese HDRs and researchers in their everyday life, study and research to make meaning of things happening around them.

By saying Chinese linguistic-theoretical knowledge it is not assumed that this knowledge system contains distinctive features from “non-Chinese” knowledge (say Euro-American traditions). Chinese linguistic-theoretical knowledge in this thesis simply designates the body of knowledge that has been generated and expressed in the language of Chinese and used by bilingual Chinese HDRs and researchers to assist their living and studying. Hence, by using Chinese linguistic-theoretical knowledge, this research attempts to highlight that “there is a pluralistic and rhetorical dimension to knowledge and that, therefore, the source of knowledge should not be restricted to one civilization” (Alatas, 2006, p. 192) in bilingual HDR supervision and educational research. It is the potentials buried in another intellectual culture and carried with another language rather than the distinctions that are valued for educational theorising (Jullien, 2014). Contrary to the pedagogical focus on “how shared norms shape individual [learning] behaviour and on discovering standardized rules for [learning] behaviour” (González, 2005, p. 40), Chinese linguistic-theoretical knowledge stresses on the lived experiences and knowledge that have developed over time, rooted in Chinese society and culture, and used by bilingual Chinese HDRs and researchers (Esteban-Guitart & Moll, 2014; Zhou, et al., 2005).

1.5 Bilingual Educational Theorising in HDR Supervision and Educational Research

Against the prevalent monolingual Euro-American dominated educational research *status quo* discussed in the first section, this research considers the potential for bilingual educational theorising and the production of novel linguistic-theoretical knowledge from multiple languages. In this section, the dangers of universalisation of Euro-American theories are explained to reconsider the possibilities of using multi-dimensional linguistic-theoretical knowledge for novel educational research. Then a translanguaging approach to bilingual education and educational research is introduced and explained as an alternative to the monolingual English mindset. Further, by emphasising on the theorising capability development, the bilingual educational theorising probes into the potentials for bilingual HDRs to work as bilingual researchers.

1.5.1 Multi-Dimensional Linguistic-Theoretical Knowledge for Novel Educational Research

There is a universalist tendency of Euro-American theoretical knowledge in social sciences including educational research (Lemert, 2010a; 2010b). However, it is dangerous to take for granted that the intellectual culture of a “relatively small number of white people in the North explain[s] the ‘is and ought’ of the world” (Lemert, 2010a, p. 7). Against such a hierarchical conception of theories and languages, efforts have been made to validate empirical indigenous, local and regional non-Euro-American theories and languages by employing scientific methods (Evering, 2012). In this context, non-Euro-American knowledge from the periphery is once again treated as fertile theoretical tools, abounding with intellectual resources. From these multiple languages useful analytical concepts can be extracted and fitted into the Euro-American scientific frame (Alatas, 2006; Sibanda, 2014).

Here it is important not to fall prey to cultural relativism. The values buried in non-Euro-American theoretical knowledge may or may not confirm “its own rules about processes of knowing, which diverge from the rules of science regarding evidence, repeatability, and quantification” (Bohensky & Maru, 2011, p. 8). The problem with the relativist standpoint is that it separates and rates cultures and bodies of knowledge. According to the relativism, Euro-American theories are formal and scientific knowledge with the “civilizing mission to replace backward local traditions with more-advanced practices” (K. H. Chen, 2010, p. 84). This reflects a vertical, hierarchical power relation among the Euro-American and non-Euro-

American epistemological systems (Evering, 2012; Jullien, 2014). However, some values in different intellectual cultures and knowledge systems may not be negotiable or subject to compromise. Such an intellectual hierarchy tends to relativise or rate the positions of certain cultures by “treating them as less important values whose absoluteness and ideality could be sacrificed” (Jullien, 2014, p. 140).

With the dominance of Euro-American theories, there has been an increased emphasis by government in Anglophone countries in particular on the internationalisation of its higher education across the world. At the same time researchers in Asia have gained a keen awareness of the linguistically and theoretically based inequalities in the standardised monolingual English higher education and educational research (Alatas, 2006; K. H. Chen, 2010; Singh, 2013). They argue that in scholarly encounters between different epistemological systems, there are always divergences in terms of content and values.

Further, to mediate, if not mitigate the excesses of the uniformisation of Euro-American theories, a standpoint that values multi-dimensional linguistic-theoretical knowledge has been called for to produce a more intellectually balanced and diverse educational community where bilingual educational theorising is the norm (Singh, 2013). By taking into account multi-dimensional linguistic-theoretical knowledge, divergences among different languages and intellectual cultures may provide opportunities for all parties to explore “the unthought” to go beyond the taken-for-granted educational standpoints (Jullien, 2014).

1.5.2 A Translanguaging Approach to Bilingual Education and Educational Research

Traditionally learning in the Euro-American education system is always treated as “linear, cumulative, unidirectional, and monodimensional” (Canagarajah & Wurr, 2011, p. 7) processes where bilingual HDRs passively adopt the monolingual English Euro-American linguistic-theoretical knowledge. They tend to lack the agency of contributing to the knowledge production using their bilingual and inter-cultural capabilities (Singh, 2013). This standardised monolingual English language is “codified by a central powerful group, and then policed through schools [and further] tied to academic and economic success” (García & Wei, 2014, p. 48).

Based on more studies on bi-/multi-lingual communications, this monolingual linguistic and educational mindset has been gradually challenged. It has been recognised by more linguists and researchers that monolingual communication is “an idealization that does not exist in many communities in the world, let alone in the West” (Canagarajah & Wurr, 2011, p. 1). They argue that languages are not a linguistic and grammatical system detached from society,

history and culture. They should be, and can be used “based on race, ethnicity, affinity or affiliation, etc. for varying purposes in different contexts” (Hornberger & Link, 2012, p. 263). In other words, “within every utterance there are traces of the social, political, and historical forces that have shaped it” (Creese & Blackledge, 2010, p. 106). It is a “shared space” (explain more on this space) where “diversity is the norm and not the exception” (Canagarajah & Wurr, 2011, p. 1) rather than a shared language that makes people live within a community or a society.

Bilingual HDRs and researchers are capable of selecting the most appropriate expressions to make meanings following the most proper way of interactions from the new whole linguistic repertoire which incorporates all linguistic and societal features from two or more languages (García & Wei, 2014). This is bilingual HDRs’ translanguaging capacities. With such translanguaging approach to bilingual HDR supervision and educational research, educational theorising using linguistic-theoretical knowledge from different languages and intellectual cultures is not perceived as “marked or unusual, but are rather taken to be the normal mode of communication that characterizes communities throughout the world” (Creese & Blackledge, 2015, p. 28). What is highlighted then is bilingual HDRs’ agency in using their bilingual and inter-cultural capabilities to interpret and theorise educational issues with the potentials for “both *creativity*; that is, following or flouting norms of language use, as well as *criticality*; that is, using evidence to question, problematize or express views” (García & Wei, 2014, p. 24, emphasis in original).

1.5.3 Educational Theorising Capability Development

Educational theorising is not following a formulation to obtain a simple answer or a “remembered processes of theorisation derived from participant interviews” (Kandlbinder, 2014, p. 15). Instead, it is a dynamic process of developing ideas and “attempts to retrospectively explain and to prospectively predict” (Thyer, 2001, p. 16). Educational practices and research are “bound up within larger contextual historical, political, and ideological frameworks that impact students’ lives” (González & Moll, 2002, p. 624). A good educational theoriser is the one who is willing to take risks to “break away from traditional approaches to research, and the field decided these new directions were worth pursuing” (Kandlbinder, 2014, p. 17) to reconsider the taken-for-granted educational issues. They may be able to uncover “the linking of a new fact or observation to an existential issue or historical trend, to questions about progress, or decline, say, or about freedom, or power” (Krause, 2016, p. 24), which is the core educational theorising capability.

Bilingual HDRs may have the capability of using two languages and knowledge from two cultures to observe issues and spot problems (which is the first stage of doing research – raising the research question), to gather various interpretations and explanations about certain issues (which is the second stage – literature review and constructing a theoretical framework), to make sense of the real world (which are the third and fourth stages – gathering and analysing data). What is at stake is pushing bilingual HDRs forward to become bilingual researchers to “better understand the complexity of the [educational] phenomenon while also developing ... a more nuanced yet still critical perspective” (Kroløkke, 2013, p. 544) by engaging their lived experiences and reflective considerations. Hence, bilingual HDRs, together with their supervisors (either monolinguals or bilinguals), may have better opportunities to reconsider and uncover the taken-for-granted, buried unthought educational values, principles and practices by breaking the boundaries between languages and cultures (Jullien, 2014; Tao, 2014).

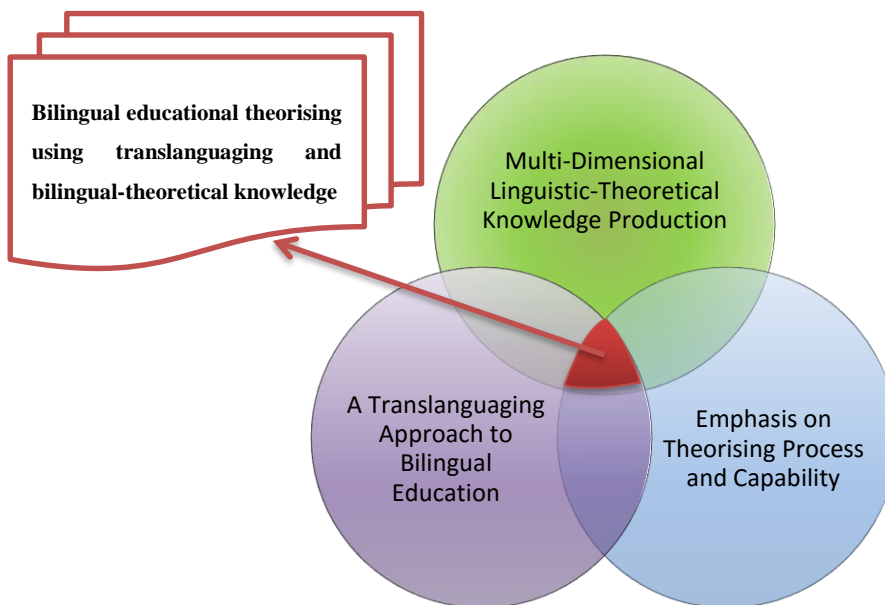


Figure 1.2 Bilingual Educational Theorising

Therefore, in bilingual HDR supervision, it is essential to consider why and how can “theories or the conceptual furniture available in the intellectual resources of the many bi- and bilingual teacher education researchers” (Singh, Reid, Santoro, & Mayer, 2010, p. 251) be reconstrued to insight bilingual HDRs’ educational theorising capability development. By emphasising on the educational theorising capability development, this research attempts to probe into the possibilities of mobilising bilingual HDRs’ multi-dimensional linguistic-theoretical knowledge and translanguaging capacities for educational research (see Figure 1.2).

1.6 Thesis Statement

As the process of formulating theories, theorising is an essential capability that beginning researcher, in particular HDRs need to learn (Biesta, Allan, & Edwards, 2011; Swedberg, 2012a; 2012b; 2016). Good educational research requires researchers to have theorising capabilities whereby they ask questions in the quest for answers about how education works and might work better. New forms of intellectual inequality and oppression have emerged with the internationalisation of doctoral education including academic dominance and dependency within the postcolonial world (Alatas, 2006; K. H. Chen, 2010). This dependency is reflected in the use of the standardised academic English across the world and in the academic dependence on Euro-American theories and theorising (Alatas, 2006; García & Wei, 2014). The result of this linguistic-theoretical dependency is a lack of innovative educational researchers and research in non-Euro-American countries. In response, there has been an increased emphasis by governments in both Australia and China on inter-cultural communications through internationalising higher education. Educators and educational researchers have gained keener awareness of the linguistically and theoretically based inequality in current standardised monolingual English HDRs' education and research (Alatas, 2006; K. H. Chen, 2010; Connell, 2011; 2014; García & Wei, 2014; Singh, 2013). They are willing to address the linguistic-theoretical values of non-English background international students and researchers in both educational practices and research. Yet workable pedagogies to activate non-Anglo-English linguistic-theoretical resources in theorising are still underdeveloped.

This thesis reports on a preliminary investigation into the potential of using Chinese linguistic-theoretical knowledge in educational research. This is in a context where monolingualism prevails in Anglophone universities, despite the enrolment of many bilingual postgraduate researchers. The aim of the research reported here is to provide an alternative approach to addressing, developing and maximising bilingual HDRs' educational theorising capabilities using translanguaging pedagogies. In doing so, more policy makers, educators, researchers and HDRs, either monolingual or bilingual, may gain acuter awareness of linguistically and theoretically based inequalities in the prevailing knowledge production and circulation system. With more stakeholders engaged in bilingual educational theorising practices, the bilingual mindset may further contribute to internationalising higher education and research in China and Australia in a sense of generating original knowledge from multi-linguistic resources.

Regardless of the language(s) used, educational theorising is a process of asking questions to answer problems of educational policies and practices. In research, bilingual researchers can raise issues that are “at once the implicit and the unwonted aspects of its thought” (Jullien, 2014, p. 164). Bilingual HDRs have the potential, disposition and can develop the capabilities for bilingual educational theorising (Singh & Chen, 2012; Singh, 2013). They make use of their knowledge of metaphors, images and concepts in more than one language to extend the possibilities of theorising educational phenomena and problems.

Therefore, bilingual Chinese HDRs’ actual uses of Chinese linguistic-theoretical knowledge through translanguaging to theorise educational issues in their study and research are investigated and analysed. The potential sources and strategies for such Chinese educational theorising are examined and explored to understand how bilingual Chinese HDRs may utilise their bilingual and inter-cultural capabilities to build common understanding bases, discover unexpected thoughts, and generate original educational theories. Moreover, by probing into bilingual Chinese HDRs’ attitudes towards and uses of Chinese linguistic-theoretical knowledge, a bilingual HDR supervision pedagogy that encourages bilingual educational theorising is constructed. This bilingual theorising pedagogy does not boast to change the whole HDR education and educational research system. Instead, it attempts to provoke inspirations for and further investigation into the internationalisation-localisation of HDRs’ education by valuing bilingual and multi-directional interactions and theorising.

1.7 Overview of Thesis Structure

This thesis is composed of ten chapters, as indicated in Figure 1.3.

Chapter 2 reviews the previous research literature on the monolingual English Euro-American theoretical dominance. Literature on the dominance of Euro-American theories and the resulting academic dependency (Alatas, 2006) outlines and conceptualises the theoretically-based inequality prevailing in educational research. Researchers argue for an alternative position of theoretical knowledge co-production to escape the captive mind and break the current hierarchical intellectual ordering (Jing, 2014; Singh, 2013; Singh & Chen, 2012; Singh & Huang, 2011; Singh & Meng, 2011). In addition, the uses of English as the standardised language and criterion in higher education and educational research in Australia are reviewed. Failures and struggles experienced by bilingual students inspire educators and researchers to question and oppose the linguistically-based inequality by problematizing the monolingual English norms. Further, educational theorising as the core stage in educational research is a re-construed and the educational theorising capabilities are elaborated in five

dimensions (Firestein, 2012; Leitch, 2003; Sears, 2005; Lemert, 2010a; 2010b; Swedberg, 2012a; 2012b; Swedberg, 2016).

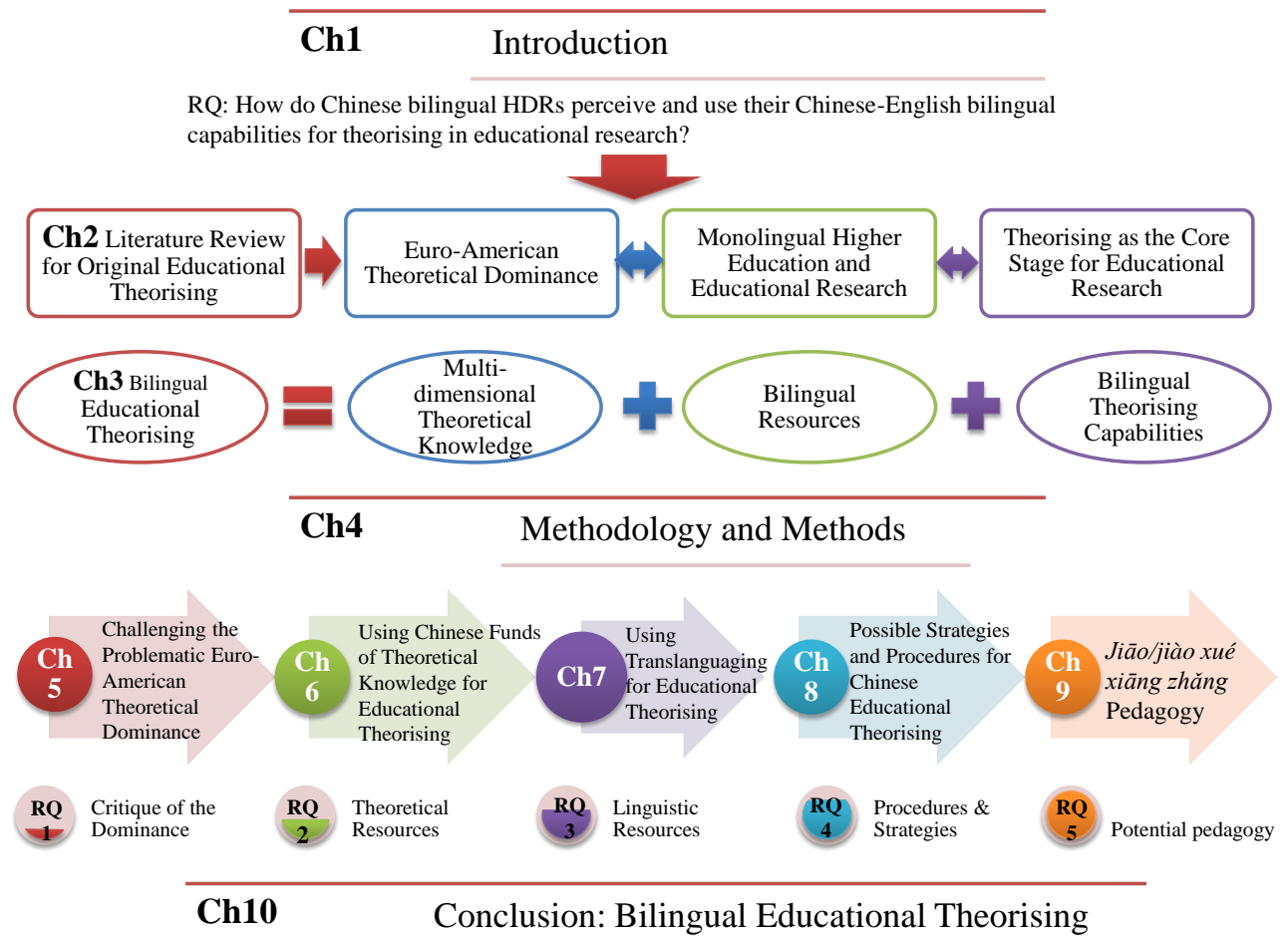


Figure 1.3 An Overview of Thesis Structure

This study is situated within the linguistic-theoretical unequal education and research milieu and accompanied with persistent efforts for other paths to bilingual multi-directional theorising. Accordingly, the theoretical framework is formulated and debated for the possibilities of Chinese theorising by bilingual Chinese HDRs in their educational practices and research in Chapter 3. First, advocates offering different perspectives on multi-linguistic-theoretical knowledge and intellectual equality are introduced. This research reflects the major approaches to mitigate the oppressive Euro-American uniformisation, as it inquiries into alternative discourses (Alatas, 2006) in research. There are calls to look to South for research theories (Connell, 2011; 2014); to regard Asia as sources for research methods (K. H. Chen, 2010); to bring forward traditional knowledge for intellectual advancement (Horton, 1971); to mobilise the funds of knowledge from marginalised communities for classroom teaching (Moll, 1992; 2010; 2015); and to value international students as co-researchers in knowledge co-production (Singh, 2013; Singh & Chen, 2012; Singh & Huang, 2011; Singh & Meng, 2011).

Standing in line with these endeavours, the divergences of languages and thoughts are highlighted for original educational theorising (Horton, 1971; Jullien, 2008/2014). Then the debate over translanguaging pedagogy provides a focus for considering the linguistic-theoretical potentials of bilingual HDRs (García, 2012; García & Wei, 2014; Wei, 2011). Based on these arguments for intellectual equality and critical bilingual perspective, a pedagogical framework for bilingual HDR supervision is formulated premised on the capability approach (Sen, 1993; 2003) and the implications from ignorant schoolmaster (Rancière, 1991).

To obtain empirical data concerning the research questions driving this thesis, a case study was designed and conducted. The methodology and methods for the research are explained and justified in Chapter 4. After considering the guiding role of methodology in research design, data collection and analysis, a flexible research design approach was chosen. This decision was made mindful of debates concerning the understandings of science and academic research. In light of the principles for engaging participants, research validity, reliability and triangulation, 14 bilingual Chinese HDRs and 9 academics (2 with non-Chinese background) from universities in Australia and China participated in individual interviews. Questions regarding their perceptions and uses of Chinese-English bilingual capabilities and intercultural knowledge in educational practices and research were asked. Moreover, 13 pieces of published works authored or co-authored (as the first author) by bilingual Chinese researchers were accessed and downloaded from the ResearchDirect Database through Western Sydney University online library. Interview transcripts and the collected published works were analysed with the application Nvivo through two cycles of data coding using multiple coding methods including attribute coding, structural coding, holistic coding, descriptive coding, in vivo coding, value coding, process coding, pattern coding, axial coding and theoretical coding. Evidence is mapped with and interpreted via the sensitised theoretical framework developed in Chapter 3 from Chapter 5 to 9.

In Chapter 5 dominance and uniformisation of Euro-American theories in educational research are debated based on reflections by researchers and HDRs with Chinese background in Australia and China. The Euro-American theory dominance in educational research is manifested at various levels from empirical research preference through theory dependence to the captive mind of the non-Euro-American researchers. This dominance-dependence relationship suggests the dichotomy of the West and the non-West in education and educational research. Taking into account the ambitions of universalisation on the Western part and the aspirations for revitalisation on the non-Western part, a critique of Western/non-Western

theoretical knowledge dichotomy is identified among the bilingual Chinese HDRs and researchers being interviewed in this research.

Further, in Chapter 6 the concept “Chinese funds of theoretical knowledge” is debated and defined taking into consideration its complexity and controversy. The actual uses of Chinese linguistic-theoretical knowledge in study and research are probed into by analysing the interview data and the collected published works. Five dimensions are identified, categorised and underscored as the sources for Chinese funds of theoretical knowledge that bilingual Chinese HDRs may draw upon for the purpose of educational practices and research. A *ná lái zhǔ yì* 拿来主义 stance of anti-Eurocentrism, anti-Orientalism and anti-Sinocentrism is discussed regarding using Chinese funds of theoretical knowledge for educational theorising.

Chapter 7 investigates the potentials of using translanguaging for educational practices and research. The monolingual English educational mindset is studied and reconsidered in terms of the bilingual Chinese HDRs’ perceptions of English in educational research. The translanguaging practices of the bilingual Chinese HDRs being interviewed and in the collected published works are analysed. The analysis of the data indicates that bilingual Chinese HDRs can and do use their translanguaging capability to understand and conceptualise their learning, teaching and research experiences by selecting the most appropriate knowledge from their integrated linguistic-theoretical repertoire (García, 2012; García & Wei, 2014). They can use translanguaging in educational research to build common understandings and generate alternative educational perspectives.

Chapter 8 focuses on the possibilities and scenarios for Chinese educational theorising using Chinese funds of theoretical knowledge and translanguaging. In this chapter five possible strategies and procedures for Chinese educational theorising are distinguished and elaborated based on the data collected from interviews and published works. The five strategies include translanguaging to mobilise multi-dimensional linguistic-theoretical sources, translating to highlight divergences and alternative perspectives, contextualising to seek for local uses, conceptualising to explore educational meanings, and testing to construct broader implications.

Chapter 9 explains an explorative conceptual-theoretical attempt of the researcher’s Chinese educational theorising by exploring the potentials of the *jiāo/jiào xué xiāng zhǎng* 教学相长 bilingual HDRs supervision pedagogy. This pedagogy is developed starting from bilingual Chinese HDRs’ concerns about using Chinese funds of theoretical knowledge and translanguaging for educational research. The formulation of this pedagogy is guided by the pedagogical framework constructed in Chapter 3, with insights from the connotations of the

four Chinese words *jiāo/jiào xué xiāng zhǎng* 教学相长. In this way the roles and responsibilities of both supervisors and their HDRs are investigated. This pedagogy looks out for and underlines an intellectually equal and academically co-working supervisor/HDR relation to enable mutual learning and educational knowledge co-production between supervisors and their bilingual Chinese HDRs.

In the concluding Chapter 10, the main findings and answers for the research questions are then presented. Together these findings point to a series of key concepts that might be useful for pursuing doctoral pedagogies that are more worldly in orientation than is currently the case. Bilingual educational theorising with a *duì huà* 对话 approach is argued to be able to provide an alternative path to interrupt the monolingual and hierarchical bilingual HDRs' education and educational research. This *duì huà* 对话 approach takes the common ground understanding as the starting point and further seeks for original thoughts from divergences. It values bilingual HDRs' capabilities of bilingual theorising by using concepts from their home language to do so. Bilingual educational theorising emphasises the processes of asking questions and seeking for answers concerning educational policies, practices and/or research issues that are taken-for-granted. Through bilingual educational theorising, bilingual and HDRs researchers may make use of their knowledge of two or more languages to extend the potentials for theorising educational phenomena and problems.

CHAPTER 2 THEORISING FOR ORIGINAL EDUCATIONAL RESEARCH

In current higher education and educational research in both Australia and China, Euro-American educational theories and theorising remain dominant. English language is always considered to be the norm for educational practices at various levels. Bilingual international students tend to be evaluated by the standardised monolingual English criterion for their learning performances and educational theorising capacities. Their bilingual and inter-cultural theoretical knowledge is often neglected in both educational practices and research. The causes and consequences of the Euro-American theoretical dominance and monolingual English education will be elaborated and reflected upon in this chapter. More importantly, the core features and meanings of educational theory and theorising will be reconsidered and debated in response to the academic dependency of the marginalised non-Euro-American researchers. Five dimensions of educational theorising capabilities will be presented and explained in the fourth section. It is argued in the final section that capabilities for original educational theorising are essential to break the unbalanced linguistic-theoretic educational system.

2.1 Euro-American Theories as the Dominant Sources for Educational Research

This section will review the literature on Euro-American theoretical dominance in social sciences to add insights into current educational research context from two perspectives, namely, the theoretical dominance on the Euro-American researchers' side and the academic dependency on the non-Euro-American researchers' side. Then by introducing researchers' attempts to elevate non-Euro-American knowledge, a critique of such unbalanced theoretical knowledge system will be illustrated to portray an alternative possibility.

2.1.1 Euro-American Theoretical Dominance

In this section the Euro-American theoretical dominance will be discussed in three aspects – the world educational research powers, intellectual imperialism and the universalisation of Euro-American educational theories.

2.1.1.1 World Educational Research Powers

The way power and theory come together has been questioned by researchers for decades (Alatas, 2006; Ascione, 2015; Lemert, 2010a; 2010b; Sears, 2005). The production and

dissemination of theory never occur in a vacuum free of historical, social and economic conditions (K. H. Chen, 2010). It is reasonable to argue that this applies to research in the field of education. The entire educational theorising process – from the selection of research topics and the search for literature, through the design of research and the collection of data, to the interpretation and explanation of evidence – are all influenced, though not decisively determined, by the current order of theoretical knowledge system (Akena, 2012; Evering, 2012; Singh & Huang, 2013). Within this global theoretical knowledge system, “the global dominance of entire schools of thought or theoretical perspectives in sociology [including educational research]” (Alatas, 2006, p. 14) brings forth the world educational research powers.

It seems that “in the contemporary education system, Western knowledge does not give indigenous knowledge [and non-Euro-American knowledge in general] any considerable credibility, thus intellectually marginalizing it” (Akena, 2012, p. 606). In effect Anglophone universities and research institutions tend to control educational research, and have greater say over what constitutes educational theory (Alatas, 2006; Connell, 2012; 2014; Singh, 2013). They generate widely-recognised theoretical reflections and pedagogies which are circulated, followed and revered around the world in the form of educational journal papers, books and reports (Alatas, 2006; Ascione, 2015; Ascione & Chambers, 2016; Dussel, 2000). In this way world educational research powers³ establish their dominating position in the global educational research arena.

These world educational research powers often locate in Western countries like the United States, the United Kingdom, France and Germany, geographically or ideologically or both (Alatas, 2006). They set various standards, criteria and rules for their advantage, including standardised English, scientific educational research forms, and educational theory and theorising sources (Biesta, Allan, & Edwards, 2011; Lemert, 2010a, 2010b; Sears, 2005). By limiting, if not restricting the theories from Western Europe and North American available in English, the world educational research powers “set up unnecessary and competing hierarchies of thought which reinscribe the politics of domination by designating [other theoretical] work as either inferior, superior, or more or less worthy of attention” (Hooks, 1994, p. 64). This expansion of Euro-American educational theories in the English language renews the “colonizing adventures that exploited the indigenous people and natural resources of Africa and the Americas first; then of the East Indies, ultimately most of the Asias” (Lemert, 2010b,

³ World educational research powers here do not refer to certain researchers and authors in particular. It is used in the abstract and collective sense to indicate certain schools of pedagogical and philosophical considerations and approaches that are entitled more controls over the educational research field.

p. 8). Such unequal power relationship among nations and regions in social sciences is referred to as intellectual imperialism (Alatas, 2006).

2.1.1.2 Intellectual Imperialism

The concept of “intellectual imperialism” highlights the domination of Euro-American academic powers over other non-Euro-American sources of theoretical knowledge. In the colonial times, political, economic as well as intellectual imperialism were realised via the direct power of suppression (K. H. Chen, 2010; Connell, 2014). Intellectual imperialism in current post-colonial era has not been totally crumbled but rather has become indirect (Ascione, 2015; Ascione & Chambers, 2016; Go, 2013). The term neo-imperialism or neo-colonialism has been developed in response to “the West’s monopolistic control of and influence over the nature and flows of social scientific knowledge” (Alatas, 2006, p. 61). This is one of the major causes for the lack of originality in educational research in countries like Australia and China.

The existence of intellectual imperialism directly leads to an unbalanced global division of intellectual labour (C. Chen, 2012; Go, 2013). Intellectual inequality is reinforced, not just reproduced, through the use of the English language as the norm and the demarcation line for intelligence. This shapes the current imbalance in educational research. It divides different educational researchers, languages and theories into the dominated and the marginalised (Dussel, 2000; Fan, 2016). The global division of intellectual labour is mainly represented in educational research by treating non-Euro-American nations and regions as merely data mine or database (Connell, 2011; 2014; Singh, 2013). These databases are abounding with various resources from which useful facts can be extracted and fitted into the Euro-American scientific educational research frame (Alatas, 2006). Educational researchers in the world educational research powers more frequently engage in “both theoretical as well as empirical research, while their counterparts in the Third World do mainly empirical research” (Alatas, 2006, p. 71). This leads to a situation where marginalised researchers rely on the Euro-American theories and ideas in English⁴. More importantly, this undermines the possibilities for original educational theorising.

⁴ It is in this English dominated educational research environment that I find myself as a higher degree researcher from China. It is with this awareness that I began to reconsider the confusion and struggles I had experienced as a HDR having knowledge in both Chinese and English. My wandering journey made it possible to look for remedies to my worries and concerns. Hopefully, what I share may provide some consolation for those uneasy souls like me. We can co-construct a healing space for all of us.

2.1.1.3 Universalisation of Euro-American Educational Theories

Currently, the Euro-American theory and English have secured a dominant role in the world today. Its epistemological, methodological and theoretical knowledge is proclaimed as *universal*, or *standardised* for all humankind through intellectual education (Lemert, 2010a). Theories emanating from non-Euro-American knowledge from another intellectual culture, society and ethnic group are not regarded seriously. This is because they are seen as “unique to a given culture or society” (Sibanda, 2014, p. 1). As a result, indigenous, local and regional concepts of non-Euro-American origin have been excluded, or at least marginalised, as legitimate sources of theory.

Researchers have noted that local, traditional and indigenous theories and theorising in Asia and Africa have been suppressed by Euro-American theories since “the beginnings of the European scientific revolution of the 17th and 18th centuries” (Akena, 2012, p. 601). They are regarded as of value merely for “immediate use” (Connell, 2012, p. 209), while the Euro-American theory is considered as superior and universal (Lemert, 2010b).

By categorising non-Euro-American theories as local knowledge, the prevalent Euro-American theoretical knowledge claims its universality. Though defined in terms of the geographical region where the knowledge supposedly originates (Sibanda, 2014), the term *local knowledge* may imply a constrained and closed system that is detached and isolated from the global context. It also reinforces the tendency to see local knowledge as lacking “relevance outside local context” (Bohensky & Maru, 2011, p. 5).

Sometimes being labelled as *traditional*, non-Euro-American theoretical knowledge is relegated to ideologies of the past (Evering, 2012). This forecloses the prospects for bringing forward and modernising such concepts. This also denies such theoretical knowledge the potential to be tested to see if it operates across time and space. While people’s intellectual heritage may be preserved, it is also refashioned through inter-generational and socio-historical changes (Kaya & Seleti, 2013; Wu, 2011). Non-Euro-American knowledge is “a living past, a living future, and we are the living connection in between [and it] is active on all these levels” (Dumont, 2002, p. 15). However, being regarded as *non-systematic*, non-Euro-American theoretical knowledge is delegitimised as theory, since it does not “fit in the corpus of Western science” (Lanzano, 2013, p. 4). It is thus deemed to be inferior to its Euro-American counterparts.

More importantly, the theoretical knowledge hierarchy is embedded in continuous attempts to integrate indigenous, local and regional knowledge into the dominant Euro-

American knowledge system (Evering, 2012; Kolawole, 2012). The word *integration* itself contains a dominant/subordinate intellectual relationship, “invoking past power imbalances and assimilation of IK [indigenous knowledge] by science such that the distinct identities of IKs are no longer recognizable” (Bohensky & Maru, 2011, p. 10).

2.1.2 Academic Dependency and Captive Mind

Under the dominance of Euro-American theories and theorising, many educational researchers from non-Euro-American world have become content being an “intellectual imitator” (Alatas, 2006, p. 24) by simply applying and/or testifying the theories and techniques from world educational research powers. They are more engaged in empirical studies which are largely dependent on the Euro-American theories and lack of original theorising themselves (Connell, 2012; Singh, 2013; Singh & Meng, 2013; Song & McCarthy, 2016). This academic dependency is located within the unequal intellectual power relationship between the Euro-American centre and the so-called periphery (Connell, 2011; 2012; 2014; Dussel, 2000; Go, 2013). The centre refers to those countries that possess more powerful intellectual resources and enjoy a high reputation for academic productivity and quality. The periphery refers to those countries that lack the capability to make original academic contributions to knowledge or whose research receives scant attention by the centre (Alatas, 2006; Ascione, 2015; K. H. Chen, 2010; Connell, 2011; 2014). The United States, Great Britain and France are the leading countries that belong to the academic centre. They are science powers that exert profound influences on, and sometimes control scientific research and development in the peripheral countries such as China. Another category of countries including Australia is referred to as semi-peripheral nations, largely relying on the core for theories, but has the potential to take alternative initiatives that have influence in mobilising innovative theorising in the periphery (Alatas, 2006; Collyer, 2012; Connell, 2011).

These three dimensions represent the context within which academic dependency exists, and in which the centre prevails. Even worse, the deep-rooted and pervasive academic dependency of the periphery and the semi-periphery on the centre further perpetuates the unequal power relations. Academic dependency is manifested at different levels and dimensions, such as dependence on ideas and the media of ideas (Alatas, 2006; Connell, 2011; 2012; 2014). This academic dependency causes various problems in educational research. One effect is the formation of captive mind (Alatas, 2006), resulting in irrelevance of educational research in countries like Australia and China. It may be reflected in four aspects: 1) “lack of originality” that is resulted from the prevailing of captive mind; 2) “disaccord between

assumptions and reality” due to misinterpretation of the local settings; 3) “alienation” from social and public needs because of the discordance between theories and reality; and 4) “mystification” of scientific research by using complicated and obscure jargons (Alatas, 2006, pp. 133-135). Irrelevant educational research is a parody that lacks practical meanings in local educational settings and effective methods in actual problem-solving processes. It also lacks original pedagogical and philosophical considerations.

2.1.3 Critique of the Unbalanced Theoretical Knowledge System

Contrary to the universalist claims by some Euro-American researchers and schools of thoughts, history indicates that scientific knowledge production is “a global phenomenon whose roots would be not in a single civilisation or region, rather in transmission, and/or in the circulation of ideas occurring largely before sixteenth century” (Ascione, 2015, p. 281). A growing number of researchers, from both the centre and the peripheral, have attempted to raise the awareness that concepts, models, theories and methods have been generated by researchers from bilingual backgrounds and diverse intellectual cultures (Ascione & Chambers, 2016; K. H. Chen, 2010; Evering, 2012; Fan, 2016; Lemert, 2010a; 2010b; Sibanda, 2014).

2.1.3.1 Refashioning Indigenous Theoretical Knowledge

Questioning the universalist view of Euro-American theoretical knowledge, some researchers argue that Euro-American ideology misunderstands *truth* as absolute (Ascione, 2015; Ascione & Chambers, 2016; Bohensky & Maru, 2011; K. H. Chen, 2010; Fan, 2016; Lemert, 2010a). They argue that truth is framed by “the influence of society, class, and group affiliation in society, [and] truth is also a matter of perspectives” (Akena, 2012, p. 602). In attempt to interrupt current unbalanced, if not hierarchical, theoretical knowledge system, some researchers have begun to be engaged in “indigenous theory-building that seeks to gain wider recognition for their local experiences and intellectual traditions” (C. Chen, 2012, p. 463). They try to refashion indigenous theoretical knowledge in various disciplines including agriculture, environment protection, natural resource management and medical care (Kaya & Seleti, 2013; Lanzano, 2013).

In regard of educational research, some educators have resorted to indigenous knowledge as a method to enhance the teaching and learning performance of indigenous students (Smith, 2005). The focus is thus on the indigenous students who possess a non-Western cultural heritages in abundance. Some researchers have tried to incorporate indigenous knowledge in order to realise social transformation, through mitigating or otherwise mediating racial

inequality (Huaman, 2011). The focus is on the possibilities to increase social acceptance of indigenous peoples by non-indigenous peoples, and sometimes on their mutual acceptance. Some educational researchers have worked to bring forward indigenous cultural heritages in the hope of revitalising traditional values and philosophies (Kaya & Seleti, 2013; Wu, 2011).

Despite the divergent focuses and aims, indigenous knowledge is argued to be “accumulated through experience, learning, and intergenerational transmission, [which] has demonstrated the ability to deal with complexity and uncertainty” (Bohensky & Maru, 2011, p. 9). It may provide new opportunities for maintaining the resilience of social, cultural, economic and ecological environments (Evering, 2012). A modest expectation is that Euro-American knowledge is likely to benefit from interactions with other knowledge systems by facilitating the vitality of both. Theoretical knowledge can remain dynamic and innovative by being “continually influenced by internal creativity and experimentation as well as contact with external systems” (Sibanda, 2014, p. 1). The mutual interactions between indigenous and Euro-American theoretical knowledge is emphasised.

Regardless of the possible benefits it may bring, weaknesses have also been noted in refashioning indigenous theoretical knowledge. One risk of promoting indigenous theoretical knowledge pertains to the fragmentation of an integrated and systematic body of knowledge (McCarty, *et al.*, 2005). It is critical to avoid the simplification of the situation by “effectiveness-oriented explanations of complex social and cultural phenomena [because only] in-depth analyses can shed light on the appropriateness of IK-related theoretical interpretations in one context or another” (Lanzano, 2013, p. 14). Another point of vulnerability for indigenous knowledge involves negligence in theory building. It is criticised that research into indigenous theoretical knowledge tends to be “less an intellectual pursuit than an applied one, its objective being to introduce a locally informed perspective into development – to promote an appreciation of indigenous power structures and know-how” (Sillitoe, cited in Lanzano, 2013, p. 6). Additionally, indigenous theoretical knowledge may be taken advantage of as a fashionable, flashy tool to gain public attention, or to engage in “a box-ticking exercise” (Bohensky & Maru, 2011, p. 2).

Bearing in mind the benefits and risks of research on indigenous theoretical knowledge, researchers endeavour to explore the possibilities for interfacing and bridging different knowledge systems, instead of just integrating indigenous knowledge into the Euro-American frameworks (Evering, 2012; Lanzano, 2013). The emphasis is on interactions that “each knowledge system [should be treated] with humility, ascribing to it the value it deserves for improving human welfare” (Akena, 2012, p. 615).

Based on these considerations, several models have been proposed, including establishing a “global polycentric epistemology”, building the “linked spheres of knowledge” and using “fuzzy logic in order to allow for more flexibility in the interaction between different knowledge systems” (Lanzano, 2013, p. 6). This is a starting point for developing a theoretic-pedagogical framework for a reciprocal approach to unravel “power relations that have assured the dominance of particular ways of knowing in the academy” (Akena, 2012, p. 601).

2.1.3.2 Calling for Theoretical Knowledge Co-Production

Along with the attempts to refashion the indigenous theoretical knowledge, the scenario of theoretical knowledge co-production on the basis of two-way knowledge transfer has been probed into (Ascione, 2015; Ascione & Chambers, 2016; Fan, 2016).

The idea of knowledge co-production is conceptualised “as a process in which the originality and core identity of each individual knowledge system remains valuable in itself, and is not diluted through its combination with other types of knowledge” (Bohensky & Maru, 2011, p. 10). During this process, problems are detected and addressed within a certain local context, and then the solutions or hypotheses pertaining to the original specific local environment may establish local/global relevance and application (Evering, 2012; Singh, 2013). This cannot be achieved without the cooperation and collaboration of indigenous and Euro-American educational researchers (McCarty, *et al.*, 2005). In particular, “indigenous scientists who span both knowledge systems and appreciate the significance of culture to IK [Indigenous Knowledge] can play a key role as “bridgers” in knowledge integration” (Bohensky & Maru, 2011, p. 10). Such theoretical knowledge co-production by two-way knowledge transfer may be an alternative path as opposed to the current unbalanced educational research (Singh & Chen, 2012; Singh & Huang, 2013; Singh & Meng, 2013). This monolingual English mindset in research and research publication not only hinders, if not excludes, non-native English researchers from engaging in the global knowledge production and dissemination community, but also consolidates the monolingual ways of seeing, thinking and being (Code, 1980; Pavlenko, 2003; Piller, 2016; Singh & Huang, 2013).

2.2 Monolingual English Higher Education and Educational Research

In this section the monolingual English higher education and educational research context will be introduced in regard of how English is used as the standardised academic language. Then the linguistically-based inequality in Australian higher education and educational research will be reconsidered.

2.2.1 English as the Standardised Academic Language in Australian Higher Education and Supervision

English has been used as the lingua franca in international contacts from politics and economy through education to social interactions (Liddicoat, 2016a). Currently it is globally adopted as the medium of instruction and knowledge production for internationalising education and educational research (Canagarajah, 2011; Liddicoat, 2016a; Maingueneau, 2016; Scarino, 2014). The increasing uses of English as an international language *per se* are not to be blamed, at least not as the major cause for the monolingual mindset in present bilingual HDR education that underestimates languages other than English (LOTE), their users and the theoretical resources in LOTE. Rather, the underlying intellectual imperialism persistently perpetuates and exacerbates the monolingual English educational doctrine accompanying with the Euro-American theoretical dominance (Alatas, 2006; K. H. Chen, 2010; Maingueneau, 2016; Singh & Meng, 2013). This monolingual English mindset is reflected at various levels from educational language policies and planning to actual uses in teaching and publishing despite the emphases on higher education internationalisation through multi-cultural and bilingual learning by the Australia government and institutions (Boeckmann, 2012; Hamid & Kirkpatrick, 2016; Liddicoat, 2016a).

In Australia higher education, international students with non-English backgrounds desire to be intellectually engaged with local students and researchers. Alas there is still a “divide between international and local students, or otherwise between local and international students” (Singh, Harreveld & Danaher, 2013, p. 62). This divide starts from and works through the uses of English as the standardised language in education and research which confirm and enhance “the ideology of monolingual states and identities held by privileged communities in the West” (Canagarajah & Wurr, 2011, p. 9). It seems that the “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’ [in everyday life as well as education]” (Pavlenko, 2003, p. 257). Students with non-English background are labelled as English learners whose English proficiency is insufficient and inadequate, thus tend to be perceived to be deficient both linguistically and cognitively (García & Wei, 2014; Moll, 1992; 2010; Wei, 2014). These students are thus treated “as if something is wrong with them, and that their cultures, languages and histories are defective” (Diaz Soto & Kharem, 2006, p. 31). For instance, starting from the presupposition that international students are deficient in linguistic abilities, universities in Australia tend to implement language planning that focus

“mostly on remediation of students’ deficiencies in the form of academic support programmes, of increasing English-language scores on standardised tests for admission to degree programmes or of assessing the English-language capabilities of currently enrolled students” (Liddicoat, 2016a, p. 232). Within such monolingual English education context, bilingual HDRs, those whose first language is not English in particular, are inclined to perceive themselves as non-English speakers rather than bilinguals (Pavlenko, 2003; Singh & Han, 2009).

In educational research this linguistically-based inequality is mainly reflected through the dominance, at least the privileged position, of Euro-American theories largely expressed in the English language. Consequently, non-native English HDRs and their “non-Western critical theoretical resources” (Singh, 2013) are underestimated in educational theorising. The emphasis on the Euro-American theories and the marginalisation of non-Euro-American theorising establishes a vertical, hierarchical power relation between these two. This intellectual hierarchy is “implicated in the connection between science and imperialism, colonialism and industrial capitalism” (Evering, 2012, p. 362). It is likely in such situations bilingual HDRs and researchers “who are not of European ancestry often feel excluded by this way of knowing” (Sears, 2005, p. 48). They are always othered and treated as outsiders both as students and researchers. Through the dominance of Euro-American theories in educational research, this privileged theoretical knowledge is expressed in theorising processes and the exclusive uses of the English language.

Another dimension of the monolingual English context is the increasing emphases on English as the language of scholarship especially publishing research internationally (Gentil & Séror, 2014; Lillis & Curry, 2010; Maingueneau, 2016). Research on the uses of English as the standardised language in research publication suggests that publishing in English has been regarded as an indispensable means of internationalisation and more importantly a criterion for high quality (J. C. Huang, 2010; Kuteeva & Mauranen, 2014; Lee & Lee, 2013; Lillis & Curry, 2010). Publishing in monolingual English tends to polarise the privileged native English speaking researchers and the disadvantaged non-native English speaking including bilingual researchers (Bocanegra-Valle, 2014; Kuteeva & Mauranen, 2014; Lee & Lee, 2013; Lillis & Curry, 2010; Maingueneau, 2016; Tardy, 2004). The rigid monolingual English standards in international peer-reviewed journals have greatly aggravated the “publishing or perishing” dilemma for many non-native English speaking bilingual researchers in particular HDRs (Cargill, O’Connor & Li, 2012; Cheung, 2010; Tao, 2014; Tietze & Dick, 2009). Further, such pervasive publishing in English requirements urges tend to “diminish or marginalise the place

of local languages in academic discourses and may also diminish or marginalise local epistemologies as they fail to recognise the role languages play in the ways that knowledge is both created and disseminated” (Liddicoat, 2016a, p. 234).

2.1.2 Questioning the Linguistically-Based Inequality in Australian Higher Education and Supervision

The monolingual English education and educational research has increasingly been called into question from various perspectives (Blackledge, Creese, & Takhi, 2013; Creese & Blackledge, 2010; García & Leiva, 2014; Hornberger & Link, 2012; Lewis, Jones & Baker, 2012b; Liddicoat, 2016a; Velasco & García, 2014). Accordingly, the possibilities for bilingual education and educational research have been suggested and investigated in areas including classroom teaching, educational research and publication (Creese & Blackledge, 2015; Diaz Soto & Kharem, 2006; García & Wei, 2014; Lewis, Jones & Baker, 2012a; Lotherington, 2013; Moore, 2016; Rivera-Amezola, 2015; Singh, Reid, Santoro, & Mayer, 2010; Wei, 2011; White, Mammone & Caldwell, 2015).

Learning in Western education systems, to some extent, is a “linear, cumulative, unidirectional, and monodimensional” (Canagarajah & Wurr, 2011, p. 7) process where non-Euro-American background students passively adopt Western knowledge. These non-native-English speaking HDRs do not have the agency of contributing to knowledge production using their bilingual and inter-cultural capabilities (Piller, 2016; Singh, 2013).

The use of standardised academic English is one way of maintaining the dominant position of those English native speakers, usually Euro-Americans. Languages are “enmeshed in systems of power, and thus, can be oppressive or liberating, depending on the positioning of speakers and their agency” (García & Wei, 2014, p. 8). The dominant English language with its knowledge system has been always reinforcing its dominant power by transmitting its values and rules through language. With the prevalent uses of standardised English, other languages are considered to be “alien, external and spoken only overseas [and thus should] be kept as distant as possible from the dominant one of the nation-state” (García & Wei, 2014, p. 53). The native languages of international students are treated as foreign languages that should be used only in everyday life. More importantly, the monolingual English mindset also “classifies people, serving as an ‘indication of class and cultural background’ and, if not used ‘correctly,’ as a marker of inferiority to the dominant group” (Diaz Soto & Kharem, 2006, p. 24). International students whose mother tongues are not English are thus excluded and othered from the current monolingual educational practices and research (García & Wei, 2014;

Liddicoat, 2016a; 2016b). Such monolingual English view on non-native English speaking students have “promoted assimilation, reproduced stereotypes, and thus contributed to student marginalisation that at times furthered their alienation from university life” (Liddicoat, 2016a, p. 238). Their bilingual capabilities and possibilities are wiped out with their othered and inferior positions (Diaz Soto & Kharem, 2006; Piller, 2016).

2.3 Theorising in Educational Research

This section primarily presents and discusses the theory/theorising debate. Educational theorising will be debated and defined in terms of the process and its significance in educational research. Then it is argued that educational theorising is rooted in educational practices.

2.3.1 Theory and/or Theorising

Theory is essential in any scientific research (Venable, 2006; Willis, 1993). Still definitions of theory can vary since it can be approached from different perspectives across genres and disciplines. What theory means differs from poetics, rhetoric, literature, aesthetics, art, pedagogy, language studies, philosophy, hermeneutics, politics, social studies to the natural sciences (Biesta, Allan, & Edwards, 2011; Clegg, 2012; Kandlbinder, 2014; Leitch, 2003; Lemert, 2010b). For instance, in the natural sciences theory may be regarded as the “statements of the knowledge that has been developed by humanity in a form that has both use in the practical world where human beings act based on their knowledge (partly learned from theories) and in the theoretical world where researchers validate or refute old knowledge and build new knowledge in the form of theories” (Venable, 2006, p. 1). In the social studies theory is construed as the “normal accomplishment of socially adept human creatures figuring out what other creatures of the same sort are doing with, to, or around them” (Lemert, 2010a, p. 2). For literary researchers, theory is used as a tool to “illuminate the text” (Bleiman, 2011, p. 29). For those struggling for welfare, theory can be a “healing place” (Hooks, 1994, p. 61) and powerful weapons in “a series of voices giving, if not hope, at least affected rage at the injustices that the modern brought down on them and their people, while promising so much” (Lemert, 2010b, p. 15).

What makes defining theory even more complicated is its multifaceted nature. Theory can be interpreted “both as a body of texts and mode of inquiry” (Leitch, 2003, p. 30). It encompasses texts and other forms of discourses about literature, culture, society and humanity. It also denotes a series of critical and logical enquires into various social issues and phenomena. Regardless of the complexity of defining theory, both the natural and social sciences, including

educational research are “advanced through the *development* and *testing* [italics added] of theory” (Venable, 2006, p. 1, italics added). Theory is the “primary product” (Venable, 2006, p. 1) of original empirical scientific research. However, the idea of theory may mistakenly provoke “associations to something that is finished once and for all and typically exists in a printed form” (Swedberg, 2016, p. 6).

In this research the focus is not on resolving the disputes over defining theory. Nor is the focus on worshipping the theories of great figures, or deciding which theory (or theories) should be more applicable or powerful in certain domain, or discerning the development history of different schools and movements of theories, or discussing literature-theory-critic relationship (or in other words the theory which is always opposed to literary). Instead, it is the process – the work – of formulating theoretical tools that is at stake here. This involves critical thinking that is fundamental to HDRs’ education.

The divide between theory and theorising has been debated in various contexts (Clegg, 2012; Kandlbinder, 2014; Swedberg, 2012a; 2012b; 2016; Venable, 2006). Some researchers highlight the central role of theory and theorising while some reckon theory and theorising are general and abstract without much “practical relevance” (Venable, 2006, p. 3).

Normally theory comes into public as the “end product” (Swedberg, 2012b, p. 2) in the form of books, reports, journal and conference papers. However, theorising is the process that precedes this. The generation of theory is usually missing from publications. Theory emphasises the final work while theorising focuses on the actual developmental process and the related *capability*. Nevertheless, they are inextricably bound together and complementary. It is with the guidance of existing theory that theorising is practised and proceeded on the one hand. It is through theorising that theory about the research problem is formulated on the other hand. Theorising is built on existing knowledge including understandings of the theories in given fields. Nevertheless, only by developing the capability for theorising can researchers learn to do good research and develop theories themselves (Swedberg, 2012a).

However, many beginning researchers, HDRs in particular, are “primarily exposed to finished theories and are not aware of the process that goes into the production and design of a theory” (Swedberg, 2016, p. 5). The same goes for educational research where the focus is on “descriptive, analytical and reflective contributions to policy and practice” (Biesta, Allan, & Edwards, 2011, p. 228). Little attention is given to the capabilities required for theorising.

The development of capabilities for theorising means learning how a theory is formulated through research. Rather than just studying what an existing theory is all about, beginning researchers need to learn how to theorise in becoming innovative researchers. Therefore, the

theorising process will be deconstructed and elaborated in the next two sections in hope of uncovering new insights for HDRs' development of original educational theorising capabilities.

2.3.2 Educational Theorising Process of Meaning Making and Interpretation

Theorising is a capability required of researchers. It is a “theory building” (Kandlbinder, 2014, p. 3) capability whereby researchers ask questions in the quest for answers about how things work. This meaning making process may be executed in two ways; one is by making “what is strange familiar” and the other making “what is familiar strange” (Biesta, Allan, & Edwards, 2011, p. 226).

Doing educational research is a theorising process of asking questions about the unknown in order to better understand the complexities of education and to generate explanations of its underlying mechanisms (Willis, 1993). Education is filled with unknown questions and unsolved problems for researchers to probe into. It is the curiosity about and the pursuit of the unknown that drives educational research forward. This ignorance of education urges researchers to continuously ask questions and make discoveries about learning and pedagogies. It should be noted here that what matters the most is not discovery of new facts or defining rules. Rather the recognition of new ignorance of learning inspires further endeavour and theorising (Firestein, 2012).

It is common that teachers try to provide many of the generally accepted scientific facts of the time to students in the classroom. Supervisors typically do this by introducing HDRs various theories. Nonetheless the purpose of HDR education and educational research is not the accumulation of facts and established theories. This does not mean the acquaintance with previous research findings and existing theories is of no account. On the contrary, educational research is impossible without knowledge of existing research and the identification of its limitations. However, overemphasis on published known theories would give a false impression to students that all facts have been discovered. It is the theorising process of exploring the new, the blank and the unknown that is the perpetual impetus of science. Educational theorising process starts with the ignorance of and curiosity about the unknown or uncertain educational policies, practices and pedagogies. This gap in knowledge, the “absence of fact, understanding, insight, or clarity about [education]” (Firestein, 2012, p. 6), is the most valuable resource for knowledgeable, perceptive and insightful questions. The quest for answers or better explanations to these questions is the drive for further educational theorising.

Another way of exploring pedagogies is reconsidering issues that are taken-for-granted by asking how and why questions. These questions may sound naive or even ridiculous because

they are so fundamental that we normally take them for granted. There are always various answers to one question and the one that relates different perspectives would be closer to the reality. It is through this questioning process that we gain new insights into the familiar educational issues, because “[a]s we answer the simplest questions (particularly why and how as opposed to who, where, and when), we are pushed to investigate the causal processes that shape the world we inhabit” (Sears, 2005, p. 136). This theorising process may be tedious and challenging. But it is rewarding since it provides us with novel and interesting perceptions of everyday education activities and issues that we take for granted or without questioning. It may be disturbing and painful to locate different, and sometimes even contrary, interpretations of the educational policies and practices we are used to. This painful process of learning conflicting theories and theorising ourselves is necessary because “we can be enriched by stretching ourselves to understand things that might at first seem threatening because they are different from what we might have expected” (Sears, 2005, p. 14). Theorising drives educational researchers to know our familiar world of education in new ways and from new standpoints.

2.3.3 Theorising Process as a Core Stage in Educational Research

Educational researchers theorise and conduct research from observation as the start, through empirical material collection and analysis, to generate a theory for explanation or interpretation. With reference to the indispensable stages to do educational research, the educational theorising process may include three essential phases, namely observing, designing and executing research, and reporting.

Educational theorising starts from observation since good educational research is practical and related to reality to make sense out of everyday educational activities and events (Alatas, 2006; Hooks, 1994; Swedberg, 2016). Through observation educational researchers may set out to obtain a general and intuitive sense of an educational issue, activity or phenomenon. Further understandings about the educational issue, activity or phenomenon can be constructed “based on theoretical considerations” (Swedberg, 2016, p. 9) by reading relevant literature. This conceptualisation of educational issues is placed within historical and social contexts (Swedberg, 2012b). Using the preliminary knowledge acquired from observation and literature, researchers can then sketch out a tentative theoretical framework under which the educational research will be designed and executed including data collection and interpretation (Kandlbinder, 2014). Upon collection of data, interpretations and explanations can be formulated as the next step by mapping theories and concepts to evidence and adding new

insights from evidence (Venable, 2006). Once sound explanations, hypotheses and/or assumptions are developed, researchers will then move to the final stage of one educational theorising cycle, namely drafting educational research reports. Educational writing usually follows the standardised publication criteria and formats for the purpose of peer communication and knowledge circulation.

Though seemingly neat, linear and straightforward, the theorising process in actual educational research is anything but a once for all project. Instead, it is messy and meandering with twists and turns (Swedberg, 2012a; Swedberg, 2016). Taking the path of theorising is exploring in dark for answers to the unknown, like “feeling around in dark rooms, bumping into unidentifiable things, looking for barely perceptible phantoms” (Firestein, 2012, p. 1). Educational researchers would confront ups and downs, obstacles and frustrations, trials and errors all the way of theorising. The educational theorising process is “messy, incomplete and a non-reductive” (Clegg, 2012, p. 407). It requires flexibility throughout the sense making process because of the difficulties involved. Good educational theorising may involve repeating movements from observation through literature and theory to data and back again. What makes this course so circuitous and intricate is the continuous interaction between theory and data. Observation is carried out within social context and theoretical framework. Data are collected in accordance with observation results and theoretical conceptualisation. Still data may turn out to be different from the expected results. The unexpected findings can add more information into the educational research problem. This would then result in revolving and reshaping the research problem, literature, theory, and/or research design. Another round of educational theorising is therefore triggered and the process aforementioned has to be implemented back and forth. Educational researchers need to realise that theorising is a core stage of any educational research as it occurs “before, during, throughout, and at the end and as a result of” (Venable, 2006, p. 15) educational research.

2.3.4 Educational Theorising Rooted in Educational Practices and Reality

The theory and practice relation has been a debate about which form of knowledge is more important or which one should come first in research (Clegg, 2012). It may take a whole book to resolve the theory/practice divide – or merely introducing the divide, which is not the aim of this current research. Despite the disputes in the knowledge hierarchy, many researchers agree on the complementary relation between theory/theorising and practice (Biesta, Allan, & Edwards, 2011; Clegg, 2012; Fay, 1987; Hooks, 1994; Howe, 2001; Kandlbinder, 2014; Sears, 2005; Swedberg, 2012a). Educational practices and research are not theory free. To the

contrary, educational practices are the sources and sites for educational research; and theorising in educational research emerges “from the concrete, from [teaching staff and researchers’] efforts to make sense of everyday life experiences, from [their] efforts to intervene critically in [their] life and the lives of others” (Hooks, 1994, p. 70). Further, educational practices are also the purposes and targets of educational research; and theorising outcomes in educational research, namely new insights and pedagogies are carried out, tested and refined in and through educational practices (Biesta, Allan, & Edwards, 2011). On the other hand, educational practices are always performed in the light of and framed by the products of theorising from educational research– educational theories (Kandlbinder, 2014); whereas educational theorising is also constrained by educational practices and policies as the major theorising process is twined with data that are collected from the educational arena and even the larger social context (Clegg, 2012).

Conceptualising education and educational research in the larger historical and social contexts, education and educational research are performed through people’s interactions and exist within society. Educational knowledge has a social basis as it is a social product and which is collectively derived by all individuals involved in education (teachers, students and their family, institutional administrators, government policy makers, and educational brokers, etc.) from their educational related experiences (Alatas, 2006). However, one problem of current educational research and reports is that it seems that they are only meant for certain people – researchers instead of the public. The language used is always obscure which is hard to understand for non-researchers, exacerbating the theory and practice gap in actual education. Educational research, theorising and theories the products sometimes are regarded as merely “huge fact book[s and] insurmountable mountain[s] of information recorded in a virtually secret language” (Firestein, 2012, p. 171). This mystification of educational research and theorising blocks the public access to the theorising processes and outcomes, weakening the educating functions of educational research (Willis, 1993). Educational theorising should not be confined to researchers and become a logic and language playing game, but be “opened up to become everyone’s domain” (Sears, 2005, p. 28) to increase public awareness and engagement for the purpose of public welfare. Educational researchers should always bear in mind that “any [theorising and] theory that cannot be shared in everyday conversation cannot be used to educate the public” (Hooks, 1994, p. 64).

2.4 Theorising Capabilities for Innovative Educational Researchers

In this section, five dimensions of theorising capabilities will be argued, namely, ignorance as the motivation to further educational explorations, openness to new experiences for creative thoughts, choosing from contentious theories, from everyday reasoning to educational theorising, demystifying educational writing.

2.4.1 Ignorance as the Motivation to Further Educational Explorations

Ignorance, human's lack of knowledge about the world, works as the drive and motivation for further scientific explorations which are infinite for there are always more to be investigated. Even though existing theories may have answered some or part of the questions about the educational world, there are still much more unanswered questions, unsolved problems, untouched areas and unknown world out there waiting for exploration. Even the accepted explanations and theories are neither final nor true forever. They may be likely turn out to be problematic with further educational research. No theories are "safe from the next generation of scientists with the next generation of tools [and] the known is never safe; it is never quite sufficient" (Firestein, 2012, p. 21). Ignorance is the part that we don't know. Right educational research questions direct us to those unexpected and unknown educational issues.

Awareness of ignorance of the unknown and asking the right educational research questions are essential in educational theorising process, either to make the strange familiar or to make the familiar strange. With centuries of knowledge accumulation, we know much more of education now than our predecessors at any previous times. Yet the knowledge gap has not diminished and there are always "unknowable unknowns" (Firestein, 2012, p. 30). Thus answers should never come before questions because they are not the priority of theorising (Jenkins, 2003; Willis, 1993). Innovative educational researchers do not dwell upon answers and results that are closed and can be searched through Google. Rather they are more concerned with the next questions that can open up or transform current education. Willingness to admit their ignorance about the answers to educational problems means a denial of the absolute values of the established and an open mind to alternative discourses (Horton, 1971). Good educational theorising should not be bounded by the known pedagogies and accepted conceptualisation of education. It is about pushing the boundaries and inspiring new ignorance and inquiries. This is the ability to confess, tolerate and embrace ignorance which is essential in educational theorising.

To escape the captive mind and break the current hierarchical intellectual ordering in social sciences including educational research and theorising, an alternative position of relevant educational research is argued for (Alatas, 2006; K. H. Chen, 2010). It requires educational researchers from the non-Euro-American backgrounds refer to their own linguistic-theoretical assets and the “production of knowledge has to proceed from the inner logic” (K. H. Chen, 2010, p. x). If analysis and interpretation of educational realities to be grounded in local cultures and societies, researchers then have to be engaged in theorising to disrupt the intellectual dominance of Euro-American theories (Biesta, Allan, & Edwards, 2011). The goal of relevant educational research can be achieved by reconsidering the nature of educational theorising and capabilities for innovative educational theorising.

2.4.2 Openness to New Experiences for Creative Thoughts

Educational issues and research do not stand out alone or limit to a certain discipline, rather tend to be “interdisciplinary or transdisciplinary or antidisciplinary” (Leitch, 2003, p. xi). This does not mean irrelevance among disciplines, but a trend that values connectedness against fragmentation, and openness against boundaries. Within this transdisciplinary and transnational global context, high quality educational theorising has to push the boundaries and limits to perceive educational issues in a new way (Biesta, Allan, & Edwards, 2011).

Through detailed investigation into the developmental experiences of great geniuses in history, Andreason (2005) highlights several crucial personality traits for creative attainment. Among these traits is “openness to experience, adventuresomeness [and] curiosity” (Andreason, 2005, p. 30). Many case studies into great geniuses demonstrate that creative people tend to perceive the world with open minds, always allowing and even welcoming other possibilities. Their “openness to new experience often permits creative people to observe things that others cannot, because they do not wear the blinders of conventionality when they look around them” (Andreason, 2005, p. 31). This open-mindedness and curiosity about other perspectives is one of the keys to creative educational theorising.

The openness to new experiences provides educational researchers “the strongest possible incentive for a constant readiness to expose oneself to the strange and the disturbing, to scrap current frameworks of ideas, and to cast about for replacements” (Horton, 1971, p. 255). Educational researchers with open-minds could then draw upon knowledge and studies in other academic areas, languages and cultures for linguistic-theoretical inspirations and opportunities. It is this posture of looking out for alternatives that constitutes the theorising capability of innovative educational researchers.

2.4.3 Choosing from Contentious Theories

Selecting theories for a certain research is never easy. Contrary to the general understanding that good educational theories and theorising are objective standpoints providing insights into our daily social and educational activities, they are biased with different assumptions and emphases (Lemert, 2010b). It has been the pursuit of a school of researchers, who hold the belief of being neutral, that an unbiased, impersonal and objective theory is uncovered to explain the underlying mechanisms of education. However, educational theory and theorising can never be absolutely objective. The same educational enquiry can be read differently from different perspectives. For instance, an educational policy may be read differently by feminists, indigenous advocates, linguists, politicians, school masters, teachers, parents and students themselves. All educational researchers have presuppositions, conscious or not, in theorising process. Every educational theory is “founded on key premises, cornerstone assumptions about the way [educational] things work” (Sears, 2005, p. 22). In the process of educational theorising, interpretations, perspectives and meanings are always added to the objective reality, making reality subjective, relative and meaningful. Educational theories are not educational reality, rather they are invented “descriptive categories and any meanings [educational reality] can be said to have” (Jenkins, 2003, p. 11). Educational theorising in this sense is a process of researchers using different perspectives as the “analytical and methodological tools to make out of this raw material [of educational policies, practices and research] their ways of reading and talking about it” (Jenkins, 2003, p. 11). Further, even the same individual researcher may construe the same educational issue differently over time and space. Only by “trying to uncover and expose as many of the ambiguities, misrepresentations, distortions and even falsehoods [in pervasive educational theories and theorising] as possible” (Willis, 1993, p. 73), is it more likely that a deeper understanding of educational realities be constructed.

In educational theorising, therefore, researchers are unavoidably affected and constrained by their values, positions, perspectives and presuppositions at every stage from topic and research methods selection through evidence interpretation to report writing (Jenkins, 2003). Counterbalancing the assumptions and biases imbedded with theories and theorising would be an essential theorising capability for a critical educational researcher. Such a theorising capability involves continuously critical demarcation and selection from contentious (sometimes even contested) theories, and then construction a more powerful explanatory approach to everyday educational issues. The first cornerstone to develop such a theorising

capability may be the keen awareness of the existence of presuppositions and perspectives underlying different educational theories in the theorising process. Rather than striving for the illusively neutral or absolute truth, educational researchers can contribute more to educational theories, policies and practices by “generating more and different understandings” (Biesta, Allan, & Edwards, 2011, p. 233) and aiming at working out a comprehensive and deep vision and interpretation of social and educational issues.

2.4.4 From Everyday Reasoning to Educational Theorising

Educational theory and theorising are deemed to be “simply an obscure mind-game played by clever academics who have nothing better to do with their time” (Sears, 2005, p. 15). They have a bad reputation of being abstract, remote, unpractical and useless in everyday educational practices and experiences (Lemert, 2010b). In fact, educational theorising usually has the “roots in relatively homely everyday experiences, in analogies with the familiar” (Horton, 1971, p. 223). It is exactly the same intelligence and theoretical thinking capability that are used in both everyday reasoning and educational theorising. The essence of educational theorising is “always a matter of relating what one ignores to what one knows; a matter of observing and comparing, of speaking and verifying” (Bingham & Biesta, 2010). However, this does not mean that they are without differences; rather the differences between the two are of “degree, not of kind” (Lemert, 2010a, p. 2).

This also means that educational theorising is performed to cover “a larger area of experience” (Horton, 1971, 220) to gain more penetrating and explaining powers.

is still at the everyday reasoning stage, which is the basis and starting point for deeper academic theorising that is “grounded as much upon abstract information from books as on direct observation and experience” (Howe, 2001, p. 84).

2.4.5 Demystifying Educational Writing

Educational writing is “about making an argument, setting out a key position, and then backing it up with appropriate evidence” (Sears, 2005, p. 61). It is an indispensable theorising capability of educational researchers to construct informed, innovative and effective pedagogies. However, the development of the educational writing capability is not free of obstructions since writing is intertwined with educational theorising. Educational writing itself in this sense is “a way of thinking and theorising and not simply an expression of what one already knows” (Clegg, 2012, p. 416). There is a tendency that educational writings are “turgid, soggy, wooden, bloated, clumsy, obscure, unpleasant to read, and impossible to understand”

(Pinker, 2014, p. 2). It thus intimidates those non-academic readers away from educational theory and theorising. This alienation of educational theory and theorising from the public is due to first of all the abstractness and complexity of academic enquiries, and second a pursuit of “disjunction between [researchers] and the people who apply their discoveries” (Horton, 1971, p. 240).

To foster and enhance HDRs’ educational writing capability⁵, one primary question needs to be asked and reconsidered – what is the purpose of educational writing? As debated in previous sections, educational theory and theorising would be meaningless if they are not for real educational problems or for public. There is a “public sphere” (Lemert, 2010a, p. 8) about educational theorising that its final product – educational theories and pedagogies – is meant for educational practices which involve the entire citizenry. Educational writings are meaningful and rewarding only when they encourage and motivate public to “engage in critical reflection and to engage in the practice of [certain educational issues]” (Hooks, 1994, p. 70). Therefore “public accessibility” (Firestein, 2012, p. 170) to educational theorising is necessary to engage the public in educational discussions, which requires more readable educational writings. Though abstract concepts are unavoidable in educational writing, educational writing could be easier to understand should researchers keep readers in mind and avoid unnecessary uses of obscure words, technical terms, jargons and abbreviations (Pinker, 2014).

2.5 Theorising for Original Educational Research

Studying and researching in a monolingual Euro-American dominated educational system, bilingual educational HDRs might have more struggles in constructing a safe and sensible learning and researching framework. They are likely to be undervalued of their linguistic-theoretical potentials in educational research. Their educational theorising is evaluated by the standardised English language and the prevailing Euro-American educational research principles. Euro-American educational theories and associated intellectual values and traditions now seem to be the world’s only legitimate and modern source of advanced knowledge production (Alatas, 2006). It might be assumed that this is the way it has always been. History shows that this is not the case (Alatas, 2006; Connell, 2014; Singh, 2013).

Educational policies, practices and theories themselves may not be “inherently healing, liberatory, or revolutionary” (Hooks, 1994, p. 61). However, education and educational

⁵ Here in this research academic writing skills are not the focus. There are many handbooks on academic writing skills incorporating every stage of research. The emphasis is on educational capability development which values the informed choices.

research are not only epistemological accumulation of educational theories or intellectual exploration of the educational problems. They are also a journey of educational researchers to develop a better understanding of the current educational system and of their places and roles in it. Bilingual HDRs can be original educational researchers instead of mere intellectual imitators, should they be provided the opportunity to do so. Their learning and researching experiences of being marginalised, and of critical thinking and reflection upon the consequent confusions, can work as the motivation and theorising tools for further educational enquires. Educational theorising capabilities are not mysterious treasures endowed with the Anglo-English language or theories. They are shared by non-Euro-American background bilingual HDRs by extending their everyday critical thinking and reasoning to educational theorising (see Figure 2.1).

Theorising capability, which has been somehow neglected in educational research, is very critical to be a good researcher (Biesta, Allan, & Edwards, 2011; Swedberg, 2016; Venable, 2006). At first glance it may sound intimidating to do academic theorising for it is always related to genius, grand theories and sophisticated reasoning. The fact is that academic theorising, like all forms of creative thinking, is completed with hard work and gradual progress without any “sudden discovery or invention” (Howe, 2001, p. 177). By learning more about theorising to develop the capacities for it, researchers can better understand how to develop a theory, how to do a good research and how to effectively educate beginning researchers to do so as well (Swedberg, 2012a).

The theorising capability emphasised in this research highlights the ability to “interact with various types of knowledge” (Glassman & Patton, 2014, p. 1361) to make meaning of different situations and work out solutions for real problems in the world for the purpose of academic research. The focus is not any specific or utilitarian skills of doing research or writing academic reports since these kinds of skills do not help researchers initiate new reflections on current situation or inequality and then the willingness to reach out to try out new possibilities that may change current situation (Glassman & Patton, 2014, p. 1363). But this does not mean that these skills are not important. On the contrary, they are the basics that enable researchers to open up possibilities and develop theorising capabilities. Using translanguaging is one way to upgrade researchers’ potentials of increasing theorising capabilities by moving beyond boundaries and opening up new possibilities.

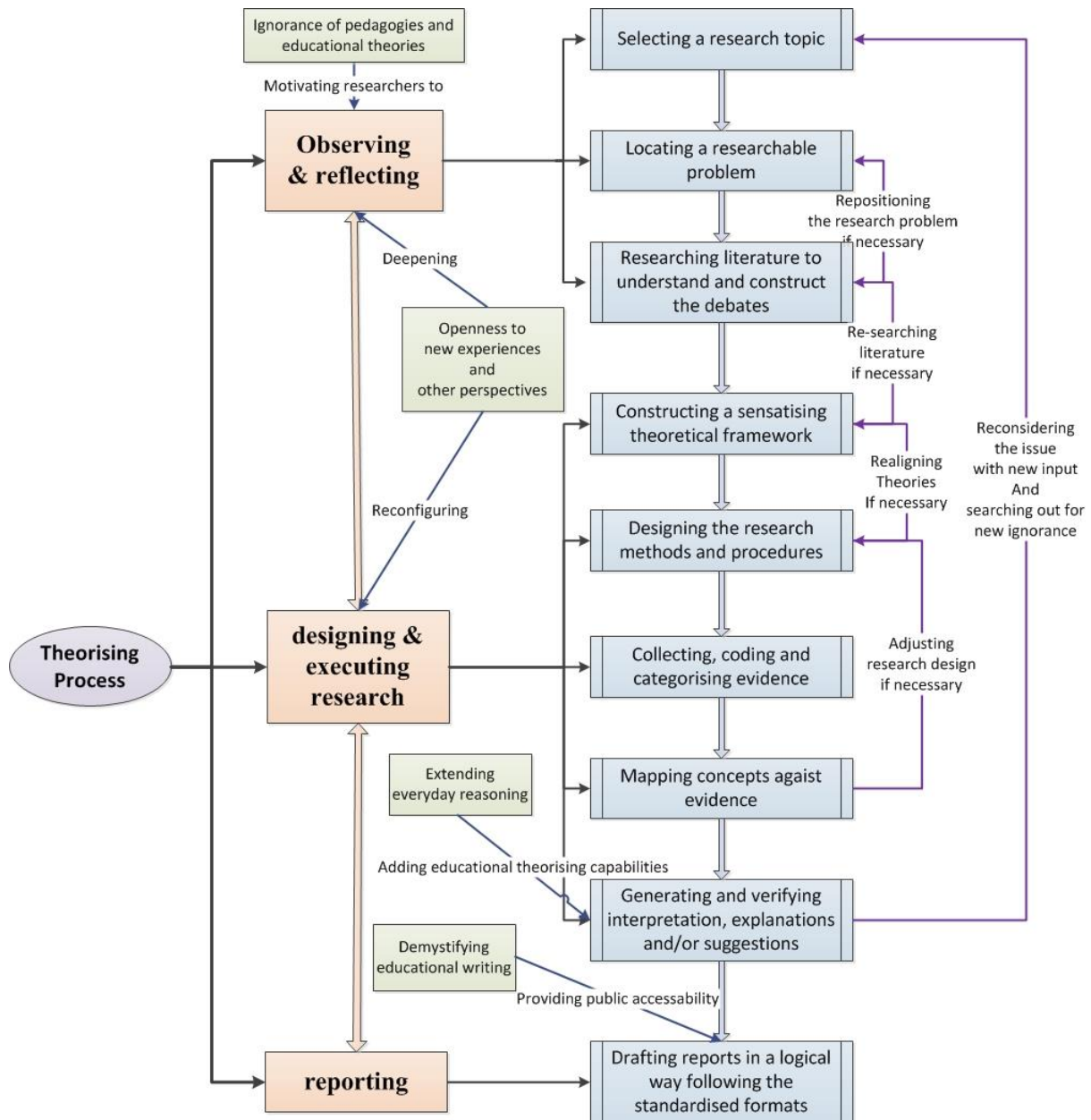


Figure 2.1 Theorising Process and Capabilities in Educational Research

2.6 Conclusion

In this chapter, the prevalent Euro-American theoretical dominance and monolingual English tendency in present higher education and educational research are illustrated. Critiques of the theoretically oriented and linguistically based unequal educational context are reviewed. The debate on theory/theorising divide inspires the emphasis on educational theorising process which is the core stage of educational research. The discussion on theorising capabilities suggests the significance of generating original educational research through theorising. In this way, the research context is portrayed from three perspectives – theoretical knowledge sources,

language used and educational theorising processes – for a bilingual educational theorising theoretical framework which will be constructed in the next chapter.

CHAPTER 3 BILINGUAL EDUCATIONAL THEORISING USING DIVERSE LINGUISTIC-THEORETICAL KNOWLEDGE

This chapter outlines a theoretical framework within which the data collected for this research will be analysed in the evidentiary chapters. First, advocates from different perspectives for diverse theoretical knowledge for intellectual equality are introduced, including calling for alternative discourses (Alatas, 2006), looking to South for research theories (Connell, 2011; 2014), regarding Asia as a reference point to conduct research (K. H. Chen, 2010), bringing forward traditional African knowledge for intellectual advancement (Horton, 1971), engaging the funds of knowledge from diverse communities in classroom teaching (Moll, 1992; 2010; 2015), and valuing international students as co-researcher and knowledge co-producer (Singh, 2013; Singh & Chen, 2012; Singh & Huang, 2011; Singh & Meng, 2013). These approaches reflect the attempts by both Euro-American and non-Euro-American researchers to mitigate the Euro-American uniformisation in social sciences. Standing in line with these endeavours, in the second section two concepts of shared intelligence and divergence of languages will be elaborated (Jullien, 2014). These two concepts may shed light upon the exploration into the possibilities of mobilising two languages and intellectual cultures to make new contributions into educational theorising. Then in the third section, the translanguaging approach to languages, bilingual students and bilingual education will be explicated (García, 2012; García & Wei, 2014; Wei, 2011). Further, the bilingual theorising capabilities of bilingual HDRs will be debated with insights from the capability approach by Sen (1993; 2003) and implications in the *Ignorant Schoolmaster* by Rancière (1991).

3.1 Multi-Dimensional Theoretical Knowledge to Resist Euro-American Theoretical Dominance

In this section calls for attention to non-Euro-American theories by Alatas (2006), Connell (2011; 2014), Chen (2010), Horton (1971), Moll (2010; 2015) and Singh (2013) will be explicated. The major concepts developed by these theorists will be resituated as a theoretical hook to investigate the potentials of using non-Euro-American theoretical knowledge for educational theorising.

3.1.1 Alternative Discourses for Educational Theorising

In order to establish relevant scientific works, the concept of alternative discourses is meant to respond to current problems in the peripheral scientific communities. Alternative discourses refer to “those which are informed by local/regional historical experiences and cultural practices in Asia in the same way that the Western social sciences are” (Alatas, 2006, p. 82). By turning to alternative discourses, the academic dependency on the centre might be reduced (but may not be totally abandoned). Thus initiative and innovation might increase through a focus on theoretical knowledge from other intellectual cultures. It is very important to note that the advocacy of alternative discourses does not mean rejecting all Euro-American knowledge. Rather, “[r]ejection is not based on origin but on the criteria of relevance” (Alatas, 2006, p. 136). This would offer legitimacy to the attempts of using non-Euro-American linguistic-theoretical knowledge for educational theorising.

3.1.2 Southern Theory

Researchers from the peripheral nations tend to be dependent on Euro-American theories, generating few original theories of their own, especially in the field of education (Alatas, 2006). One problem of this academic dependency is the irrelevance of imported Euro-American theories to the historical and social circumstances in their own countries (Connell, 2011). To move beyond the limitations of Euro-American domination, Connell (2007; 2011; 2012; 2014) initiates the call for “southern theory” that values the “forms of knowledge that arose in response to the metropole’s power, among the intellectuals of colonised societies” (Connell, 2011, p. 1372). Southern theory is not composed of “fixed set of propositions” (Connell, 2014, p. 210). Rather, it rejects the unquestioning dominance of Euro-American theoretical knowledge to encourage the development of theories from different knowledge systems. This is a new way of learning and doing research that obtains energy from the driving forces of localisation/globalisation, which “feed[s] back on our understanding of knowledge itself” (Connell, 2014, p. 210). Chinese knowledge is one important form of such knowledge that can be a valuable source of theoretical tools (Singh & Chen, 2012; Singh, 2013). Making use of indigenous Chinese knowledge in theorising education and educational research may help to revitalise Australian and Chinese educational research and contribute to the global efforts at de-westernisation.

3.1.3 Asia as Method

“Asia as method” is a self-reflective concept proposed in attempt to explore a critical strategy for decolonisation and deimperialisation in order to resist the “global hegemony of Western modernity” (Fan, 2016, p. 11). This concept aims at transforming current Euro-American dominated knowledge structure and formulating historically grounded and societally based studies (K. H. Chen, 2010). It seeks a shift in reference point from Euro-America to Asia to “examine problems and issues emerging out of [researchers’ own] experiences organizing interventions in various local spaces” (K. H. Chen, 2010, p. 213). However, shifting the reference point does not strive for a Sinocentric revitalisation of Chinese knowledge and culture. Instead, the focus is portraying “an alternative horizon, perspective, or method for posing a different set of questions about world history” (K. H. Chen, 2010, p. xv). Thus, “using the idea of Asia as an imaginary anchoring point” (K. H. Chen, 2010, p. 212), researchers from Asia may be able to find explanations for the immediate cultural, societal and educational phenomena and problems in the researchers’ own lived reality from inside.

3.1.4 Bringing Traditional Thought forward to Western Science

Traditional knowledge, also referred to as local knowledge or indigenous knowledge, has gradually attracted attention worldwide as a means to explore the potentials of non-Western knowledge opposing to the Euro-American domination (Evering, 2012). It grows in popularity in various domains including medical care, agriculture, environmental protection, natural resources management, ecology, social development, politics and education (Lanzano, 2013; Smith, 2005). Traditional knowledge is deemed to be “easily adaptable to local [educational] issues and problems [and] specific socio-cultural and ecological milieu” (Kolawole, 2012, p. 11). It may also make contributions to “humanising the western knowledge systems” (Kaya & Seleti, 2013, p. 5). Despite the increased intellectual attention, the academic rigour and implications of non-Euro-American traditional knowledge have been in dispute (Akena, 2012; Bohensky & Maru, 2011; Sibanda, 2014). Some researchers criticise that the uses of traditional knowledge remain limited to “applied or practical goals and rarely confronts the broader epistemological issues that the attempt of integrating different systems of knowledge raises” (Lanzano, 2013, p. 6). Some researchers are concerned about the survival and future of traditional knowledge, worrying that it has “either been eroded or weakened being replaced by foreign [Euro-American] or modern forms” (Sibanda, 2014, p. 2). In response to these debates

on traditional knowledge, Horton (1971) suggests a reconsideration of the commonalities as well as differences between traditional knowledge and Euro-American academic knowledge.

Horton (1971) believes that careful reflection upon and distinction of the similarities and differences between traditional knowledge and Euro-American scientific knowledge are essential. Differences between the two forms of knowledge may be merely “differences of idiom for differences of substance” (Horton, 1971, p. 208). By emphasising on commonalities and similarities, researchers would have better chances to avoid the mistakes of being blinded and misguided by different linguistic representation traditions. Based on these concerns he outlines the shared values and principles for both traditional thinking and Euro-American theorising. Starting from this common ground, he further elaborates on the obstacles that prevent traditional thinking from developing into scientific theorising by enumerating the differences. His analysis and notions about similarities and differences have inspiring implications for using Non-Euro-American knowledge for educational theorising as well. Questioning the domination of the English monolingual Euro-American education and educational research system does not mean overthrowing the existing one with a non-Euro-American substitute. The aim and emphasis is that “each knowledge system [should be treated] with humility, ascribing to it the value it deserves for improving human welfare [and deepening educational theorising]” (Akena, 2012, p. 615).

3.1.5 Funds of Knowledge

In 1980s, students from the non-Anglo working-class families were perceived to “lack ability, or there is something wrong with their thinking or their values, especially in comparison with wealthier peers” (Moll, 1992, p. 20). Exploring the great potentials and benefits of household and community resources in education, the concept of “funds of knowledge” is proposed in the context of improving the education of the students from working class families which are often regarded as the disadvantaged and intellectually deficient. This concept refers to the “historically accumulated and culturally developed bodies of knowledge” (Moll *et al.*, 1992, p. 133), “the essential cultural practices ... and information that households use to survive, to get ahead, or to thrive” (Moll, 1992, p. 21). This concept focuses on the individual and collective epistemological systems within a household or community where students live. By proposing this concept, Moll and his colleagues intend to draw people’s attention to the pivotal and transformative power of the knowledge possessed by the “disadvantaged” households (Gonzalez *et al.*, 1995; Moll, 1992; Moll *et al.*, 1992). The households are considered as “containing ample cultural and cognitive resources with great, potential utility

for classroom instruction” (Moll *et al.*, 1992, p. 134). By utilising the funds of knowledge, households and communities can be actively mobilised in students’ learning. This can help avoid the danger that education is irrelevant to social context and reality since funds of knowledge is originated from social communities. Thus educational changes, improvements and innovations may be made (Moll, 1992; 2010; 2015).

If each country is considered as a household or community within the global village, the funds of knowledge carried with bilingual researchers may be used for educational theorising. They may “feel that their culture is not a deficit but a benefit to their academic achievement” (Moll, 2010, p. 456). Taking funds of knowledge into serious consideration in bilingual HDR education and educational research, bilingual HDRs and their supervisors may together form a dynamic force that enriches current educational discourse and opens up the possibilities of providing new explanations to modern educational problems (Moll, 2015).

3.1.6 Worldly Critical Theorising

Working with Chinese international students for years, Singh (2013) has argued that they are “capable of scholarly argumentation and, that [Chinese] intellectual assets provide them with the theoretical tools for doing so” (p. 145). The non-Western knowledge is not a mere data source, but rather a source of theoretical tools for educational theorising. Chinese international students can achieve more if their bilingual capabilities are valued by the research educators and put to valuable use in their learning and research. They have the potentials for “reformulating established intellectual relations between western and non-western theorising by students indicating what they can be, can do and can say” (Singh & Meng, 2013, p. 918).

Provided with theoretical knowledge from two intellectual cultures, Chinese HDRs can

activate their bi- or multilingual capabilities to identify metaphors, images and categories in non-Western languages that can function as analytical concepts. [Then] they can use non-Western theoretical tools for establishing and interpreting patterns in evidence to advance scholarly arguments. (Singh & Huang, 2013, p. 221)

By introducing Chinese theoretical tools for research, Chinese HDRs may interrupt “the common sense pattern of English-only communications in Australian educational research” (Singh & Meng, 2013, p. 916). They can “enhance their value as a member of Australia’s educational research community, and can be relied upon (Singh & Han, 2009, p. 399) to make positive contributions” (Singh & Han, 2009, p. 400). Further, by mobilising and negotiating their bilingual and inter-cultural capacities, they can be “theoretical actors” (Singh & Huang,

2013, p. 215) and “cross socio-linguistic bridgeheads by using metaphors, concepts and images from China as critical tools in their theoretical analysis of evidence” (Singh, 2013, p. 163). By acknowledging the theoretical and analytical potency of using Chinese theoretical knowledge, Chinese HDRs may be “both linguistically informed intellectuals and active theorists interpreting the evidence they are analysing” (Singh & Meng, 2013, p. 917). Thus, both Australian and Chinese education and educational research may break the awkward situation of relying on Euro-American theoretic-pedagogical frameworks.

Singh and Chen (2012) propose a four-stage scaffolding pedagogy for generating Chinese theoretic-pedagogical tools, namely, *conceptualise*, *contextualise*, *challenge* and *connect*. First, the Chinese concepts, metaphors and images are reconceptualised as theoretical or analytical tools. Second, contextual knowledge of the Chinese concepts, including the “history and current uses in China” (Singh & Chen, 2012, p. 196), is explained. Third, the Western concepts are challenged with appropriate Chinese metaphors or images. These Chinese characters, metaphors and ideas will be translated into English. Fourth, connections between the original uses of the Chinese concepts and the application to the issue under investigation in Australia are made. Thus, the Chinese concepts can be reconstructed as theoretical tools which can be tested to see if they “offer a useful, if not better, understanding of the issue under investigation” (Singh & Chen, 2012, p. 197). This scaffolding device is insightful, providing a pedagogical framework to analyse the leading learning strategies used by research educators to encourage educational theorising using theoretical knowledge from other intellectual cultures.

3.2 Divergence of Languages to Inspire Novel Educational Theorising

This section elaborates two concepts proposed by Jullien (2014), namely, shared intelligence and divergence of languages, to outline a possibility of generating new educational theories from diverse intellectual cultures. In line with these two concepts, bilingual HDRs’ potentials for original educational theorising using theoretical knowledge from two languages and intellectual cultures will be debated.

3.2.1 Shared Intelligence

When different intellectual cultures encounter, there are always divergences, in terms of contents and values, which would be likely to lead to conflicts. With struggles and combats, “a balance of power between [intellectual] cultures” (Jullien, 2014, p. 140) tends to be reached where certain intellectual culture(s) establishes a dominant position by asserting its universality. Currently the Euro-American intellectual culture has maintained its dominant position in

educational research. Its epistemological, methodological and ideological knowledge are claimed as the *universal* or the *standardised* (Lemert, 2010b). Within such a hierarchical, or at least dominant-peripheral, knowledge system, cultural and knowledge equality can never be achieved through compromise by showing weakness of the marginalised and conforming to the existing powerful hegemony. Nor can it be achieved through conquest by outlining universality of the dominant and imposing values and practices to those with little intellectual discourse.

An intellectual culture is always defined with reference to others. No intellectual cultures exists “only in the singular, and that the plural, far from simply opening up a variation, is in fact an integral part of it” (Jullien, 2014, p. 141). Languages and intellectual cultures are always “in a process at once of homogenizing and heterogenizing [themselves], of confounding and demarcating, of dis-identifying and re-identifying, of conforming and resisting, of imposing (dominating) and entering into dissidence” (Jullien, 2014, p. 142). This applies equally to Euro-American and Chinese intellectual cultures for instance. Euro-American and Chinese intellectual cultures are inter-related and do not stand alone without connection to each other and to others. Abrogation of limits and demarcation are ironically elements of all intellectual culture and bodies of theoretical knowledge (Jullien, 2014). It is the tension between these two tendencies that makes human knowledge dynamic and transformative across all times. Theoretical knowledge is “essentially a phenomenon of alteration” (Jullien, 2014, p. 142) of an intellectual culture. An intellectual culture would be a dead one if it positions itself as singular for instance in terms of language, without any relation to the other intellectual cultures or languages. Based on this standpoint to knowledge, Jullien (2014) argues for the shared intelligence among intellectual cultures.

Shared intelligence among intellectual cultures views “each of the parties compromising, each taking a step back, in a spirit of concession, by seeking conciliation so as to avoid excesses” (Jullien, 2014, p. 141). Each intellectual culture, either the dominant or the marginalised, needs to respect to intellectual equality of other cultures and seek mutual exchanges of theoretical knowledge among them. This mutual respect may be realised by “being *opening out*, being finally instigated on both sides intelligently as something face-to-face made from the various possibilities engaged in by thought” (Jullien, 2014, p. 141). Shared intelligence or equality of intellectual cultures, leads to a two-way process of knowledge production instead of one-way knowledge transfer. This is the premise for pedagogical efforts and actions to disrupt the prevailing hierarchical academic order. Otherwise, what we will get would be merely “an extraordinarily resigned, dispassionate, consensual, and at same the time boring, conception of

culture” (Jullien, 2014, p. 141) and of international education. By starting with the presupposition of the shared intelligence among intellectual cultures, a common ground of understanding may make possible new theoretical insights. The divergences of languages open up a new basis of equality.

3.2.2 Divergence of Languages

Divergence of languages questions the normative, taken-for-granted perspective bilingual HDRs take on their languages and intellectual cultures to open up possibilities for theoretical innovation. It is argued that the “divergences, and above all those that have been noted in language, are to be considered as so many *resources* for thought” (Jullien, 2014, p. 152). In other words, bilingual researchers who attend to the divergences in their languages may generate novel resources for theorising. People in an intellectual culture tend to only reflect and exploit the “principal options, or prejudices, in the capacity his own language articulated so as to express the world” (Jullien, 2014, p. 149). Therefore, looking at their language for its divergences, and looking beyond the familiar may help bilingual HDRs to “show up all sorts of puzzles and problems inherent in an intellectual process which normally seems puzzle-free” (Horton, 1971, p. 211). By unfolding the “*unthought*” (Jullien, 2014, p. 154), bilingual HDRs may question the familiar conceptualisation of the world, locating divergence of thoughts. These divergences of thought are likely to lead to new paths and possibilities for theorising. Such theorising has to be tested for its strengths in certain areas, since “according to the possibilities it exploits, [it may be] more or less fertile; according to the veins followed, it may go more or less far in one direction or another” (Jullien, 2014, p. 153). Thus, as in the past (Ascione, 2015; Ascione & Chambers, 2016; Fan, 2016), different languages may offer various theoretical resources to interpret the world. It should be noted that it is not language itself that makes the world different. Words and expressions in a language function in the same way to describe the world. What make the divergence of languages powerful in opening up new paths to conceptualise the world are the theoretic engagements involved in the encounters and confrontations of languages (Horton, 1971). Using the theoretical resources generated through exploring the divergence within and across languages may bring unnoticed or seemingly self-evident ideas to “the surface as we follow their fertile and forsaken veins (furrows)” (Jullien, 2014, p. 152).

3.2.3 Bilingual HDRs' Potentials for Original Thoughts

One intellectual culture may be better understood and comprehended in relation to another. Being indulged in the traditions and routines of one intellectual culture – despite its inherent diversity – means we are constrained and confined by it and its language. It is hard to question seemingly self-evident knowledge until awakened “from the outside” (Jullien, 2014, p. 144) by knowledge expressed in a different language. It is through encounters with another intellectual culture that

one becomes aware of the culture ‘from which one comes’, in which one has been raised- that's to say, through which a subject is each time awakened. And it is even only by emerging from our own culture that we take into account how much we do not know about the culture we so peremptorily (possessively) consider to be our own. (Jullien, 2014, p. 143)

Observing and conceptualising one intellectual culture from the outside in relation to another one is likely to provide innovative resources for theorising. These insights into various ideas open up to re-considerations the “implicit and largely buried” (Jullien, 2014, p. 144) content and value in one’s own knowledge. These buried or taken-for-granted ideas may be self-evident in one intellectual culture. For Jullien (2014) translation could bring the divergence in two languages and intellectual cultures into tension. By translation, the values and thoughts expressed in both languages can be unfolded and explored, leading to common understanding of novel conceptualisations. Translation encourages careful contemplation of one or more concepts within a body of knowledge represented in a given language. It also compels the elaboration of their meanings in terms of the knowledge in another language. Translation pushes bilingual HDRs to reconsider and re-construe the *unthought* aspects in one epistemology by foregrounding the divergences within and between languages. The dominating reading of concepts in one language interposes its pre-established, prescribed and pre-imposed expectations and values on bilingual HDRs (Jullien, 2014). The uncovering and rediscovering of the unexpected and the unconventional in these ideas means highlighting the divergences within the language. This approach to theorising cannot be realised under the rule of one standardised language – English in current global intellectual milieu. Therefore, knowing two languages and intellectual cultures bilingual HDRs may provide the innovative and transformative potential to reinterpret and reconfigure educational issues. They may crack and escape the universalised and uniformalised Euro-American theoretical frameworks.

For bilingual HDRs their knowledge of more than one language and intellectual culture offers them new opportunities to recognise and re-elaborate educational issues and problems

that are frequently debated as well as those that are taken-for-granted and otherwise neglected. They can use two or more languages as linguistic-theoretical resources for interpreting and making sense of educational policies and practices. Undertaking research from “another angle on (and engagement with) what is unthought [in one language]” (Jullien, 2014, p. 168) is the essence of bilingual educational theorising. However, instead of focusing on *translation* as the only way of unfolding the *unthought* in one language according to Jullien (2008/2014), a translanguaging approach to languages and bilinguals is argued for, which will be debated and explained in the following section.

3.3 Translanguaging to Interrupt the Monolingual Bilingual HDR Education and Educational Research

In the first three subsections the translanguaging approach to languages, bilingual HDRs and bilingual educational will be introduced and explained in terms of its development, its complexity and applications in bilingual education. Then the possibilities of using translanguaging to mobilise a more abundant linguistic-theoretical repertoire for educational research will be probe into. Further, the transformative potentials for interrupting the monolingual and hierarchical bilingual HDR education will be discussed considering how translanguaging may be used for educational theorising.

3.3.1 A Translanguaging Approach to Bilingualism

This section starts by introducing the term *linguaging* in contrast to language. It portrays a flexible, interactive and integrated view of languages and language users. Then the translanguaging approach to bilingualism is explicated.

3.3.1.1 Linguaging vs. Language

Language(s) is essential to social interactions. How language(s) is conceptualised reflects and further influences our understandings of ourselves and the world. Recently more researchers have realised the ideologies and power attached to languages and discourses in a post-structural and post-modern trend (Canagarajah, 2011; Hornberger & Link, 2012; García & Wei, 2014; Lewis, Jones & Baker, 2012a; 2010b; Martínez, 2015). The uses of languages to help maintain power (which naturally generate and widen inequality) are thus challenged with a new conception of language. Language is thus viewed as “a *series of social practices and actions* by speakers that are embedded in a web of social and cognitive relations” (García & Wei, 2014, p. 9). It is emphasising the dynamic process of interaction and disrupting the

unequal linguistic and social order that the term *linguaging* is put forward as opposed to *language*.

The concept of linguaging originates from the Chilean biologists Humberto Maturana and Francisco Varela (García & Wei, 2014). This concept argues that human know and quest the world by actions and behaviours, and that the world is further conceptualised through linguaging based on people's different perceptions of the ontological world. As for social life, people interact through linguaging or the act of using languages, revealing ourselves to others and re-constructing ourselves through interactions with others. The commonly used term language implies a fixed system of signs and rules. Human interaction and world conceptualisation are generated and reshaped through linguistic interaction with the world. This is the reason that the term linguaging is used to describe the dynamic process of linguistic interaction. The concept linguaging is intertwined with the perceptions of the world and people's being in it. Languages have been placed within economic, social, cultural, political, historical and ideological contexts rather than independent as a structural system or in mental mind. Language users and actual language uses instead of the language structure itself are emphasised to challenge the "static conceptions of language that keep power in the hands of the few, thus embracing the fluid nature of actual and local language practices of all speakers" (García & Wei, 2014, p. 9).

Therefore, learning a new language is far more than mere acquisition of a new communicative language system. Rather it is also learning a new way of "being, doing and knowing" (García & Wei, 2014, p. 80) constructed with that language. This interactive and integrated linguaging view provides the premise for reconsidering the generally accepted standpoint of bilingualism in education.

3.3.1.2 Bilinguals and Translanguaging

Traditionally bilingualism has been constructed from the perspective of two or more autonomous languages. These languages are treated as different systems of structures and would interfere with one another. The interference processes like code-switching and positive/negative transfer are always regarded as either hindrances or assistances for bilinguals. Linguistic research focuses on distinguishing the different language systems and language processing mechanisms underlying bilingualism. It is deemed that the two or more languages are separated or interdependent linguistic competence for bilinguals. Typical behaviours like code-switching have been viewed as a language interference which hinders bilinguals' use of the second or foreign language (Hornberger & Link, 2012). Accordingly, current prevailing

bilingual education emphasises on developing students' capabilities to eliminate the impediment of the weaker language(s) deficiency. Different languages are used in such an education system to assist teaching and learning (García & Wei, 2014).

With more challenges to the divide of languages, the languaging perspective has inspired the conceptualisation of bilingualism in a more integrated and dynamic standpoint (García & Wei, 2014; Hornberger & Link, 2012; Velasco & García, 2014). Bilinguals are believed to be able to “use all their linguistic and experiential resources to achieve understanding and develop metacognitive skills and critical thinking” (Velasco & García, 2014, p. 21). Bilingualism is regarded as “one linguistic system that has features that are most often practiced according to societally constructed and controlled ‘languages’, but other times producing new practices” (García & Wei, 2014, p. 14). Adopting such an on-going and dynamic perspective of languages and meaning-making processes, the linguistic conceptualisation of bilinguals and their languages has thus turned to a more interactive and open approach:

Bilinguals possess only one complex linguistic repertoire from which bilingual learners select features that are socioculturally appropriate for the academic (or communicative) task at hand. Bilinguals do not have simply an L1 and an L2, but *one* linguistic repertoire with features that have been socially assigned to constructions that are considered “languages”, including academic ones. (Velasco & García, 2014, p. 8)

This is the *translanguaging* orientation of bilingualism arguing that what a bilingual possesses is a new integrated and dynamic linguistic repertoire with all features from both languages (Canagarajah, 2011; Canagarajah & Wurr, 2011; Hornberger & Link, 2012; Lewis, Jones & Baker, 2012b). This new linguistic repertoire is more than a sum of the two languages. Bilinguals in interactions proactively select the “societally appropriate features to conform to contextual, topical and interactional factors” (García & Wei, 2014, p. 15) from this integrated linguistic system rather than act monolingually by conforming to one single language.

3.3.2 Debating the term of translanguaging

With more research findings that bilinguals always naturally use both languages in communication (Canagarajah, 2011; Canagarajah & Wurr, 2011; Hornberger & Link, 2012; Rivera-Amezola, 2015; Velasco & García, 2014), the separation of two languages in use has been gradually re-considered and questioned. A number of terms have thus been proposed including flexible bilingualism, heteroglossia, polylingualism, metrolingualism, and code meshing to explain the similar view of interdependence and interrelationship between languages used by bilinguals (Velasco & García, 2014). Among these technical terms there are

overlaps and similarities as far as the conceptualisation of languages is concerned. Instead of viewing languages as discrete, arbitrary and rules bounded signs, they all contend for the functioning of languages as “communicative repertoires that extend across languages and varieties that have hitherto been associated with particular national, territorial, and social groups” (Creese & Blackledge, 2015, p. 21).

Despite the shared standpoint of languages in these terms, the unprecedented mobility and complexity of languages and interactions resulted from globalisation and online communication make many “[o]ld and established terms such as ‘code-switching’, and even ‘multilingualism’, exhaust the limits of their descriptive and explanatory adequacy in the face of such highly complex blends” (Creese & Blackledge, 2015, p. 22). Translanguaging is more accurate and powerful to describe the linguistic practices of bilinguals than code-switching since it refers “not simply to a shift or a shuttle between two languages, but to the speakers’ construction and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another traditional definition of a language, but that make up the speakers complete language repertoire” (García & Wei, 2014, p. 22). The dynamic and integrated rather than separated uses of languages by bilinguals are the focus of this concept. It recognises and values its multiple, mobile and cross-boundaries communicative and interactive capacity of enriching human knowledge of the world (Hornberger & Link, 2012; Velasco & García, 2014). The term translanguaging is more vital for it goes beyond the linguistic boundaries by outlining within sociolinguistic and ecological perspectives (Rivera-Amezola, 2015).

Further, the translanguaging approach is “about a new languaging reality, original and independent from any of the ‘parents’ or codes, a new way of being, acting and languaging in a different social, cultural and political context” (García & Leiva, 2014, p. 204). Translanguaging practices of bilinguals can “only be properly understood as negotiated and interactional, contextualised and situated, emergent and altering, and with ideological and identity constituents” (Lewis, Jones & Baker, 2012a, p. 656). The translanguaging perspective brings the open and fluid languaging practices of bilinguals into the forefront. More importantly it has its ideological and political implications in that it “celebrates and approves flexibility in language use and the permeability of learning through two or more languages” (Lewis, Jones & Baker, 2012a, p. 659). It is thus endowed with a great transformative power to dispute and reconstruct the hierarchically monolingual paradigm that accredits certain language(s) (mostly English worldwide) with more values and legitimacy.

Yet defining the concept translanguaging is still debatable considering its transdisciplinary, continuously expanding and extending nature (García & Wei, 2014; Lewis, Jones & Baker, 2012b). Translanguaging can be a robust method to understand and interpret languages and bilinguals, focusing on the features of linguistic uses. It can also be guiding principles to “study the complex multimodal practices of multilingual interactions as social and cognitive acts able to transform not only semiotic systems and speaker subjectivities, but also sociopolitical structures” (García & Wei, 2014, pp. 42-43). Meanwhile the translanguaging approach can be used as a bilingual pedagogy which provides new insights into school teaching and learning concerning second/foreign/heritage language acquisition as well as bilingual and diverse campus culture construction (Hornberger & Link, 2012).

Despite the multi-faceted complexity and various emphases of the concept translanguaging, it bears in its core the proactive perception of bilingualism. It argues that what bilinguals have is a distinctive new integrated linguistic repertoire with all linguistic and socio-cultural features from both languages rather than two separated native (or L1) and foreign (or L2) language systems according to the traditional bilingualism (García & Wei, 2014; Velasco & García, 2014). Bilinguals have the translanguaging capability to select the most appropriate expressions following the most proper way of interactions from the new whole linguistic repertoire which incorporates all linguistic and societal features from two or more languages (Canagarajah, 2011; García & Wei, 2014). With this translanguaging capability, bilinguals can shift between two or more languages for appropriate linguistic-theoretical knowledge (García & Wei, 2014). For bilinguals, this one linguistic repertoire, instead of separate language systems by monolinguals, provides them more abundant linguistic resources at disposal. Translanguaging practices of bilinguals are considered as “normative rather than simply a synthesis of languages or a hybrid” (Rivera-Amezola, 2015, p. 2).

3.3.3 A Translanguaging Pedagogy in Bilingual Education

A translanguaging pedagogy takes into account the “entire linguistic and discursive repertoire” (García & Wei, 2014, p. 110) of bilingual students. It thus enables bilingual students to freely organise and use their integrated linguistic repertoire which is “much more than the sum of two monolinguals” (Hornberger & Link, 2012, p. 267). In current classroom teaching, though translanguaging may be used by teachers and students in actual teaching and learning, it seems that the practices are still going “from one ‘language’ to another” since the emphasis is always on “developing standard language for academic purposes” (García & Wei, 2014, p.

52). Therefore, to encourage translanguaging, it is significant to acknowledge students' actual uses of their entire linguistic-theoretic repertoire in teaching, learning and theorising.

Translanguaging as a pedagogy has great potentials to fully mobilise the linguistic capacities of bilingual students. Therefore, it has been observed, implemented and argued for in classroom teaching in early bilingual students education (primary and secondary schooling) (Canagarajah, 2011; Canagarajah & Wurr, 2011; García & Leiva, 2014; García & Wei, 2014; Lewis, Jones & Baker, 2012a; 2012b; Velasco & García, 2014; Wei, 2014; White, Mammone & Caldwell, 2015). For instance, analysing strategies and practices of using translanguaging and transnational biliteracy, a translanguaging and transnational biliteracy orientation in classroom is called for and educational policies are suggested in USA to encourage the implementation of such a lens to value “the multiple and mobile communicative resources and repertoires of students and their families, enabling greater support for the development of bi(multi)literacy for all students” (Hornberger & Link, 2012, p. 264). In studying into the strategies teachers and students used in complementary school classroom teaching, a language ecology perspective is advocated, emphasising the “ideological, interrelational, and interactional affordances of these linguistically diverse classrooms” (Creese & Blackledge, 2010, p. 104). Probing into the classroom translanguaging discourses between teachers and students in a Penjabi complementary school in the United Kingdom, a translanguaging approach is further contended for school teaching practices and identity negotiation, for translanguaging is and can be used to “deepen understandings and sociopolitical engagement, develop critical thinking, and extend metalinguistic awareness and cross-linguistic flexibility” (Creese & Blackledge, 2015, p. 33).

Similarly, though not prevalent yet, the use of translanguaging for academic purposes at the tertiary level has also been noticed. For instance, both native language and English are used in classroom and course assignments in a Bachelor of Arts program at the University of Limpopo in South Africa (Hornberger, 2010). Further, there is a study into the translanguaging strategies used in essay writing (literacy narratives) by a bilingual undergraduate (Canagarajah, 2011). Despite the fact that most bilingual international HDRs are capable of translanguaging, it seems that the possibilities and potentials of using translanguaging for academic research, writing and publication remains to be negotiated and debated.

3.3.4 Using Translanguaging for Linguistic-Theoretical Educational Knowledge

The modern linguistics perceives language and linguistic communication as monolingual, which has been gradually challenged based on more studies on bi-/multi-lingual

communications (Boeckmann, 2012; Hamid & Kirkpatrick, 2016; Liddicoat, 2016a; 2016b; Lotherington, 2013; Maingueneau, 2016). It has been recognised by more linguists and researchers that monolingual communication is “an idealization that does not exist in many communities in the world, let alone in the West” (Canagarajah & Wurr, 2011, p. 1). It is a “shared space” where “diversity is the norm and not the exception” (Canagarajah & Wurr, 2011, p. 1) rather than a shared language that makes people live within a community or a society. Within such contexts, difference rather than sameness is the norm, translanguaging rather than monolingual is the norm. “These are intersubjective norms; they are co-constructed” (Canagarajah & Wurr, 2011, p. 2). This applies to knowledge production as well, that is, the differences in knowledge systems are the norm, and the co-production of knowledge using resources from various epistemological repertoires is the norm. With the diversity and differences as the norm, the bilinguals can take a translanguaging position that supports the shared space by being “consensus-oriented and mutually supportive to achieve their shared goals” (Canagarajah & Wurr, 2011, p. 3). By taking this translanguaging position, the bilingual students and their supervisors can work together to negotiate, appropriate, hybridise and formulate new standpoints to a certain topic or issue.

Both divergence of languages and translanguaging emphasise the potentials and possibilities provided by new linguistic features to generate innovative theorising resources. Divergence of languages contends for a novel angle “from which other possibilities are explored and deployed” (Jullien, 2014, p. 151) to interpret and theorise the world by maintaining the position of shared intelligence among cultures. The translanguaging perspective views language as an “open-ended, complex, adaptive system” (García & Wei, 2014, p. 31) in which individuals select various linguistic features based on their own interactional and social experiences.

Bilingual HDRs are endowed with translanguaging capability that is rooted in their former social and cultural experiences which “cannot be separated from their knowledge of human relations and human social interaction, which includes the history, the context of usage and the emotional and symbolic values of specific socially constructed languages” (García & Wei, 2014, pp. 31-32). They possess a new integrated repertoire which is more than the mere sum up of two languages but rather a widened new way of flexibly and innovatively using languages to observe and conceptualise the educational world by going beyond simple code-switching and translation. Thus they are capable of drawing on all the linguistic and theoretic resources to generate “other possibilities for thought” (Jullien, 2014, p. 147) by translanguaging. This would position confrontations and interactions of two languages and intellectual cultures in the

foreground of their minds. Therefore, using translanguaging bilingual HDRs may employ their two languages as a whole to formulate innovative theorising by clearing “another path, diverging from our most embedded notional expectations” (Jullien, 2014, p. 148).

3.3.5 Interrupting the Monolingual and Hierarchical Bilingual HDR Education

With the changed approach to bilingualism and bilingual education, “more concurrent and integrated use of two or more languages” (Lewis, Jones & Baker, 2012b, p. 643) have been located in classroom teaching in early bilingual students education (primary and secondary schooling). Similarly, though not prevalent yet, the use of translanguaging for academic purpose at the tertiary level has also been noticed, including the case that both native language and English are used in classroom and course assignments in a Bachelor of Arts program at the University of Limpopo in South Africa (Homburger, 2010), and the study on the translanguaging strategies used in essay writing (literacy narratives) by a bilingual undergraduate (Canagarajah, 2011).

It is deemed that translanguaging is more valuable for bilinguals who have somehow good mastery of both languages rather than beginning bilinguals, as stated that “translanguaging is more appropriate for children who have a reasonably good grasp of both languages, and may not be valuable in a classroom when children are in the early stages of learning and developing their second language” (Lewis, Jones & Baker, 2012b, p. 644). Despite the fact that higher degree international students are advanced bilinguals because of the relatively high admission standard of English proficiency in most Australian universities, it seems that the possibility of using translanguaging for theorising in higher degree international students’ education (supervision, academic research, writing and publication) has not been highlighted so far.

Translanguaging is a pedagogical strategy used in classroom teaching, but also a natural capability of bilinguals to make meanings, to fulfil communication and to “self-regulate and advance their learning” (Velasco & García, 2014, p. 21). Using translanguaging for educational theorising and HDR education, especially bilingual HDR education, may greatly motivate bilingual HDRs’ potentials from various aspects.

First, originated from linguistics and connected to education, using translanguaging for educational theorising provides a new standpoint to bilingual HDRs’ bilingual and cross-cultural capabilities in learning and educational research. Second, mobilising and highlighting bilingual HDRs’ equal capabilities for theorising, or even advantages to some extent compared to monolingual students, “orders of discourses shift and the voices of Others come to the forefront, relating then translanguaging to criticality, critical pedagogy, social justice and the

linguistic human rights agenda” (García & Wei, 2014, p. 3). Thus the current Euro-American dominant HDR education and educational research milieu may be challenged and transformed by the marginalised students from non-English speaking backgrounds with their voices and capacities for novel educational contributions. Further, with the unbalanced and unjust academic hierarchy disrupted and reconstructed, the transformative challenges and initiatives led in the disciplines of linguistics and education may proliferate to other social domains and then finally reconfigure our understandings of the world by “providing a tool for understanding ... human sociality, human cognition and learning, social relations and social structures” (García & Wei, 2014, p. 3).

Using translanguaging for educational theorising emphasises on other histories, cultures and knowledge systems. It thus helps crack down the gap between local and international students who are usually ostracised, and also the gap between the dominant Euro-American and the marginalised non-Euro-American. In this way the translanguaging practices by bilinguals rather than the pervasive standardised monolingual English would be regarded as the norm in educational practices and research (García & Wei, 2014). With this translanguaging norm, phenomena like code-switching, language transfer and borrowing are not the focuses of the study of bilinguals and their use of languages. Rather these languaging practices are viewed as translanguaging capabilities of bilinguals that can assist their communication and interaction with a new linguistic-theoretical system that incorporates all the features of two languages and intellectual cultures (Hornberger & Link, 2012).

By highlighting the economic, social, cultural, historical and ideological backgrounds underlying languages and language users, using translanguaging for educational theorising may open up the possibilities of interrupting the socio-cultural boundaries that distinguish different languages. It may also conducive to smashing the power attached to certain languages, say English by drawing on linguistic and theoretical resources from two languages and intellectual cultures for educational insights. It thus relates two languages and knowledge bodies, namely the marginalised non-Euro-American knowledge versus the standardised English and Euro-American. More importantly by using translanguaging bilingual HDRs may go beyond these two languages and knowledge systems by pushing the boundaries and probing into the divergences. In this way they may release and rediscover in their educational theorising the “histories and understandings that had been buried within fixed language identities constrained by nation-states” (García & Wei, 2014). This is the bilingual educational theorising possibility to be investigated in this PhD research, namely, mobilising bilingual HDRs’ entire linguistic-theoretical repertoire to make sense of educational issues and explore better answers.

3.4 Bilingual Educational Theorising Capabilities of Bilingual HDRs to Unveil the Myth of Educational Theory

This section attempts to construct a pedagogical framework for bilingual HDR education in two aspects. First, a capability approach will be illustrated to understand bilingual HDRs' educational theorising capabilities. Second, the implications in the ignorant schoolmaster will be explored for bilingual HDR supervision.

3.4.1 A Capability Approach

Sen (1993; 2003) outlines a capability approach to well-being from individual and collective perspectives. Individual capability refers to individuals' ability to make choices based on the accessible information within society. It emphasises on an individual's "actual ability to achieve various valuable functionings as a part of living" (Sen, 1993, p. 30). Collective capability focuses on creating a democratic society where all individuals can make their free and true choices.

At the individual level, capabilities embody "a person's freedom to achieve various functioning combinations" (Sen, 2003, p. 8). A distinction is made between functionings and capabilities. Functionings refer to the achievements of an individual, focusing on "what he or she manages to do or to be" (Sen, 2003, p. 5); whereas capabilities represent and reflect "the alternative combinations of functionings the person can achieve, and from which he or she can choose one collection" (Sen, 1993, p. 31). The freedom to choose is essential in that it provides the possibilities and opportunities of achieving various states and beings of individuals. Helping students develop capacities for making informed choices is one significant role of education.

Bilingual educational theorising refers to bilingual HDRs utilising linguistic-theoretical knowledge from two languages and intellectual cultures to make sense of educational issues. Accordingly, the capability of bilingual educational theorising highlights bilingual HDRs' ability to interact with and make use of various types of knowledge to make meaning of different educational situations and work out solutions for real educational problems in the educational world. It acknowledges and values bilingual HDRs' translanguaging capability for freely selecting the most appropriate linguistic-theoretical knowledge in educational study and research. Further, it enhances bilingual HDRs' confidence and motivation to explore and try out new possibilities and opportunities to achieve personal growth and educational research success.

At the collective level, capabilities cannot be fully developed and mobilised with information restrictions (Glassman & Patton, 2014). The participation of the marginalised populations is very important in terms of offering everyone access to more information in order to have more choices and more chances to develop individual capability. Education does not simply aim at “achieving some socio-economic good” (Harreveld & Singh, 2008, p. 224). Rather, education works to strive for human and social welfare by equipping students with more powerful capabilities. Education is “never for itself; it is always for someone” (Jenkins, 2003, p. 21) and the same goes for educational research.

Moreover, educational theorising is always generated and then “re-worked and re-ordered by all those [both the dominant and the dominated] who are variously affected by power relationships” (Jenkins, 2003, p. 21) in regard of their own interests and perspectives. Some educational problems, therefore, may be invisible to those researchers with certain presuppositions that are assumed to be inherent. For instance, researchers who believe in the omnipotence of modern scientific methods are highly probable to underestimate other knowledge production channels. Nonetheless, one primary contributor to the innovative power of modern scientific research is its “awareness of alternatives” (Horton, 1971, p. 230). With this awareness of alternatives, educational researchers would be more likely to question the established monolingual norms and Euro-American dominated educational research system. With this awareness of alternatives, educational researchers, those in the world educational research powers in particular, are inclined to be “less absolute in their validity” (Horton, 1971, p. 231) and more open to other possibilities. For bilingual HDRs, their awareness of alternatives may be heightened by utilising their bilingual educational theorising capabilities which are rooted in two languages and knowledge systems. Thus, they could look outside the established pedagogies and theorising by “meeting other people who do in fact interpret the world differently” (Horton, 1971, p. 257).

3.4.2 Implications in the Ignorant Schoolmaster for Bilingual HDR Education

In this section the ignorant schoolmaster concept by Rancière (1991) will be expounded. By focusing on the equality of intelligences and the intellectual emancipation, implications for bilingual HDR education and bilingual educational theorising will be explored.

3.4.2.1 Equality of Intelligences

Rancière (1991) investigates into the Joseph Jacotot case in which Jacotot the teacher who did not know his Flemish students’ language successfully taught them to learn the French

language which they could not use. He notices and then probes into the potentials of the *ignorant schoolmaster* in teaching (Bingham & Biesta, 2010; Rancière, 1991). An ignorant schoolmaster here in this case does not mean he or she is an ignorant person who knows nothing professional or academic. Instead, he or she is “a teacher who teaches that which is unknown to him or her”⁶ (Bingham & Biesta, 2010, p. 1). The significant underlying logic which is enlightening and inspiring is that it renegotiating the teacher-student relation by emphasising the equality of intelligences between the two.

There is a pervasive belief that teaching is about explaining and transmitting knowledge to those who do not know it. It entails the presupposition that students are the ignorant to be taught by the knowledgeable teachers. This transition of knowledge from teachers to students is realised through explanations or “explication” according to Rancière (1991), which distinguishes two forms of intelligences to approach and understand new things. One intelligence is used in everyday life to resolve confusions and master survival skills through personal imitation, interpretation and association, which is represented by mother tongue acquisition. The other is used in formal education to disseminate systematic knowledge through formal instruction and explanation, which is mostly seen in classroom teaching and training.

The distinction of intelligences implies that students cannot understand some knowledge without explanation by those who know it, thus dividing people into a world of “knowing minds and ignorant ones, ripe minds and immature ones, the capable and the incapable, the intelligent and the stupid” (Rancière, 1991, p. 6). It also outlines a knowledge gap between students and teachers. The only best way to narrow this knowledge gap is claimed to be explanation according to the traditional pedagogy (Bingham & Biesta, 2010; Rancière, 1991). This traditional pedagogy falls into a paradoxical regress of explanation and knowledge gap for explanation reinforces the divide between the ignorant and the knowing (Galloway, 2012). The regress of explanation and knowledge gap reflects the pedagogical view that inequality can be mitigated even eliminated through education. However, this educating to equality logic starts from and works through inequality – the unequal intelligences and power relations between teachers and students. This is the “axiom of inequality [that operates] on a societal scale” (Bingham & Biesta, 2010, p. 6) by which educational policies are made, educational practices are implemented and educational research is conducted. Following this pedagogical axiom the inequality can never be removed because the incapable students can never

⁶ The text on pages 1-15 in the first chapter is a translation by Charles Bingham of Jacques Rancière’s presentation essay at the Rio de Janeiro State University in June of 2002 at a conference entitled “O valor do mestre – igualdade e alteridade na educação”.

understand things without explanations from the capable teachers. Therefore, the equality of intelligences is highlighted as the premise for intellectual emancipation and the core feature of an ignorant schoolmaster.

The ignorant schoolmaster doctrine argues against the inequality of intelligences and the incapability of students to learn new knowledge by themselves. It values the intelligences and capabilities possessed by students to understand new knowledge by relating the unknown to the known, observing, comparing and inferring for answers (Bingham & Biesta, 2010). What students lack is knowledge instead of capability, and the obstacle stopping students to exert their capability is the “consent to inequality” (Bingham & Biesta, 2010, p. 5) and a “weakening of the will, an intellectual laziness encouraged by the belief that some are more intelligent than others” (Galloway, 2012, p. 173). It is with this presupposition of equality that the ignorant schoolmaster motivates and forces students “to prove [their] capacity, to continue the intellectual journey the same way it began” (Bingham & Biesta, 2010, p. 6).

3.4.2.2 Intellectual Emancipation

Ignorant educators and supervisors tend to view students as intelligent knowledge producers capable of independent theorising for explanations and answers (Bingham & Biesta, 2010). The focus of being an ignorant educator and supervisor is, therefore, intellectual emancipation by breaking the societally educational constraints on the intellectually suppressed students. This intellectual emancipation in the context of the Euro-American dominating bilingual HDR education, first of all, views equality as “a point of departure, a presupposition to be verified by sequences of specific acts” (Bingham & Biesta, 2010, p. 9). It is essential that intelligence equality instead of inequality is taken as the point of departure rather than “an end to attain” (Rancière, 1987/1991, p. 138).

In other words, embedded within the intellectual emancipation is the presupposition that first, bilingual HDRs with non-Euro-American backgrounds are positioned at the same level as the Euro-American in terms of theorising capabilities and potentials; and second, the epistemological assets of non-Euro-American origins carried with bilingual HDRs are also accounted for and valued as significant sources for educational theorising. Pedagogically educators and supervisors, with or without non-Euro-American backgrounds, recognise what bilingual HDRs within the Euro-American educational milieu can do, say and be in educational research for the purpose of escaping from “their marginalised intellectual status as data sources” (Singh, 2013, p. 152). In this way the ignorant educators and supervisors may work together with their bilingual HDRs to make new contribute to original educational theorising.

3.5 Conclusion

This chapter outlines a three dimensional theoretical framework to interpret the evidence collected in this research. The first dimension focuses on six concepts that seek to gain wider recognition for non-Euro-American theoretical knowledge in different research areas. The second dimension probes into the possibilities of confronting the divergences of languages to generate new educational explanations through a translanguaging approach to bilingual HDRs and bilingual HDR educational. Finally, bilingual HDRs' bilingual educational theorising capabilities are discussed in light of the capability approach and the ignorant schoolmaster implications. This three dimensional theoretical framework will be used and further developed in the evidentiary chapters to map a scenario for bilingual educational theorising using linguistic-theoretical knowledge from more than one language and intellectual culture. Before moving on to the evidence analysis, the methodology and methods that guide this PhD research will be elaborated in the following chapter.

CHAPTER 4 RESEARCH METHODOLOGY AND METHODS

The methodology and methods including research design, data collection and analysis procedures are explained in detailed in this chapter. The first section probes into the social/natural sciences divide and debate through exploration into two approaches to scientific research – positivism and constructivism. Taking into consideration the arguments on research subjectiveness, educational research methodology is discussed from three aspects to guide the entire research design and conduction. In the second section the research design is presented from two aspects – justifying the selection of case study as the research strategy and outlining the overall research design. In the third section four principles that guided the whole data collection and analysis process are elaborated, namely, validity, reliability, triangulation and ethics. The fourth section reflects on the data collection process including explicating the two data collecting methods used in this research – interview and documents. The fifth section explains the data analysis process including data reduction, data display, theoretical implication development, and reporting.

4.1 Philosophy of Scientific Research

In this section, two approaches to scientific research are presented and discussed regarding the social/natural sciences divide and debate. Then educational research methodology is discussed from three aspects, namely, defining methodology and methods, flexible research design, and roles of researchers and participants in flexibly designed educational research.

4.1.1 What Is Science?

Disputes over the divide between social and natural science continue to date. Some researchers, who have specialised in either social or natural science, believe that social science is actually not a science; while some contend for the integration of these two scientific domains (Robson, 2002). To find a convincing resolution to this dispute, the question of how to define science must be first answered. Thus, in this section two approaches to scientific research are discussed and debated to add insights into educational research methodology.

4.1.1.1 Positivism and Realism

Debates over the definition of science are never ending. Francis Bacon demarcates science from other forms of knowledge like alchemy or religion (Charlesworth, 1982). For Bacon, the distinction lies in the method that scientists adopt, namely obtaining data through direct

observations or controlled operations and experiments, and then extracting generalisations and universal causal laws through the process of induction (Charlesworth, 1982). Of course, this Baconian account of science was not and could not be developed by the very procedures Bacon proposed. The argument was, however, further developed in the debate over positivism and realism (Robson, 2002). Following this doctrine, science is “largely based on quantitative data, derived from the use of strict rules and procedures, fundamentally different from common sense” (Robson, 2002, p. 20). Scientific research “aspires to a purely objective description of the world” (Parsell, Ambler, & Jacenyik-Trawogger, 2014, p. 170). This philosophy of positivism cannot speak to key issues. For example, observations should not be the only method for conducting science, nor be absolutely trusted as a “sound basis for scientific knowledge” (Robson, 2002, p. 22) since they are made by humans with prepositions or perceptions (Charlesworth, 1982).

Positivists and realists insist that “the world exists, external to and irrespective of, human perception” (Brooke, 2013, p. 430). But this makes no difference to the problem of human scientists having presuppositions and perceptions. Nevertheless, they argue for a single truth about reality, that is, “[i]f two propositions are in contradiction, either only one is true (or closer to truth) or they both are equally untrue” (Heikkinen et al., 2012, p. 12). This positivist viewpoint contends for “the existence of a single reality that is independent of any observer” (Yin, 2014, p. 17). Of course, these claims cannot be tested using the methods positivism claims to defend. Further, we would lose much of the research process “when it pursues one and only one true description of reality” (Heikkinen et al., 2012, p. 12).

4.1.1.2 Constructivism

For constructivists, interpretation of the reality relies on the ‘right’ interpretation of multiple, and sometimes conflicting, “social constructions of meaning and knowledge” (Robson, 2002, p. 27). Only through the construction of multiple perspectives can a fully comprehensive perception of the ‘real world’ be realised and research questions be answered. The assumption is that truth is relative “because of the influence of society, class, and group affiliation in society” (Akena, 2012, p. 602) and also varies with individual researchers. It is reasonable to argue that “knowledge does not exist outside of the social world. There is no view from ‘nowhere’; instead, all knowledge contains a perspective” (Hesse-Biber, 2010, pp. 455-456). Thus, constructivism emphasises the subjectivity of meaning making and interpretation (Baxter & Jack, 2008). Followers of this perspective emphasise the conscious and active role of researchers and the need to account for this (Robson, 2002). The real world

is reflected by the independent and various perceptions of the world of different people, which makes the controlled laboratory experiments improper and unjustified in educational research.

4.1.1.3 Debating Realism versus Constructivism

As outlined above, realism and constructivism seem to be on the opposite ends of the pole. They appear contrary to each other. Not surprisingly the “debate regarding realism and constructivism has been going on in western philosophy for over 2000 years and it is unlikely to be resolved in the near future” (Heikkinen et al., 2012, p. 11). Realism insists on the objective existence of reality, while constructivism reckons on “a subjective reality that consists of stories or meanings grounded in ‘natural’ settings” (Hesse-Biber, 2010, p. 455).

By “acknowledging multiple realities having multiple meanings, with findings that are observer dependent” (Yin, 2014, p. 17), the preferred standpoint for this research is “in the middle ground” (Heikkinen et al., 2012, p. 11). Thus, both naive realism and radical constructivism are rejected. Both the researcher and the project participants are regarded as proactive contributors to the comprehensive interpretation of the phenomenon under investigation in this study. More specifically, the researcher is not perceived as a simple discoverer of the “laws that are already there, inscribed in nature” (Charlesworth, 1982, p. 22), nor the project participants considered as passive subjects without their intellectual agency and novel ideas.

This educational research project aims to “help us interpret the social and historical circumstances of our lives [HDR education and educational research in particular] and to act more wisely and well in the circumstances in which we find ourselves” (Kemmis, 2010, p. 422). In this regard, no one type of science is necessarily superior to any other forms of enquiry and knowledge production (Charlesworth, 1982). What makes science, either natural science or social science, distinctive is the “scientific attitude” required for carrying out research “systematically, sceptically and ethically” (Robson, 2002, pp. 18). Conducting research systematically requires the researcher to fully understand the research’s background, plan, design and aim (what, how and why). Hence in this research the researcher tried to be critical of the data, outcomes and findings all the time, being aware of the ethical issue at every stage. Furthermore,

[a]s each new generation of scientists comes to maturity, unencumbered by the ideas and ‘facts’ of the previous generation, conception and comprehension is free to change in ways both revolutionary and incremental. Real science is a revision in progress, always. It proceeds in fits and starts of ignorance (Firestein, 2012, pp. 21-22).

Simply put, science is changing all the time. No facts or theories are certain and final. Research is a vehicle for challenging existing facts, hypotheses, theories and authorities.

4.1.2 Research Methodology in Educational Research

This section elaborates on educational research methodology in line with the design and conduction of this research. The elaboration will be focused on three aspects, namely, defining methodology and methods, flexible research design, and roles of researchers and participants in flexibly designed educational research.

4.1.2.1 Defining Methodology and Methods

Methodology is the philosophy that researchers use to guide their choices of specific methods in research. It is the underlying assumptions about reality and knowledge which defines the methods, providing “the theoretical perspective that links a research problem with a particular method or methods” (Hesse-Biber, 2010, p. 456). In other words, “[m]ethods are tools; a researcher’s methodology determines the way in which a tool will be utilized” (Hesse-Biber, 2010, p. 456).

It is noteworthy that the emergence and development of contemporary educational research methods are closely related to the changes in some Euro-American researchers’ philosophy – methodology – with regards to non-Western cultures and indigenous people (Cooley, 2013). Moving away from the prejudice against the non-western, some of these researchers have come to appreciate an approach that involves more interactions with the participants during the research process, first in anthropology and then in other social science disciplines including education:

These initial efforts of attempting to understand a cultural practice by interacting with the members of the culture being studied would emerge into an increasingly important form of knowledge creation that sought to find patterns among the behaviours of societies different from the researcher’s experience (Cooley, 2013, p. 249).

Such trends of educational research are also reflected in this research in regard of the research topic into the linguistic-theoretical knowledge in a language other than English. Hence, the participants’ views and reflections on the research questions provided valuable insights into the critique of Euro-American theoretical dominance.

4.1.2.2 Flexible Research Design

Firestein (2012) explains that the scientific process is likely to searching for something unknown in dark rooms, which could be realised through different and idiosyncratic, sometimes even conflicting strategies by individual scientists. There are many research processes for investigating what we do not currently know and which can help us to identify even more important things we do not know. Firestein (2012) observes that research strategies “sometimes seem conflicted, one strategy will be at odds with the following and preceding ones, but that's actually the way it is. There are many strategies of ignorance” (p. 61). There is no one distinctive method for science. Thus methods, technologies and practices accepted in one discipline can and should be learnt and introduced into another for the purpose of spotting the unknown. If confined by the so-called natural and social science divide, breakthroughs and innovations will be greatly hindered.

Different research methods can generate different (sometimes even divergent) findings and thus different interpretations of the world. These may co-exist without judgement on the correctness of different methods and results, as well as invite scholarly critiques and debates (Rimpiläinen, 2013). What is essential to a good educational research project is the assumption that the methods adopted for a research project should be “well suited to the question being asked” (Satel & Lilienfeld, 2013, p. 15). Accordingly, what matters is whether the methods are appropriate to the research question, rather than whether the methods are quantitative or qualitative. In the selection of research methods, the researcher gave thought and attention to the purpose(s) of this research; to theory; to the research questions (Robson, 2002).

Further, educational research, like scientific studies in general, tends to be idiosyncratic, depending who does the investigation. Firestein (2012) states, “individual scientists, although bound together by a few crucial rules about what will pass muster, otherwise take quite distinctive approaches to how they do their work.” (p. 58). Of course, educational researchers are bound by certain rules, such as those of ethics (e.g. NEAF and SERAP) and principles of research procedures, but they too develop research designs and processes that are appropriate for the research questions being studied. Research is not fixed by design prior to the implementation. Rather the process proceeds according to the research questions and theoretical frameworks and adjusted with real situation as the research progresses (Locke, Alcorn, & O’Neill, 2013; Robson, 2002). As is explained by Robson (2002, p. 5), “much less pre-specification takes place and the design evolves, develops and (to use a term popular with

their advocates) ‘unfolds’ as the research proceeds”. Therefore, a flexible research design was adopted in this research to generate more nuanced explanations.

4.1.2.3 Roles of Researchers and Participants in Flexibly Designed Educational Research

Following the philosophy of constructivism, the perception of the world is subjective, varying with the individual who makes the interpretation. This social reality is “created through social interactions of individuals with the world around them” (Hesse-Biber, 2010, p. 455). This means that researchers are not experts who know the answer; and participants are not ignorant and know nothing (Charlesworth, 1982; Rimpiläinen, 2013). So a flexibly designed educational research process was used in this study to enable a cooperative relationship between researcher and participants. Both the researcher and the participants contributed to the conceptualisation of the real world educational issues under investigation in this project. Further, the consciousness of the participants was emphasised, because “[h]uman behaviour is a complex interplay of socio-psychological factors” (Brooke, 2013, p. 431).

4.2 Research Design

This section firstly explains the reasons to select case study as the strategy for this research and then provides an overview of the research design.

4.2.1 Case Study as a Strategy

Case study as a significant research method has been adopted a in numerous disciplines for a long period (Robson, 2002; Yin, 2014). Different contested definitions have been provided for case study. For example, Berg (2007) defines case study as “an attempt to systematically investigate an event or a set of related events with the specific aim of describing and explaining this phenomenon” (p. 283). Yin (2014) defines case study as “an empirical inquiry that investigates a contemporary phenomenon (‘the case’) in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident” (p. 16). Simons (2009) argues that case study

is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, programme or system in a ‘real life’ context. It is research-based, inclusive of different methods and is evidence-led. The primary purpose is to generate in-depth understanding of a specific topic (as in a thesis), programme, policy, institution or system to generate knowledge and/or inform policy development, professional practice and civil or community action (p. 21).

Robson (2002) defines case study as “[a] well-established research strategy where the focus is on a case (which is interpreted very widely to include the study of an individual person, a group, a setting, an organization, etc.) in its own right, and taking its context into account” (p. 178). Despite these variances in definition, case study is a research strategy that focuses on in-depth investigations, description and explanation of a case which represents an instance of a larger phenomenon. Collecting data from multiple sources, case study method is capable of generating evidence for thorough analysis of the key and emergent issue. This “ensures that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood” (Baxter & Jack, 2008, p. 544). Further, by taking contexts into consideration, case study method can provide a more “holistic and real-world perspective” (Yin, 2014, p. 4), albeit new completely, because it will always be a construction. In summary, case study has four distinctive features, namely:

[a] explain the presumed causal links in real-world interventions that are too complex for survey or experimental methods ... [b] describe an intervention and the real-world context in which it occurred ... [c] illustrate certain topics within an evaluation, again in a descriptive mode ... [d] enlighten those situations in which the intervention being evaluated has no clear, single set of outcomes (Yin, 2014, p. 19).

Considering these features and advantages of case study as well as the research questions to be answered, case study was thus selected as the strategy for this research.

4.2.2 Research Design

Research design is the foundation of all empirical research. It is the “logical sequence that connects the empirical data to a study’s initial research questions and, ultimately, to its conclusions” (Yin, 2014, p. 28). Therefore, the design is the “blueprint” or “plan” for this research project, and it guided every stage of the research process (including raising research questions, collecting and analysing data). For this research project, the design was proposed and developed after an extensive literature review, the development and refinement of focused research questions and a rational consideration of the philosophy of science to establish an appropriate methodology and methods. The overview of the research design for current research is outlined in Figure 4.1.

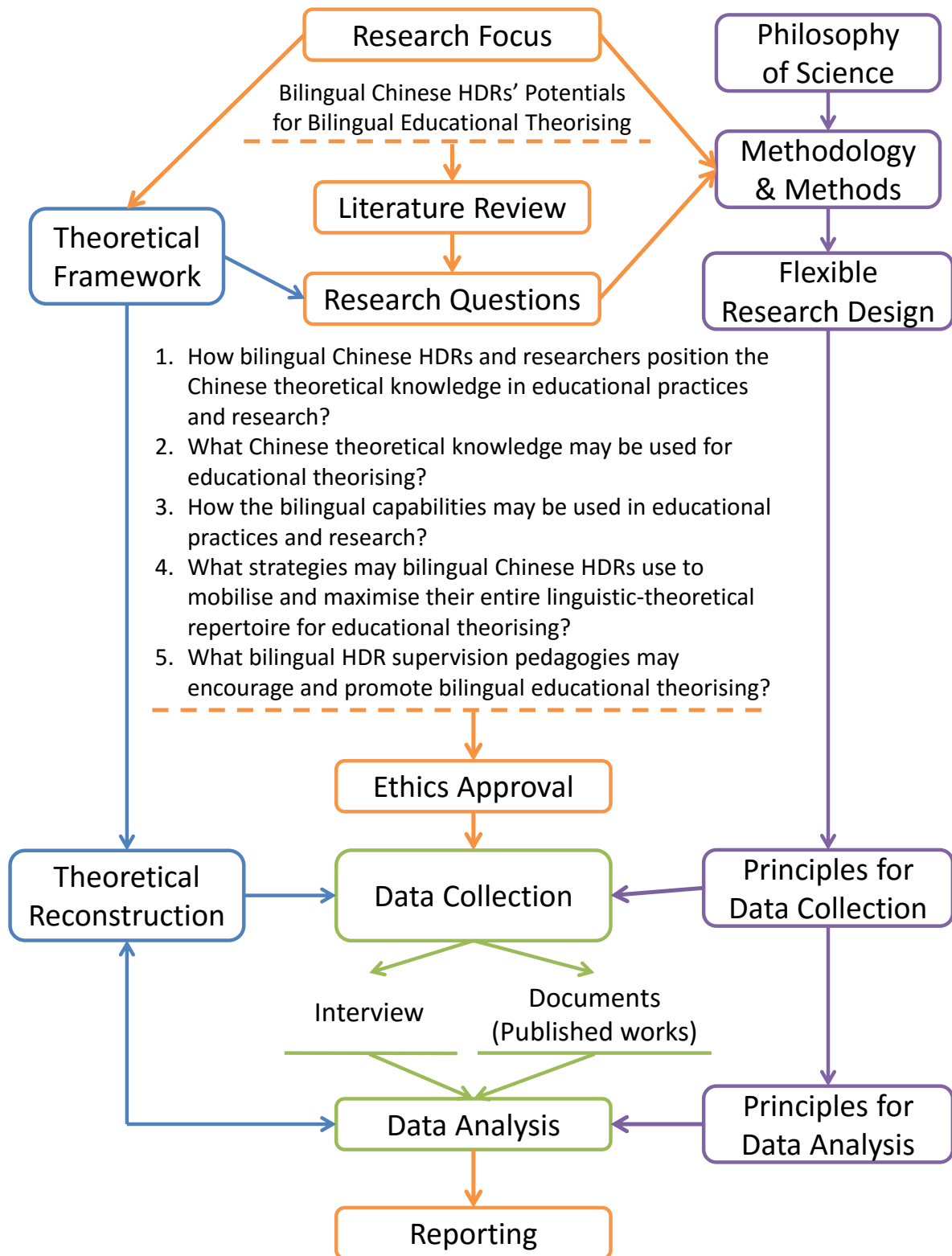


Figure 4.1 An Overview of Research Design

4.3 Principles for Data Collection and Analysis

In this section, the principles guiding the process for data collection and analysis are explained and justified. These principles include validity, reliability, triangulation and ethics. They are recognised criteria for high quality empirically grounded and theoretically informed educational research, including case studies.

4.3.1 Validity

A good and valid case study needs to demonstrate “the correctness or credibility of a description, conclusion, explanation, interpretation, or other sort of account” (Maxwell, 2005, p. 106). It is concerned with the accuracy or correctness of the key research (Robson, 2002). This concern for validity can be evaluated at three levels, namely, construct validity, internal validity and external validity.

4.3.1.1 Construct Validity

Construct validity refers to “identifying correct operational measures for the concepts being studied” (Yin, 2014, p. 46). This is challenging in this study because the operational measures for this research have to be developed in accordance with research questions which were further refined because of the considerable debate regarding the key concepts and information provided by the participants.

One threat to the validity was the biases of the researcher. It is undeniable that the researcher had a set of preconceived concepts which inform the starting point for this project. However, the researcher maintained the awareness that by employing these ideas this may present concerns regarding the selection of participants, interview questions and data for analysis and reporting (Robson, 2002). The researcher tried to “remain as non-judgmental and clear as possible throughout the research process” (Zohrabi, 2013, p. 259). Another major threat to the validity of this project was the respondents’ bias which “can take various forms, ranging from obstructiveness and withholding information” (Robson, 2002, p. 172). Participants might behave and answer questions according to their conjectures about perceptions of desired reactions or they might want to represent themselves in a certain way. This was linked to a third threat – reactivity, or in other words the researcher’s influence on the participants’ behaviours (Robson, 2002).

In order to mitigate threats to construct validity, two strategies were followed. First, “multiple sources of evidence” (Yin, 2014, p. 47) were sought for including the theoretical and empirical investigations in the literature, and the two types of data collected for this research,

namely, interviews and documents. The systematic review of previous research was elaborated in Chapter 2 and 3. The data collection and analysis methods and procedures will be explained in detail in the following two sections below. Thus, the subjective views of both the researcher and the participants were controlled with various perspectives. Second, “a chain of evidence” (Yin, 2014, p. 47) was established mainly from four aspects: 1) all the literature obtained and used for this research was managed by creating and maintaining a literature library with Endnote; 2) all the pertinent documents including relevant forms, reports, papers, interview recordings and field notes were stored with care; 3) the management and analysis of all the interview and document data collected for this research were performed with Nvivo; 4) the report of this research, namely, this thesis, were logically structured and written including the explanation of the entire research design and process. In this way the entire research was organised and conducted so that both the researcher herself and other researchers might be able to “follow the derivation of any evidence from initial research questions to ultimate case study conclusions [and] to trace the steps in either direction (from conclusions back to initial research questions or from questions to conclusions)” (Yin, 2014, p. 127).

4.3.1.2 Internal Validity

Internal validity refers to “seeking to establish a causal relationship, whereby certain conditions are believed to lead to other conditions, as distinguished from spurious relationships” (Yin, 2014, p. 46). This involves the application of inference in this proposed research.

Inference is one of the most frequently used methods in scientific research. There is nothing wrong with “inference” itself, but cautions are needed when applying it to reach a conclusion or hypothesis. For instance, in neuroscience inferring brain functions based on brain images and activations is challenging, because “specific brain structures rarely perform single tasks, so one-to-one mapping between a given region and a particular mental state is nearly impossible” (Satel & Lilienfeld, 2013, p. 13). Pinpointing the improper operations and misinterpretations in neuroscience, Satel and Lilienfeld (2013) highlight the need for caution in making inferences from data such as brain scans. Neuroscientists cannot draw conclusions directly from cerebral data. In other words, the proposition that element X causes outcome Y cannot be established in neuroscience. What neuro-scientific experiments and data imply is correlations and not causality. The same applies for this educational research project since it involves people – the research participants who are conscious, purposive and active beings.

Therefore, instead of making claims of resolutions, in this proposed research project the researcher aims to build up evidence for the research questions in order to increase the

credibility and possibility for a better understanding of the issue under investigation. Thus, our key strategies for data analysis were adopted to increase internal validity, that is, “pattern matching, explanation building, addressing rival explanations, and using logic models” (Yin, 2014, p. 48).

A central concern to conduct a valid research is the researcher’s positioning (Nakata, 2015). It is of great significance to have a conscious positioning apart from aligning with the research purposes, design and literature in the entire process of research in particular interpreting the collected data, making assumptions and inferences (Locke, Alcorn, & O’Neill, 2013; Robson, 2002; Satel & Lilienfeld, 2013). Instead of acting as an objective outsider, the author attempts to maintain a standpoint of insider researcher out of two concerns. First, this research was initiated in order to seek out answers and solutions to the questions, confusions and struggles of the author as a bilingual Chinese HDR herself. The foremost purpose of this research is to better understand the education and research community where the author has been situated. The research questions are, therefore, firstly based on the author’s own education and research experiences, and aim at paving the path for further study into educational issues happening around the author. In this sense, the author is an insider as well as researcher herself. Second, the research design and conduction as well as the data interpretation were performed to answer the research questions. The restrict boundaries between the researchers and the researched may create dichotomies of insider and outsider in the senses of the researcher versus the researched and the us/self and the other (Savvides, Al-Youssef, Colin & Garrido, 2014). Therefore, the validity of the research is controlled with considerations of the effectiveness of answering the research questions – namely, how bilingual Chinese HDRs and research may use and maximise their bilingual capabilities and Chinese linguistic-theoretical knowledge for theorising in educational research – rather than the research design itself (Nakata, 2015; Pollack & Eldridge, 2016).

Positioned as an insider-researcher, the author found herself in dilemmas, for instance, control of condition/quality criteria versus disclosure of information (Court & Abbas, 2013; Nakata, 2015; Savvides et al., 2014). More specifically, it was a tough decision regarding how to control the objective condition of the collected evidence from other bilingual Chinese HDRs meanwhile stimulating deeper insights into the research questions that the interviewees may have never consciously considered about by showing empathy and sharing some of the author’s own experience and knowledge in the issue under study (Gair, 2012).

With constantly careful choices and decisions of the researcher’s positioning to more effectively answer the research questions, the author attempts to provide epistemological

interpretations of the collected data as well as more subjective reflections and theoretical explorations (for instance in Chapter 9 in particular) (Pollack & Eldridge, 2016). Therefore, positioned as an insider-researcher, the author tries to take into account her multiple identities, e.g. a bilingual Chinese HDR, a beginning researcher, an cultural other in Australian educational context. On the other hand, the author attempts to have better opportunities to keep a dynamic relationship with the participants to co-construct the identities of being bilingual Chinese HDRs in terms of pushing forward the potentials of using translanguaging capabilities to mobilise linguistic-theoretical knowledge in languages other than English for theorising in education research (Savvides et al., 2014).

4.3.1.3 External Validity

External validity refers to “defining the domain to which a study’s findings can be generalized” (Yin, 2014, p. 46). The concern here is with the generalisability and applicability of the research findings. The answer to the question whether the outcomes are applicable to other settings is challenging in case studies, since the contexts and subjects are specific. One method to enhance external validity relies on the form of the research questions raised, because they may “help or hinder the preference for seeking generalizations-that is, striving for external validity” (Yin, 2014, p. 48). Thus, the research questions for this proposed research project were formulated on the foundation of extensive literature review, guided by an appropriate theoretical framework, and markedly improved through corrective feedbacks from the researcher’s supervisory panel and peer review via the Confirmation of Candidature.

4.3.2 Reliability

Reliability means that there are minimal “errors and biases in a study” (Yin, 2014, p. 49). The goal of reliability is “to agree that based on the data collection processes the findings and results are consistent and dependable” (Zohrabi, 2013, p. 259). The approach to reliability for this project was to “make as many steps as operational as possible and to conduct research as if someone were always looking over [the researcher’s] shoulder” (Yin, 2014, p. 49). In this way other researchers might be informed of the operations of this research and any deficiencies or limitations that arose during the process (Sangasubana, 2011). This detailed documentation of the research procedures of this methodology chapter may help other researchers investigate the same case and gain consistent results.

Reliability of a good research also involves the “use of standardised research instruments” (Robson, 2002, p. 176). This requires the careful selection and/or construction of data

collection instruments to ensure reliable data and results. The researcher learnt and understood these high quality research principles and strategies, showing such consciousness to other researchers (Robson, 2002) by outlining, elaborating and presenting the preferred philosophy of science, methodology and methods in this chapter.

4.3.3 Triangulation

Triangulation is necessary to enhance the validity and reliability of this proposed case study. To do so, the researcher obtained “different perspectives on the same issue and thus should both increase researchers’ confidence in their findings and allow a fuller understanding of the richness and depth of ... research findings” (Walsh, 2013, p. 866). Thus, multiple sources of evidence were collected in this research including relevant previous research, interview data and documents to validate, challenge or extend existing findings (Turner & Turner, 2009). The purpose in using triangulation is to “deepen understanding by collecting a variety of data on the same topic or problem with the aim of combining multiple views or perspectives and producing a stronger account” (Barusch et al., 2011, pp. 12-13). Therefore, apart from literature review, *two methods* of data collection were used in this research, i.e. interviews and documents; *two types* of data were gathered, i.e. transcriptions from interviews and text discourses from collected published works; interview data were acquired from *three sites*, i.e. Dalian in China, Melbourne and Penrith in Australia; and data were obtained from *three perspectives*, i.e. bilingual Chinese HDRs, their supervisors and the researcher herself. However, it is also noticeable that “triangulation is not a panacea” (Walsh, 2013, p. 866). Wrong inferences and conclusions may still be reached even when the triangulation of data is applied. This may be due to improper selection of data or the use of inappropriate theories for data analysis. This is the reason that the theoretical framework was elaborated in the previous chapters, the research methodology and methods discussed in the previous two sections, the selection of sites and participants as well as the data analysis methods and procedures will be explained in the next two sections.

4.3.4 Ethics

Most educational research is “ethically engaged” (Parsell et al., 2014, p. 178) since humans are always involved. Therefore, ethical issues are critical as are the risk management regime established under the rubric of NEAF. The ethical requirements were followed in this proposed research project.

All participants in this research were treated with integrity, beneficence and respect. Further, informed consent to participate in this research was obtained and all participants were protected from harm. Since the detailed research process and findings could not be predicted at the beginning of this flexibly designed research project, this might have made participants' informed consent to participate in this research in advance unpractical. Thus, the process consent strategy was adopted to allow participants to withdraw at any point during the research if they preferred (Locke et al., 2013). Therefore,

1. in the initial contact with the potential participants, general information about the research project was explained via an information statement (Appendix 3 & 4) to help them understand this research project;

2. before each interview, the participant would offer a hard copy of the information statement aforementioned in case he/she had any questions;

3. all participants were also informed before the interviews that their personal information would be kept confidential, and the written informed consent form for the permission to audio record the interview (purposeful conversation) would be signed if they agreed;

4. the participants were informed that they could withdraw at any point during the interview or the whole research project without any consequences or giving any reasons (though no one withdrew their participation in this research);

5. they were also advised that Western Sydney University Complaints Procedures were in place for those who believed their rights were not respected.

With regard to the documents used for analysis in this research, all the collected published works were downloaded from the open access online database. Meanwhile, anonymity was preserved at all levels of this research. The identities of the participants and the specific research institutional sites were kept anonymous. Each interviewee was contacted separately. All the data were kept by the researcher herself in order to protect the participants' privacy.

Additionally, this cross-national research covered two countries which have differences in many areas, and corresponding cautions were necessary. As the researcher herself was a Chinese HDR studying outside of her home country (PR China), she was both an insider and an outsider. So the researcher recognised her situational identity as a Chinese doctoral student studying outside of her home country. She tried to record and analyse evidence instead of passing judgement. The researcher also took into consideration that it might be considered very important for the Chinese participants – both supervisors and students – that a mutual trust relationship was built between the researcher and the participants, so that the participants could feel more comfortable during the interviews. Thus, necessary efforts were made to establish a

relaxing and trustworthy relationship with the Chinese participants, for instance building rapport by sharing the researcher's educational experiences, personal hobbies and general life activities. Additionally, concerns were also considered regarding the unbalanced supervisor/student power relationship among the students in China and in Australia (although to varying degrees). So the researcher would inform and guarantee the potential participants that this research would not be evaluative and their participation would not affect their academic performance. Specifically, the researcher assured them that the raw data would not be provided to their supervisors.

4.4 Data Collection

Two methods of data collection were used in this research project, namely interviews and documents. Two types of data were generated or otherwise gathered, namely transcripts from the interviews and the texts of the collected publications (as shown in Figure 4.2). In this section, the collection methods for these two types of data will be presented and explained.

4.4.1 Interviews

Interview is a widely adopted research method in educational research. It can provide insightful data with the advantage of great flexibility and adaptability (Yin, 2014; Robson, 2002). Therefore, interview was selected as one of the two core sources of data in this research project. In this section the participant and site selection criteria and procedures are explained. An overview of the interviews at three sites is outlined in Figure 4.3.

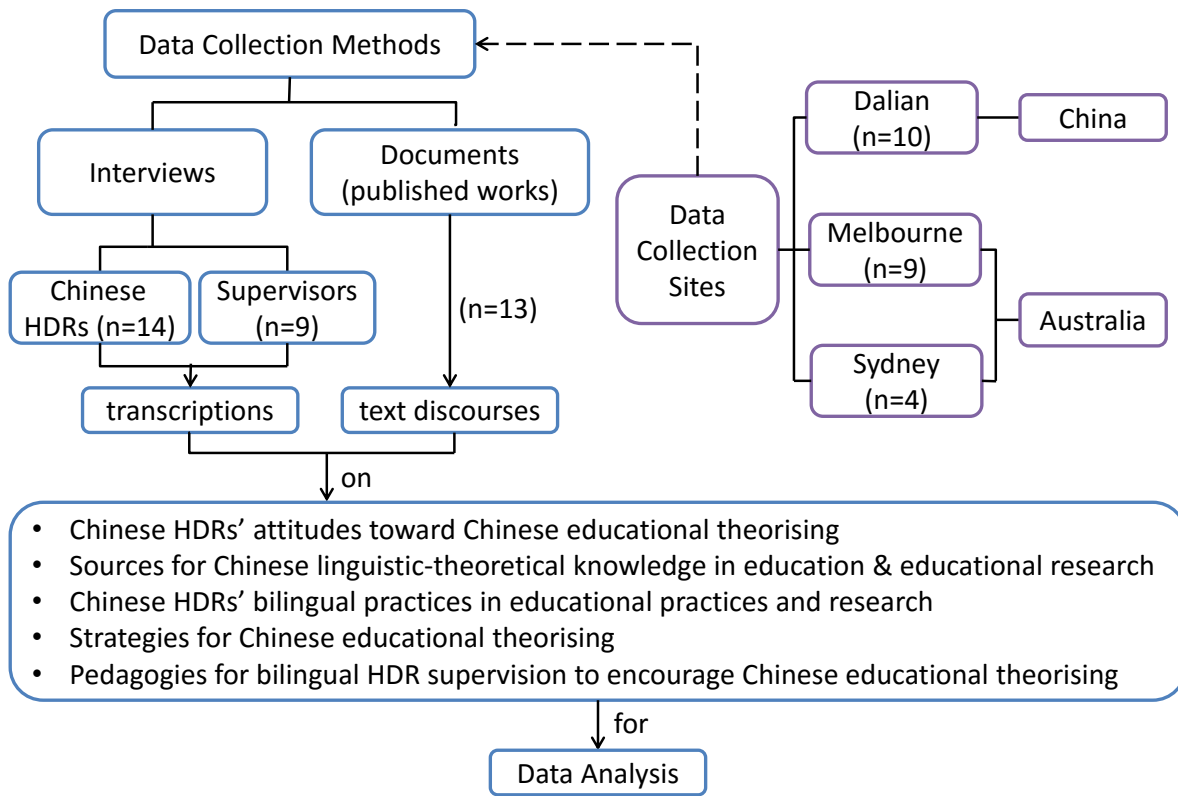


Figure 4.2 An Overview of the Data Collection Methods and the Gathered Data

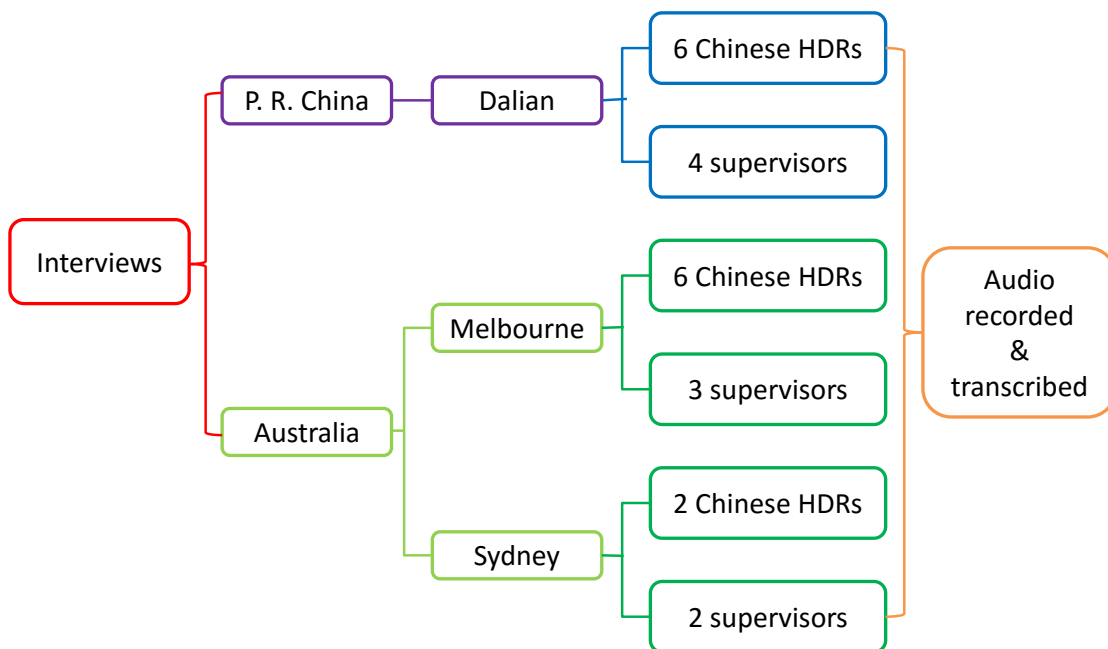


Figure 4.3 An Overview of the Interviews

4.1.1.1 Participant Selection

It is argued that participants in educational research using qualitative research methods like case study tend to be “purposive rather than random [and use] conceptually driven sequential sampling” (Miles, Huberman, & Saldaña, 2014, p. 31). Two steps were followed in the selection of participants and sites, namely, 1) setting the *boundaries* by defining and delimiting the research aims and questions; and 2) formulating the *theoretical-conceptual framework* within which the research was designed and conducted (Miles, Huberman, & Saldaña, 2014).

This research aims at investigating the potentials and pedagogies for using Chinese linguistic-theoretical knowledge for educational research, and the selection of the participants was accordingly considered. Therefore, two groups of participants were targeted to collect data pertinent to the research questions, namely, bilingual Chinese higher degree researchers from P. R. China specialised in education related studies and their supervisors. Then the following processes were involved to identify and recruit potential participants:

1. searching the websites of the universities for supervisors and researchers whose research experiences might involve Chinese HDRs and/or researchers;
2. seeking recommendations from the researcher’s supervisors to identify key people who may be of help in recruiting research participants;
3. using the contact information to contact the supervisors regarding their potential participation in this research once potential contacts were identified,
4. asking those supervisors who agreed to participate to nominate and contact potential bilingual Chinese HDR participants, and those who might be interested in this research could directly contact me;
5. sending an invitation email with the research information sheet attached to those potential bilingual Chinese HDR participants who contacted me;
6. asking the bilingual Chinese HDR participants to communicate this research to their peer Chinese HDRs for more potential participants;
7. sending an invitation email with the research information sheet attached to new potential participants, if any.

All the participants were informed in the invitation emails that their participation was voluntary and they could withdraw at any point from the project without having to give any reason.

4.1.1.2 Site Selection

A significant aim of this research is to explore the strategies for Chinese linguistic-theoretical knowledge to be used in educational theorising in Australia and China. To fulfil this aim, a thorough understanding of the *status quo* is necessary. Chinese linguistic-theoretical knowledge originates from China and globally spreads by Chinese researchers. A thorough understanding of how Chinese researchers approach to Chinese linguistic-theoretical knowledge in and outside of China is necessary to develop strategies for promoting and testing Chinese educational theorising internationally. Therefore, this research project collected interview data in three cities, namely, Dalian in China, Melbourne and Sydney in Australia.

Therefore, three groups of participants were involved in this proposed research project in term of research sites. The first group were 6 Chinese HDRs (PhD) majored in higher education study and 4 supervisors. This group of Chinese HDRs studied and researched in China most of the time and their supervisors might or might not have the education or visiting experience in universities abroad. Lacking the international education experience, these Chinese HDRs might or might not have a stronger sense of their Chinese identity and cultural traditions. So their views on the topic of using Chinese linguistic-theoretical knowledge for educational theorising might be different from those in Australia. The second group consisted of 6 Chinese HDRs (PhD) focused on language teaching research in Melbourne and 3 supervisors. The third group included 2 Chinese HDRs (PhD) and 2 supervisors. The latter two groups of Chinese HDR participants received their education in China before they came to Australia, thus having bilingual capabilities and educational experiences in two countries. Their study and stay in Australia might have influenced their attitudes toward using Chinese linguistic-theoretical knowledge as theoretical tools in research. Their supervisors might or might not support the idea of using Chinese linguistic-theoretical knowledge for educational theorising. Thus, there were altogether 14 Chinese HDR participants and 9 supervisors (as is indicated in Table 4.1).

Table 4.1 An Overview of the Interview Participants

No	Site	Participant	Gender	Description	Date
1		AU0101MEL	female	Chinese background researcher, supervisor of Chinese HDRs	11/11/2014
2		AU0102MEL	male	Chinese background researcher, supervisor of Chinese HDRs	12/11/2014
3		AU0103MEL	female	non-Chinese background researcher, supervisor of Chinese HDRs	11/11/2014
4		AU0201MEL	female	Chinese international PhD, educated in China pre-PhD	11/11/2014
5	MEL	AU0202MEL	female	Chinese international PhD, educated in China pre-PhD	11/11/2014
6	AU	AU0203MEL	male	Chinese international PhD, educated in China pre-PhD, university lecturer and researcher in China	11/11/2014
7		AU0204MEL	female	Chinese international PhD, educated in China pre-PhD	13/11/2014
8		AU0205MEL	female	Chinese international PhD, educated in China pre-PhD	14/11/2014
9		AU0206MEL	female	Chinese international PhD, educated in China pre-PhD, university lecturer and researcher in China	15/11/2014
10		AU0104SYD	male	non-Chinese background researcher, supervisor of Chinese HDRs	02/05/2016
11	SYD	AU0105SYD	female	Chinese background researcher, supervisor of Chinese HDRs	03/05/2016
12	AU	AU0207SYD	female	Chinese background PhD, bachelor & master obtained in Australia	03/05/2016
13		AU0208SYD	female	Chinese background PhD, educated in China pre-PhD	05/05/2016
14		CN0101DL	male	Chinese researcher & supervisor, with overseas experiences	21/05/2015
15		CN0102DL	male	Chinese researcher & supervisor, with overseas experiences	21/05/2015
16		CN0103DL	female	Chinese researcher & supervisor, with overseas experiences	22/05/2015
17		CN0104DL	male	Chinese researcher & supervisor, with overseas s experiences	25/05/2015
18	DL	CN0201DL	female	Chinese PhD, with overseas experiences	23/05/2015
19	CN	CN0202DL	male	Chinese PhD, without overseas experiences	27/05/2015
20		CN0203DL	male	Chinese PhD, without overseas experiences	27/05/2015
21		CN0204DL	female	Chinese PhD, with overseas experiences	28/05/2015
22		CN0205DL	male	Chinese PhD, without overseas experiences	28/05/2015
23		CN0206DL	female	Chinese PhD, without overseas experiences	29/05/2015

4.1.1.3 Interview Questions

Semi-structured interviews tend to be “flexible in that the interviewer can modify the order and details of how topics are covered” (Bernard & Ryan, 2010, p. 29). Thus, the semi-structured interview method was selected in this research to obtain more participants elicited information. Therefore, 15-18 predetermined questions were asked in flexible orders during the interview processes according to the interviewer-interviewee interactions. Further, the question wording was also adjusted and changed based on the interviewees’ questions and responses. The probing and prompting questions were also asked differently according to the interviewees’ answers. Sometimes, particular questions that seemed inappropriate with a particular interviewee were omitted. For instance, prompts – especially what, how, why questions – were used in every interview to assist the author to adhere to the research focus and obtain more detailed and nuanced information (Jacob & Furgerson, 2012; Powell & Guadagno, 2008). The interviewees were encouraged to recall and respond with as many details as possible with probes like “Could you further explain what you just mentioned about your research?” “Why did (not) you choose to do so?” “How do you think of this?” “Do you have any other comments?”

However, there were also interview questions that seemed to be narrow and suggestive, for instance, the question “Have you tried to use your Chinese concepts, metaphors and/or images in your studies or research?” These questions were asked mainly for two reasons. First, the focus of this research is to investigate the possibilities of using Chinese linguistic-theoretical knowledge for theorising in educational research. Thus, instead of probing into the simple yes or no questions or the proportions of using Chinese linguistic-theoretical knowledge among the interviewees, the actual uses in particular what and how aspects were emphasised in the interviews in order to explore and develop the strategies and pedagogies of bilingual theorising. Second, the few uses of bilingual capabilities and cross-cultural theoretical knowledge for research among bilingual HDRs and researchers have been highlighted in previous studies. Literature review indicates that bilingual HDRs may not have conscious behaviours of bilingual theorising (Alatas, 2006; Connell, 2012; Singh & Meng, 2013; Song & McCarthy, 2016). Examples of Chinese linguistic-theoretical knowledge like concepts, metaphors and images were given to the interviewees as prompts for their own understandings and examples.

In general, each participant of this research had a face-to-face individual interview by the researcher in either Chinese or English or both (whichever the participants preferred), lasting at least 45 minutes and up to 2 hours. The interview questions encompassed four sections,

including the interviewee's personal educational background, research theory and theorising related questions; monolingual and theoretical dominance related questions, and supervision related questions. However, the interviewees can be categorised into various large groups, for instance, the group of HDR interviewees and the group of supervisor interviewees, and alternatively groups of Chinese and Australian based researchers. The interview questions were slightly different, with the HDR group focusing on the employment of Chinese linguistic-theoretical knowledge and the supervisor group focusing on the encouragement of students' uses of Chinese linguistic-theoretical knowledge. Sample interview questions are provided in Appendix 6 and 7.

4.4.2 Documents

The purpose of analysing documents in case studies is to “corroborate and augment evidence from other sources” (Yin, 2014, p. 107). To enable the analysis of the actual uses of Chinese linguistic-theoretical knowledge in educational research, 13 pieces of published works were collected to complement the interview data. All the published works collected for this research were authored or co-authored (as the first author) by bilingual Chinese researchers. These published works were accessed and downloaded from the ResearchDirect Database through Western Sydney University online library. A database of all the collected data, both interviews and published works, was created for the convenience of data analysis using Nvivo. An overview of the published works is presented in Table 4.2.

4.5 Data Analysis

The principles and guidelines for data analysis used in this research project will be explained and justified in this section focusing on data reduction, data display, implication development and verification, and reporting.

4.5.1 Data Reduction

This case study attempts to search for feasible answers to the research questions by “relying on theoretical propositions, working [on the] data from the ground up, developing case descriptions, and examining rival explanations” (Yin, 2014, p. 142). Therefore, all the evidence was considered, including evidence that seemed counter to the core arguments or expectations. Major rival interpretations in theory were also be addressed during the process of data analysis. Both of these points of contention were reported in my thesis to develop a nuanced argument. The three cycles of data reduction, data display and conclusion drawing/verification (Walliman,

2011) were followed as part of the data analysis process. The data analysis process in this research was “not a linear process but one that involve[d] many different ways of viewing the data generated from the fieldwork” (Douglas, 2014, p.63).

Table 4.2 An Overview of the Collected Published Works

No.	Author(s)	Year	Type	Title
1	Xiafang Chen	2011	PhD thesis	Leadership for the reform of senior secondary learning: A case study of Queensland’s vocational education and training in schools
2	Bingyi Li	2011	PhD thesis	In/equality and choice in senior secondary school Students’ outcomes: Queensland’s reforms of vocational education and training in schools
3	Guihua Cui	2011	PhD thesis	Organising senior learning through a hub-and-spoke model: The integration of vocational education and training across Queensland Secondary schools
4	Hui Meng	2012	PhD thesis	Democratising English language research education in the face of Eurocentric knowledge transfer: Turning mute Chinese linguistic and theoretical assets into analytical tools
5	Zhu Chen	2013	PhD thesis	How does a beginning Chinese foreign language teacher improve teaching Chinese through a communicative approach via reflection? An action research project
6	Yiye Lu	2014	PhD thesis	Towards technological pedagogical content knowledge via cross socio-linguistic interaction: A case study of beginning teacher-researchers’ decision-making in school-engaged teacher-researcher education
7	Linan Yao	2014	PhD thesis	Questioning sociocultural approaches to young children’s literacy learning in a global/local context: A photographic case study
8	Jiadong Liao	2015	PhD thesis	Doctoral candidates’ information practice through research writing: Cases of east-Asian students in Australian universities
9	Dacheng Zhao	2012	Journal article	Being bilingual teacher-researchers: A case study of a research-oriented school-engaged teacher education program
10	Jun Yao & Jinghe Han	2013	Journal article	Bilingual beginning mandarin teachers’ classroom English in Sydney schools: Linguistic implications for teacher education
11	Jing Qi	2014	Journal article	A networked-hutong siwei of critiques for critical teacher education
12	Jinghe Han & Michael Singh	2014	Program report	Internationalizing education through English medium instruction: Key theoretic-pedagogical ideas
13	Jing Qi	2015	Book	Knowledge hierarchies in transnational education: Staging dissensus

Both the interview and publication data were organised and analysed with the help of a computer application Nvivo through a two-cycle coding process – open coding and focused coding. Various coding methods were employed in the entire coding and analysing process. It is noteworthy that “the selection of coding methods is subjective and affected by the researcher’s presuppositions” (Saldaña, 2009). Hence, all the coding methods selected for this research were guided by the researcher’s supervisors and coding method handbooks (Bernard & Ryan, 2010; Saldaña, 2009; Walliman, 2011; Yin, 2014). How the coding methods were used in this research was elaborated in Table 4.3.

In this research a code was considered to be “a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldaña, 2009, p. 3). Coded data that were central to the research questions were identified and assigned to different categories during the open coding stage, under the guidance of the theoretical framework developed for this study. Notes and memos about the data were written, and tentative themes about categories and their relationships were developed. Based on the codes highlighted in the opening coding session, the most salient codes that make a new contribution to knowledge about the research topic were identified in the focused coding session to “develop a sense of categorical, thematic, conceptual, and/or theoretical organization” (Saldaña, 2009, p. 149).

4.5.2 Data Display

Codes and themes identified during the coding process were managed and displayed using Nvivo. This data display session was critical to summarising, describing, exploring, comparing and explaining the phenomena under investigation (Walliman, 2011). A summary of the core codes, categories and concepts is depicted in Figure 4.4.

4.5.3 Implication Development and Verification

Inferences were made and implications were drawn through the cycles of data analysis. The research questions and the theoretical framework (see Figure 4.5) guided the researcher in making reasonable research assumptions that were verified with reference to the primary evidence. The process of making assumptions and verifying with evidence were repeated for the purpose of generating sound implications and conclusions (Biesta, Allan, & Edwards, 2011; Swedberg, 2012a; Swedberg, 2016).

Table 4.3 Coding Methods and Process

Coding Cycle	Coding Method	Description	Data Type	Purpose
Open coding	Attribute coding	Describing & becoming familiar with data	Interview	Categorising data formats (interview audio recordings, transcripts & collected published works); Classifying the interview fieldwork settings (countries, cities, institutions & date); Summarising participant demographics (gender, roles, education & work backgrounds);
			Document	Summarising document properties (authors, publication years, types & title)
	Structural coding	Using a content-based phrase or conceptual phrase to categorise interview data based on themes	Interview	Dividing interview data segments into five categories according to the themes of interview questions 1. personal background information; 2. research and theory related; 3. attitudes to Chinese knowledge; 4. uses of Chinese knowledge; 5. supervision
	Holistic coding	Skimming to highlight a certain category of data	Document	To identify and extract uses of Chinese linguistic-theoretical knowledge in document data
	Descriptive coding	Using a word or short phrase to categorise and summarise a topic	Interview; Document	To identify and list topics regarding Chinese educational theorising
	In vivo coding	Using a word or short phrase from the data to describe a topic		
	Value coding	Using a word or short phrase to describe attitudes	Interview	To identify Chinese HDRs' and researchers' attitudes toward 1. Chinese knowledge for educational purpose; 2. Euro-American theoretical knowledge
Process coding	using gerunds ("-ing" words) to connote action	Interview; Document	To identify the stages and procedures of Chinese educational theorising;	
Focused coding	Pattern coding	Categorising and naming coded data based on thematic and/or conceptual similarity	Interview; Document	To categorise and summarise the sources and types of Chinese linguistic-theoretical knowledge used by Chinese HDRs and researchers; To understand, categorise and summarise participants' attitude toward Chinese and Euro-American linguistic-theoretical knowledge; To categorise and interpret the linguistic behaviours of Chinese HDRs; To organise and make sense of the stages and procedures of Chinese educational theorising; To identify and categorise the strategies of Chinese educational theorising
	Axial coding	Mapping relationships among the major themes, categories	Interview; Document	To refine the themes and categories; To identify how the themes and categories are related to each other, and to the research questions
	Theoretical coding	Mapping the major themes and categories to the core concept/research focus	Interview; Document	To identify the relationships between the major themes/categories & Chinese educational theorising; To conceptualise the dimensions of Chinese educational theorising; To sensitise the conceptual answers to the research questions

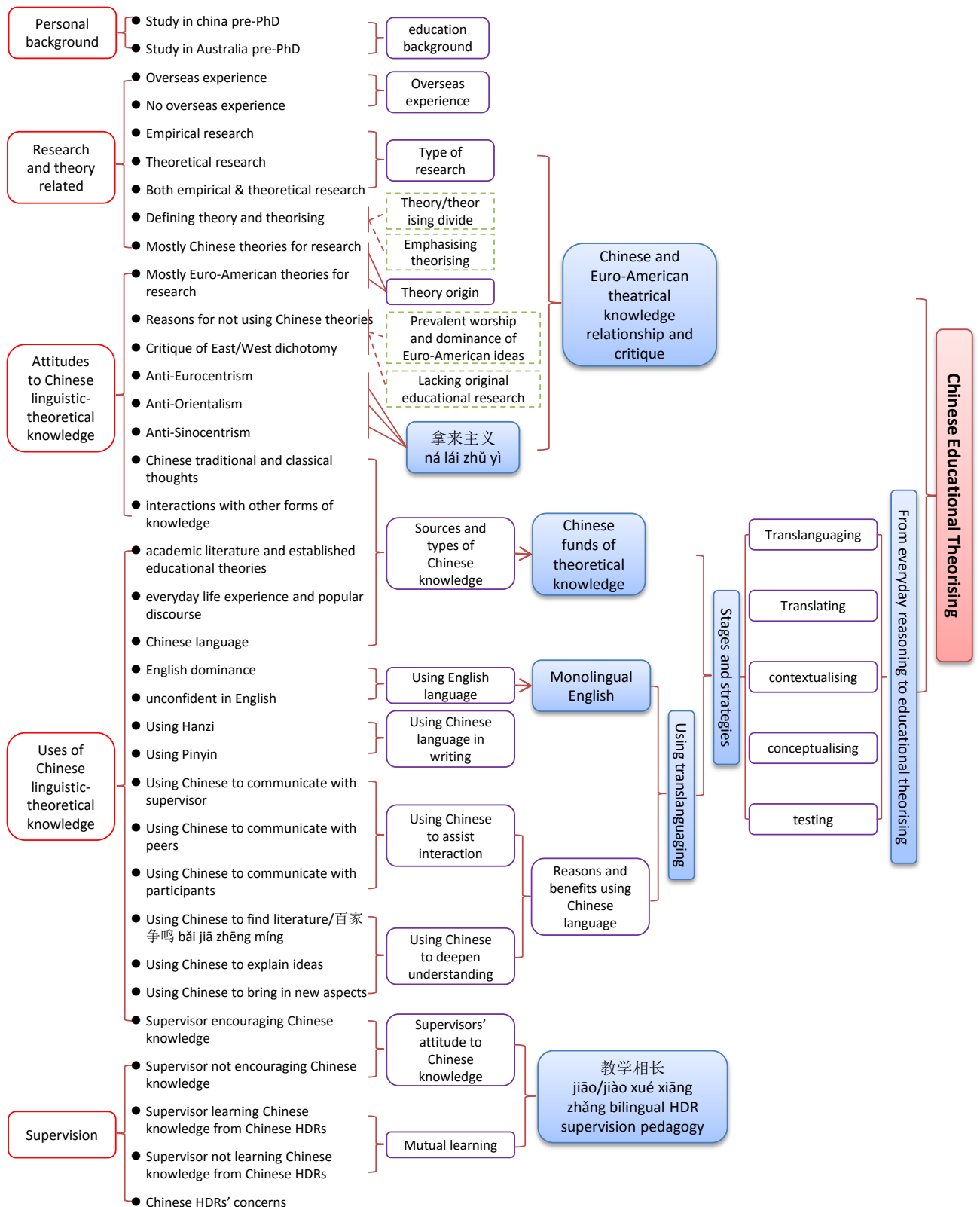


Figure 4.4 A Summary of the Core Codes, Categories and Concepts

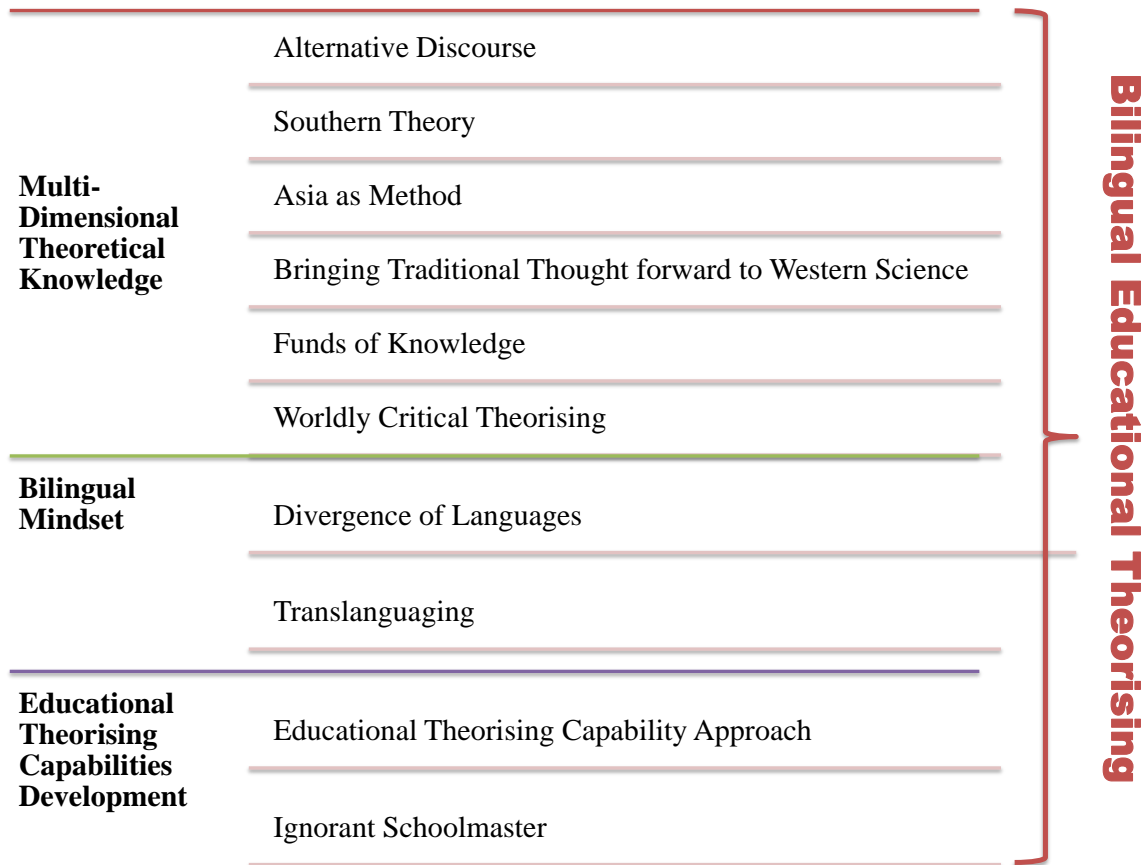


Figure 4.5 An Overview of the Theoretical Framework

4.5.4 Reporting

Reporting of this research is significant to ensure the circulation and sharing of the findings (Yin, 2014). This thesis, as a research report explains what and how the research was done, as well as what were found through the research process (Walliman, 2011). One of the purposes in producing this research report is to “persuade the reader that what you have done is worthwhile and based on some kind of logical intellectual process” (Walliman, 2011, p. 161). Thus, this research report includes the research background, aim, significance, methodology, data collection and analysis procedures, concept building process and conclusions.

4.6 Conclusion

This chapter has elaborated on the methodology and methods used to guide this research project. The research design is explained and justified. Four principles of validity, reliability, triangulation and ethics are elucidated regarding the research design and conduction. Then the data collection and analysis methods, procedures and processes are presented and summarised.

In the following chapters from 5 to 9 the major findings will be discussed based on the evidence analyses with reference to the theoretical framework developed in Chapter 2 and 3.

CHAPTER 5 CHALLENGING THE PROBLEMATIC EURO-AMERICAN THEORETICAL DOMINANCE

This is the first evidentiary chapter. This chapter focuses on how Chinese researchers conceptualise the theoretical positions of Euro-American and non-Euro-American theories in educational practices and research. Analysis of the evidence indicates the dominance of existing Euro-American theory which manifests at various levels from empirical research preference through theory dependence, to the captive minds of non-Euro-American researchers. This dominance-dependence relationship suggests a West and non-West dichotomy in education and educational research. Bilingual Chinese researchers who were interviewed reflected upon and showed critique of the unbalanced Western/Non-Western theoretical knowledge relationship in terms of their educational research. Accordingly, the possibilities of challenging this problematic Euro-American theoretical dominance for an alternative path will be considered based on the data analyses.

5.1 Preference for Empirical Research and Global Division of Labour

In this research, interviewees were asked about their frequent research types. Most of these bilingual Chinese researchers, either HDRs or more experienced, seemed to prefer to conducting empirical instead of theoretical educational research. Some interviewees directly admitted their preference for empirical research for practical considerations. For instance, one Chinese background researcher specialised in educational linguistics at an Australian university. She deemed that her research to be “more bottom-up” (AU0101MEL, Chinese background researcher, female, 11/11/2014), to understand real world educational issues. Some researchers claim their research was both empirical and theoretical, but more related overall to educational practices and policies, rather than fundamental epistemological considerations. They tended to firstly spot educational phenomena or problems and then use certain concepts and theoretical frameworks to interpret and understand the evidence. One researcher categorised his current research project as both empirical and theoretical, but it seems that he was more engaged in empirical study in applying an existing theoretical framework to the observed phenomena:

I have to say maybe combining both. We used the X Theory to identify the issues and to interpret the issues, to understand them better. When we do our interpretation summary, when we present our understanding, basically we use the

X Theory for our research. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

This preference for empirical research is shared by Chinese educational researchers based in China. One experienced researcher there said, “most of the time what we do are experimental studies⁷” (CN0103DL, Chinese researcher, female, 22/05/2015).

The primary purpose for empirical and theoretical research is “discovering, interpreting, and the development of methods and systems for the advancement of human knowledge on a wide variety of scientific matters of our world and the universe” (Glenn, 2010, p. 1). The distinction between these two types of scientific endeavours can be muddled and debatable. However, it is widely argued that the key difference lies in their divergent emphases. Empirical research places more stress on evidence obtained through various methods including observations, interviews, documents, experiments and surveys. The latter highlights theory generation, which is “*exploratory* and often driven by the researcher’s curiosity, interest, and intuition [and therefore] sometimes conducted without any practical end in mind” (Glenn, 2010, p. 1). Still, the line between empirical and theoretical research is not clear-cut and debates about their roles in educational research are ongoing (Conrad & Serlin, 2006). It is not the purpose of this research to discern which form is better for educational research, since both contribute to pedagogical development. Rather, the focus is to reconsider the underlying reasons for their choices, and sometimes preferences, in the selection of educational research theories. Of course the reasons can vary from person to person, as reflected in the interviews (further discussed in the next section). However, choices between the two forms of research, namely, empirical and theoretical research, may reflect a global division of intellectual labour in educational research as previous research suggested (Alatas, 2006; Connell, 2011; 2012; 2014).

Educational research and knowledge production are performed by intellectual labours – educational researchers within current social and academic contexts (Connell, 2014). The intellectual division of labour between world educational research powers and the marginalised is a “direct consequence of academic colonialism and dependency, but in turn also functions to perpetuate academic neo-colonialism and dependency” (Alatas, 2006, p. 71). The unequal division between theoretical and empirical intellectual labour between the centre and the (semi-) periphery is a significant feature (Alatas, 2006). Theoretical considerations and contemplations

⁷ Her original answer was in Chinese as follows: “我们很多时候做的其实是一个验证性的研究”. Translated interview transcripts will be italicised in the body texts and the original Chinese transcripts will be annotated as footnotes thereafter in this thesis, like this one. The major concern for the inclusion of the original Chinese transcripts is to sustain opportunities for other interesting findings by potential Chinese-English bilingual readers.

mostly occur in the centre, whereas “only the moments of data-gathering and practical application are found in the periphery” (Connell, 2012, p. 209). One experienced Chinese researcher expressed his concerns about the manual labour of data managing in an interview:

Westerners want to know more about China, but they don't understand China or Chinese. So some Chinese who are good English speakers and internationally minded introduce situations and issues in China to Westerners. Most Chinese [researchers] working in social sciences are working for others [mostly for Westerners]. They are simply generating data and doing statistical analysis. Very few [Chinese researchers] publish theoretical papers. [Chinese researchers] can't do theoretical analysis. They are more engaged in intellectually manual labour.⁸ (CN0104DL, Chinese researcher, male, 25/05/2015)

This researcher outlined the dividing roles of Euro-American researchers and their Chinese counterparts in educational research. Literature also indicates that researchers from world educational research powers conduct both theoretical and empirical research, collecting, collating and processing data, as well as “producing theory (including methodology) and developing applications which are later exported to the periphery” (Connell, 2014, p. 211). In contrast, researchers from the peripheral countries and regions normally engage in empirical research only, mainly playing the role of data suppliers and knowledge practitioners. This theory generator versus data supplier relation results from the global division of intellectual labour, and then results in the dominance of and dependence on Euro-American theories.

5.2 Dependence on Euro-American Theoretical Knowledge

Chinese researchers' inclination to depend on Euro-American theoretical knowledge has been noticed in previous research (K. H. Chen, 2010; Singh, 2013; Song & McCarthy, 2016). This theoretical knowledge dependency occurs at various levels. In this section three dimensions, namely, the tendency to regard non-Euro-American educational phenomena as databases, the prevalent worship and dominance of Euro-American educational theories in research and the captive mind of Chinese researchers, will be focused in line with evidence collected from individual interviews with bilingual Chinese researchers and HDRs in China and Australia. Further, the alternative of relevant research will be considered in opposition to the dependence on Euro-American theoretical knowledge.

⁸ His original answer was in Chinese as follows: “西方人想了解中国，但是对中国又不懂，所以一些中国人，英语比较好的，国际化比较高的，把中国的情况介绍给西方人看。中国人在社会科学领域更多的是打工的，就是做数据的，做统计分析的，真正发理论文章的很少，做不了理论分析，做的更多的学术上的体力活”

5.2.1 Non-Euro-American Educational Phenomena as Databases

One direct consequence of the global division of labour among the world educational research powers and the marginalised is the reliance of the latter on the former in terms of theory and theorising. Researchers in peripheral and semi-peripheral countries are content with their role as “intellectual imitator” (Alatas, 2006, p. 24) by supplying data and applying theories and methods, whereas the Euro-American centre not only collects and processes data, but more importantly formulates philosophy, methodology, hypotheses, assumptions and theories (Connell, 2011; 2014). This academic dependency on Euro-American theoretical knowledge is, first and foremost, reflected in the selection of theoretical framework for educational research, which is the “most important dimension of academic dependency” (Alatas, 2006, p. 65). It is the case that educational researchers in peripheral and semi-peripheral countries tend to firstly appeal to the Euro-American for theoretical guidance and support. A HDR in Australia bluntly admitted that China was treated as a “database” in her master thesis research, which was analysed with a Euro-American theory:

What I did was actually analysing education policies in China with the [Euro/North-American] theories on education policy taught in classroom. ... This means [I] used the Western theories to analyse Chinese issues, regarding China as a database, a data collection target⁹. (AU0206MEL, Chinese background HDR, female, 14/11/2014)

Another HDR specialised in higher education management remarked that his research mostly followed the pattern of indigenising Euro-American theories:

My own research is bringing in Western (theories) and making them Chinese localised. But I still aim to study Chinese problems. Chinese tend to indigenise Western theories for their own uses. We Chinese aren't good at creating a theory and making it widely received¹⁰. (CN0205DL, Chinese HDR, male, 28/05/2015)

For bilingual HDRs, their selection of theories for research was also influenced by their supervisors, either learnt from teaching or directly recommended, as two interviewees remarked:

⁹ Her original answer was in Chinese as follows: “我做的其实是用老师教的教育政策理论来分析中国的教育政策.....就等于是西方的理论再分析中国的东西, 把中国作为一个 database, 作为一个收集材料的对象, 再用西方的理论去分析”

¹⁰ His original answer was in Chinese as follows: “我个人的研究是把西方的拿过来, 中国化。但是我还是志在研究中国的问题。中国人就是把西方的理论中国化, 为我所用, 中国人很不擅长的就是创造一个理论, 推广出去”

Since [I have been] studying here [in Australia], what I am taught is about here, or in other words theories and approaches that supervisors and academics are familiar with. So I don't use Chinese [theories]¹¹. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

Many of the theories taught in classrooms are foreign. There are very few of our own [theories]. Since my undergraduate study, I have been taught very few established Chinese theories¹². (CN0203DL, Chinese HDR, male, 27/05/2015)

This suggests that the preference for Euro-American theories may not only happen to HDRs who are beginning researchers, but to experienced researchers as well. When discussing his current research, one Chinese background researcher who has been in Australia for more than twenty years said:

We used the X Theory to identify the issues and to interpret the issues, to understand them better. If we realise the problems like the failure between the staff and students communication, we want to say it's not only the English language proficiency, there is something else. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

Not only Chinese background researchers but also their non-Chinese background counterparts are inclined to treat China as a database. One Chinese background researcher in Australia mentioned the uses of data from Chinese participants in her joint research project:

In our paper of the stance, Amy, my colleague [and I], we want to see what kind of role the senior participants play. ... And in particular for the education one, she found the data in Chinese is amazing. Because almost every Chinese senior participant mentioned about the importance of the education in Chinese culture and she got the kind of inspiration from the data. ... She likes to cite the Chinese, what the Chinese senior said about the importance of education. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

From the supervisor interviewees' responses, it is reasonable to argue that bilingual Chinese HDRs' decisions on selecting Euro-American theories may be partly framed by their supervisors' preferences for "some western educators treat non-western knowledge as an object of study, refusing doctoral projects using non-western theoretical frameworks" (Singh & Meng, 2013, p. 911). Such "familiar Western [and non-Western] practice of data mining in non-Western countries and then using Western theories for analysis" (Singh & Huang, 2013, p. 207) of both bilingual Chinese HDRs and their supervisors being interviewed in this research may

¹¹ The original answer was in Chinese as follows: "因为是在这儿学的，所以人家教你的也都是这儿的，或者说老师所了解的一些理论体系，所以我没有用到中国的"

¹² The original answer was in Chinese as follows: "我们上课讲的很多都是国外的一些理论，很难有自己的，从我本科生开始到现在，讲的几乎没有我们自己成型的理论"

be closely related to the empirical research preferences of non-Euro-American researchers. This data supplier and theory generator relationship between non-Euro-American researchers and their counterparts is another major manifestation of the dominance of Euro-American theory and theorising.

The dependence on Euro-American ideas and theories has continued for centuries, since the imperial expansion of Euro-American countries (K. H. Chen, 2010; Go, 2013). At the macro-social level, it is the generally accepted way of doing research, whereas at the micro-individual level, researchers have their own reasons and considerations when selecting theories. The reasons that many researchers with Chinese background are likely to use Euro-American theories for research design and data interpretation vary from person to person. Yet their negation of Chinese knowledge for educational theorising always resides in four aspects of concern, namely the prevalent worship and dominance of Euro-American ideas, lack of original educational research in China, desire to learn from the Euro/North-America for better development, and lack of recognition of Chinese educational theories and theorising. The negative attitudes toward referring to Chinese educational writings and theories reflect Euro-American theoretical dominance on the one hand and the dependency of non-Euro-American researchers on the other.

5.2.2 Prevalent Worship and Dominance of Euro-American Theories

It has been noted by many Chinese background researchers that there is a prevalent worship and dominance of Euro-American ideas in both classroom teaching and educational research (Alatas, 2006; Connell, 2011; 2012; 2014). This has been one of the major factors that intimidate many researchers with non-Euro-American backgrounds from using their home knowledge for educational theorising in research (as shown in Table 5.1).

One recently graduated HDR in Australia commented that the dominance is at different levels between universities and the whole of society:

Then there are the universities. So the universities uphold the Euro-American domination. That's actually causing the increasing number of international students in the West. You can't look at the so-called theoretical dominance itself. It's not only in the books; it's in the whole society. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

Table 5.1 Prevalent Worship and Dominance of Euro-American Ideas

Reasons	Excerpts from interviews
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The current recognised and popular theories are Western	First of all, my research area as a discipline was first developed in the Western countries. So it is currently very Euro-centric. Many of the theories that are now in circulation in the area are actually from the Western countries. (AU0203MEL, Chinese background HDR, male, 11/11/2014)
Euro-American theories can better fit into the current global academic context	What I can do is to apply the Western, or I would just call that modern academic way of studying in my own research, and to explain something that might not be familiar by the Western readers, to the Western readership, the Chinese culture and hopefully some Chinese schools of thought. (AU0202MEL, Chinese background HDR, female, 11/11/2014)
Researchers cite the great figures to support arguments	Once a new theory in social studies is proposed in the West, it will soon be translated into Chinese and used as the referencing theory to analyse our problems in other fields. This is very common. There is a saying in Chinese research circles that you have to reference to and quote Euro-American ideas whenever you write ¹³ . (CN0203DL, Chinese HDR, male, 27/05/2015)
What is taught in classroom is mostly Western-based/oriented	[The theory I] am using is meta-cognition which was recommended by my supervisor ¹⁴ . (AU0201MEL, Chinese background HDR, female, 11/11/2014)
Available databases are always in English, not Chinese	But when I try to search related literature, the databases [in university library] are mostly in English for I am studying and doing research at Monash University. So I can only use English to search. Definitely I can use Chinese, but the searching results will be few ¹⁵ . (AU0206MEL, Chinese background HDR, female, 15/11/2014)

Within the post-colonial era, direct Western colonial control over previous colonies has become indirect and covert in a subtler and insidious form of “structural domination in which a country with more global power uses political and economic interventions in other countries to influence policy and exercise control over markets” (K. H. Chen, 2010, p. 18). This neo-colonial imperialism, also referred to as neo-imperialism and neo-colonialism (Go, 2013), not only prevails in political, economic and social domains, but in knowledge production through “intellectual imperialism” (Alatas, 2006, p. 52). Intellectual imperialist influences are embodied in educational policies, practices and discourses. They are not “a sideshow to imperial domination but constitutive of it – part of an entire culture of dominance” (Go, 2013, p. 18). Therefore, it would be easier to cite widely spread ideas and approaches to fit into the current global academic context.

¹³ The original answer was in Chinese as follows: “西方在社会学领域新的提出一个理论，很快就被翻译成中文了，很快就变成各个领域用他的理论来分析我们的问题，或者用我们的问题与他的相对照，很多都是这样。中国研究领域有一句话叫言必称欧美”

¹⁴ The original answer was in Chinese as follows: “现在用的理论是元认知，导师推荐的”

¹⁵ The original answer was in Chinese as follows: “但是我去搜这些参考资料的时候，因为是在 Monash 大学做的，所以呢，它的 database 英文的是最多的，那么我也只能用英文的去搜索，当然也可以用中文的搜索，但是搜索的就不多”

Table 5.2 Lacking Original Educational Research in China

Dimensions	Excerpts from interviews
Educational research is lagging behind compared to Euro-America	If you go to conferences, especially some conference presentation by some Chinese scholars, you would feel like something 空中楼阁 [<i>kōng zhōng lóu gé</i> , which means castles in the air]. It's not something down to earth. (AU0101MEL, Chinese background researcher, female, 11/11/2014)
	Since modern times, the entire academic development is dominated by Euro-America. Their development is more powerful and cutting-edge. Our development in China is indeed very slow due to historical reasons. The mainstreams are America, Australia, England, Germany and other Euro-American countries ¹⁶ . (CN0202DL, Chinese HDR, male, 27/05/2015)
	I think the entire Chinese education belongs to one branch of the Euro-American school, without major breakthroughs or innovative ideas. It merely localises the existing Western theories ¹⁷ . (CN0206DL, Chinese HDR, female, 29/05/2015)
Chinese theoretical knowledge is discrete, hardly in a systematic framework, so that only pieces of concepts can be used	I have read a lot literature [and found] there is very little research in my area in China, little that I can refer to ¹⁸ . (AU0201MEL, Chinese background HDR, female, 11/11/2014)
	When I read Chinese papers on [the topic] critique, they have few systematic views ¹⁹ . (AU0207SYD, Chinese background HDR, female, 03/05/2016)
It is hard to name a well-developed Chinese theory	I don't think there exists like a theory that's ready to be used in academic writing. (AU0202MEL, Chinese background HDR, female, 11/11/2014)
	Many theories are foreign. Some books are translated from English, including many famous books in my area. Many [theories in China] draw on foreign theories ²⁰ . (CN0202DL, Chinese HDR, male, 27/05/2015)
The uses of Chinese theoretical knowledge are limited to specific contexts	Chinese concepts and philosophies have deep cultural roots, have a long history and are very developed within itself [<i>sic</i>]. In spite of the efforts of many translators who tried to spread these ideas, I think Chinese great ideas are quite limited within Chinese spoken area. For example, most Asian countries accept Chinese Confucianism quite easily. However, in the Western counter-part, they may not. I mean Confucianism might not be able to find. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

The intellectual imperialist knowledge paradigm tends to justify and affirm the dominant ruling position of Euro-American knowledge by formulating theories with “various myths of

¹⁶ The original answer was in Chinese as follows: “从近现代以来，整个学术的发展还是以欧美为主，他们的发展确实比较强势，处在领先的地位，我们国内的发展由于历史原因的确挺慢的。现在主流是美国，再比如澳大利亚、英国、德国，一些欧美国家”

¹⁷ The original answer was in Chinese as follows: “因为整个中国教育我感觉现在是属于欧美教育学派的一个分支，并没有完全突破，原创性的东西很少，它只是把现有的西方的一些理论来进行中国化”

¹⁸ The original answer was in Chinese as follows: “我看了很多文献，中国很少关于我这个课题的，很少能用到”

¹⁹ The original answer was in Chinese as follows: “我看中国在写有关 critique 的文章的时候，大家也没有一些很系统的观点”

²⁰ The original answer was in Chinese as follows: “好多理论都是国外的，有些书籍从英文翻译过来的，包括我的这个领域很多名著都是国外专家写的，很多都是借鉴国外的，大部分成型的理论都是国外的。”

the inherent superiority of the West” (Lemert, 2010a, p. 7). This is characterised by “exploitation, tutelage, conformity, secondary role of dominated intellectuals and scholars, rationalization of the civilizing mission, and the inferior talent of scholars from the home country specializing in studies of the colony” (Alatas, 2006, p. 61). In this way, the intellectual imperialist rulers – normally the Euro-American may “distribute and legitimate ‘knowledge’ vis-a-vis interests as best they can” (Jenkins, 2003, p. 31). By marginalising non-Euro-American knowledge, they establish their “imperialist right to expand, and [close] off possibilities for alternative modes of imagination” (K. H. Chen, 2010, p. 25). The dominance of Euro-American education and educational research thereby contributes to the lack of original educational research in China (see selected interviewees’ remarks in Table 5.2).

Some researchers interviewed in this research ascribed the lack of originality and innovation in Chinese educational research (and even the entire body of social sciences and humanities) to the founding role of Euro-American scientific studies. According to them, the popularity of Euro-American theories is closely related to the development of modern humanities and social sciences, which mostly originated in European and North-American countries (Alatas, 2006). The methods and rules for humanities and social sciences research have been devised and standardised by forerunners who are mostly Euro/North-American. The awareness of their backwardness is shared by many Chinese researchers in both China and Australia. It has been considered as a first step to constructing a good and perhaps even better education and educational environment on the periphery:

I think we are comparatively lagged behind in terms of scientific research. Now that we are behind, we first have to learn from them. Only when we learn well, can we catch up with or even surpass them²¹. (CN0103DL, Chinese researcher, female, 22/05/2015)

For their outstanding or established theories, we definitely should learn and draw lessons from them. We firstly learn foreign theories, and then based on these develop our own views and theories about our current problems and phenomena²². (CN0202DL, Chinese HDR, male, 27/05/2015)

When you face the mirror – the *Jian* [鉴, a Chinese word which means mirror], you are not copying there, you want to adopt certain things because you believe

²¹ The original answer was in Chinese as follows: “我认为把研究作为 science 我们是相对落后的，既然我们落后，我们首先要学习别人，只有把别人学到家了之后，我们才能赶超”

²² The original answer was in Chinese as follows: “他们优秀的或是成型的理论我们肯定是借鉴学习，一开始我们学习国外的理论，在这基础上结合自己当前的问题和现象去发展本土的我们自己的观点和理论”

it's useful for you. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

However, should researchers be content with and indulge in this referencing and learning paradigm, the mentality of lagging behind risks “an absolute acceptance of the established theoretical tenets, and [eliminating] any possibility of questioning them” (Horton, 1971, p. 231). At worst, this can lead to the third-world educational researcher’s *captive mind* (Alatas, 2006).

5.2.3 Educational Researchers with Captive Minds

The concept of the ‘captive mind’ describes those researchers who lack the initiative and competence to generate original and innovative ideas. Educational researchers who are dominated by the captive mind tend to be imitative and uncritical in theorising, following the world’s educational research powers in research topic selection, theoretical conceptualisation, research design and data interpretation. The captive mind is “characterised by a fragmented outlook alienated both from major societal [and educational] issues as well as its own national tradition” (Alatas, 2006, p. 49). The captive mind constrains the willingness and possibilities for educational researchers to ponder the issue of relevance between educational reality in their own countries and educational research produced using Euro-American theories (Alatas, 2006). Euro-American knowledge becomes “an opposing entity, a system of reference, an object from which to learn, a point of measurement, a goal to catch up with, an intimate enemy, and sometimes an alibi for serious discussion and action” (K. H. Chen, 2010, p. 216). It undermines the willingness of educational researchers of non-Euro-American backgrounds to turn to their own theoretical resources. Exposed to Euro-American theories in classrooms in both China and Australia, many HDRs have little knowledge of Chinese educational research and theories. This being admitted, they go on to criticise the lack of originality and systematisation in Chinese research and theorising (as shown in Table 5.3).

As discussed and analysed in previous sections, Chinese educational researchers are prone to be the prey of the captive mind. They are inclined to enter research area(s) that are hotly debated in Euro/North-America. They tend to import and implant popular Euro-American theories and theorising in their own empirical studies about local educational problems. Researchers on the (semi-)periphery mainly depend on the centrally situated countries for theories at different levels, namely, “meta-theory, theory, empirical social science and applied social science” (Alatas, 2006, p. 64). It is rare that ideas and concepts concerning educational research that originate in peripheral countries can enter the global spotlight. Further, Euro-American philosophies and doctrines are also sustained in selecting research topics and

methods, resulting in intellectual imitation. Such imitation directly leads to the continuing view of Euro-American and Chinese academia that the peripheral countries are nothing more than a vast data mine.

Table 5.3 Unfamiliarity with and Negation of Chinese Theories

Manifestations	Excerpts from interviews
Little knowledge of Chinese theories	I'm not that familiar with the Chinese theory of research and I don't think it exists in the current academic world. (AU0202MEL, Chinese background HDR, female, 11/11/2014)
	I can speak Chinese, but I haven't read many theoretical or philosophical books in Chinese. They [Chinese researchers] haven't written systematically theory books that I can say there are some Chinese theories there. Basically I'm ignorant of that field. But on the contrary I read quite a lot Western theories. (AU0105SYD, Chinese background researcher, female, 03/05/2016)
Negation of explanatory powers of Chinese theories	It didn't really occur to me that there are a lot of theories that have been developed in China that can be systematically applied in my research. (AU0203MEL, Chinese background HDR, male, 11/11/2014)
	In my area many available Chinese papers have limited academic value. Though academic research is conducted for the purpose of practice, it is not merely practice. So it has to have theoretical value. Our academic works have very very little theoretical innovation ²³ . (CN0201DL, Chinese HDR, female, 23/05/2015)

This dependence on Euro-American ideas and theories is so evident in Chinese and Australian educational research that every theorising stage from topic selection through data collection and analysis to research publication has been deeply affected. Researchers with non-Euro-American backgrounds tend to focus on local societies and engage in empirical and policy-related educational research, resulting in minimal original contributions to theories and theorising. Further, they are inclined to follow ideas and approaches generated by world educational research powers in both educational practices and research, which perpetuates academic dominance and dependency by transmitting the captive mind to beginning researchers.

5.2.4 Theorising for Relevant Educational Research

Through the indigenisation and application of popular Euro-American theories, “intellectual and academic practices have copied, applied, and appropriated analytical categories historically rooted in early capitalist societies to understand our own social spaces [and educational phenomena in the third world]” (K. H. Chen, 2010, p. 224). To some extent,

²³ The original answer was in Chinese as follows: “我这个领域能够搜到的中文文章基本上学术价值都比较少，因为学术的意义虽然是服务于实践，但绝对不是实践，所以它要有理论高度，我们专业的文献理论创新很弱很弱”

this widespread worship and dominance of Euro-American theories is the unavoidable result of the “worship of theory” (K. H. Chen, 2010, p. 226).

It is required that theories be a compulsory course for most social science subjects and a compulsory chapter for degree theses (Sears, 2005; Swedberg, 2012b). In retrospect, the author as an undergraduate student found theories dull, viewing them as things to be learnt by rote. Such a perspective denied an understanding of their deep meanings, and how they related to the real world. The experience was one of struggles, and confusions about whether there were practical purposes for theories. Theories learnt in class about educational problems seemed irrelevant, to be generated, taught and learnt in the ivory towers of the academy. Many HDRs interviewed in this research shared similar attitudes toward theories. One HDR remarked that theories were too abstract and another HDR deemed theories to be products to be used for analysis:

Theory for me is a very grand concept. To me it is a very profound and inscrutable concept²⁴. (AU0204MEL, Chinese background HDR, female, 13/11/2014)

My understanding is that theory is something that is already there, available for you to apply it. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

For many HDRs, theory is “a set of superior knowledge, and it is associated with the names of specific authors” (K. H. Chen, 2010, p. 226). This has partly resulted in the eager imitation of widely received and touted Euro-American theories (Alatas, 2006). As one Chinese background researcher said:

When I just cutting to the theory, definitely I have to cite all of the huge figures’ work on the theory. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

Education, however, is “socially constructed and (re)produced” (Biesta, Allan, & Edwards, 2011, p. 229) and so is educational research. Education and educational research are performed through human interaction and within society. Educational research is therefore not purely an activity of speculation and theoretical contemplation, nor a process detached from practices and reality. What is important in educational research is interpreting educational practices in the real world and then making meaning of them, as commented upon by a Chinese researcher in China:

²⁴ The original answer was in Chinese as follows: “理论是，在我看来是一个很大的概念。对我来说是一个很高深的概念”

First of all, we should pay attention to Chinese problems and solve the educational problems in China. This is the most important [task]. [We educational researchers] should have an awareness of the educational problems in China in order to explain educational phenomena and solve these educational problems. Then we can construct a Chinese pedagogy ²⁵. (CN0102DL, Chinese researcher, male, 21/05/2015)

A bilingual Chinese HDR also expressed her emphasis on selecting the appropriate theories according to the real world data and research focus:

So my purpose is not to set these two apart. That's why when I read about the theories, I chose the one I found the best to represent my data or most useful ones for what I want to do. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

By aiming at solving real world educational problems, researchers may be able to “develop concepts and methods that are appropriate to the treatment of those problems” (Alatas, 2006, p. 112). Through this process of creating meaning, non-Euro-American researchers can increase opportunities to escape the dominance of Euro-American theory by “exposing how hidden power structures influence and distort such experiences and interpretations” (Biesta, Allan, & Edwards, 2011, p. 229). The prerequisite for relevant educational theorising is that researchers, with either Euro-American or other backgrounds, realise that “universalist assertions of theory are premature, for theory too must be deimperialized” (K. H. Chen, 2010, p. 3). It is through theorising and “making sense out of what [is] happening [that theory] could be a healing place” (Hooks, 1994, p. 61).

5.3 Questioning the Western/Non-Western Divide in Educational Theorising

The vicious cycle of data mining (semi-)periphery countries and consequent captive minds of non-Euro-American researchers is framed by an uneven Western/non-Western knowledge relationship. It is a matter of frequent debate about how Western and non-Western knowledge should be positioned in scientific research. There has been increasing critique of the universalisation of Euro-American theories (Alatas, 2006; K. H. Chen, 2010; Franke, 2014; Lemert, 2010a; 2010b). In the wake of post-colonial and/or decolonising attempts, re-construal of Euro-American theories and theorising has gradually gained attention, which is reflected in interviews with educational researchers and HDRs in this research.

²⁵ The original answer was in Chinese as follows: “首先关注中国问题，解决中国教育中存在的问题，这是最主要的，要有关于中国教育问题的意识，去解释中国教育的现象，解决中国教育的问题，然后才是构建中国的教育学的体系”

5.3.1 Universalisation of Euro-American Theories

As mentioned in previous section, several Chinese (background) HDRs and researchers being interviewed ascribed their excluding Chinese knowledge in their research to the unsystematic, unscientific and/or local features of Chinese knowledge. They mentioned in their interviews that Chinese knowledge is too discrete, and thus unsuitable for academic research. For instance, when asked about the reason why she did not choose a Chinese theory for her thesis, one Chinese HDR replied:

Our Chinese traditional knowledge is passed down from generations. Our theories are not systematic enough. They are merely concepts by a certain thinker or philosopher. One concept may be interpreted differently by its followers. But Western theories will be systematised once proposed, having more supports. Chinese culture is used for interpretation in many cases. It is not that persuasive if used as the sole theoretical framework²⁶. (CN0206DL, Chinese HDR, female, 29/05/2015)

This HDR contrasted Chinese versus Western theories, believing that the former was unsystematic while the latter being systematised. She reckoned that Chinese knowledge alone were not powerful and persuasive in data interpretation and analysis. Her comment on Chinese knowledge mirrors the popular view that a great proportion of non-Euro-American knowledge is “closed, holistic and non-systematic and without a general conceptual framework” (Kolawole, 2012, p. 11) or even worse, being criticised as “inferior, superstitious, and backward” (Akena, 2012, p. 601). When talked about the uses of Chinese knowledge in her research, a Chinese background HDR replied:

I did use some [Chinese] ideas [in research]. For example, [I] tried to understand why their family background would influence their [choice] to go [to learn Chinese] even if they didn't want to. But [my uses of Chinese ideas] would be limited to this level of analysis. ... When writing the thesis, I have to be more objective and jump out of that circle. It is just part of it²⁷. (AU0205MEL, Chinese background HDR, female, 14/11/2014)

This HDR being interviewed researched into teaching and learning Chinese as heritage language in Australia. She analysed the impacts of family backgrounds on Chinese kids which

²⁶ The original answer was in Chinese as follows: “我们中国古语的一些东西有点像流传下来的。我们的理论不够系统，只是某个思想家或者哲学家的一个概念，而这个概念具体后人的阐释可能各有各的坚持，但是西方的理论提出之后就会系统化，有更多的支撑，所以中国的文化在做解释的时候会更多，而完全做理论依据的话会觉得有点单薄”

²⁷ The original answer was in Chinese as follows: “理念是有的。比如说了解他们的家庭情况，为什么会影响他们，即使他们不想学习中文，但也必须去，这肯定是有的，但是也仅局限在这个地步...在写论文的时候，就需要更加客观一点，要跳出那个中国的圈子，这只是 part of it”

included some Chinese traditions and values that held by many Chinese background parents. However, she stressed on the limited uses of those Chinese knowledge since she believed they were restricted to immediate situations of Chinese participants and Chinese learning. A Chinese researcher who shared similar views explained:

There are [concepts in our own knowledge] that can reasonably explain some issues happening in China. But they are merely concepts to explain Chinese issues, without universality. [They] have less explanatory powers than Euro-American theories²⁸. (CN0104DL, Chinese researcher, male, 25/05/2015)

When asked about the reasons why Euro-American theories were the primary (and to some extent only) choice in his research, like the previous HDR, he also deemed that Chinese knowledge was restricted to local uses, lacking universality and generality. One HDR with Chinese background in Australia recalled such similar sentiments felt in her research communities as well:

Whatever theory from the West is considered as universal and representative, and whatever knowledge from the non-West is considered as wisdom or not even considered as knowledge, but as cultural variation if you like. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

Another Chinese researcher explained his reasons for not using Chinese knowledge for research by outlining their limitations:

Our traditional method is speculative, deductive and inferential. Since ancient times, in social science and humanity studies in China, scholars have adopted [the tradition of] writing and analysing problems subjectively instead of objectively. In other words, they come up with many ideas, but they don't have the strong awareness of verification and testing²⁹. (CN0102DL, Chinese researcher, male, 21/05/2015)

For many Chinese HDRs and researchers being interviewed, Chinese knowledge was particular to immediate and local uses, and thus not eligible for theoretical construction. Their particular view of Chinese knowledge is not particular to Chinese (and Chinese background) researchers, but a common situation for other non-Euro-American researchers (Horton, 1971). Since the colonial era, local, traditional and indigenous theories have been considered as “first and foremost a resource” (Nakashima, cited in Evering, 2012, p. 364). According to the

²⁸ The original answer was in Chinese as follows: “确实有一些可能对中国的一些问题解释有道理，但是只是一个概念，解释中国的东西，并没有普世性，没有像西方理论解释性那么强”

²⁹ The original answer was in Chinese as follows: “我们传统的方法就是思辨式的，演绎式的，推理的。我们中国自古以来文科的研究，文人写东西看问题恐怕主要不是凭事实，凭客观的，主观的东西相对来说可能多一点。就是提出很多的观点，但是去证实去论证的观念不是很强”

pervasive Euro-American criteria, non-Euro-American knowledge is always criticised as lacking “any serious sense [of] theoretical thinking” (Horton, 1971, p. 210). This view rationalises arranging the role of data supplier to indigenous people and theory generator to Euro-Americans. Non-Euro-American people and their theoretical knowledge are excluded from academic theorising “as being poor in linguistic expression and lacking the capacity for clear conceptualization” (K. H. Chen, 2010, p. 74).

Consequently, researchers with such presuppositions tend to fail to recognise the potential of their own languages and intellectual cultures for educational theorising. Their preference for collecting data from their homeland and analysing it using Euro-American theory gives expression to, and reflects the global division of intellectual labour. They are data generators and Euro-Americans are theory generators. There are at least two reasons for this. First, it is due to the captive mind of non-Euro-American researchers. This captive mind leads to an unequal scholarly dialogue, directed by the world’s Anglophone educational powers (Alatas, 2006). Second, there is the idea that the dominant Euro-American theories are better. Euro-American researchers consolidate their dominating position by excluding their counterparts from theorising. They do so by contrasting “the simplicity, regularity, and elegance of the theoretical schemas of the sciences with the unruly complexity and caprice of the world of gods and spirits” (Horton, 1971, p. 210).

5.3.2 Critique of the Dichotomy of Western/Non-Western Knowledge

There is an argument, questionable though it is, for the incommensurability of theoretical knowledge that focuses on the irreconcilable contradictions and discrepancies between Euro-American and non-Euro-American knowledge (Bohensky & Maru, 2011; Evering, 2012). This dichotomy between the West³⁰ and the rest has been increasingly problematised in post-colonial decolonisation theories (Lemert, 2010a; 2010b). Some researchers and HDRs being interviewed in this research also engaged in critiques of this dichotomy. A bilingual Chinese HDR studying in Australia expressed her objection to the East/West divide:

³⁰ The concept ‘the West’ is actually very problematic in various senses. For instance, the uses of the term the West may lead to negligence of its diverse and heterogeneous nature for it refers to a cluster of different nations, cultures and ethnic groups. Further, the uses of notions like the West and the Rest tend to draw a dividing line between these two, leading to a simplistic dichotomy. Moreover, the uses of the concepts of the West and the Western frequently involve a Eurocentric bias, describing the West/Rest in master/slave and superior/inferior narratives. Conscious of these controversies, the terms like the West, the Western, the Euro-American and the non-Western are used in this paper in a sense to describe “the fact that *they are all different from the Rest* [and meanwhile on the other hand,] the Rest, though different among themselves, are represented as the same in the sense that *they are all different from the West*” (Hall, 1992, p. 189). Another reason to use terms of the West and the Western here in this paper is to underscore their pervasive presence in educational research discourse and to question the underlying linguistically and theoretically based inequalities attached to these concepts.

It's really difficult first of all to describe what Chinese culture is as oppose to the so called Western culture ...It's been always at the back of my mind that it might not be a great idea to find the distinctions between the two to have a Chinese thing as oppose to the Western. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

Another HDR based in China also expressed his reluctance to distinguish and divide between Chinese and non-Chinese knowledge:

For me, I won't consciously distinguish which concept is Chinese and which is foreign; or which metaphor is Chinese and which is foreign³¹. (CN0203DL, Chinese HDR, male, 27/05/2015)

One non-Chinese background researcher in Australia also showed his opposition to the East/West divide by questioning the terms *per se*:

I don't know whether there is such a thing as Western. I also find the concept of Chinese is of course very problematic and the concept of Western is very problematic. I'm not too sure exactly what they mean and I'd like to keep a question mark of both things. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

A Chinese background HDR challenged the East/West dichotomy by emphasising on the commonalities between the two:

In my opinion there is no radical distinctions... No matter the West or the East, as long as it involves people and people are similar in nature, [the only difference is that] we express the same concept and principle in different ways..... I don't think a dichotomy between the East and the West is necessary. I still hold that social sciences investigate people and societies. Many theories are actually the same – you use English while I use Chinese, and you emphasise this aspect whereas I focus on that one³². (AU0206MEL, Chinese background HDR, female, 15/11/2014)

This HDR outlined the significance of formulating a common ground of understanding and the differences in languages and ways to interpret the world and human behaviours. She pointed out that the traditional Chinese mode of argumentation was different from that of Euro/North-America. A researcher who is “accustomed to elaborate reasoning and detailed

³¹ The original answer was in Chinese as follows: “就我来说，我是不会有意识的区分哪个概念是中国的，哪个概念是国外的，哪个隐喻是中国的，哪个隐喻是国外的”

³² The original answer was in Chinese as follows: “在我个人看来，没有这样一个特别截然的区别... 甭管是西方还是东方，你只要是研究人的，人性是相通的，所以我们只不过用不同的方式来表达同一个概念，同一个道理... 我觉得没有必要非要二元论，你是东方，你是西方，我还是那种看法，就是社会科学是研究人和社会的，很多的道理都是相通的，很多理论其实说的是一回事，只不过你是用英语，我是用中文，你侧重在这个角度，我侧重在那个角度而已”

argument would be at a loss to understand what these Chinese philosophers were saying [and] would be inclined to think that ... there would be no Chinese philosophy” (Fung, 1948, p. 11).

However, differences in method do not necessarily lead to differences in theories of the world. Intellectual cultures share certain commonalities, which provide a foundation for common understandings and furthering the co-production of theoretical knowledge. Sometimes researchers may be too hasty to ascribe the differences among cultures as essential and dividing. These differences may not be natural, but created by the categories used by the researchers themselves. All intellectual cultures and bodies of theoretical knowledge point to a shared equal intelligence. They maintain “a provisional communicability and that everything, concerning the cultural, is intelligible, without loss or residue” (Jullien, 2014, p. 160). As a Chinese background researcher commented:

As I said, there are something universal and something specific. The best way is to combine them together, not go one or another, has to be integrated together. As we say in Chinese, Chinese culture is national, [it] is also international. I think the general principle is the same. You can say one theory belongs to English language, but definitely it can be adapted to another language. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

This interviewee stressed on the shared intelligence based on the common ground of understandings between intellectual cultures. Simply opposing the West and the non-West leads to “a competition between different forms of universalism, a battle over which version has greater moral legitimacy and is less complicit in the expansion of colonialism” (K. H. Chen, 2010, p. 90). Further, it exacerbates the uniformising practices of the dominant West and arouses resentment among the marginalised non-West.

To deconstruct the dichotomy of West/non-West, credit needs to be given to non-Euro-American theory where it is rational and rigorous. Non-Euro-American knowledge is “scientific where it is gathered through methods that are empirical, experimental, and systematic” (Bohensky & Maru, 2011, p. 5). Researchers are now arguing that indigenous, local and regional knowledge that is non-Euro-American is a critical form of theoretical knowledge that co-exists with and in some instances constitutes Euro-Western theoretical knowledge (Bohensky & Maru, 2011; K. H. Chen, 2010; Evering, 2012; Lanzano, 2013). That is, Euro-American theoretical knowledge is one among numerous forms of knowledge (Alatas, 2006; Evering, 2012). Those who support this proposition reject “the utilisation of dominant western world view of knowing and knowledge production as the only way of knowing [and argue that] indigenous knowledge should not only be seen as an ‘alternative’ knowledge but as

one domain of knowledge among others” (Kaya & Seleti, 2013, p. 33). To articulate knowledge in common, goes beyond similarities and differences, to explore divergences that lead to an understanding of the intersecting space (Evering, 2012). The goal is to bridge linkages between divergent knowledge systems by creating theory in common with the sequence that commonalities comes first, before exploring divergences.

5.4 Considering an Alternative Path

As analysed in previous sections, some researchers being interviewed in this research have scarce knowledge of Chinese research and theoretical knowledge that could be used for educational research. In some cases, even if acknowledging the literary, ideological and social values of Chinese philosophies and doctrines in everyday interactions, some researchers deny the theoretic potential of Chinese knowledge in intellectual activities for various concerns including lack of originality, systemisation, expertise and applicability in modern society, and inability of generalisation. Such views reflect the universalisation of Euro-American theories in many contexts.

Fortunately, this universality of Euro-American theory has been contested by some researchers and HDRs being interviewed for this current research. They put the presumed superiority of Euro-American theory open to question, especially if such theory is assumed to be “acultural, objective, universal, generalizable and ungendered” (Evering, 2012, p. 363). Some concepts generated in Euro-American cultural context may not necessarily be applicable to different educational settings. They may not be effectively relied upon for use in other educational contexts, because they are “product[s] of history and cannot claim universality” (K. H. Chen, 2010, p. 218). They would be better if re-developed with input from non-Euro-American theories. Even in a time of international education, different epistemologies and intellectual cultures have not been blended into common theoretical framework. Rather the contacts among intellectual cultures have been standardised using English and Euro-American theories, resulting in both assimilation and alienation. Different intellectual cultures and theories have always been “brewing and mingling, hybridizing and mutating ceaselessly” (Jullien, 2014, p. 141) to maintain their features in contact with one another. History shows intellectual knowledge systems exchange and co-prosper (Ascione, 2015; Ascione & Chambers, 2016; Fan, 2016). There is no one body of theoretical knowledge that has not been reconstructed without reference to the others, or exists alone without any intellectual exchanges. Euro-American theoretical knowledge is “a diverse and heterogeneous body of knowledge, institutions, and practices – owed to multiple, including non-Western, traditions of knowledge”

(Fan, 2016, p. 5). Theorising occurs along a continuum of flux between intellectual cultures where bodies of theoretical knowledge are positioned. The norm is assimilation and alienation evolves over time throughout history.

There is the counter-claim holds that non-Euro-American theories can also be rational and scientific. They can be generated “through methods that are empirical, experimental, and systematic, whereas Western science, by contrast, may be seen as narrow and naïve in the way it considers and defines questions” (Bohensky & Maru, 2011, p. 5). Such a view, however, is not really helpful. Opposition to the taken-for-granted universality of Euro-American theories is “giving, if not hope, at least affected rage at the injustices that the modern brought down on them and their people, while promising so much” (Lemert, 2010b, p. 15). Rage is not helpful, unless it can be directed to the challenging task of theorising. However, by placing these troubles and problems in the spotlight with such polemical language, there may be more opportunities to attract attention, if not do the hard work to seek answers and solutions. Good educational theories and theorising are “the art and science of the exile, the stranger, the wanderer, the unsettled, and the displaced” (Lemert, 2010b, p. 16). Bilingual international HDRs fall into this category and some may have the disposition to develop their bilingual and cross-cultural capabilities for educational theorising. Standing on this ground, bilingual educational HDRs may reconsider the monolingual/bilingual divide embodied in the dichotomy of Euro-American/non-Euro-American theories.

5.5 Conclusion

In this chapter, dominance and uniformisation of Euro-American theories in educational research have been debated, based on reflections by researchers and HDRs with Chinese backgrounds in Australia and China. In discussing their own research, the participants mentioned their preference for empirical research, which gives expression to, and reflects the global division of intellectual labour, between data generators and theory generators. Researchers in world educational powers conduct both theoretical and empirical research, whereas researchers from the non-Euro-American countries normally engage in empirical research only, using Euro-American theories to analyse the evidence they generate. In the selection of theories for research, bilingual Chinese HDRs tend to read, select and use Euro-American theoretical knowledge for analysing their data. These are manifestations of the captive mind that stop many non-Euro-American researchers from conducting relevant educational research and generating their own original ideas (Alatas, 2006).

However, these bilingual Chinese researchers and HDRs also expressed their concerns about the dichotomy of Western/non-Western knowledge and the universalisation (and associated uniformisation) of this knowledge system. This reconsideration of Euro-American knowledge dominance is reflected from various aspects and levels by both HDRs and experienced researchers, with or without Euro-American backgrounds, in the interviews undertaken in this research. In the following four chapters, the alternative path of valuing bilingual and cross-cultural knowledge and capabilities of bilingual HDRs will be further explored in more details. The questions to be considered in the next chapter will be 1) what are the Chinese knowledge sources for educational theorising? 2) how this knowledge be positioned in educational theorising?

CHAPTER 6 USING CHINESE FUNDS OF THEORETICAL KNOWLEDGE FOR EDUCATIONAL THEORISING

In the previous chapter bilingual Chinese HDRs' inclination to worship Euro-American theories in educational research is analysed and explained. In the meantime, the bilingual Chinese HDRs interviewed also expressed their consciousness of such captive mind and critique of the Western/non-Western theoretical knowledge dichotomy. To pave for an alternative path for educational theorising by drawing upon other languages and intellectual cultures, the concept Chinese funds of theoretical knowledge will be introduced and debated based on the evidence obtained from interviews with and publication works by Chinese (background) researchers and HDRs. Five sources for Chinese funds of theoretical knowledge are identified and categorised from the evidence collected in this research. Then the possibilities of using Chinese funds of theoretical knowledge for educational theorising will be preliminarily discussed. Further a *ná lái zhǔ yì* 拿来主义 stance on using Chinese funds of theoretical knowledge will be considered.

6.1 Complexity of Chinese funds of theoretical knowledge

With increased awareness of the significance of Chinese funds of theoretical knowledge as an educational theorising source, many Chinese background researchers have begun to include Chinese funds of theoretical knowledge in their educational research. However, 'Chinese funds of theoretical knowledge' is a multi-faceted concept that may trigger disputes and debates. The types of Chinese funds of theoretical knowledge used for theorising vary from person to person and from research to research. For instance, a Chinese researcher interviewed opined that only historically rooted knowledge and traditions could be counted as Chinese funds of theoretical knowledge:

[For those] things without [Chinese] historical origins, I won't take them as Chinese funds of theoretical knowledge. [Only for] those rooted in Chinese traditions and then gradually developed thereupon, I can confidently say they are Chinese³³. (CN0103DL, Chinese researcher, female, 22/05/2015)

Another Chinese background HDR in Australia pointed out that Chinese culture and knowledge might have different traditions and schools:

³³ The original answer was in Chinese as follow: “如果没有历史根源的东西，我不会认为它是中国的知识。确实是有中国传统根源的东西，然后再一点一点发展的，我才能够自信地说这是我们中国的”

In Chinese we have different traditions. If you go back to Confucius' age, [there were] Confucius' understanding of society, the Daoist understanding and other schools of thoughts. For me, Chinese culture is a collection of ideas, also of ideology and ways of living for example, and it could be anywhere in the world. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

The divergent views of Chinese funds of theoretical knowledge suggest the intricacy and intractability of a primary concern for Chinese theorising – what should be counted as Chinese funds of theoretical knowledge? In the following section, five dimensions are identified as Chinese funds of theoretical knowledge for educational theorising, in line with the linguistic-theoretical content used by the interviewees in this research.

6.2 Debating and Defining Chinese funds of theoretical knowledge as an Educational Theorising Source

This section analyses and categorises the various sources and forms of Chinese linguistic-theoretical knowledge used in study and research by the bilingual Chinese HDRs based on the interviews and collected published works. Five dimensions are identified and elaborated to clarify the range of Chinese funds of theoretical knowledge that may be used as linguistic-theoretical tools for educational research.

6.2.1 Chinese Traditional and Classical Thoughts

China is a land with long intellectual traditions and has historically been a major international player with its thousands of years of history and cultural heritage. Classical intellectual ideas, philosophies and educational notions have dominated China from Han (206 BC – 220 AD) to Qing (1644 – 1912 AD) Dynasties (K. M. Cheng, 2011; Tan, 2011). They have become ingrained in the learning and teaching principles and practices of the Chinese people. For Chinese background researchers, the uses of classic Chinese educational doctrines are common and unavoidable. Citations of classic Chinese thoughts are found in several published works collected in this research (see Table 6.1). Such references to Chinese traditional and classical ideas in educational research are “unavoidable” and “spontaneous”, as the interviewees commented:

Using Chinese knowledge for theorising, I think it's firstly unavoidable for Chinese scholars and secondly it's feasible and it's also very useful, because it represents a different way of looking at things and then contribute to the discussion globally. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

Table 6.1 Utilising Traditional and Classical Chinese Thoughts

Sources	Examples
X. CHEN, 2011	<p>Reorientation is important in new contexts. Lao Zi, an [sic] the Chinese philosopher said to have founded Daoism (Taoism) says, “曲则全，枉则直，洼则盈，敝则新，少则多，多则惑” <i>qū zé quán, wǎng zé zhí, wā zé yíng, bì zé xīn, shǎo zé duō, duō zé huò</i>. In English this can be translated as: “To yield is to have the whole. To be crooked is to be straightened. To be hollow is to be filled. To be worn out is to be renewed. To have little is to get more. To have a lot is to be confused” (Lao Zi, 2005: n.p.). This metaphor argues paradoxically that yielding or even surrendering may help a leader achieve her/his goal. For Plenty Coups, to yield by collaborating with the Whites colonists helped ensure to the survival of the Crow nation. (p. 79, emphasis in original)</p> <p>This Chinese metaphor comes from a Chinese <i>chéngyǔ</i>, 群策群力, <i>qún cè qún lì</i>, from an ancient Chinese book in Han Dynasty 汉扬雄《法言·重黎》：“汉屈群策，群策屈群力。”<i>Qún cè qún lì</i> means everyone thinks about ways, and everybody provides their force and power, that is gathering the wisdom and strength from everybody (Northwest Teachers College Chinese Department Han Yu Cheng Yu Ci Dian Editing Team, 1987). (p. 136)</p>
LI, 2011	<p>楔子 <i>xie zi</i> (means wedge, it refers to prologue in Yuan Drama)</p> <p>“楔子，止一二小令，非长套也”——闵遇五，《西厢六幻》</p> <p>The formal structure of Yuan Drama is composed of four related stories (<i>si zhe</i>) and one prologue (<i>yi xie zi</i>). The prologue is called “wedge” (<i>xie zi</i>) in Yuan Drama, which is used to introduce the background to the stories, or the relationships between the characters in the stories.</p> <p>The metaphorical concept of Yuan Drama serves to conceptualise this thesis as “<i>si zhe yi xie zi</i>” (four related stories and one prologue). (p. 1, emphasis in original)</p>
Y. LU, 2014	<p>Is English really the international lingua franca? Although there is a variety of research discussing this heated topic, it seems that there is no consensus. In this case, it is quite suitable to use a Chinese Chéng Yǔ-百家争鸣 (<i>Bǎi Jiā Zhēng Míng</i>), which literally means that all schools of thoughts contend for attention. I use this metaphor to argue that Chinese is part of the school of thought contending for global attention. (pp. 17-18)</p>
L. YAO, 2014	<p>The process of reviewing the literature can be summarized in two Chinese metaphors which are often used in Chinese language teaching and learning in China. The first metaphor is 熟读唐诗 300 首，不会作诗也会吟 (<i>shu du tang shi 300 shou, bu hui zuo shi ye hui yin</i>), Literally, this metaphor states, if you read the 300 classical poems written in Tang Dynasty, you probably can read poems even if you cannot write poems by yourself. Here I use this metaphor to refer to the journey that I have taken. By searching, reading and writing about the articles produced by different researchers, I reviewed the large amount of literature that helped me to complete this study, and add to their knowledge in a small and modest way. (p. 254)</p>
J. QI, 2015	<p>I conclude this book with a Chinese allegory. Chen (2010) reviews a Taiwanese scholar’s use of an allegory by the ancient Chinese philosopher Zhuang Zi (庄子), as a vehicle of critique. He highlights three key concepts in the allegory: <i>xíng</i> (形), <i>yǐng</i> (影) and <i>zhòngwángliǎng</i> (众翘翘). <i>Xíng</i> means the subject or substance; <i>yǐng</i> refers to the shadow of the subject, and <i>zhòngwángliǎng</i> means the penumbra bordering the subject and shadow at their margins. Just as the shadow relies on the subject to exist, the penumbra relies on the shadow to exist (Chen, 2010). This hierarchical interrelationship accentuates the encompassing position of <i>xíng</i> (形) (p. 199)</p>

When we study and interpret some educational phenomena, we will definitely use local ideas. This is spontaneous. No matter what are the educational phenomena to be researched, we can't avoid using Chinese educational notions and traditions, [referring to] Chinese people's personalities and Chinese institutions' unique features. [Our educational research] will carry naturally Chinese signatures³⁴. (CN0102DL, Chinese researcher, male, 21/05/2015)

The researcher pointed out an essential criterion for the uses of traditional and classical Chinese educational notions – what has been used for Chinese theorising is still being used by Chinese people, rather than having become a casualty of history. In other words, the focuses are “those historically developed and accumulated strategies (e.g., skills, abilities, ideas, practices) or bodies of knowledge that are essential to a household's functioning and well-being” (González *et al.*, 1995, pp. 446-447). The purpose of referring to Chinese traditional pedagogies is “producing in the future an account of the past” (Hall, 1980, as cited in K. H. Chen, 2010, p. 65), since Chinese funds of theoretical knowledge has been continuously changing, rather than having reached “a normative end state” (González *et al.*, 1995, p. 456).

The second focus of the above interview excerpt is the unavoidable uses of traditional Chinese philosophies and thoughts in educational theorising by bilingual Chinese HDRs and researchers. It is through returning to the classics that bilingual Chinese HDRs may better understand “how [their] traditions, [their] way of life, knowledge, and foundations of belief speak to [them] today and to [their] future” (Dumont, 2002, p. 5). By turning to traditional Chinese pedagogies, bilingual Chinese HDRs may better understand themselves and their learning situation, especially when they enter into another education system. For instance, a Chinese HDR studying in Australia positioned herself as a Chinese student in a new context. By remembering her Chinese origin and traditional Chinese notions, she better connected with the new learning and living environment in another country:

Both in terms of the educational environment and also life here in Australia, I found it quite useful the Chinese understanding of going back to the origin. ... I think it's more about exploring the new and then also with this new knowledge and new experience to bring yourself to reflect on what you had before, and what you had before in the end would guide you to internalise the new knowledge. I think that is the Chinese understanding, especially Daoism, of understanding the true self, the most innate and original self. ... My argument is because that's the cultural tradition carried on thousands of years that Chinese people don't regard them as just individualistic only 'self'. ... So I would base my [data] interpretation not just on explaining what it is in modern language, but I try to find out the deep

³⁴ The original answer was in Chinese as follow: “研究一些教育现象，去解释这些教育现象的时候，那肯定要用到本土的东西，这是自然而然的，不管研究什么教育现象，这里边离不开中国的一些教育思想，一些教育传统，中国人的一些人格特征，中国组织自己的特点。自然而然的就会带有中国的烙印”

lying cultural implications of that. So that's what I meant by traditional Chinese.
(AU0202MEL, Chinese background HDR, female, 11/11/2014)

As the HDR mentioned, traditional Chinese knowledge was used to guide not only her own life and study but also data analysis, as many Chinese people did. For most bilingual international HDRs, their personal and educational experiences may be different from local students, which widens the distance between the two, creating an outsider/insider gap. Sometimes the outsider/insider gap is “not a conscious activity” (Sears, 2005, p. 26). Rather it is merely a consequence of divergent historical and cultural developments. It is thus necessary and helpful for Chinese international HDRs to look back to their origins and histories for answers to immediate and personal questions and confusions. A researcher in Australia recalled one of her Chinese HDRs using Chinese funds of theoretical knowledge in research:

She [the interviewee's HDR from China] brought quite a lot in her thesis about Confucianism and Daoism and both intellectual traditions that have an effect on the cultural conceptualisation of people today, drawing on those philosophical traditions. (AU0103MEL, non-Chinese background researcher, female, 11/11/2014)

Chinese classics used for educational theorising are “not blueprints from the past that the Chinese people could or should mimic in entirety, but intellectual tools to construct new visions of the good life that resonate with their valuable past” (Tan, 2011, p. 629). It is through theorising real world educational issues that using Chinese classics for theorising may add alternative discourses and perspectives to current education modes.

6.2.2 Interactions with Other Forms of Knowledge

Any cultural and epistemological body is related to others, in the sense that it is “neither isolatable (as a particular sector of activity), nor is it sterilisable (since it is continually transforming itself), and [*sic*] nor is it detachable (from the subjects concerned)” (Jullien, 2014, p. 144). The same goes for Chinese funds of theoretical knowledge. When asked about her uses of Chinese funds of theoretical knowledge for theorising, a Chinese researcher mentioned her concern for the influences of cultural interactions on Chinese funds of theoretical knowledge:

I myself don't have a strong sense that this is Eastern theory and this is Western theory. I think because of the intense blending (of cultures), it's been unable to

distinguish whether this is Chinese or Western theory³⁵. (CN0103DL, Chinese researcher, female, 22/05/2015)

A Chinese HDR studying in Australia also expressed similar ideas, saying that

You won't realise this is Chinese or this belongs to a certain country. You feel this is good to use and then you use it, without realising some specific theoretical knowledge is Chinese. In many cases I feel you grow up in this [Chinese] environment and many things have been implanted into you. [So] you won't realise where this comes from. It is part of you anyway. However you do, you would follow this way without realising it.³⁶ (AU0206MEL, Chinese background HDR, female, 15/11/2014)

As these two interviewees commented, bilingual Chinese HDRs possess a whole body of Chinese funds of theoretical knowledge which has integrated, together with other intellectual cultures, into one entire theoretical knowledge pool for their use. For their educational theorising, bilingual Chinese HDRs tend to mobilise and utilise their new whole linguistic-theoretical knowledge repertoire which bears features of Chinese funds of theoretical knowledge. For instance, in her PhD thesis Li (2011) cited a Buddhist concept – which originates from India and develops into a new Chinese concept – to explain her data collection and analysis:

缘起 *yuan qi* (means the origin or explanatory facts)

“因缘生起”——《佛经·维摩经》

Yuan qi is a Buddhist concept. All things and phenomena originate within interdependent relationships and conditions. Nothing can exist independently without interdependent relations or conditions with others.

The third story (evidentiary chapters) in this thesis consists of the collected data intertwined with conceptual analysis which presented the arguments in relation to the research questions. (Li, 2011, p. 123, emphasis in original)

Similar to this Buddhist concept *yuán qǐ* 缘起 used by Li (2011), many Buddhist philosophies and values that originated in India were introduced into China. Then these Buddhist concepts have been re-construed in light of indigenous Chinese thoughts by Chinese

³⁵ The original answer was in Chinese as follow: “我自己没有一个强烈的概念，这个是东方理论，这个是西方理论，我觉得无现在交融这么厉害以后，已经分不清这个是中国理论，还是西方理论了”

³⁶ The original answer was in Chinese as follow: “你不会意识到说这个东西是中国的，这个东西是哪个国家的，你觉得说这个东西可以用的，你就用了，都没有意识到说有什么特别的理论知识是中国方面的。很多时候我觉得就是你生长在[中国]这个环境当中，很多东西植入你的体内，你感觉不出来这个东西是从什么地方抽出来的，反正它就是你的一个部分，你要怎么做，你就会按照这个方法去做，可能都意识不到这一点”

scholars to fit into the context of Chinese society (Fung, 1948). Here Li (2011) re-contextualises the *yuán qǐ* 缘起 concept to explain and justify the correlated relationships among the research questions, conceptual tools and collected data in her research. In this way, bilingual Chinese HDRs and researchers may continuously reconstruct their Chinese funds of theoretical knowledge that have been profoundly influenced by other cultures, including those of Europe and North America. This knowledge is “inhabited in indigenous traditions, and actively entangled with Western discourse in the course of modernisation as well as globalisation” (L. Cheng & Xu, 2011, p. 613).

Further, developments and applications of “culturally derived concepts [are] not restricted to the society or civilization in which [they were] developed” (Alatas, 2006, p. 119). Debating and defining Chinese funds of theoretical knowledge does not target at discerning a body of pure Chinese funds of theoretical knowledge devoid outside influences. Rather, emphasising interactions with other forms of knowledge avoids the danger of a dichotomy between Chinese and other forms of knowledge. A Chinese background HDR studying in Australia reflected:

After doing two years research in this culture, you really learn more about your own culture. So you have looked at the English translations of the Chinese metaphors and you actually start to reflect upon the Chinese metaphor itself. I start looking at the Chinese culture and why Chinese culture uses this image instead of another, why the Chinese language phrases the idea in this particular way instead of another. So actually I may reflect on my own culture and to start learn about the culture again. I mean from the outside again, a whole new different perspective. In the past you may not notice it, just take it for granted. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

This researcher noted from his own learning experiences that people better understand their own culture when they are positioned as and with outsiders. By recognising that “the very essence of culture is to mutate and to change” (Jullien, 2014, p. 152), researchers may be more willing to embrace other forms of knowledge and perspectives. With the awareness of “the existence of other forms of knowledge ... particularly dominant forms of knowledge” (Zhou *et al.*, 2005, p. 298), bilingual researchers can be more actively engaged in a reconsideration of both knowledge systems, especially of their home cultures.

6.2.3 Academic Literature and Established Educational Theories

Breakthroughs and new discoveries are made through “observations from the vantage point of past giants' shoulders” (Howe, 2001, p. 183). Academic research conducted by Chinese researchers may provide relevant and up-to-date viewpoints on educational practices, policies and research from an other-than-Western perspective. However, as evidence analysis indicates

in the previous chapter, Chinese educational research and publications tend to lack originality and relevance with real world educational issues. A Chinese background HDR commented that she felt disconnected from the educational theories proposed by Chinese researchers:

The problem is I don't canonise texts like for example Tao Xingzhi's theories. They are there and yes he is great, but I find it very difficult to connect with him a lot of times. ... I brought in a book called Educational Theories in China. It has a lot of educational theories. It talks about everybody from ancient times until now. But the funny thing is I don't remember much about that book because I just don't connect to them. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

This irrelevance and disconnectedness constrain the applicability of educational research by Chinese (background) researchers as theoretical tools for further theorising. This does not mean to foreclose the possibilities that established educational theories and publications may add insights into current Euro-American dominated educational discourse. On the contrary, Chinese literature and educational theories are cited by Chinese HDRs and researchers in their research. The reference lists of the thirteen published works collected were examined to single out the references with a Chinese researcher as the sole or first author. It is found that all but one publication cites at least one Chinese research (see Table 6.2).

Table 6.2 Numbers of Chinese References in the Published Works Collected

Sources	Types	No. of Chinese Ref.	Total No. of Ref.
X. CHEN, 2011	PhD Thesis	13	213
LI, 2011	PhD Thesis	1	190
CUI, 2011	PhD Thesis	0	121
MENG, 2012	PhD Thesis	48	247
Z. CHEN, 2013	PhD Thesis	35	287
Y. LU, 2014	PhD Thesis	14	226
L. YAO, 2014	PhD Thesis	3	172
LIAO, 2015	PhD Thesis	7	79
D. ZHAO, 2012	Journal Article	4	29
J. YAO & HAN, 2013	Journal Article	2	40
J. QI, 2014	Journal Article	2	45
HAN & SINGH, 2014	Program report	6	14
J. QI, 2015	Book	8	218

Through a closer analysis, several examples of direct citation of Chinese educational research and theories are located (Table 6.3). For instance, Li (2011) refers to the educational forms and practices of a Chinese educator to explicate the pedagogy of *yīn dì zhì yí* 因地制宜 (a Chinese metaphor and pedagogy emphasising on acting and teaching according to local conditions and participants). In this way she introduces and further elaborates the *yīn dì zhì yí* 因地制宜 pedagogy to analyse her educational case in Australia with educational theories from

China. As for Lu (2014), she turns to Chinese educational research to select a better technical term, hence creating a more integrated understanding of the educational research area.

Table 6.3 Citing Chinese Academic Literature and Established Educational Theories

Sources	Examples
LI, 2011	A successful education practice of “ <i>yin di zhi yi</i> ” for dealing with the shortage of teaching staff in rural areas was from China. Tao Xingzhi (Yao, 2002, p. 268), an educational reformer in China, linked the reform of rural education in China to the reconstruction of rural villages. ... Tao’s “teaching-learning-doing” and “work-study-union movement” integrated intellectual and manual labour to achieve individual and social transformation. ... The metaphor <i>yin di zhi yi</i> is used here to shed light on how to provide equal VETiS choices for young adults in different RA levels or electorates as part of Queensland’s senior learning reforms which have been implemented since 2006. (p. 288)
MENG, 2012	Chinese contemporary scholar TAOXingzhi (Fang, 2005) proposes <i>minzhu jiaoyu fangfa</i> - strategies for democratic education: 民主的教育方法, 要使学生自动, 而且要启发学生使能自觉, 要客观, 要科学, 不限于一种, 要多种多样, <i>因材施教</i> (p. 315, emphasis added) Strategies for democratic education include teaching students to be autonomous and independent, using objective, scientific and diversified approaches, and teaching based on students’ different capabilities. (pp. 230-231)
Y. LU, 2014	When I first started to describe the job I was doing, I was confused with different terms: Chinese? Mandarin? Hàn Yǔ? Zhōng Wén? Pǔ Tōng Huà? Although in the official Chinese document, 对外汉语专业 (<i>Duì Wài Hàn Yǔ Zhuān Yè</i>) was translated as teaching Chinese as a second language, I still found other terms that appeared in different articles and textbooks. Therefore, I did some research on the meaning of different terms, which helped me choose an appropriate term for this study. ... According to the above definitions of each term, it is possible to conclude that these contested terms (Chinese, Mandarin, Hàn Yǔ, Zhōng Wén, and Pǔ Tōng Huà) focus on the language itself, but with differences in meanings. Both Coblin (2000) and LIU (2009) agree that there is a common speech for people all over the world to communicate, which is called Mandarin or Pǔ Tōng Huà. However, Hàn Yǔ and Zhōng Wén not only include Mandarin/Pǔ Tōng Huà-the standard Chinese language, but also include many dialects within China, as well as in many overseas Chinese communities. In addition, LIU (2009) illustrates that Hàn Yǔ mainly focuses on the spoken/pronunciation system, while Zhōng Wén mainly refers to the writing system. (pp. 15-16)
L. YAO, 2014	Cai 蔡东霞, Tong 全新霞, and Jia 贾庆莉 (2012) summarise the four new roles for EC educators based on the case of Reggio Emilia school as “儿童的伙伴、倾听者.....学校环境的设计与布置者.....儿童学习的支持和引导者.....课程评价的记录与反思的研究者”[sic] In other words, children’s partners, listeners... the designers and organisers... supporters and guiders of children’s learning recorders of class assessment and critical reflective researchers (Cai 蔡东霞 et al., 2012, p. 135). (p. 5)
J. QI, 2015	The Chinese MOE website clarified that the term 中外合作办学 (<i>zhōng wài hé zuò bàn xué</i>) includes not only jointly established institutions but also jointly established programs (see www.crs.jsj.edu.cn/index.php/default/new/index/52). (p. 15)

It is recognised that any new thoughts are “grounded in the critical discourses of an earlier generation of thinkers, with whom we now imagine new possibilities” (K. H. Chen, 2010, p. 212). Nevertheless, theories are always biased with their preferences. When choosing from contentious theories to explain educational issues, researchers may be biased since they have

their own presuppositions and beliefs (Kroløkke, 2013; Sears, 2005). Educational statements and arguments, “however factual, have an ideological dimension” (Hall, 1992, p. 203). By referring to and citing Chinese literature other perspectives would be valued and invited into the educational debate, facilitating more nuanced educational theorising and arguments.

6.2.4 Everyday Life Experience and Popular Discourse

Though the extent is not certain, “personal factors – things such as experiences or lifestyle that are specifically intrinsic to a given individual at a given time” (Andreason, 2005, p. 22) – contribute to novel ideas. bilingual Chinese HDRs’ personal everyday life experiences and the popular discourses they engage in on a daily basis are all rooted in and tangled up with their “in-depth understanding of indigenous/Chinese [educational] realities” (Zhou, Knoke & Sakamoto, 2005, p. 298). A Chinese background researcher commented:

That [my everyday experiences] is kind of the foundation, the storage, the ideas, and the knowledge I learnt before. I can apply them naturally, because I learnt them before, absorbing knowledge, understanding from the people around you. When you use them, naturally you will apply them. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

As this researcher pointed out, bilingual Chinese HDRs and researchers are inclined to engage their previous knowledge and everyday experiences in learning and researching. Such practices of introducing Chinese popular discourse into educational writing are found in the published works in this research (see Table 6.4). For instance, Chen (2011) mentions a Chinese idiom *fā huī jí tǐ de lì liàng hé zhì huì* 发挥集体的力量和智慧 which is widely used in China to highlight the significance and potentials of teamwork and collective wisdom. Familiar with this Chinese idiom, she highlights its implications to summarise her doctoral research project which is undertaken with insights from various sources. Lu (2014) also draws upon a Chinese idiom *wàn shì kāi tóu nán* 万事开头难 which is frequently used in Chinese literary works and daily life to emphasise the importance and difficulties of the beginning stage of all tasks. She applies this Chinese idiom in her research to better describe and understand the demanding teaching journeys of a beginning teacher. Similarly, Yao (2014) turns to a Chinese proverb *qīng chū yú lán ér shèng yú lán* 青出于蓝而胜于蓝 to elucidate the learning behaviours of the participants.

Table 6.4 Engaging Everyday Life Experience and Popular Discourse

Sources	Examples
X. CHEN, 2011	Máo Zédōng, the founder of new China in 1949, promoted the learning foreign knowledge for China's use, advocating the idea 洋为中用 <i>yang wéi zhōng yòng</i> , which means 'to make foreign knowledge serve China'. Mao's intention was to encourage Chinese people to learn about the beneficial achievements of foreign, advanced cultures so as to develop China's culture. (p. 319, emphasis in original) First, my originality benefited from collaboration with my research educators, fellow research students, and members of the University's research training support system such as librarians, and research administrators, as well as members of the research community with whom I engaged through seminars, conferences, the peer review process, and video-conferences. In China such collaboration is called 发挥集体的力量和智慧 <i>fāhuī jí tǐ de lìliàng hé zhìhuì</i> , and is widely encouraged. This Chinese metaphor means "exerting collective force and wisdom". It suggests that individual power is limited, but the collective power and wisdom of a team complement the power of each member, thereby enlarging it for the whole group. (pp. 135-136, emphasis in original)
LI, 2011	惊蛰 <i>jīng zhē</i> (means the waking of insects) “则雷惊蛰，音比林钟” — 刘安，《淮南子》 <i>Jing zhe</i> is the third of the 24 solar terms, which created by ancient Chinese to reflect the changes of weather, climate and natural phenomena. During the time of <i>Jing zhe</i> , the hibernating insects begin to wake up gradually with the spring coming. <i>Jing zhe</i> was used as the title of the second story (including Chapters 3 and 4) in this thesis. Metaphorically, it indicates that I began to have the awareness of how to do educational research by constructing the theoretical framework and research methods for the research questions addressed in this thesis. (p. 49, emphasis in original)
Z. CHEN, 2013	<i>Quality Communicative Activities</i> can be regarded as a 珠联璧合 (<i>zhu lian bi he</i>) work for two reasons. ... QCA makes use of communicative activities as the silk thread to connect these pearls into a necklace which may be more useful for language teachers. This is considered as 珠联 (<i>zhu lian</i>) embedded in QCA. Furthermore, QCA also constitutes 璧合 (<i>bi he</i>) due to the combination of "two pieces of jade" –QT and CLT – into a single tool. QT and CLT, as pedagogy, are both valuable to some extent in their own. (pp. 213-214, emphasis in original)
Y. LU, 2014	There is a Chinese metaphor called 万事开头难 (<i>Wàn shì kāi tóu nán</i>), which means that everything is difficult at the starting point. The new journey for a novice teacher-researcher is always full of challenges, especially in a totally new educational culture. This section reports on the early stages of Teacher 红 (<i>Hóng</i>)'s teaching/learning experiences, including the difficulties she faced and the solutions she found. A narrative writing style is used to show the process Teacher 红 (<i>Hóng</i>) experienced, and to capture more comprehensively the relevant data. (p. 149)
L. YAO, 2014	When children learn through their exploration they have the opportunities to learn what the educators do not know, transmission of the teacher's knowledge limits their learning. ... A Chinese <i>suyu</i> (proverb) 青出于蓝而胜于蓝 (<i>qīng chū yú lán ér shèng yú lán</i>) says that students should achieve more than their educators. 青 <i>qīng</i> is indigo-blue. 蓝 <i>lán</i> is the indigo plant. The colour indigo-blue comes from the indigo plant, but it is better than it. This metaphor says that student learns from their teacher, but learn more than their teacher taught them. Learning through exploration rather than the knowledge transmitted by educators is a strategy for children to achieve a better education. (p. 62)

Bilingual Chinese HDRs' everyday life experiences are situated within "the social and labour history of families and communicated to others through the activities that constitute

household life, including through the formation of social networks that are central to any household's functioning" (González & Moll, 2002, p. 634). Their understandings of and ensuing responses to their immediate educational activities are greatly influenced by their "local experiences and/or practices [in their home country, including] trivial aspects of routine daily life [his or her] previous educational and working experience [and his or her] distinctive way of interpreting, understanding and reacting in interpersonal and social contexts" (Zhou *et al.*, 2005, p. 298). The "common sayings and terminologies in popular discourse and everyday language that not only reflect the cultural heritage but also reflect cultural perceptions of particular social phenomenon" (Alatas, 2006, p. 119) could be further developed into relevant educational interpretations and theories, as the evidence analysis indicates.

6.2.5 Chinese Language

People conceptualise and construct the world through languages and languaging (García & Wei). Chinese language is "internal to the formation of cultural subjectivity [of Chinese researchers]" (K. H. Chen, 2010, p. 127). Using a language is not simply linguistic and semiotic input and output. Rather, Chinese language concerns its users' "mobility, mixing, political dynamics, and historical embedding" (Creese & Blackledge, 2015, p. 20). Chinese researchers bring with the Chinese language a new way to approach and see the world:

It's not learning the language. You are not learning the language to learn the language. You learn the language to get some knowledge and engage with people to understand them in a much more personal way. It would be much better if I can speak Chinese to you because we'd have a much better relationship - intellectual relationship. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

As the researcher remarked, with knowledge of the Chinese language bilingual HDRs and researchers tend to possess another body of knowledge to interact and understand people and their behaviours. In this way bilingual Chinese HDRs and researchers may have a larger linguistic-theoretical repertoire for their educational theorising, which is confirmed by the interviewees and the published works in this research (see Table 6.5 for three uses and Chapter 7 and 8 for more examples). For instance, a Chinese background HDR recalled her uses of online Chinese language to interpret the behaviours of her Chinese participants:

You see all my participants are living in the modern era. In the discussion, we used quite a lot the Internet language and also they suggest their own interpretation of certain quite recent invention of that exist only in the modern kind of online register. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

Further, by exploring and reconsidering the implications of another language other than English, which is Chinese in this case, bilingual Chinese HDRs and researchers may recover the *unthought* issues (Jullien, 2014) and inspire new insights into educational theorising. For instance, in her research into Queensland’s vocational education reforms, Chen (2011) probes into a Chinese word *wēi jī* 危机 which is composed of two characters with opposing meanings. More precisely, with the word *wēi jī* 危机 referring to crisis, the character *wēi* 危 denotes danger while *jī* 机 implies opportunity. Noting the two opposite but correlated connotations buried in the Chinese word, Chen (2011) furthers the construal of the leadership concept by foregrounding the concurrent two dimensions of danger and opportunity.

Table 6.5 Probing into Chinese Language

Sources	Examples
X. CHEN, 2011	In the face of cultural changes being made to the education and training through Queensland’s reforms its leadership need the abilities to track this changing reality change, even though they were not dealing with a cultural crisis. The concept of ‘crisis’ in Chinese is 危机 (危機 in traditional Chinese characters, <i>wēi jī</i> in pinyin). 危机 <i>wēi jī</i> is composed of two Chinese characters <i>wēi</i> 危 and <i>jī</i> 机. The first character 危 <i>wēi</i> has the meaning – “danger, dangerous; endanger, jeopardize; perilous; precipitous, precarious; high; fear, afraid”. The second character 机 <i>jī</i> has the meaning of – “machine, mechanical; airplane; suitable occasion; crucial point; pivot; incipient moment; opportune, opportunity; chance; key link; secret; cunning”. The word <i>wēi jī</i> 危机 means crisis in English. <i>wēi jī</i> was interpreted by Christian missionaries in China in 1938 in an article of “The Challenge of Unusual Times” and was used by US President J. F. Kennedy to mean “danger” plus “opportunity” (Zimmer, 2007). Thus, leadership for reform entails recognising that there are few opportunities that do not also entail dangers. (p. 212)
LI, 2011	This section proposes the educational concept “因地制宜 (<i>yin di zhi yi</i>)” to explain the operational mechanism of VETiS. “因” (<i>yin</i>) means “according to”; 地 (<i>di</i>) means “environment”; 制 (<i>zhi</i>) means “make up”; 宜 (<i>yi</i>) means “proper measures”. “ <i>Yin di zhi yi</i> ” means adjust measures to differing environments in terms of locality, persons, issues and time involved. (p. 288)
L. YAO, 2014	To parallel the concept of sociocultural literacy practices with Pennycook’s (2010) concept of ‘language as local practice’ their relationship can be summarised as the Chinese concept of 相得益彰 <i>xiāng dé yì zhāng</i> , which means bringing out the best in each other to compleme-nt each other. (p. 187)

In short, language is the product of social, historical and cultural development. Adding a language other than English provides chances to “enter another history of interactions and cultural practices and to learn ‘a new way of being in the world’” (García & Wei, 2014, p. 8). All the above mentioned four forms of Chinese funds of theoretical knowledge are expressed, transmitted and used throughout Chinese language. ‘Chinese funds of theoretical knowledge’ is a form of knowledge that uses the Chinese language to articulate the conceptualisation of the world (Jullien, 2014). Therefore, by placing Chinese language abreast another one, say Anglo-

English which is dominating current educational research, researchers may be more likely to note the taken-for-granted and neglected principles and to view education from other angles (Jullien, 2014).

6.3 Holding the *Ná Lái Zhǔ Yì* 拿来主义 Stance

Despite the potentials and benefits of using Chinese funds of theoretical knowledge for educational theorising, the bilingual Chinese HDRs and researchers interviewed expressed their prudence in the meantime in putting Chinese educational theorising into practice. Attempting to justify Chinese researchers' academic behaviours of imitating Euro-American research, a bilingual Chinese researcher in Australia explained:

A staff from Germany said [for some research done by Chinese researchers] it was copying [from the Euro-American]. I tried to say, "I give you a Chinese idiom, I tell you the story, and [you will know] it is not copying. I would call it borrowing". I talked about LU Xun's 拿来主义 [*ná lái zhǔ yì* – a theory on Chinese/Western culture relation]. I used this one to interpret the way Chinese people learning from other countries. It's not just copying. ... In Chinese we have a saying 以史为鉴, 以人为鉴 [*yǐ shǐ wéi jiàn, yǐ rén wéi jiàn* – using history as a mirror, and using people as a mirror]. When you facing the mirror, you are not copying there, you want to adopt certain things because you believe it's useful for you. ... I quoted in my book 魔鬼手中的剑仍然是剑 [*mó guǐ shǒu zhōng de jiàn yī rán shì jiàn* – the sword in the hands of the devil is still a sword]. You don't like the weapon; but you don't destroy it, even in the worst scenario, that is in the devil's hands. 你不能说魔鬼用它了, 我就不能用它了 [You can't stopping using the sword merely because the devil uses it as well]. 中国是说以剑作为一个 **reference**, 参照物, 我可以跟你学, 但我不会就是 copy [In Chinese culture we take the sword as a reference. I can learn from you, but I won't just copy].³⁷ (AU0102MEL, Chinese background researcher, male, 12/11/2014, emphasis added)

This researcher clarified his position on the Western/non-Western knowledge relation by referring to three Chinese concepts, namely, *ná lái zhǔ yì* 拿来主义, *yǐ shǐ wéi jiàn* 以史为鉴, and *mó guǐ shǒu zhōng de jiàn* 魔鬼手中的剑. With the citation of these three Chinese concepts which highlight the awareness of rationality and autonomy, he elucidated the critical attitudes towards the Euro-American theories held by many Chinese researchers. Similar ruminations on following Euro-American educational research and using Chinese funds of theoretical

³⁷ This researcher talked in both Chinese and English. He freely shuttled between the two languages during the entire interview. The original Chinese words are retained in this excerpt with corresponding English translation in the following square bracket. Such uses of both languages are the typical representations of bilinguals' translanguaging capacities and practices which will be discussed in detail in the next chapter.

knowledge for educational theorising were also mentioned by other researchers, which will be discussed with the explication of the concept *ná lái zhǔ yì* 拿来主义.

The concept *ná lái zhǔ yì* 拿来主义 was proposed by LU Xun (鲁迅), a Chinese writer in 1930s. LU Xun keenly observed and deeply pondered the social problems in China at a time of turbulence. He reflected upon Chinese culture and knowledge in relation to the western within the social context where Chinese society was greatly affected by the Western world at every level. In response to the heat debate on Chinese literature development trends with the influx of Western culture, LU Xun expounded his stand – *ná lái zhǔ yì* 拿来主义. *Ná* 拿 means “hold, take, bring, seize, capture or have a firm grasp of something”. *Lái* 来 has the meaning of coming or coming over. *Ná lái* 拿来 has a connotation of bring something over. *Zhǔ yì* 主义 refers to a doctrine or be used as a suffix meaning –ism. *Ná lái zhǔ yì* 拿来主义 explains LU Xun’s attitude towards Chinese knowledge in relation to the Western culture. It criticises either the exaggeration or the complete repudiation of Chinese knowledge as well as the Western. Cautions are needed to distinguish and discern what should be preserved, borrowed and developed versus those that should be adjusted or even rejected, focusing on the two-way knowledge interaction. For educational theorising using Chinese funds of theoretical knowledge, this concept will be reconstructed from three dimensions, namely, anti-Eurocentrism, anti-Orientalism and anti-Sinocentrism.

6.3.1 Anti-Eurocentrism

Ná lái zhǔ yì 拿来主义 was proposed in a time when Euro-American cultures aggressively expanded into China (Liu, 2001). Though Eurocentrism has faded in many areas, there is still a neo-Eurocentric view, as discussed in previous chapter, that modern social theories and theorising, which are mostly originated from Euro-America, are “meant to be the values of all humankind” (Lemert, 2010b, p. 13). These Western-ideology-for-all-humankind claims are typical and persistent Eurocentric ideas that have been dominating for centuries (Ascione, 2015). However, this Euro-American theoretical dominance has been increasingly questioned by researchers including those interviewed in this research. For instance, a bilingual Chinese HDR expressed his awareness of Euro-American theoretical dominance in his field:

I suppose sadly at this stage that the sentiment in the field is that the Chinese scholars will look at what the Western scholars are doing and how they look at things and their attitude toward something. And they do, the Western scholars’ attitude do have a role to play there. Just as in the way of writing and translating, some Chinese writers are really writing to be translated into English. They will

look at what caters to the Western readers' interest, and they will write accordingly. It does have a very important role to play. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

This HDR realised that Chinese researchers may have an inclination to worship Western theorising. More importantly he further noted the crucial roles of both Chinese and Western researchers in uses of Chinese funds of theoretical knowledge for educational theorising since Chinese researchers may cater their research to the criteria held by their Euro-American counterparts. From the perspective of bilingual Chinese HDRs, maintaining a positive attitude may be the first step to actually utilise Chinese funds of theoretical knowledge in educational theorising, as a bilingual Chinese HDR remarked:

Attitude is always an important thing and we also have this firm belief that we have something valuable and something even illuminating for the Western people that are not quite familiar with the Chinese culture. We should always be proudly introducing that, [and] also without being too arrogant and without being too territorial of our knowledge. Because Chinese knowledge as much as the Greek philosophies is to be shared by the world, it's not something that we own and we try to sell you. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

She emphasised the equal position of Chinese knowledge as the Western one and the obligations of Chinese researchers to share such knowledge worldwide. Promoting and using Chinese funds of theoretical knowledge may help shatter the Euro-American dominance and provoke the open-mindedness on both parties, as another bilingual Chinese HDR put it:

Putting in a minor language word [into educational writing] itself is a new thing, is an innovation and it takes people who are open-minded to accept it, but it can make people more open-minded if they are at first not accepting it. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

Though not easy to change the Euro-American theoretical dominance, the consciousness of engaging Chinese funds of theoretical knowledge could be conducive to cultivating the awareness of anti-Eurocentrism among both Chinese and Euro-American researchers.

6.3.2 Anti-Orientalism

As explained in the first section of the previous chapter, the non-Euro-American educational phenomena tend to be treated as databases that are interpreted using Euro-American theories. This is an essential embodiment of Orientalism, namely, "using Europe [and North-America] as the standard against which all other places are measured" (K. H. Chen, 2010, p. 253). A Chinese HDR remarked that Western researchers are interested in China's

educational phenomena and Chinese researchers are weak in constructing original educational theories:

I think for analysing phenomena, many foreign researchers are especially interested since they are not familiar with the East and China's recent educational reforms in particular. I don't think we have made big breakthroughs at theory level.³⁸ (CN0206DL, Chinese HDR, female, 29/05/2015)

A Chinese researcher, however, criticised the Orientalistic tendency of Euro-American researchers by noting the differences in research methods:

Our scientific questions are always contemplated from an abstract perspective. [We] analysing specific issues from the abstract level. This is a deductive thinking mode. While the Western conceptualising general questions through specific issues. So they would first doubt the scientificity of our research. Besides, for the argumentation methods, they always think ours are not consistent with theirs. So [they] would [doubt] the significance and objectivity of [our research].³⁹ (CN0102DL, Chinese researcher, male, 21/05/2015)

Following the Orientalistic view, the educational phenomena in China may be valued while the investigations by Chinese researchers may be viewed as insignificant or unscientific (Akena, 2012; Alatas, 2006; Ascione & Chambers, 2016; Kolawole, 2012). Using Chinese funds of theoretical knowledge for educational theorising could be an eclectic option in response, as a Chinese researcher commented:

[There are] aspects. First, we use the Western logic to explain things clearly. Second, the Westerners change their ideas, beginning to try to tolerate Chinese culture, study Chinese culture and recognise Chinese culture.⁴⁰ (CN0104DL, Chinese researcher, male, 25/05/2015)

What this Chinese researcher suggested is a two-way theoretical recognition and interaction. From the perspective of bilingual Chinese HDRs, they may be engaged in by starting to consider what Chinese funds of theoretical knowledge can be used in educational theorising, as two Chinese HDR mentioned:

³⁸ His original answer was in Chinese as follows: “我认为尤其是对现象的分析的话，很多国外学者很感兴趣，因为他们不了解东方，尤其不了解中国近现代在教育领域的改革，我觉得在理论层面我们的突破并不大”

³⁹ His original answer was in Chinese as follows: “风格和范式的差异还是存在的，主要是方法的差异。对科学的认知就不一样。人家的科学问题可能和我们想法不一样。我们的科学问题经常是大而化之的问题考虑的多，从大的看小的，这是一种演绎式的思维，而西方是从小的东西看大的问题，所以他一看你的东西就是首先从范式上觉得你的这个问题的科学性[不够]，另外论证的手段和方法，他们觉得老是和他们对不上，所以就觉得你这个价值和客观性[低]”

⁴⁰ His original answer was in Chinese as follows: “两方面，一是我们用西方的逻辑把事情解释清楚，二是西方人转变自己的观念，开始尝试包容中国文化，研究中国文化，认可中国文化”

If Chinese scholars put less emphasis on English and teaching English, but more on the Chinese, then that's the time that China or the Chinese scholarship can offer to the world instead of borrowing things from the Western. What do we have ourselves? And we should probably show that to the world. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

You have to stay to your own indigenous features; otherwise you have a danger of losing your own identity. In that case you will be like the others and it's a tragedy for a culture. This is happening and it's already criticised and we should try to make it clear it's not the right way of doing things. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

They showed a strong awareness of the significance of maintaining and promoting their Chinese funds of theoretical knowledge. However, using Chinese funds of theoretical knowledge for educational theorising does not mean Sinocentrism which seeks to replace Euro-America the centre with a new centre of China.

6.3.3 Anti-Sinocentrism

In the interviews, some bilingual HDRs and researchers expressed their hesitations in using Chinese funds of theoretical knowledge for educational theorising for various reasons (see Table 5.2 in Chapter 5), while some highlighted its significance and potentials. Despite their disagreement on the scope of using Chinese funds of theoretical knowledge, two Chinese HDRs interviewed openly clarified their position against Sinocentrism. For instance, a bilingual Chinese HDR noted the ambivalent sentiments for the utilisation of Chinese funds of theoretical knowledge:

Some people regard Chinese as still an alternative tradition if not the dominating one. Some people think that China is rising to power and it's of the strategic importance to know what Chinese people are thinking about. But I think Chinese culture, from a macro level, is pretty the leading thoughts in the Asian countries, in the Asian world. If you trace the origin of certain sayings even in Japanese or Korean, you can always find a Chinese origin. So I don't think Chinese culture is anything that is foreign or even alien to the Western readership. But it is something that is still behind the mysterious veil which waits scholars and also even entrepreneurs to uncover and to reveal to the people, so that people can openly discuss. Chinese culture is certainly not what Chinese people only own. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

This HDR emphasised on the common ground shared by different ethnicities and the potentials of a wider readership of Chinese funds of theoretical knowledge. Another bilingual Chinese HDR focused on the equal and mutual enrichment of Chinese and Western theoretical knowledge and intellectual cultures:

I think Chinese culture is not very aggressive, not that kind of “I must” type, nor intending to annex others or the like. ... For [Chinese] researchers, though you are learning Western theories, but you can’t forget as a researcher yourself, you are valuable [with] your education background [and] your cultural system. It is not that when you learn a new [body of knowledge] you have to abandon your own. Instead your own knowledge is actually enriching the one you are learning. At the same time you are also make yourself understood. So it is a relatively equal attitude. ... We say in Chinese *yáng qì* 扬弃 (which means accepting and rejecting critically), or in the Western “critical thinking”. I think this can be a very good complement or enrichment. Besides, your perspectives and opinions may be more enriched, comprehensive and integrated.⁴¹ (AU0206MEL, Chinese background HDR, female, 15/11/2014)

In her reflections upon using Chinese funds of theoretical knowledge for educational research, this HDR also stressed on the critical attitude towards both forms of theoretical knowledge in order to achieve mutual enrichment and more integrated understandings. It is this critical attitude that *ná lái zhǔ yì* 拿来主义 highlights – bringing other sources of theoretical knowledge with critical mindedness. Being critical to the Euro-American theoretical dominance and meanwhile considering the engagement of Chinese funds of theoretical knowledge, Chinese educational theorising attempts to open up the path for new insights into educational issues in different contexts regardless of geographical and ethnical boundaries.

6.4 Using Chinese funds of theoretical knowledge for Educational Theorising

The analyses of interviews with and published works by bilingual Chinese HDRs and researchers indicate that bilingual Chinese researchers and HDRs possess an “in-depth understanding of Chinese realities [which involves various dimensions including] history, culture, tradition, religion, economy, politics, geography, society, and so on” (Zhou *et al.*, 2005, p. 298). This in-depth understanding is “historically accumulated and culturally developed” (Moll *et al.*, 1992, p. 133), manifesting at different levels from classical educational notions to people’s everyday life experience and popular discourse. Five dimensions are suggested to be the sources and constituents of Chinese funds of theoretical knowledge, namely Chinese traditional and classical thoughts, interactions with other forms of knowledge, academic

⁴¹ Her original answer was in Chinese as follows: “我觉得中国的这个文化不是非常的 aggressive, 不是那种非常我一定要怎样, 也不是要吞并其他或者怎样.....我们更多的学者, 虽然你在学西方的理论, 但是你不要忘记自身作为一个研究人员, 你自己就是有价值, 你所受的教育, 你的文化体系, 你并不是说你学一个新的, 要把你自己的都丢掉, 而是说, 你的这些东西其实是 enrich 你学的另外一个, 你在丰富它的同时呢, 你也在让别人了解你, 所以就是以一种比较平等的[心态]吧..... 不管是说我们中文的扬弃也好, 还是说西方的 critical thinking 也好, 所以我就觉得这会是一个挺好的补充或者丰富, 还有你看问题的角度和看法可能都会更加的丰富、全面和完善”

literature and established educational theories, everyday life experience and popular discourse, and Chinese language. All these five dimensions debated in this chapter constitute Chinese funds of theoretical knowledge that Chinese HDRs use “to survive, to get ahead, or to thrive” (Moll, 1992, p. 21). Bilingual Chinese HDRs enter into educational research with their Chinese funds of theoretical knowledge, which can be used as a foundation for learning, teaching and research. Additionally, they recognise and position their Chinese funds of theoretical knowledge “in relation to other forms of knowledge, particularly dominant forms of knowledge [Euro-American knowledge for now]” (Zhou *et al.*, 2005, p. 299) since “people in any given community draw on multiple resources or funds to make sense of the world” (Moje *et al.*, 2004, p. 42). With the awareness and capacity of both languages and knowledge systems, they can draw from their larger integrated knowledge repertoire for educational theorising. However, the call for using Chinese funds of theoretical knowledge in educational research does not seek to substitute the Euro-American theories. Rather, it is made on the stance of *ná lái zhǔ yì* 拿来主义 which stresses on mutual understandings, two-way knowledge transfer and educational theories co-production in order to problematize the Euro-American theoretical dominance (see Figure 6.1).

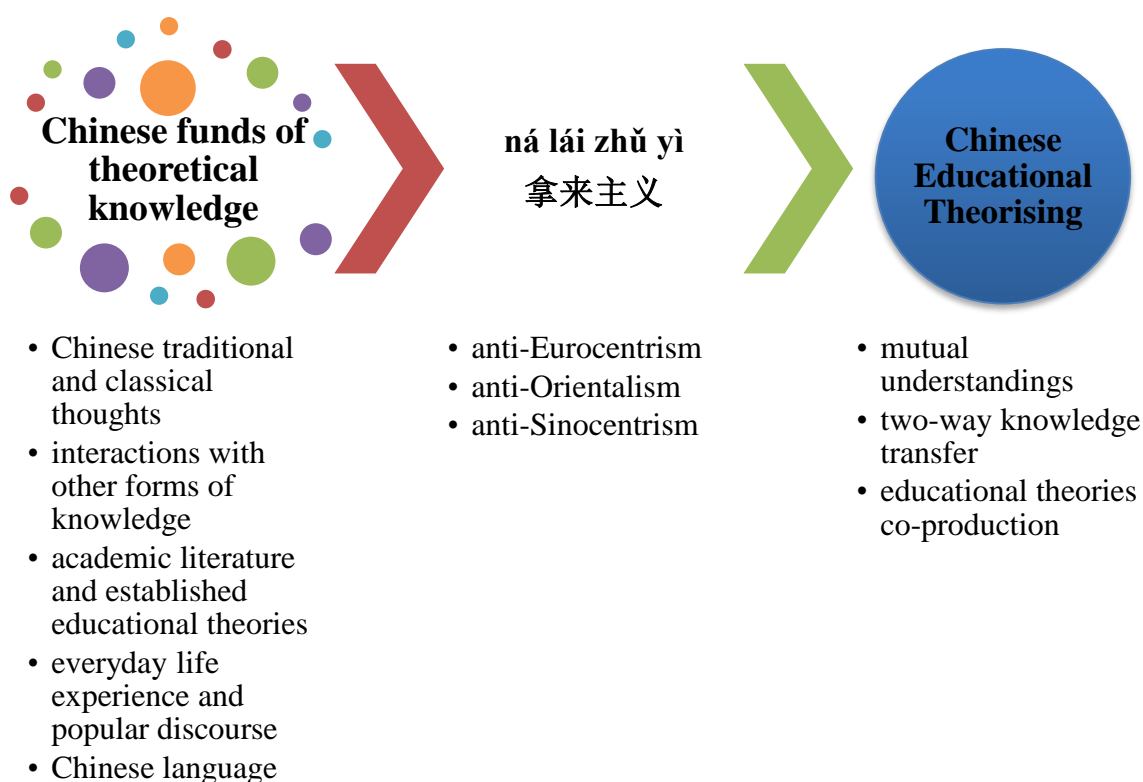


Figure 6.1 Using Chinese Funds of Theoretical Knowledge for Educational Theorising

6.5 Conclusion

In this chapter, the concept of Chinese funds of theoretical knowledge has been debated and defined to clarify the intellectual resources that Chinese researchers and HDRs can inherit, revise, and further develop in order to do Chinese theorising. With evidence from bilingual Chinese HDRs and researchers, five dimensions of Chinese funds of theoretical knowledge are considered to be sources for original educational research. The evidence analyses suggest that using Chinese funds of theoretical knowledge for educational theorising is possible and more importantly conducive to deeper understandings and new insights. However, this bilingual educational theorising does not mean to replace the Euro-American theories by Chinese funds of theoretical knowledge. Hence, LU Xun's (2005) ná lái zhǔ yì 拿来主义 concept is re-contextualised and reconstructed into a three dimensional stance including anti-Eurocentrism, anti-Orientalism and anti-Ethnocentrism. It outlines the aims and focuses of using Chinese funds of theoretical knowledge for educational theorising, namely resisting the Euro-American

theoretical dominance, exploring another path for educational theorising and adding new insights into current educational discourses.

Still, some questions remain: 1) what language(s) may be used for educational theorising? 2) and how different languages may be used for educational theorising? These two questions will be the focus of the following chapter.

CHAPTER 7 USING TRANSLANGUAGING FOR EDUCATIONAL THEORISING

In Chapter 5, the dominance and uniformisation of Euro-American educational theories in research was analysed from the perspective of bilingual Chinese researchers and HDRs. The evidence analysed indicates that most of the interviewees in this research have varying degrees of preference for empirical research and Euro-American theories. In response to Euro-American theoretical dominance in educational research, Chapter 6 explored an alternative educational theorising possibility using Chinese funds of theoretical knowledge. This evidentiary chapter will further the investigation into Chinese educational theorising by considering the languages used by bilingual Chinese HDRs in their PhD study and research. The discussion will begin with the mixed feelings of the interviewees' use of English as the language for educational research publication, and frustrations over English language deficiencies they encountered in conducting educational research. Taking into account this monolingual English impediment and literature on bilingualism, the second section of this chapter will investigate which language(s) are used by bilingual Chinese HDRs in their supervisory meetings and research writing. In the third section, two benefits of using translanguaging, namely, synergy and serendipity, will be examined premised on analyses of the evidence collected from interviews and published theses. The possibilities of using translanguaging for educational theorising by bilingual HDRs in general will then be discussed.

7.1 Critique of Monolingual English Education and Educational Research

This section analyses comments and opinions on the uses of English language in educational research, as provided by the bilingual Chinese HDRs and supervisors interviewed in this research. Through the interview excerpts, two concerns shared by the interviewees about the roles of English are presented and then examined.

7.1.1 Two Concerns about English in Educational Research

Previous research literature indicates that monolingual English mindset, policies and practices remain pervasive in higher education and educational research in both Australia and China (Hamid & Kirkpatrick, 2016; Liddicoat, 2016a; Moore, 2016; Ping, 2015; White, Mammone & Caldwell, 2015). One of the major embodiments of monolingual English education is the emphasis on English as the standardised language of educational research and publication (Liddicoat, 2016a). When a Chinese HDR was asked why he thought Chinese

researchers did not receive much attention from their non-Chinese counterparts in his research area, he replied that

Firstly of course my study area as a discipline developed first in the West. Two, the researchers in the West I suppose they are more active, and they put forward a lot of different ideas and tried to experiment with these different ideas. Three, their research outcomes are published in English which circulate more widely in the world. This will contribute to the influence. Four, of course that's a different aspect of the same question that Chinese authors mainly confine their discussion within their own circle, not a lot of them publish in English. That's a very important reason why their voices are not heard clearly in the West. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

This HDR offered four possible explanations for Euro-American theoretical dominance and the marginalisation of Chinese researchers. The first two reasons could be ascribed to the global division of intellectual labour, and the captive mind shared by Chinese researchers in educational research as discussed in Chapter 5. The remaining two reasons relate to the language used for publishing educational research globally. This bilingual Chinese HDR suggested that research published in English might more easily disseminate worldwide, while relatively few Chinese researchers publish their research in English. He added that “it may be harder to publish in another language, especially in top journals” (AU0203MEL, Chinese background HDR, male, 11/11/2014). Two significant concerns were expressed regarding the use of English for research, namely English as the dominant language for international educational research publication and difficulties experienced by non-native English researchers to publish in English. A similar inclination to value English publications and lack confidence writing in English was shown by other bilingual Chinese researchers and HDRs interviewed for this research in both China and Australia.

7.1.2 English as the Language for Educational Research Publication

In the individual interviews, HDRs and experienced researchers were asked the information about the top journals in their research areas. Three interviewees named prestigious journals that they read most frequently. All of the seven journals mentioned are English language publications, and located in the United Kingdom or United States (see Table 7.1).

Table 7.1 List of the Interviewees' Preferred Journals

Interviewees	Journals	Languages	Publisher Locations
AU0101MEL	Studies in Second Language Acquisition	English	United Kingdom
	Language Learning	English	United States
	Language Culture and Curriculum	English	United Kingdom
AU0203MEL	Translation Studies	English	United Kingdom
AU0205MEL	Journal of Linguistics	English	United Kingdom
	Journal of Education	English	United States
	Journal of Psychology	English	United States

Though they did not specifically name journals, several other researchers and HDRs interviewed shared similar views that the most popular, recognised academic journals were located in Europe and North America, publishing in English (see Table 7.2 for the interview excerpts). They believed that higher quality research tended to be published in English language journals.

For many bilingual Chinese researchers interviewed in this research, whether HDRs or experienced supervisors, English journals tend to be given more credibility. They held the opinion that writing and publishing in English may reflect a higher quality of research and bring wider readership, which is intertwined with the worship of Euro-American theories (see Chapter 5 for more detailed discussion). In the interview with a non-Chinese background supervisor in Australia, though a native English speaker, he also felt the pressure to write and publish in American English:

For Australians to publish in American journals there is a huge pressure for us to write in American English. ... Two problems with American journals we notice: One is that they are American-centric and only want to publish things about America or American views of the world; and two, the American English-centric. ... I wasn't being anti-America or pro-Chinese, you just look at it from the Australian point of view. It's quite clear that the Australian point of view wasn't quite acceptable to the Americans, even the journal was called "*Critical Multilingualism*". They didn't want to be that critical. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This Australian researcher expressed the pressures brought to bear by the monolingual English research context by recalling his experience of submitting a paper to an American journal. He noticed that some journals may set American English and perspectives as the criteria for publication in spite of their targeting of critical bilingualism and globalisation. This appreciation of Euro-American English journals and theories by journals and sometimes researchers themselves reflects the two sides of the coin – the roles of English as a *lingua franca* for global academic communication as well as a monolingual hegemony of educational

knowledge production. They are mired in the current international educational research environment, as “[i]nternational’ in the context of academic publishing is, rather, often used as a proxy for ‘English medium’, and together ‘English’ and ‘international’ constitute an important indexical cluster used to signal ‘high quality’” (Lillis & Curry, 2010, p. 6).

Table 7.2 Interview Excerpts on Preferred Journals

Interviewees	Comments
CN0101DL	For new theories, things in English journals are more reliable and advanced. Excellent researchers within our country also publish in English journals ⁴² .
CN0201DL	I read international journals. [I] pay attention to their [writing] patterns and then write papers. The theories I cite are international ones ⁴³ .
CN0204DL	If rating the universities and professors in my area, the best ones are definitely not in China. If rating the journals, the best ones are not in China either. Research in my area is more advanced in foreign countries. The problems and theories that haven’t been noticed by us have already been spotted and explained ⁴⁴ .
AU0102MEL	Q: Where are the publishers, the journals, and their organisations located? A: Generally speaking in Western countries, because we are writing in English. ... But if you ask me my criteria, I would have a look at the editorial board and how they are going to do the examination, to do the assessment of your paper. Like my book, [it was] published in UK and America, and this publisher, they are so strict.
AU0203MEL	Q: Do you know the organisations that run those journals? Where are they based? A: In European countries and I think one of these European countries. I’m not sure which, but there is one in Canada. All in Western countries.
AU0205MEL	I would prefer to read [journals] in America and Britain. The leading researchers are also in those countries ⁴⁵ .
AU0206MEL	[What I read most frequently] is a journal in heritage language research. [It] is an American one. ... Most of the databases that we are using now are in English language ⁴⁶ .
AU0208SYD	The higher level journals are generally British and American ones and of course Australian. Most Western ones. I still use, if not a bilingual, at least an English source because we want first of all put it up there a language that makes sense to everybody. This not to promote the status of English as a global language, it’s simply a convenient channel, because yes, Chinese people can speak English, Chilean people speak English, but English people doesn’t speak any other language. So globally we would use English as the communication language but preferably on the channel.

⁴² The original words were in Chinese as follows, “新的理论，英文期刊的东西比较可靠，比较先进。国内水平高的学者文章也是发表在英文杂志上”

⁴³ The original words were in Chinese as follows, “我自己是看国际的期刊，看它[们]的范式，我来写文章。理论也是引用国际上的理论”

⁴⁴ The original words were in Chinese as follows, “我的领域评世界最好的学校，最好的教授，肯定不是在中国，评世界最牛的刊物也不是在中国，国外在这方面的探索比较前沿，我们没有发现的问题没有提出的理论，国外已经发现已经提出理论了”

⁴⁵ The original words were in Chinese as follows, “我还是愿意看美国和英国的,研究的带头人也是在这些国家”

⁴⁶ The original words were in Chinese as follows, “[我最常看的是] heritage language 的一个研究期刊，是一个美国的...我们现在用的很多 database 是 English language”

On the one hand, English has been considered crucial for local and international competitiveness. It thus has become the standardised language for various educational activities including language policies, educational programme admission tests, classroom teaching and research publications (Diaz Soto & Kharem, 2006; Gentil & Séror, 2014; Liddicoat, 2016a; Lotherington, 2013). In non-English speaking countries like China, English has been an essential part of all levels of education, including “the earlier introduction of English and ... the growing use of English as a medium of instruction, particularly in higher education” (Hamid & Kirkpatrick, 2016, p. 29). In English speaking countries like Australia, the “growing role of English as an international language has, in particular, been a feature of contemporary universities in all aspects of their work and has become a central focus of many universities’ language planning” (Liddicoat, 2016a, p. 232). In some cases, English speaking is even regarded by universities as a major advantage for their internationalising and marketing (Department of Education and Training, 2015). Furthermore, similar to the interviewees’ comments, previous research on the use of English as the normal language in academic publishing in various disciplines indicates that “the most prestigious journals are all transnational and Anglophone” (Maingueneau, 2016, p. 116) and notably in English (Bocanegra-Valle, 2014; Cargill, O’Connor & Li, 2012; Cheung, 2010; Kuteeva & Mauranen, 2014; Lee & Lee, 2013; Lillis & Curry, 2010; Salomone, 2015; Tao, 2014; Tardy, 2004; Tietze & Dick, 2009). This normalisation of English in education and educational research allows and facilitates an “ease of information storage and retrieval that may be more efficient than translation and provides a means for knowledge advancement” (Tardy, 2004, p. 248).

However, this monolingual English disposition for education and educational research tends to construct “internationalisation as something that occurs mainly through a single language (English) and requires only knowledge of that language for full participation in the internationalised academy” (Liddicoat, 2016a, p. 232). It may, to some extent, make the Anglophone English speaking researchers “enjoy a disproportionately large percentage of publications and ... more likely to be the ‘gatekeepers’ of published works” (Tardy, 2004, p. 248). This further reinforces monolingual English Euro-American theoretical hegemony and marginalises linguistic-theoretical knowledge in other languages (Lee & Lee, 2013; Liddicoat, 2016a; Piller, 2016). This monolingual English conundrum is reflected in the English language deficiency struggles of non-native English speaking researchers (J. C. Huang, 2010; Kuteeva & Mauranen, 2014). In the following section this issue will be considered.

7.1.3 Deficient English Language

English has been emphasised as a compulsory course from elementary to tertiary education in mainland China for decades, with English proficiency considered crucial for further personal development (Hamid & Kirkpatrick, 2016; Ping, 2016). The six Chinese HDRs and four supervisors being interviewed for this research talked about their experiences of learning, reading and communicating academically in English. For instance, when asked about publication experiences, a Chinese HDR recalled, “I attended several international conferences and also published an English conference paper⁴⁷” (CN0204DL, Chinese HDR, female, 28/05/2015). A Chinese supervisor suggested that she “read more English literature⁴⁸” (CN0103DL, Chinese researcher, female, 22/05/2015). However, when asked about publishing globally, the Chinese interviewees admitted that it may be more difficult for native Chinese speaking researchers, especially those who work in China, to read, write and publish in English. For instance, a Chinese HDR focusing on higher education management admitted that one obstacle preventing him publishing his research globally is the English language:

The mainstream language used to publish [academic] articles abroad is English. Language is really a problem for us⁴⁹. (CN0202DL, Chinese HDR, male, 27/05/2015)

Another Chinese HDR expressed similar struggles in reading and writing in English:

We sometimes have to overcome the language barrier to understand things in the English contexts. Writing in English is even harder⁵⁰. (CN0206DL, Chinese HDR, female, 29/05/2015)

Another Chinese researcher interviewed said that

It is very hard to publish in English. They would think your [English] language reads a little bit awkward⁵¹. (CN0103DL, Chinese researcher, female, 22/05/2015)

⁴⁷ The original words were in Chinese as follows, “我参加过几次国际会议, 有一次还发表过一篇英文的会议论文”

⁴⁸ The original words were in Chinese as follows, “我平时看的文献都是英文的, 所以引用的也都是英文的”, which can be translated as I usually read English literature, so what I cite are mostly English [literature].

⁴⁹ The original words were in Chinese as follows, “国外发表文章的主流语言是英文, 语言对我们来说是一个问题”

⁵⁰ The original words were in Chinese as follows, “我们有的时候想要去了解英文语境下的一些东西还要有语言的障碍, 用英文写就更难了”

⁵¹ The original words were in Chinese as follows, “在英文期刊发表文章很难, 人家会觉得你的语言的组织读起来相对会觉得别扭”

The analysis of interviews of Chinese HDRs and researchers in Australia indicates that they also experience such frustrations in conducting educational research caused by being non-native English speakers. For instance, when asked about publishing her research, a Chinese HDR who specialised in teaching and learning Chinese as a foreign language replied:

I want to publish [my research], but language is a very big problem. It requires you to take time to refine your language. I find it is a very painful process⁵². (AU0205MEL, Chinese background HDR, female, 14/11/2014)

Another Chinese HDR focusing on heritage language teaching and learning also spotted the language difficulties:

I think first of all language is a very big obstacle, because we are doing social scientific research. It's not enough I can communicate [using English]. You have to reach the academic level. But everyone has very limited efforts. Learning Chinese and then English sometimes can be a very big obstacle⁵³. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

As the above interview excerpts indicate, Chinese HDRs and experienced researchers may feel disadvantaged or simply lack of confidence in publishing globally by virtue of being non-native English speaking researchers. They expressed their hesitations and worries to write and publish research in English, which may result from various factors such as their levels of English language proficiency, “cultural preferences or the textbooks from which NNES [non-native English speaking] writers have learned” (J. C. Huang, 2010, p. 33). However, previous research has suggested that such feelings of inferiority in using English for research, especially for research publication, may be highly related to the prevalence of monolingual English education and research contexts (Diaz Soto & Kharem, 2006; J. C. Huang, 2010; Kuteeva & Mauranen, 2014; Liddicoat, 2016a; Maingueneau, 2016; Tardy, 2004). The fact that many top-tier journals publish in English and that English is a criterion of rejection for publication further diminishes the marginal opportunities of high quality educational research publication for Chinese HDRs (J. C. Huang, 2010; Maingueneau, 2016). As implied in the University of Sydney case where more than 400 master students from mainland China were categorised as uncritical and having substandard English proficiency (see Chapter 1 for more details), non-native English speaking students suffer exacerbated pressures and difficulties in educational

⁵² The original words were in Chinese as follows, “我想发啊，可是语言是很大的一个问题，就是它要求你必须花时间去精炼你的语言，反正我觉得发论文是很痛苦的一个过程”

⁵³ The original words were in Chinese as follows, “我觉得首先语言就是一个很大很大的障碍，因为我们是做人文学术研究的，还不仅仅就是说我能够 communication 就行了，你还要达到一个学术的水平，但是每一个人的精力都是非常非常有限的，你学了中文，再学英语，有的时候真的有一个很大的障碍”

research by being labelled as “deficient” English users “as if something is wrong with them, and that their cultures, languages and histories are defective” (Diaz Soto & Kharem, 2006, p. 31).

There is a tendency in the Euro-American education context that “standard English [is used] 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’ [in everyday life as well as education]” (Pavlenko, 2003, p. 257). Bilingual Chinese HDRs are evaluated according to their English language proficiency instead of theorising capability (García & Wei, 2014; Singh & Han, 2009). They are positioned as non-native English speakers engaging in “a never-ending elusive quest for NS [native speaker] competence” (Pavlenko, 2003, p. 259), rather than as bilinguals who have the capabilities of more than one language and theoretical knowledge. They are criticised “on issues of sentence-level accuracy, with considerations about grammar and lexicon overriding conceptual development as the key criteria for evaluating their research writing” (Singh & Han, 2009, p. 398). Further, their supervisors seem to be reluctant to “take non-Western knowledge as sources of critical theoretical tools or to regard non-Westerners as capable of exercising criticality without using Western critical theories” (Singh & Huang, 2013, pp. 203-204). Within current monolingual English research space these bilingual Chinese HDRs may have to go through “remediation of [their English] deficiencies in the form of academic support programmes, [and/or] of increasing English-language scores on standardised tests for admission to degree programmes” (Liddicoat, 2016a, p. 232).

However, contrary to such labels of being “deficient” in English proficiency and educational theorising capabilities, evidence collected in this research indicates an opposite scenario where bilingual Chinese HDRs may, can and do use their translanguaging capabilities, instead of monolingual deficient English, for educational theorising. The next two sections will present and analyse how translanguaging may be used for educational theorising based on the reflections of bilingual Chinese HDRs being interviewed in this research, and the published works accessed from the Western Sydney University library database. Thereupon the possibilities of using translanguaging for educational theorising are examined.

7.2 Bilingual Chinese HDRs’ Translanguaging Practices

The previous section outlines the monolingual English education and educational research tendency that values English as the standardised language for research and disadvantages bilingual Chinese HDRs for their “deficient” English language proficiency. Such monolingual

English mindsets suggest a reluctance to acknowledge bilingual Chinese HDRs' theorising capabilities and the potentials for using Chinese funds of theoretical knowledge as well as translanguaging capacities for theorising (Singh, 2013). However, analysis of the interviews suggests that bilingual Chinese HDRs can and do use both Chinese and English languages in their study and research.

7.2.1 Translanguaging Practices in HDR Supervision

In supervisory meetings with their supervisors, bilingual Chinese HDRs may freely choose and use any appropriate linguistic knowledge from their entire linguistic repertoire, which is comprised of both languages. For instance, when asked about the language(s) used for communication with her supervisor, a bilingual Chinese HDR studying in Australia replied:

Mostly in English. Actually I could have communicated with L [her supervisor] in Chinese. But my thesis will be written in English. So it is more convenient to communicate in English to describe and express this stuff. So we normally use English as long as we discuss my thesis⁵⁴. (AU0204MEL, Chinese background HDR, female, 13/11/2014)

Though her supervisor could speak fluent Chinese, this bilingual Chinese HDR used English to talk with her supervisor about her research. She chose to use English, instead of her mother tongue, as the language for communication with her supervisor because she believed it was easier for her thesis writing. Another bilingual Chinese HDR who also did his PhD research in Australia made a different choice:

(Q: Is your supervisor Chinese?) One supervisor is from Chinese background and the other supervisor is local teacher. (Q: Do you use Chinese or English to communicate with your supervisor who is Chinese background?) Very often in Chinese and sometimes in English. For all the supervision meetings, they are conducted exclusively in English, but for more personally communication mainly in Chinese. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

Though using English as the *lingua franca* in supervisory meetings where one monolingual English speaker was present, this bilingual Chinese HDR chose to talk in Chinese in individual meetings with his Chinese speaking supervisor, for it was more comfortable. Another bilingual Chinese HDR did the same in her meetings with supervisors:

⁵⁴ The original words were in Chinese as follows, “(Q: 那在跟她做关于学习、研究的交流过程中是用中文呢还是英文呢?) 主要是用英文, 其实我是可以跟李老师用中文交流的, 但是, 因为论文终究是要用英文写的, 所以用英文来交流会比较方便去表达这些东西, 所以我们只要是讨论论文的时候一般都是用英文”

[I] use Chinese if [I communicate with] H⁵⁵. If with another supervisor, [because] she is local, we will use English⁵⁶. (AU0201MEL, Chinese background HDR, female, 11/11/2014)

Such choices of languages were also made by Chinese background supervisors in their supervision of bilingual Chinese HDRs. For instance, a Chinese background supervisor remarked that she would talk in both Chinese and English to the bilingual Chinese HDRs under her supervision:

(Q: Do you communicate with them [her bilingual Chinese HDRs] in Chinese or in English?) Both, because we are generally co-supervising research students. If there are colleagues who don't speak Chinese, I will speak definitely English. That's obligatory work language. However, I encourage my student to think conceptually in Chinese. I found at least some Chinese students of mine, and it's also from my personal experience as a PhD student previously, I found developing ideas in my own language is more efficient. Some students prefer not, especially when just starting. I had a very interesting talk with one of the students. She would be totally voting for the use of English because she said that's the language I'm going to use to write my thesis. But you may have noticed I emphasised conceptually. I just want them [to use Chinese] in developing ideas. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

This Chinese background supervisor preferred to use Chinese – the mother tongue – in her supervision of bilingual Chinese HDRs. She made this choice based on her own research experiences, in which she developed ideas more efficiently using her mother tongue. It is also mentioned in previous research that translanguaging helps bilingual HDRs to extend their understandings of what they learn (Lewis, Jones & Baker, 2012a; Wei, 2011).

Though different choices of languages may be made, Chinese HDRs and researchers tend to have their own considerations for the selection of languages for research communication. They would accordingly choose whichever language they deem proper. These are the “flexible and meaningful actions through which bilinguals select features in their linguistic repertoire in order to communicate appropriately” (Velasco & García, 2014, p. 7). This is consistent with previous research into the translanguaging practices of bilinguals (Canagarajah, 2011; Canagarajah & Wurr, 2011; Creese & Blackledge, 2010; García & Wei, 2014; Hornberger & Link, 2012; Lewis, Jones, & Baker, 2012a; 2010b; Velasco & García, 2014; Wei, 2011). Such

⁵⁵ This Chinese HDR had two supervisors in her supervisory panel. H was one of her supervisors who had Chinese background and could speak fluent Chinese.

⁵⁶ The original words were in Chinese as follows, “H 老师是用中文，如果是另外一个导师，她是当地人，我们在一起就用英文讲”

translanguaging practices were also found in educational research writing by bilingual Chinese HDRs and researchers in this research.

7.2.2 Translanguaging Practices in Educational Research Writing

English has been used as the standardised language for publishing in many internationally recognised and high-ranking journals, as discussed in the first section. However, it is not always the case that bilingual researchers write and publish monolingually in English. Instead, “translanguaging in writing has been common from ancient times to today” (García & Wei, 2014, p. 26) in various contexts, such as inscriptions, correspondence letters, novels and commercial advertisements. Some educational research writings by bilingual Chinese HDRs and researchers also involved translanguaging practices. For instance, one Chinese background HDR interviewee mentioned that:

Whenever I describe a concept, I would always include the Chinese characters. (Q: Characters or pinyin?) Both, and pinyin even with the tones. I think it's important to show that this work is not just for people that can read English and to cite in that kind of English environment. It's important to have the Chinese elements in that. And if necessary, I would also explain what these characters mean in *Shuō Wén Jiě Zì* (说文解字) [a widely accepted Chinese dictionary from the Han Dynasty on explaining the etymology, structures and connotations of Chinese characters] for example. (AU0202MEL, Chinese background HDR, female, 11/11/2014)

This HDR conducted research into Chinese immigrants' identity in Australia and referred to Chinese traditions and values to interpret her data. She confirmed that both Chinese characters and *pinyin* were used in her thesis writing to better explain the Chinese funds of theoretical knowledge. Another Chinese background researcher also affirmed the uses of both in her writing:

I'd like to use characters, because if you use pinyin, you lose the meanings. How it is written actually contains meanings and knowledge. In my recent publications and manuscripts, I use characters and in brackets pinyin. In the recent book draft, we use pinyin with the tones. ... You can't replace these meanings in English and other languages, there are no counterparts. You have to use the original words. (AU0105SYD, Chinese background researcher, female, 03/05/2016)

A non-Chinese background researcher who collaborated with Chinese background colleagues and supervised HDRs from China commented that:

I know we use *pinyin* in there. I think we also used *hanzi*. In terms of language, I think more and more journals, given technology, now make it possible for all scripts to be represented in texts. Some journals actually move into having people

provide abstracts in languages other than English. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This Australian researcher recalled that in his publications co-authored with bilingual Chinese researchers both Chinese characters and *pinyin* were used. These interviewees believed that such translanguaging practices in academic writing were essential to both Chinese and non-Chinese background researchers. Keeping original Chinese characters and *pinyin* with the Chinese funds of theoretical knowledge can help maintain the bilingual Chinese HDRs' identity and raise "aesthetic appreciation" (Canagarajah, 2011, p. 409) of the Chinese culture and writing. It also helps keep the original connotations in other languages, Chinese in this case, without disrupting the argumentation (sometimes even making the arguments more powerful) (García & Wei, 2014). At the same time, such translanguaging in research writing is conducive to "negotiating meaning on an equal footing with readers and helping them negotiate effectively" (Canagarajah, 2011, p. 404).

In the thirteen pieces of published educational research accessed for this current research (seven PhD theses, four journals articles, one program report and one book), Chinese language is accepted and used, as shown in Table 7.3.

Chinese language, either *Hanzi* or *Pinyin* or both, is found in nine out of the 13 publications collected for this research. As summarised in Table 7.3, the purposes of the uses of Chinese language vary from displaying evidence to constructing educational concepts. However, the uses of Chinese *Pinyin* and *Hanzi* in educational publications where English is the standardised language reflect the possibility of using translanguaging for research writing. Bilingual Chinese researchers and HDRs, provided opportunities, have the potential of mobilising and using their "entire linguistic repertoire in the writing process even if writing is produced in one 'language'" (Velasco & García, 2014, p. 9). The benefits⁵⁷ of using translanguaging in educational research and writing will be explained in the next section in terms of how translanguaging is actually used.

⁵⁷ Though not brought up by the interviewees in this research, the risks of using translanguaging in writings whose primary language are not English have been noticed in previous research. For instance, Canagarajah (2011) warns that "native-speaker (and monolingual) readers could also be reading their essays, adopting their own norms one-sidedly for interpretation" (p. 408). It would be essential that bilingual writers improve their "translanguaging proficiency" (Canagarajah, 2011, p. 413) to identify the contexts, the extents and the effective strategies to use translanguaging. Further, it is significant to avoid the danger of going to the other extreme of blindly glorifying other languages and excessively using translanguaging in writing, or as Canagarajah (2011) put it, "[i]n the context of the prior monolingualist orientations, multilingual scholars have sometimes swung to the other extreme of glorifying multilingual student communication, ignoring the possibility of further development of translanguaging proficiency" (p. 413).

Table 7.3 Translanguaging Distribution in Publications

No.	Sources	Types	Translanguaging Examples		
			Hanzi	Pinyin	Purposes
1	X. CHEN, 2011	PhD Thesis	Yes	Yes (with tones)	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts; To cite Chinese literature
2	LI, 2011	PhD Thesis	Yes	Yes	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts
3	CUI, 2011	PhD Thesis	No	No	N/A
4	MENG, 2012	PhD Thesis	Yes	Yes	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts; To cite Chinese literature; To display and explain evidence in Chinese
5	Z. CHEN, 2013	PhD Thesis	Yes	Yes	To introduce Chinese funds of theoretical knowledge; To construct new concepts; To display evidence in Chinese; To cite Chinese literature
6	Y. LU, 2014	PhD Thesis	Yes	Yes (with tones)	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts; To cite Chinese literature
7	L. YAO, 2014	PhD Thesis	Yes	Yes	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts; To cite Chinese literature
8	LIAO, 2015	PhD Thesis	No	No	N/A
9	D. ZHAO, 2012	Journal Article	Yes	Yes	To display evidence in Chinese
10	J. YAO & HAN, 2013	Journal Article	No	No	N/A
11	J. QI, 2014	Journal Article	No	Yes	To introduce Chinese funds of theoretical knowledge; To construct new concepts
12	HAN & SINGH, 2014	Program report	No	No	N/A
13	J. QI, 2015	Book	Yes	Yes (with tones)	To explain Chinese words; To introduce Chinese funds of theoretical knowledge; To construct new concepts

7.3 Using Translanguaging for Educational Theorising

The significance and advantages of using translanguaging in bilingual students' learning have been investigated at different levels in various contexts (Canagarajah, 2011; Creese & Blackledge, 2010; García & Wei, 2014; Hornberger & Link, 2012; Velasco & García, 2014; Wei, 2011). In this section, the benefits of using translanguaging will be discussed from the perspective of facilitating original educational research. Two dimensions, namely, serendipity and synergy, are emphasised in line with the data collected.

7.3.1 Synergy: Establishing Common Understandings

In the previous section it was said that bilingual Chinese HDRs tend to choose either Chinese or English, or sometimes both, to communicate about their research with their supervisors, depending on the interaction contexts and purposes. They can use both languages “in a dynamic and functionally integrated manner to organise and mediate mental processes in understanding, speaking, literacy, and, not least, learning” (Lewis, Jones & Baker, 2012a, p. 655). Further, using translanguaging for educational research, bilingual Chinese HDRs can draw upon their entire linguistic-theoretical repertoire, which is abundant with funds of theoretical knowledge from two languages and intellectual cultures. They may, therefore, have a better chance to establish common understandings, among researchers from a different cultural background and among educational phenomena in various contexts. This is the potential that bilingual Chinese HDRs may have to construct a shared space for educational interchanges.

In the interviews, a bilingual Chinese HDR mentioned her experience of sharing her Chinese fund of theoretical knowledge with peer HDRs with non-Chinese backgrounds:

Probably many people don't know how your country develops into this. But once you talk about your own experiences, they would understand that China has experienced a similar development process. ... When I introduced the situation [in China] to students here, they would also compare and think Australia is actually the same, having gone through the same process⁵⁸. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

Though not having had previous educational experiences in Australia, this bilingual Chinese HDR established a common ground for further discussion on educational development

⁵⁸ The original words were in Chinese as follows, “可能很多人都不知道你是怎么来的，你这么一讲自己的经历，别人也觉得原来中国也有这样的一个发展的过程 ... 你把这个介绍给其他这儿的学生的话，他们也会作比较，他们觉得澳大利亚其实也是这样子，也有这样的一个过程”

with her non-Chinese background peers by sharing her knowledge of Chinese education. A Chinese background researcher recalled his experience as an HDR in Australia when he used his Chinese funds of theoretical knowledge to explain his learning habits and behaviours to his supervisor:

At first they always said, “It’s a bit vague”. I remember they said, “What do you mean”. ... So I tried to explain, to tell them the whole story, the background. Then they would say, “Now I understand what you mean”. Once I said *bèn niǎo xiān fēi* [笨鸟先飞, a Chinese idiom, which literally means clumsy birds having to start flying early. It is often used to refer to those who are not gifted having to start earlier and make more efforts to make success]. I remember my supervisor said we also have a similar expression – early bird. Early bird could catch the worm. I had to do more, because I didn’t have Western education background. I just arrived here [and] started to read books. Maybe I had to spend more time. And when I was asked why, I said I was a slow bird. Then my supervisor said, “What do you mean, why are you slow”. I explained because I believed I couldn’t fly as fast as the other birds, so I had to start earlier. Then my supervisors said, “Now I understand”. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

This Chinese background researcher thought he was a slow learner and thus had to start earlier and work harder to catch up with his fellow students. In this case, he used a Chinese idiom to justify his learning behaviours that were not fully understood by his supervisor. Through the use of the Chinese idiom *bèn niǎo xiān fēi* 笨鸟先飞, a common understanding was reached between this previous Chinese HDR and his supervisor. Apart from using translanguaging to achieve synergy with peers and supervisors, two bilingual Chinese HDRs mentioned their uses of translanguaging to establish common understandings with their participants. One of the interviewees said:

When I did interviews, some kids could only speak Chinese and some only English. In such cases [my bilingual capabilities] would help ... I would add my own experiences. For example, [I] used the identity concept, say somebody used an English name but some used a Chinese name. Then I would ask him/her, “why don’t you have an English name?” or, “why do you have an English name?” Someone explained why he/she had an English name. [He/she said] his/her [Chinese] name was very hard to pronounce, so after several times [he/she chose an English name] ... This is the same as my own experience. So in my description [in my thesis] I may have empathy with my participants, *yǐ jǐ duó rén* [以己度人, a Chinese idiom which can be literally translated as judging others by oneself]⁵⁹. (AU0205MEL, Chinese background HDR, female, 14/11/2014)

⁵⁹ The original words were in Chinese as follows, “在 interview 的时候, 有些孩子只说中文, 有些孩子只说英文, 这个时候就会有比较好的作用体现出来... 我会加进去比如说自己的一些经历, 就比如说, 因为提到身份认同的这种概念啊, 比如说有的人用英文名字, 有的人用中文名字, 那么我就问他/她:

This bilingual Chinese HDR studied Chinese Australian children’s learning of Chinese as a heritage language. She used translanguaging in two senses to construct a common ground of understanding with her Chinese background participants. First, an appropriate language, either Chinese or English, was selected to do interviews to facilitate better communication with the participants⁶⁰. Further, in the following evidence analysis stages, empathy was felt for the participants, since the bilingual Chinese HDR experienced similar situations. She related her own experiences to explain her interview data in her research report⁶¹. She used a Chinese idiom *yǐ jǐ duó rén* 以己度人 to describe her use of translanguaging and Chinese funds of theoretical knowledge to seek synergy with her Chinese background participants. *Yǐ jǐ duó rén* 以己度人 means estimating and understanding others by referring to one’s own feelings, sentiments and mentality⁶². In this way a connection between the HDR, the participants and the potential readers may be better created. Another bilingual Chinese HDR researching into Chinese immigrants explained similar uses of her translanguaging capabilities to better understand her participants:

Though some of my study subjects grew up in Australia, many of them have Chinese background and some have been here for only a couple of years. They would tell me a lot of things they learnt in China, say concepts and how they think

那你为什么不起一个英文名字？那比如说：你为什么要起个英文名字？或者说有人他/她取了英文名字，他/她会解释为什么，因为他/她的名字很难读，然后一次两次地...那这和我的自身经历是一样的，在我的这个陈述的过程当中，可能会跟这个研究的对象有一些同感，以己度人”

⁶⁰ I, as a bilingual Chinese HDR studying in Australia, found myself in similar situations as some of my participants. In this case, I also selected the language, or languages, to interview my Chinese background participants. Sometimes Chinese was used because the participants felt most comfortable and confident to talk using their mother tongue. Sometimes English was used since the participants found it more free and easy to talk in the language in which they did their research. In many cases, both languages were used in the interviews as the conversations went on. Such translanguaging practices were prominent throughout my interviews with my Chinese background interviews both in China and Australia.

⁶¹ Talking about connecting to her Chinese background participants, this HDR also cautioned to be objective in doing so. She said, “But when I analysed [the data I] needed to be more objective, standing in the general readers’ position ... [I couldn’t] do too much over interpretation” (我在分析的时候需要更加客观，站在广大读者的角度来看... 不能做太多的那种 over interpret). This is one of the dilemmas, or tricky issues at least, that many bilingual researchers may find themselves confronting – including me. It is always a significant and difficult decision for bilingual researchers to use their translanguaging and multilingual funds of theoretical knowledge in studying bilingual participants (see Canagarajah & Wurr, 2011; García & Wei, 2014 for more detailed debates in this issue).

⁶² This Chinese idiom originates from a Chinese classical book *Hán Shī Wài Zhuàn* (韩诗外传, which may be translated as Han’s Illustrations of the Book of Songs) by HAN Ying in the Eastern Han dynasty. The quote says, “然则圣人何以不可欺也？曰：圣人以己度人者也，以心度心，以情度情，以类度类，古今一也”。 It can be literally translated thus: but why cannot the sages be deceived? Says [Confucius], “The sages estimate others by referring to themselves. They estimate others’ mentality by referring to their own mind; they estimate others’ feelings by referring to their own sentiments; they estimate unknown categories by referring to the known varieties. This is what sages do in past and at present”. *Yǐ jǐ duó rén* (以己度人) emphasises achieving common understandings with others by referring to oneself.

of themselves after coming here. They may tell me of *qiú tóng cún yì*⁶³ [求同存异, which is a popular concept used in political documents and newspapers. It can be translated as seeking common ground and reserving differences]. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

Throughout the publications collected in this research, translanguaging is also used in different sections of their educational research to achieve synergy (see Table 7.4). For instance, Chen (2011) uses the Chinese metaphor *yí rì zhī jì zài yú chén* 一日之计在于晨 to justify her early planning for her doctoral research. This metaphor depicts the daily planning experiences shared by many people, thus narrowing the distance between her as a writer and the readers. Li (2011) credits her thesis for “the ocean of knowledge presented by other researchers” (p. 17) by referring to a Chinese metaphor *pú fú* 匍匐 which means esteeming someone wholeheartedly. She thus connects herself to other researchers in her field. Lu (2014) mentions a Chinese idiom *zǒu xíng shì zǒu guò chǎng* 走形式走过场 to explain the differences in certain research processes in China and Australia, arousing empathy of those who share similar experiences. She also uses Chinese words like *míng xīng xué xiào* 明星学校 and *tài yáng huā* 太阳花 as pseudonyms of her research sites and participants. Since Lu (2014) studied teaching Chinese as foreign language, her uses of these Chinese words reflect the main features of the schools and the participants. This is not only creative but also creating a tighter bond to her research topic.

In brief, bilingual Chinese HDRs have the potential to “perform fluid and dynamic language practices that go beyond separate conceptualizations of ‘first’ and ‘second’ languages” (García & Wei, 2014, p. 126). By using translanguaging in their research, they may be able to establish common understandings with their supervisors, peer HDRs, participants, readers and other researchers in various contexts. Further, the identities of bilingual Chinese HDRs can be reconstructed and renegotiated by going beyond “traditional academic disciplines and conventional structures, in order to gain new understandings of human relations and generate more just social structures, [which are] capable of liberating the voices of the oppressed” (Creese & Blackledge, 2015, p. 28). Synergy may be achieved in this way by drawing on bilingual HDRs’ bilingual “funds of [theoretical] knowledge, identities, and social relations rooted and extending across national borders” (Hornberger & Link, 2012, p. 262).

Table 7.4 Using Translanguaging to Establish Common Understandings

⁶³ The original words were in Chinese as follows, “因为我研究的对象虽然就是说有的是澳大利亚长大的呀，但是他们很多都有华人背景，而且有的来了也没几年，他们自己就会告诉我很多他们在中国学到的一些比如说概念，来了之后你怎么看待你呀，那他们可能会告诉我：那就求同存异喽”

Sources	Examples
X. CHEN, 2011	Good design at the start of the process can save time and minimise possible subsequent difficulties. Here it is useful to consider the Chinese metaphor 一日之计在于晨 <i>yìrì zhī jì zàiyú chén</i> , which literally means that one day's planning depends on the morning. This metaphor is used in China to encourage early planning for doing things. Good planning for a day lies in making good also early in the morning. The planning for this thesis was in the initial research design generated at the beginning of this study. I planned the design for this research as part of learning to write a research proposal for my confirmation as a doctoral candidature in 2008. (p. 14)
LI, 2011	匍伏 <i>pu fu</i> (means to crawl, to creep) “膝行匍伏擎金樽” — 赵执信, 《海鸥小谱·长句》 <i>Pu fu</i> refers to a person moving along the ground with his/her belly. This Chinese metaphor can be used to describe a person's modest attitudes towards another person who is in higher hierarchy. The title of the first story in this thesis indicates that I indulged in the ocean of knowledge presented by other researchers with a humble attitude and learned as much as possible. (p. 17)
D. ZHAO, 2012	For reasons of confidentiality, the colours of the rainbow were chosen as pseudonyms for each of the HDR students. In Pinyin and Chinese characters (<i>hàn zì</i>) these are Hóng (红 red); Chéng (橙 orange); Huáng (黄 yellow); Lǜ (绿 green); Qīng (青 blue); Diàn (靛 indigo); Zǐ (紫 violet). (p. 80)
Y. LU, 2014	For me, an innocent and immature young woman who grew up and was educated in a bureaucratic Chinese society, I understood that oral invitation and permission as the main practice. In China, signing a consent form is a 'superficial' procedure that is put in a second place. The Chinese concept, 'Zǒu Xíng Shì, Zǒu Guò Chǎng' (走形式, 走过场) is used sarcastically to express bureaucratic irrationality. In this situation, it means signing the consent form is just a formality, as no one takes it seriously. However, Australians give such formality top priority. (p. 128) My teaching journey presented in this chapter happened in an Australian high school. For ethical reasons, I give this school a Chinese name: 明星学校 (Míng Xīng Xué Xiào) (a pseudonym). “明星 (Míng Xīng)” literally means 'stars' in Chinese. Since this is a sports high school, it is likely that many of its students will be sports stars in the future. In the following sub-sections, I introduce a general picture of 明星学校 (Míng Xīng Xué Xiào), and my teaching mentor at this school-太阳花 (Tài Yáng Huā) (a pseudonym). Such information is necessary to better understand my teaching journey. (p. 186) 太阳花 (Tài Yáng Huā) means sunflower in Chinese, which symbolises optimism, brightness and silent love. When I first met her, I was totally surprised by her Mandarin which she spoke very fluently and proficiently. Through three-years of mentorship, I learnt from her to be strong and optimistic while facing difficulties and challenges, especially during this stage at the beginning of my career as a teacher-researcher. Under her continuously patient guidance, caring love, and inspiring encouragement, I gradually learnt to be a competent teacher of Chinese. For all these reasons, I think 太阳花 (Tài Yáng Huā) is a suitable name for my mentor. (p. 187)
L. YAO, 2014	The second metaphor is a <i>chengyu</i> (consisting of four characters) 反反复复 (<i>fan fan fu fu</i>) which means again and again. Here it refers to process of data analysis and thesis writing, which was a 反反复复 (<i>fan fan fu fu</i>) process that involved organising and reorganising, writing and rewriting: research is an interactive process of moving focusing and gaining deeper insights through new cycles of apparent repetition. (p. 254)

7.3.2 Serendipity: Inviting Alternative Perspectives

Bilingual Chinese HDRs tend to be “open to codes they are not familiar with in their conversations (serendipity)” (Canagarajah & Wurr, 2011, p. 2). With their translanguaging capacities, they may extend this serendipity into original educational theorising by drawing upon their entire linguistic-theoretical repertoire for novel ideas and new opportunities. Several bilingual Chinese HDRs and researchers interviewed in this research mentioned their experiences of using translanguaging to seek alternative perspectives in their research. For instance, a bilingual Chinese HDR said the Chinese tradition of philosophical thinking is a feature of his educational theorising:

Chinese philosophies will definitely feature very prominently in [my research] theorising. For example, some Western scholars may look at a phenomenon with extremist views, like look at one extreme or the other. There is always a dichotomy. But the Chinese philosophy values the means, so Chinese theorising always looks at the combination of the two extremes and it's more likely to take the middle ground. So scholars don't always say, “Well, this theory is the best or the other is the best”. They always try to using different theories. I mean this is a common characteristic of Chinese philosophy and it's happening in research as well. And it definitely features in my theorising. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

This HDR noticed the differences in the Chinese and the Western traditions of philosophical thinking. He then tried to compare and select the one he deemed appropriate for research. In this case, he opened up the pathway of his educational theorising by looking into Chinese intellectual culture. A Chinese background researcher also narrated an example of using translanguaging to shed light upon research education:

Recently I did a bit of exploration into Chinese concepts, even just two characters together – *chuàng xīn* (创新). I compared the words *chuàng xīn* (创新), innovation and creation. I realised that *chuàng xīn* (创新) is better than being innovative or creative in terms of the meanings it contains and the power it has to explain things. When we say create we relate to creation or recreation. We usually say this research or idea is innovative or creative. But if we say the research had *chuàng xīn* (创新) in it, it would be more powerful. When you say this child is creative, probably the child just gets the idea, [which] may not [be] based on old knowledge. The child suddenly thinks about, makes or says something. If you use creative to describe research, it's like saying research is based on previous knowledge and studies. When you look at *chuàng xīn* (创新) and how you write the characters originally, it's like a person lying there with a lot of cuts, and on the side is a knife. This is *chuàng* (创). Although we translate it to create and make something new, when you think of how the meanings are put together – there could be a lot of wounds, a lot of struggles and physical pain with that cut. Through the cut, the

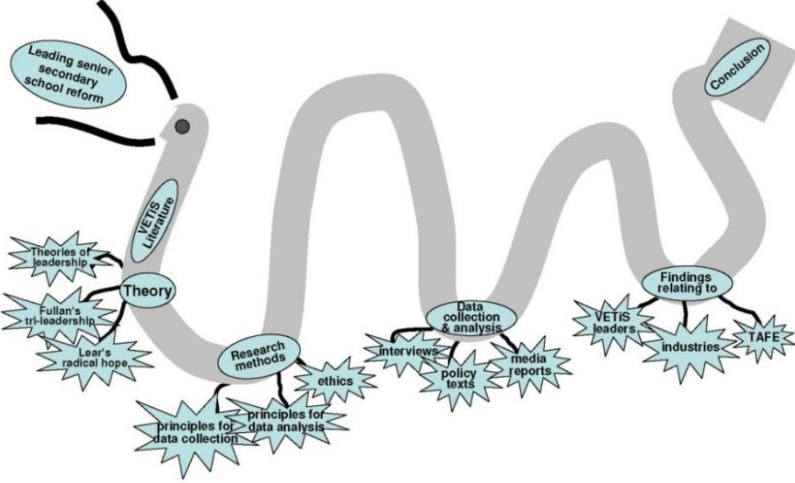
painful experience, maybe spiritual struggles, the new thing is created. That can describe research, because research is not like something come into existence easily. But *chuàng* (创) can describe the painful experience – a lot of thinking, a lot of pain physically and emotionally – and based on that, something new comes into existence. You can explore a lot of interesting things within the word itself. The word itself already has a connotative meaning. (AU0105SYD, Chinese background researcher, female, 03/05/2016)

This Chinese researcher compared the Chinese words *chuàng xīn* 创新 to the English counterparts to probe into the divergences. By digging into every explication of these Chinese words, she reconsidered the diligence and efforts that were indispensable but taken-for-granted in conducting original educational research. In this way the “divergences between languages, and therefore also between the thoughts which have unfolded from them” (Jullien, 2008/2014, p. 153) are explored. Further, translanguaging can also be underlined in the publications collected for this research (see Table 7.5). For instance, Chen (2011) is inspired by the Chinese concept of *lóng* 龙 which is a legendary animal with snake-like body and transformative powers. She sees through the *lóng* 龙 image to note the winding nature of educational research. Chen (2013) employs a Chinese idiom *shòu rén yǐ yú, bù rú shòu rén yǐ yú* 授之以鱼不如授之以渔 to her inquire into teaching Chinese as foreign language in Australian schools. Taking into account the implications of this idiom, she tries to devise teaching pedagogies that not only outline the learning content but also emphasise the learning methods. Similarly, Qi (2015) utilises the same Chinese idiom to advocate actual practices of critique instead of simple knowledge transfer. Qi (2014) also reconstructs the educational actors’ critiques by drawing upon the interlocking characteristics of typical narrow back alleys in residential communities in China. In addition, Lu (2014) applies the Chinese idiom *bú guǎn bái māo hēi māo, zhuā dào lǎo shǔ jiù shì hǎo māo* 不管白猫黑猫，抓到老鼠就是好猫 in foreign language teaching, focusing on the situational features of learning habits. By examining the origin and implications of the catchy Chinese words *diǎo sī nì xí* 屌丝逆袭, Yao (2014) noted the potential for elevating marginalised or disadvantaged people.

As the evidence analysis implied, bilingual Chinese HDRs have the potential for exploring alternative perspectives and generating novel ideas using their translanguaging capacities. By drawing upon their entire linguistic-theoretical repertoire with features of both languages and intellectual cultures, they are able to “choose between following and flouting the rules and norms of behaviour, including the use of language, and to push and break boundaries between the old and the new, the conventional and the original, and the acceptable and the challenging”

(Wei, 2011, p. 1223). Therefore, by using translanguaging for educational theorising, bilingual Chinese HDRs may have better opportunities to move freely between two languages and intellectual cultures, to question and reconsider the *unthought*, or taken-for granted educational issues (Jullien, 2014).

Table 7.5 Using Translanguaging to Explore Alternative Perspectives

Sources	Examples
X. CHEN, 2011	<p data-bbox="331 510 1391 947">It was a challenge for me to design a robust but flexible research plan. Drawing on my Chinese heritage, Chinese symbol for 龍 <i>lóng</i> (dragon) gave me some help in creating the research design for this project. <i>Lóng</i> is an ancient Chinese legendary supernatural being. It has the capability of enlarging and shrinking, becoming invisible, turning the sea over, swallowing wind, spitting out fog, forming wind and bringing rain. It embodies the spirit of synthesising, innovative and integrative. It is the king of all beasts. The <i>lóng</i> is symbol of Chinese culture, a symbol of power. The word <i>lóng</i> is used in over a dozen Chinese 成語 <i>chéngyǔ</i> (aphorisms), most expressing <i>lóng</i>'s greatness, activeness and powerfulness. Using this powerful symbol <i>lóng</i> I mapped the design or route I anticipated my research project would take. I integrated all the major elements of the research process in one dragon (Figure 1.2). Of course, the research process was not linear, but like the <i>lóng</i>, some aspects were overturned, others swallowed, some shrank as others were enlarged. (pp. 14-15, emphasis in original)</p>  <p data-bbox="651 1451 901 1473">Figure 1.2 Lóng map of project design</p>
Z. CHEN, 2013	<p data-bbox="331 1507 1391 1843">The essence of the third approach to achieving sustainable language learning is related to an old Chinese saying “受 [sic] 之以鱼不如授之以渔 (it is always better to teach a man who is hungry to fish than to give him some fish. Giving some fish to a hungry person only helps him with a single meal. By teaching him how to fish, you help him feed his whole life)”. When applied in the context of teaching and learning, it implies that teaching study skills can have sustainable benefit for students. Following this principle, in the Languages class what needs to be taught is not only the target language, but also a method of more sustainable self-directed acquisition of language. ILT seems to be a language teaching approach with a particular concern about not only <i>what</i> to learn, but also <i>how</i> to learn. (pp. 312-313, emphasis in original)</p>
Y. LU, 2014	<p data-bbox="331 1854 1391 2022">There is a 俗语 (Sú Yǔ) in Chinese made famous by Xiaoping Deng, which is an appropriate metaphor for understanding this symmetrical characteristic. It is ‘不管白猫黑猫，抓到老鼠就是好猫 (Bú Guǎn Bái Māo Hēi Māo, Zhuā Dào Lǎo Shǔ Jiù Shì Hǎo Māo)’. It literally means that no matter whether a white cat or black cat, as long as it can catch the mouse, it is a good cat. In this context, I argue that there is not a fixed ‘black or</p>

	white' answer to the assumed similarities. What matters is to find and standardise students' assumed similarities between English (L1) and Chinese (L2) by deciding which is more appropriate for a specific group of learners. (p. 82, emphasis in original)
L. YAO, 2014	The process of establishing an intellectual relationship between Chilean EC educators and Australian team members, and the intellectual relationship between families and Chilean EC educators can be defined by a Chinese concept derived from internet slang – 屌丝逆袭 (diǎo sī nì xí, some people translate it as loser counterattack). This concept is often used to refer to people with a low income, powerless and lacking in higher education (sometime not good-looking) who succeed in their career or love life. For instance, they have a girlfriend/boyfriend/wife/husband who is totally 'out of his/her league'. In this study diǎo sī (屌丝) refers to the people in the disadvantaged communities in Antofagasta who became involved in the FIH Program. Nì xí (逆袭, counterattack) is a word comes from Japanese. It is often used in Japanese fighting cartoons, and means an abnormal attack whereby a small army defeats a large, better equipped army. In this study 屌丝逆袭 (diǎo sī nì xí) refers to the people in the disadvantaged communities in Antofagasta who notice that they are intellectually equal with people in other communities and challenge the stereotype that they have limited education, knowledge or capability. This concept recognizes and acknowledges their knowledge, and encourages them to challenge these stereotypes. (p. 58, emphasis in original)
J. Qi, 2014	Critical teacher education in a single hutong. Hutong(s) are narrow back alleys in residential communities of northern China's megacities, such as Beijing. Here, <i>hutong</i> represents sophisticated and often unfavourable circumstances that people at times find themselves facing along their life trajectory. It is a metaphorical site of struggle where educational actors' agency and subjectivity are confronted by the greater force of dominant structures. In broad terms, the two-character Chinese word <i>siwei</i> means thinking. <i>Si</i> means "to think." As a verb, <i>wei</i> means "to connect," to maintain, hold together or protect," and as a noun, it means "dimension." A fusion of these meanings in <i>siwei</i> defines thinking as "connecting different dimensions for the purpose of protection or holding together, when confronted with the circumstances at hand." In brief, the concept of <i>hutong siwei</i> , subdivided into <i>single-hutong siwei</i> and <i>networked-hutong siwei</i> , encompasses ways of thinking that underpin educational actors' critiques and actions when ensnared in unpromising environments. Simply put, a single-hutong <i>siwei</i> characterises one as being trapped in a claustrophobic <i>hutong</i> , anxious to break out by following the enlightened emancipator. A networked-hutong <i>siwei</i> results from a critical awareness of the interconnectedness of the hutongs, which spawns multiple alternatives and opportunities that a single-hutong <i>siwei</i> cannot. (p. 381, emphasis in original)
J. Qi, 2015	There is value in researching non-Western teachers' critique for the purpose of advancing knowledge: <i>knowledge is the fish</i> (鱼); <i>critique is to fish</i> (渔). Simply transferring knowledge is insufficient; co-practicing critiques to advance knowledge is essential. This idea is incorporated in the concept: "授人以鱼, 不如授之以渔" (shòu rén yǐ yú, bù rú shòu rén yǐ yú). This means "teaching a man/woman to fish is better than giving him/her a fish". The implication is: "give a man/woman a fish and you feed him/her for a day; teach a man/woman to fish and you feed him/her for a lifetime". In advancing their critiques, non-Western teachers can use the intellectual culture and knowledge of their homelands. (p. 194, emphasis in original)

7.4 Bǎi Jiā Zhēng Míng 百家争鸣

Bǎi Jiā Zhēng Míng 百家争鸣 is a Chinese metaphor which literally means the contention of a hundred schools of thought. It was originally used to depict the flourishing developments of the bǎi jiā (百家, a hundred schools of thought) during the Spring and Autumn period and the Warring States period of ancient China (Fung, 1948). Subsequently, this metaphor has been used to refer to the contexts where various schools of thought and ideas are freely proposed, developed, debated and refined. Here, using translanguaging for educational theorising helps construct a research community where different languages and intellectual cultures are welcomed and encouraged in order to develop better pedagogies. Two dimensions are intertwined and emphasised at the same time, namely, míng 鸣 – voicing with common understandings and zhēng 争 – contending for alternative perspectives.

Being labelled as deficient English users in some, if not many, educational contexts, bilingual HDRs’ “linguistic repertoire cannot be measured in a single constructed standard language” (García & Wei, 2014, p. 133). Contrary to the monolingual mindset which distinguishes and separates the two languages of bilinguals (labelling one as deficient, for example), they are able to “take control of their own learning, to self-regulate when and how to language, depending on the context in which they’re being asked to perform” (García & Wei, 2014, p. 70). Bilingual HDRs can “shuttle between languages, treating the diverse languages that form their repertoire as an integrated system” (Canagarajah, 2011, p. 401). They can select the appropriate linguistic and theoretical features for interactions in supervisory meetings, peer communications, research interviews and writing. Thus, they may consolidate and extend the synergy by “basing communication on one’s own positionality and making textual spaces for one’s linguistic strengths and resources” (Canagarajah, 2011, p. 404). On the other hand, by freely shuttling between two languages, bilingual HDRs may have better opportunities to challenge the dominant narratives of English-only education and educational research (Creese & Blackledge, 2015). In this way a common ground of understanding is more easily established in various contexts.

More importantly, using translanguaging, bilingual HDRs may invite and include linguistic-theoretical knowledge from other intellectual cultures by “selecting multilingual texts, that is, including texts in different languages and with different semiotic resources, so as to active [*sic*]prior knowledge” (García & Wei, 2014, p. 108). Taking translanguaging as the norm in HDR education and educational research, bilingual HDRs and their supervisors may

seek to “honour and utilize all languages [and intellectual cultures] equitably [and thus,] challenge traditional notions of hierarchical thinking and epistemic privilege by acknowledging new socio-political realities” (Rivera-Amezola, 2015, p.1). Further, capable of translanguaging, bilingual HDRs are “open to codes they are not familiar with in their conversations (serendipity)” (Canagarajah & Wurr, 2011, p. 2). Hence, using translanguaging for theorising, they may also unfold the *unthought* (Jullien, 2014) and reconsider the taken-for-granted educational issues by confronting and comparing two languages and intellectual cultures. By this means, a new path may be opened up to conceptualise educational issues. Therefore, premised on the common ground of understandings and aimed at novel ideas, a *bǎi jiā zhēng míng* 百家争鸣 educational research and HDR education community may be constructed and negotiated by using translanguaging for educational theorising.

7.5 Conclusion

In this chapter, two of the bilingual Chinese HDRs’ concerns about the language used in research are explained. On the one hand, English is used as the language for educational research publication, facilitating knowledge production and circulation. However, on the other hand English as the norm may frustrate and confine the bilingual HDRs as deficient English learners. Despite such ambivalence expressed by the interviewees, bilingual Chinese HDRs tend to use translanguaging instead of one language in their study and research. They can select the appropriate language to communicate with others and write their research reports, defining and generating a new linguistic context completely different from the monolingual ones. They can also utilise the linguistic-theoretical knowledge from both languages and intellectual cultures to establish common understandings and bring in alternative perspectives. Hence by considering translanguaging as the new norm for educational theorising, a *bǎi jiā zhēng míng* 百家争鸣 bilingual HDR educational and educational research scenario is outlined. Then the next question to be answered will be *how* – how may this scenario be realised and perpetuated? In other words, what strategies might bilingual Chinese HDRs use to engage their Chinese funds of theoretical knowledge and maximise their translanguaging capacities for educational theorising? This question will be the focus of the following chapter.

CHAPTER 8 POSSIBLE STRATEGIES AND PROCEDURES FOR CHINESE EDUCATIONAL THEORISING

The first three evidentiary chapters outlined a critique of Euro-American theoretical dominance and a picture of the practices of using Chinese funds of theoretical knowledge and translanguaging to theorise educational issues by some bilingual Chinese HDRs and researchers in both Australia and China. This chapter starts with a brief explanation of the concept “Chinese educational theorising”. Then the strategies and procedures that bilingual Chinese HDRs and researchers may use and go through to do Chinese educational theorising will be investigated and debated. By foregrounding the feasible strategies and procedures, the concept Chinese educational theorising will be further developed in terms of how it may be realised in real world educational research based on bilingual HDRs’ everyday reasoning capabilities.

8.1 Chinese Educational Theorising: A Brief Explanation

In the interviews conducted for this research, the bilingual HDRs and researchers talked about their perceptions of the possibilities of using Chinese funds of theoretical knowledge in educational theorising as discussed in Chapter 5 and 6. Additionally the uses of translanguaging were spotted in their PhD study and research to mobilise theoretical tools from two languages and intellectual cultures, as illustrated in Chapter 7. Such educational practices of bilingual Chinese HDRs and researchers utilising translanguaging to draw on the expanded linguistic-theoretical repertoire so as to make meaning of educational issues are referred to as Chinese educational theorising in this research.

Chinese educational theorising stressed on the mobilisation of bilingual Chinese HDRs’ bilingual and cross-cultural capabilities to enrich and deepen their understandings of educational issues. It may be conducive to problematizing the monolingual English and Euro-American dominated educational research by highlighting linguistic-theoretical resources from other languages and intellectual cultures. Another essential focus of Chinese educational theorising is the theorising process, instead of the established theories, which emphasises on the “practice that leads (or rather, might lead) to results, that is, to theory” (Carleheden, 2016, p. 37). By elaborating on the possible strategies and procedures for Chinese educational theorising, bilingual Chinese HDRs may further enhance their theorising capabilities through practices in exploring “what comes *before* presenting the final theory in a paper” (Swedberg, 2016b, p. 62, emphasis in original). Hence, they may develop into bilingual educational

researchers who can “challenge the focus on big names and the focus on testing hypothesis about links between old concepts, and value the development of new concepts instead” (Krause, 2016, pp. 23-24). Therefore, the following discussions will focus on the attempts by some bilingual Chinese HDRs and researchers to engage in Chinese educational theorising.

In the interview a Chinese background HDR reflected upon her experiences of using Chinese funds of theoretical knowledge as conceptual-analytical tools to interpret educational issues. She explained the processes involved:

Some of the processes include first of all just a very basic explanation of what that Chinese concept actually means. It can be a very very simple word, a word that's really common to ordinary Chinese people, but then you *pick it up*, you see the potential. So that gives you a direction. That's very important, because you need to *see the potential* of this concept first. Then what you need to do is to try to *locate* this word, this very very ordinary word *in the context* of the social cultural lives of the Chinese people. Then describe that context for the purpose of *demonstrating* the deep and dense *connotation* of this concept. Then what you need to do is try to link this concept with another one if you like, because I like blended conceptualising. Then I guess the next step is to try to discuss the *trustworthiness* of this concept if you like, kind of showing how generalizable this can be and how applicable this can be to the Western settings. (AU0208SYD, Chinese background HDR, female, 05/05/2016, emphasis added)

In her PhD thesis, Chen (2011) draws upon a Chinese word *lì tǐ* 立体 to reconstruct the leadership concept to explain an educational reform in Queensland. The process of construing the *lì tǐ* 立体 leadership concept is explained in her thesis as the following:

Lì tǐ is an *everyday Chinese word*. To make it into a theoretical tool I *explored its meanings and contexts* of usages so as to enrich its content rather than leaving it be treated in terms of its literal meaning. In order to achieve this deeper level of conceptualisation of this Chinese metaphor, my first step was to *translate* the literally meaning of the Chinese characters *lì tǐ* (立体). The next step was to *make clear* the specific features of *lì tǐ* in terms of *its meaning and significance for my research*. In adapting this or other Chinese metaphors for my Australian research context, there is a need to make researchers clear to non-Chinese speaking Australian researchers. (X. Chen, 2011, p. 316, emphasis added)

Five core stages of Chinese educational theorising are outlined in the narrations by these two HDRs, namely 1) identifying the Chinese funds of theoretical knowledge to be further developed into theoretical concepts; 2) investigating the novel meanings of the Chinese funds of theoretical knowledge; 3) locating the socio-cultural and educational contexts; 4) demonstrating the deeper pedagogical connotations; and then 5) generalising the newly developed educational concepts to local/global settings. These five stages are critical to the

Chinese educational theorising process based on which potential strategies will be investigated with data collected from Chinese HDRs and researchers.

8.2 Possible Strategies and Procedures for Chinese Educational Theorising

This section will present examples of Chinese educational theorising that were provided by bilingual Chinese interviewees and spotted in the published works authors or co-authored by Chinese researchers. The uses of Chinese linguistic-theoretical resources will be analysed to portray a potential five-stage Chinese educational theorising strategy. The five stages include translanguaging to mobilise multi-dimensional linguistic-theoretical sources, translating to highlight divergences and alternative perspectives, contextualising to seek for local uses, conceptualising to explore educational meanings, and testing to construct broader implications.

8.2.1 Translanguaging to Mobilise Multi-Dimensional Linguistic-Theoretical Sources

One criterion of good educational theorising is that it can “penetrate as deeply as possible into the social [and educational] facts” (Swedberg, 2012b, p. 13). This requires researchers to obtain “as fine and close information as possible about some [educational] phenomenon, before one begins to theorise it” (Swedberg, 2012b, p. 13). In other words, multi-dimensional linguistic-theoretical sources would contribute to more inspiring and insightful educational theorising, as a bilingual Chinese HDR in Australia remarked:

It [Chinese language] is not only a language, but also a culture. Besides, when you are learning a culture, you are also learning another value system. Your mind will be more open, in other words your mind won't be constrained by and within one view. For example, you might think this should be done in this way; but when you learn a different language and know a different culture, you will find that people approach things from different angles⁶⁴. (AU0204MEL, Chinese background HDR, female, 13/11/2014)

This Chinese HDR pointed out that knowledge of another language provided bilinguals the opportunities to learn another intellectual culture which may enrich their perspectives of perception. Such open-mindedness may thus open up different possibilities for new insights into educational understandings. Another bilingual Chinese HDR noted another side of the openness of using translanguaging to conceptualise educational issues, that is, reconsidering

⁶⁴ The original answer was in Chinese as follow: “因为它不仅仅是语言，它其实也是一种文化，而且你在学习文化的过程当中，也是在学习另一种价值观念，所以你的思想会比较 open，就是说你的思想不会局限在某一种想法，就是说你[之前]认为这件事情应该是这样做的，但是呢，你学了不同的语言，了解了不同的文化之后，你就会发现，大家看问题的角度是不一样的”

the values and potentials of the home language and intellectual cultures by confronting a different one:

I increasingly feel I have had more chances to reconsider Chinese culture, arts, people and history after I came to Australia, especially through teaching Chinese. Maybe because of *jiào xué xiāng zhǎng* (教学相长, a Chinese metaphor which is often used to refer to teachers may also learn while teaching others), the educational system in Australia makes me to research [Chinese knowledge while teaching Chinese language]. I find we have many valuable [assets] to be proud of. But I didn't realise this when I was in China. Now I have left China and I have to take another angle to look at it. I feel I may become more mature through these research [into Chinese knowledge]⁶⁵. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

This Chinese HDR was studying in Australia at the time being interviewed, and conducting a PhD research into Chinese immigrants' identity and their heritage language. She was also a part-time teacher at a local weekend school teaching Chinese as second/heritage language. She recalled her changes in mind in Chinese funds of theoretical knowledge due to the new context of Australian educational system. The confrontation of another language and intellectual culture may inspire bilingual Chinese HDRs to reconsider and reconfigure their home language and knowledge system, as Jullien puts it, "By introducing a relative and comparative exteriority of thought *vis-a-vis* its language, this confrontation made it recognize and measure the configuration of the thinkable in which it articulated itself" (Jullien, 2014, p. 164). In this way, bilingual Chinese HDRs may broaden and deepen their perceptions into educational issues around them and/or under research, as indicated in their published works as well (see Table 8.1).

As Chen (2011), Meng (2012), Chen (2013) and Qi (2015) do, bilingual Chinese HDRs can go between their two languages and theoretical knowledge systems with their translanguaging capabilities. They may thus have access to multiple sources of "academic content with the semiotic resources they bring, while acquiring new ones" (García & Wei, 2014, p. 66) in educational theorising. Their home language and intellectual culture empower bilingual Chinese HDRs with a new source of linguistic-theoretical tools for educational theorising (Singh, 2013). Meanwhile, "the language [they] learnt later shapes the competence of the earlier languages, and both mutually influence each other to move in new directions"

⁶⁵ The original answer was in Chinese as follow: "我越来越觉得我到了澳大利亚之后, 反而有更多的机会让我再去看中国的文化、艺术、人物、历史, 尤其是教中文。可能也是教学相长吧, 澳大利亚的这种教育的方式让我也要去研究[中国文化], 我觉得我们还是有很多的值得骄傲和自豪, 但是我过去在中国我都不知道。我现在离开了中国就是要换一个角度来看, 我觉得我好像通过这些研究, 我自己可能更成熟了呀"

(Canagarajah & Wurr, 2011, p. 7), thus expanding their linguistic-theoretical repertoire. It is through such translanguaging attempts and practices that “new insights on how meaning and knowledge are collectively co-constructed, negotiated, and shared” (Melo-Pfeifer, 2015, p. 181) to make meaning of the educational issues happening around them (which, in other words, is the core of educational theorising).

Table 8.1 Utilising Translanguaging in Published Works

Sources	Examples
X. CHEN, 2011	Leadership has been widely studied across the world and across different disciplines and fields because it is important in every field of human endeavour (Mills, 2005). The ancient Chinese philosopher Lao Zi categorised leaders into four levels according to their traits: “太上，不知有之。其次，亲而誉之。其次，畏之。其次，侮之”(Lao Zi, 2005), <i>Tài shàng, bùzhī yǒu zhī. Qìcì, qīn ér yù zhī. Qìcì, wèi zhī. Qìcì, wǔ zhī. ...</i> Followers are always seeking the best of leadership from themselves and others. The leaders of Queensland’s Senior Learning reform can benefit from reflecting on Lao Zi’s leadership typology. (pp. 57-58, emphasis in original)
MENG, 2012	A Chinese concept goes “三人行必有我师”, which literarily means even if three people are travelling together, I will find something to learn. This concept is very popular and widely accepted among Chinese people, which was proposed by Confucius in Lunyu - an ancient Chinese classic. It is a reflection of the modest spirit of Chinese people. This concept could be used to interrupt the Western dominance in Australian research education.
Z. CHEN, 2013	There is a Chinese idiom called “珠联璧合” (pronounced as: <i>zhu lian bi he</i>). ... The understanding given by this idiom is that sometimes the practical value of individual items can only be realised when there is wholeness built into them by combination. (p. 212)
J. QI, 2015	The classical Chinese concept <i>geming</i> was used as a translation of the “Japanese kanji translation of the European concept ‘revolution’” by Liang Qichao, a late Qing Dynasty (1644-1911) intellectual and reformist (Chen, 1999, p. 355). Since then, the term <i>geming</i> has been “resurrected, reconstructed, and incorporated into the diverse syntax of ‘world revolution’” (Chen, 1999, p. 355). Based on his research into the writings of three Chinese intellectual revolutionaries, Chen (1999) argues the translation of <i>geming</i> involved more than syntactic and contextual considerations, or issues of faithfulness and translatability. ... Through his research Chen (1999) brought together different intellectuals’ contributions to the concept of <i>geming</i> through analysing their translations of its meaning. The concept of translation emerged as a learning activity in the FIH Program, and might be seen as a simulation of the research dialogue created by Chen (2010). (pp. 99-100)

8.2.2 Translating to Highlight Divergences and Alternative Perspectives

Chinese educational theorising with a translanguaging perspective enables and encourages bilingual Chinese HDRs to use their bilingual and inter-cultural capabilities to approach educational issues. This bilingual theorising approach values the integrated linguistic-theoretical repertoire that is comprised of and goes beyond monolingual Chinese or English. The Chinese and English funds of theoretical knowledge of bilingual Chinese HDRs are not

necessarily separated; rather they interact and integrate into a new whole linguistic-theoretical repertoire for diverse meaning-making resources (García & Wei, 2014; Velasco & García, 2014). With this new linguistic-theoretical repertoire, divergences are more easily located and dug into for novel perspectives, as commented by a Chinese researcher:

Considering the divergent features of different national cultures, when dealing with an educational phenomenon, American [researchers], for example, may notice two important ideas from a certain angle; whereas Chinese scholars may notice three important ideas from another angle. The [ideas noticed by researchers from these two cultures] may have overlaps as well as differences⁶⁶. (CN0101DL, Chinese researcher, male, 21/05/2015)

Divergences are the keys for Chinese educational theorising in terms of opportunities and possibilities to identify and grasp the buried taken-for-granted issues. A Chinese background HDR explained her strategy of exploring the divergences using translation.

I always think translation is good. In order to theorise the first step is actually to translate. Because everybody can read; but translation involves a lot of background knowledge, even hopes for the concept that you want to weave into the target language. I don't think we start from reading. We start from how translatable that concept is. ... What I mean by translation is not only linguistic translation but also conceptual translation which of course is in every way connected with time and space. ... A lot of the times when I first see something, I try to translate it first. Then I use whatever connections I can make in the first 10 seconds. Then I say all right if I explain this to a foreigner, like a Westerner, how would I put it? Would I be able to draw on a lot of intellectual resources? Not only non-Western resources, but sometimes at a level more importantly Western resources to make it clearer for them [Westerners]. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

As commented by this HDR, translation may be necessary for further reconfiguration of Chinese funds of theoretical knowledge into new educational concepts in order to be understood by other researchers who do not speak Chinese. This is found in the Chinese educational theorising activities in the published works by Chinese HDRs and researchers, as indicated in Table 8.2.

⁶⁶ The original answer was in Chinese as follow: “站在不同国家民族文化的特征上来看，比如看一个教育现象，美国可能从某一个角度看到了两个重要的东西，中国学者可能从另一个角度看到了三个重要的东西，可能有相同的有不同的”

Table 8.2 Translating Chinese Funds of Theoretical Knowledge

Sources	Examples
	<p>The ancient Chinese philosopher Lao Zi categorised leaders into four levels according to their traits: “太上，不知有之。其次，亲而誉之。其次，畏之。其次，侮之”(Lao Zi, 2005), <i>Tài shàng, bùzhī yǒu zhī. Qìcì, qīn ér yù zhī. Qìcì, wèi zhī. Qìcì, wǔ zhī</i>. This means: Of the best, the people barely know of his existence. Of the next best, the people love and praise him. Of the next, the people are afraid of him. And of the next, the people despise him. (pp. 57-58, emphasis in original)</p>
X. CHEN, 2011	<p>The word 立体 in simplified Chinese characters or 立體 in traditional Chinese characters is composed of two Chinese characters. In Chinese Pinyin, that is Romanised script, these characters are written as <i>lì tǐ</i>. The first character 立 <i>lì</i>, literally means “stand” (verb) or “upright” (modifier), and its alternative meanings include “stand ... up, set up, exist.” The second character 体 (體) <i>tǐ</i>, literally means “body” or “part of body,” while it also has other meanings such as “substance, style, form, typeface, aspect, system, personally do or experience something, put oneself in another’s position, be considerate” (China Social Science Academy Language Research Institute, 2007). The two characters for <i>lì tǐ</i> are themselves separate words. However, when they are combined, they form a new word, either 立体 (simplified) or 立體 (traditional). <i>Lì tǐ</i> literally means standing or upright body. (p. 316)</p>
MENG, 2012	<p>“因材施教” is an important pedagogy in Chinese educational philosophy. This concept comes from “Lunyu” - an ancient Chinese classic. “因 <i>yin</i>” means “to be based on, or according to”; “材 <i>cai</i>” means “talent”; “施 <i>shi</i>” means “to implement”, and “教 <i>jiao</i>” means “pedagogical strategies”. (p. 230)</p>
Z. CHEN, 2013	<p>There is a Chinese idiom called “珠联璧合” (pronounced as: <i>zhu lian bi he</i>). The first word in the idiom “珠 (<i>zhu</i>)” means ‘pearl’. The third word “璧 (<i>bi</i>)” is “a round flat piece of jade with a hole in its centre” (<i>Zhu Lian Bi He</i>, n.d.). The second word “联 (<i>lian</i>)” and the fourth word “合 (<i>he</i>)” both mean ‘unite’ or ‘join’. Therefore, literally this Chinese idiom can be translated as ‘pearls get connected and jades become combined’. It is often used as a metaphor for “an excellent match” (<i>Zhu Lian Bi He</i>, n.d.). Individual pearls or pieces of jade are beautiful on their own. However, the benefit people get from these isolated pearls and pieces of jade is less than if they are joined together as a whole. It is the wholeness brought by joining that enables pearls and pieces of jade to be used by people for decorative purposes. (p. 212)</p>
J. QI, 2015	<p>The classical Chinese concept <i>geming</i> was used as a translation of the “Japanese kanji translation of the European concept ‘revolution’” by Liang Qichao, a late Qing Dynasty (1644-1911) intellectual and reformist (Chen, 1999, p. 355). Since then, the term <i>geming</i> has been “resurrected, reconstructed, and incorporated into the diverse syntax of ‘world revolution’” (Chen, 1999, p. 355). Based on his research into the writings of three Chinese intellectual revolutionaries, Chen (1999) argues the translation of <i>geming</i> involved more than syntactic and contextual considerations, or issues of faithfulness and translatability. ... Through his research Chen (1999) brought together different intellectuals’ contributions to the concept of <i>geming</i> through analysing their translations of its meaning. The concept of translation emerged as a learning activity in the FIH Program, and might be seen as a simulation of the research dialogue created by Chen (2010). (pp. 99-100)</p>

Reflecting upon the uses of Chinese metaphors in his research in Australia, a Chinese HDR remarked that

After doing two years' research in this [Australian] culture, I really learn more about my own culture. So I have looked at the translations, [say] English translations of the Chinese metaphors, and I actually started to reflect upon the Chinese metaphors themselves. [I] start looking at the Chinese culture and [ask] why Chinese culture uses this image instead of another; why the Chinese language phrases the ideas in this particular way instead of another. So actually I may reflect on my own culture and to start learn about the culture again, I mean from the outside again, [from] a whole new different perspective. In the past I may not notice it, just take it for granted. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

This HDR mentioned his experience of reconsidering the buried meanings in Chinese metaphors when he started to translate them into English. Through translation, he began to notice the divergences in the perspectives to conceptualise the world in two languages. For bilingual Chinese HDRs, divergences may be explored and investigated through translanguaging and translation (K. H. Chen, 2010; Jullien, 2014). Taking the translanguaging standpoint in educational theorising, bilingual Chinese HDRs can adopt “new ways of being in the [educational] world” (García & Wei, 2014, p. 9). They would be actively engaged in “alternative histories, representations, and knowledge” (García & Leiva, 2014, p. 215) for the possibilities of new thoughts. Based on this translanguaging premise, translation and comparison encourage and push bilingual researchers to reconsider and re-construe the “implicit aspects [of a concept expressed in a certain language], so as to render them available to the eventuality of another meaning, or at least to be taken into other ramifications” (Jullien, 2014, p. 161). In this capacity, translanguaging and translation⁶⁷ help bilingual Chinese HDRs question the unnoticed and generally accepted standards and practices by shifting the “imaginary anchoring point” (K. H. Chen, 2010, p. 212). At its ultimate, this strategy of Chinese educational theorising not only

unfolds the cultural and the thinkable to their limit; but also, in an inverse sense, taking us back, due to this offer of dispersion, into their implicit choices at the beginning of their separation and right back to the logic of what one will really be

⁶⁷ The translability of languages has been under debate (Singh & Huang, 2013). However, the focus of discussion here in this research is the possibilities of uncovering the *unthought* within one language and intellectual culture as Jullien (2014) suggests. It is through translation that two intellectual cultures are positioned in confrontation to reconsider the taken-for-granted educational issues. What matters the most in such context is the new insights for educational theorising.

led consequently to figure, on either side, on the basis of equality and even as so many alternatives for thought. (Jullien, 2008/2014, p. 152)

Therefore, using translanguaging and translation for Chinese educational theorising is “not simply a linguistic exercise but a social linguistics, or an intersection of history, sociology, and politics [for the purposes of alternative educational discourses and pedagogies]” (K. H. Chen, 2010, p. 244).

8.2.3 Contextualising to Seek for Local Uses

With the dominance of Euro-American theories, bilingual Chinese HDRs are muted by being labelled as students who lack critical thinking with “substandard” English (Griffits, 2015; Singh & Meng, 2013). They have been struggling to be recognised as theory generators rather than merely consumers in educational research. The “deficit views about the abilities and experiences of language-minority students” (Moll, 1992, p. 20) in educational research have been a cause of pains and struggles felt and experienced by many non-English backgrounds bilingual HDRs. A Chinese background researcher working at an Australian university said in an interview, “I don’t bother to talk to [Euro-American background] people [about Chinese concepts] because they may not be happy” (AU0105SYD, Chinese background researcher, female, 03/05/2016).

The concept ‘funds of knowledge’ was originally proposed to “make curriculum more engaging and achieving for ‘less advantaged’ learners” (Zipin, 2009, p. 317). By bringing forward Chinese funds of theoretical knowledge, the bilingual theorising capabilities of bilingual Chinese HDRs are emphasised to reconsider and reevaluate their linguistic-theoretical potentials. In this process, bilingual Chinese HDRs go back and forth to seek out answers and remedy their pains by drilling into their entire linguistic-theoretical repertoire. They would reinvestigate the contemporary and social meanings of a certain concept that they locate for educational theorising, as a bilingual Chinese HDR did in her PhD research:

I used a popular Chinese online novel [on some Chinese historical figures]. ... It is very popular online. Many people use it to allude to real life. It [the novel] must be related to some deeply rooted Chinese ideas and practices. I’d like to see how it may be related to current life and investigate the critical thinking contents in it. ... In that novel the frequently used modes of critique including *míng zhé bǎo shēn* [a Chinese idiom 明哲保身, referring to the principle of being prudent to protect myself from anything unfavourable to its maximum] and *bàn zhū chī lǎo hǔ* [a Chinese idiom 扮猪吃老虎, which literally means pretending to be a pig in order to tempt and eat a tiger. It is often used to describe those who pretend to be dull and harmless to in order to defeat their opponents]. Actually these skills are used in communication in our everyday life because [in this way we can] avoid

some troubles. ... Our Chinese way of critical thinking is always like this, covering our sharp and aggressive aspects and interacting with others with our mild and tender aspects. This is actually a self-protection way⁶⁸. (AU0207SYD, Chinese background HDR, female, 03/05/2016)

This HDR had been studying in Australia for six years. She intended to demonstrate the critical thinking capacities of Chinese students by investigating the Chinese modes of critique. She noticed the typical strategies of critique used by the characters in a popular novel to deal with complicated situations. She further realised that these strategies were used by Chinese people in real life and even by Chinese students in their study. In this way this HDR re-contextualised the two concepts used in this Chinese novel in the contemporary social life of Chinese people. It is through this re-contextualisation process that the buried meanings and implications for further educational theorising are discovered and clarified. Similar strategies of re-contextualising Chinese funds of theoretical knowledge in the new educational context are found in the published works by Chinese HDRs and researchers, as displayed in Table 8.3.

Table 8.3 Re-contextualising Chinese Funds of Theoretical Knowledge

Sources	Examples
X. CHEN, 2011	Thus from the forgoing it can be seen that <i>lì tǐ</i> leadership is not flat, or two-dimensional, nor is it merely horizontal, hierarchical, or multi-level. <i>Lì tǐ</i> leadership is multi-dimensional. In Queensland, one leader in VETiS partnered with several other leaders from different sectors. ... Such leadership is different from either Fullan's (2003; 2005) tri-level leadership or Lear's (2006) heroic leadership. Now it is necessary to explain the Chinese context in which this concept is used. (pp. 316-317)
	The concept of <i>lì tǐ</i> leadership is a useful way of characterising this multi-level, multi-dimensional, and cross-sectoral leadership of VETiS reforms in Queensland. Leaders at each level partner with leaders from different levels of the same system, as well as partnering with leaders across systems and sectors. Leadership may or may not be enacted at the same corresponding organisational level; it may be lower or higher. It is this complexity that the concept of <i>lì tǐ</i> leadership captures. (p. 333)
MENG, 2012	As an important characteristic of Tao's democratic education (Fang, 2005), “因材施教” requires Australian educators to treat non-Western research students as having valuable, if different talents. (p. 231)
L. YAO, 2014	Another Chinese <i>suyu</i> 授(shou)人(ren)以(yi)鱼(yu), 不(bu)如(ru)授(shou)人(ren)以(yi)渔(yu) points out that teaching means teaching students how to learn rather than transmitting the knowledge to them. Literally this <i>suyu</i> or metaphor means it is better to teach a person how to fish rather than give her a fish. Give a woman a fish and you feed her for a day. Teach a woman to fish and you feed her for a lifetime. The role of the Australian FIH team was not to give the Chilean EC educators the knowledge, but lead them to the pathway of learning. So does the Chilean EC educators and young children.

⁶⁸ The original answer was in Chinese as follow: “我用了一部比较红的中国网络小说...它在网上各种红, 好多人用它来映射现实生活, 它肯定跟中国的一些比较根深蒂固的思想习惯有关系, 我想从那里来看一下跟现在生活的契合点, 推敲一下这里面的批判性的元素...里面经常用到的一些 critique 的手段一个是明哲保身, 一个是扮猪吃老虎。其实我们现实中每天生活中跟任何人的交流里面这种技巧都是一定存在的, 因为给自己少招事儿...我们中国人的评判性思维始终是有点这样, 会把自己的一些尖锐的东西包裹起来, 然后用自己比较柔软的地方去跟别人接触, 这样也其实是一个自我保护的方式”

	Their changing pedagogies as a result of the FIH Program aim to help the young children to build their capacities of learning, rather than give them the knowledge. (p. 62)
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Chinese educational theorising is situated within the context of Euro-American dominance at various levels. One of its major aims is to inspire more attention and further attempts to generate bilingual educational discourses. By re-contextualising Chinese funds of theoretical knowledge in bilingual educational research, bilingual Chinese HDRs can mobilise the marginalised non-Euro-American linguistic-theoretical sources that “encourage large numbers of people to think critically about the social world [and education] and that provide these people with the tools with which to do the thinking” (Lemert, 2010a, p. 6). This real world educational research enables Chinese theorising to problematize the unbalanced monolingual higher education and educational research.

8.2.4 Conceptualising to Explore Educational Meanings

Re-contextualising Chinese funds of theoretical knowledge to their immediate educational context, bilingual Chinese HDRs can reconfigure these linguistic-theoretical tools to facilitate their learning and research. A Chinese background researcher recalled and described how he used a Chinese idiom to better understand educational research and assisted in reaching a mutual-understanding with his supervisor as a PhD student:

I remember the first time I talked with my supervisor. He said my research was a little bit too narrow. ... I mentioned the [Chinese idiom] *máng rén mō xiàng* [盲人摸象, which literally means a blind man misjudges an elephant by touching part of it. It is always used to describe hasty judgement and practices based on limited data]. ... I was trying to say to my supervisors that I was fully aware of the depth of the issue, the range, and the limit. I want to find out the limit. I am focusing on touching one part and saying, “this is the tail, and this is the ivory”. I know it is part of it. I won't just jump to the conclusion that it looks like a wall, it looks like a pig's tail. ... My supervisor said, “oh I know what you mean”. (AU0102MEL, Chinese background researcher, male, 12/11/2014)

This Chinese researcher noticed that the connotations of a Chinese idiom also had significance in guiding educational research. He looked into the idiom, placed it within an immediate learning context, and then connected it to his PhD study. He did not further develop this Chinese idiom into a theoretical concept in research. However, he indeed used a frequently employed educational theorising strategy to build popular discourse into theoretical concepts, namely by pushing forward the concept through analogy.

Metaphorical languages and popular discourse like the analogy used by the above mentioned researcher may contribute to novel educational theorising by their analogous and imaginative powers (Alatas, 2006; Swedberg, 2012b). The emphasis is not numerating

“similarities and differences but for a possible structural similarity between something [say a Chinese idiom] that is well understood and the phenomenon [researchers] are studying” (Swedberg, 2016, p. 11). It is through such a conceptualisation process of comparing, mapping and penetrating that Chinese funds of theoretical knowledge may be used to add new insights into educational issues and open up new paths to educational research. For instance, in the research into teaching Chinese as foreign language in Australia, Lu (2014) utilises a Chinese metaphor *shì bàn gōng bèi* 事半功倍 to interpret and theorise students’ learning behaviours of drawing on the native language to learn the foreign one:

In other words, when learning the new elements of Chinese, students need and should be encouraged to connect to the related elements of what they know in English. If teacher-researchers use students’ prior socio-linguistic knowledge that they bring to learning Chinese, then teaching is likely to result in more rewarding and successful learning. Or at least this is the assumption. A Chinese metaphor for this is 事半功倍 (*Shì Bàn Gōng Bèi*), which means ‘half the work done with double results’. (Y. Lu, 2014, pp. 70-71)

Another example is the reconstruction of the Chinese *yin/yang* concept to guide and interpret her research by a Chinese HDR. Chen (2013) probes into the *yin/yang* philosophy, comparing its implications with the “Aristotelian *either/or* thinking” (p. 386) and mapping it to her research. The Chinese *yin/yang* concept is thus reconstructed to guide research and explain educational issues:

The fifth approach is to “affirm both sides of a dichotomy as equally true or important, even if they are contradictory” and to even accept the non-resolution of the tensions (Elbow, 1993, p. 54). This is consistent with the Taoist philosophy of *yin/yang* which is often claimed to be a uniquely Chinese form of binary thinking. ... An example of the *yin/yang* approach in my research was to develop the teacher’s intercultural communicative competence in order to deal with the tension *target culture VS. native culture*. ... As explained above, with respect to the tension, *target culture VS. native culture*, the item, *developing teacher’s intercultural communicative competence to promote understanding about students*, was a strategy following Taoist *yin/yang*. However, it might be regarded as a solution that follows Aristotelian *either/or* thinking regarding the tensions *connectedness VS. my insufficient understanding about students, inclusivity VS. my insufficient understanding about students and ILT for problematic knowledge VS. my insufficient understanding about students*. (Z. Chen, 2013, pp. 383-386)

Educational theorising originates from and begins with everyday reasoning (Bingham & Biesta, 2010; Horton, 1971; Lemert, 2010a; Sears, 2005). Bilingual Chinese HDRs use Chinese funds of theoretical knowledge to understand and guide their everyday life and learning. They do so with their theorising capability by discovering the unnoticed implications and immediate

applications. These everyday uses of Chinese funds of theoretical knowledge are the starting point for educational theorising which is aimed at working out the underlying mechanism of education, constructing deeper understandings of educational activities and developing better pedagogies. The Chinese educational theorising process is, therefore, performed by mapping and connecting the deeper meanings of Chinese funds of theoretical knowledge to educational activities.

8.2.5 Testing to Construct Broader Implications

So far, Chinese educational theorising examples have been elaborated focusing on the strategies that bilingual Chinese HDRs may employ to make meaning of educational issues. The next step is that the end products of Chinese educational theorising – theories and pedagogies – can be understood and applied by non-Chinese background researchers and educators. This is indispensable for the wider recognition and application of Chinese educational theorising, as some Chinese HDRs being interviewed remarked (see Table 8.4).

Table 8.4 Emphasis on Testing to Construct Broader Implications

Sources	Excerpts
AU0202MEL	In our discussions we are always passionate about the differences between the two traditions, but I think my emphasis is on how to contextualise our studies in the kind of either the indigenous Chinese context or in this globalised inter-cultural arena.
AU0207SYD	If we want to change some of others' views about and attitudes towards us, we have to not only explain our views to them but also tell them how these views can be used in their contexts. Because in this way they can use them. Otherwise [these views] are merely ornaments for them. [If] we turn it into a tool, they will then use it. ⁶⁹
AU0208SYD	A lot of the times when I first see something [of Chinese funds of theoretical knowledge], I try to translate it first. Then I use whatever connections I can make in the first 10 seconds. Then I say all right if I explain this to a foreigner, like a Westerner, how would I put it? Would I be able to draw on a lot of intellectual resources? Not only non-Western resources, but sometimes at a level more importantly Western resources to make it clearer for them [Westerners].

What these Chinese HDRs highlighted was that Chinese educational theorising is not meant for Chinese people or society only. The core idea is using Chinese funds of theoretical knowledge as a different referencing point to unfold unnoticed and/or taken-for-granted issues in current monolingual and Euro-American HDR education and educational research (K. H.

⁶⁹ The original answer was in Chinese as following, “如果我们想要改变别人对我们的一些观点和态度的话，我们不单要把观点解释给他们听，我们还要告诉他们这个观点在你们的环境里面可以怎么被用到，因为这样他们就可以用，否则对他们来说就只是一个摆设。我们让它变成一个工具，他们就会用了”

Chen, 2010; Jullien, 2008/2014; Singh & Chen, 2012). Chinese HDRs therefore have to further engage in “critical reflections on the making of theoretical connections between China and [other countries including] Australia by showing how Chinese metaphors [and other funds of knowledge] can offer a useful, if not better, understanding of the issue under investigation” (Singh & Chen, 2012, p. 197). Only by engaging with other theories and testing with evidence may Chinese educational theorising gain the “penetrating power” (Sears, 2005, p. 9) to explain educational issues, arouse emancipatory actions and inspire further theoretical thinking. For instance, in the research into a transnational teacher education program, Qi (2015) draws on a Chinese allegory to construct a critique of the dominated-peripheral global-local knowledge hierarchy. She 1) brings in a Chinese allegory; 2) translates and explains its original meanings, 3) re-contextualises and connects it to the educational issue under research, 4) relates its underpinnings to other research; and 5) extends its implications to larger educational context:

Here I rework the original allegory of Zhuang Zi using the metaphors of *shadow* and *penumbra* in relation to the concept of *Dài* (待, reliance). The *shadow* and *penumbra* each represent a different type of captive mind, correcting and supplementing Alatas’s (2006) concept. ... The positions that shadow and penumbra occupy and their query and explanation illustrate the concept of Dai (reliance) as something more complicated. Alatas (2006) argues that the non-Western captive mind is dominated without knowing its reliance on the substance. However, Boltanski (2011) suggests that by ignoring or underestimating educational actors’ critical capacities, critical theorists conjures [*sic*] up an illusion of the illusions supposedly dominating the consciousness of educational actors (Boltanski, 2011, p. 20). Similarly, the shadow’s comment suggests that the supposedly captive mind is aware of its being reliant and dominated. The penumbra’s question revealed that the critical mind could be oblivious of its own reliance. ... The substance-shadow-penumbra represents the relationships enmeshed in the global-local knowledge hierarchies which are at the centre of educational actors’ critiques. Transnational education programs are much concerned about whether a certain Western “substance” could be shadowed in a non-Western setting, ideally producing as much as penumbra. The insights we get from the conceptual dimensions of Dai questions the hierarchical way of representing the relationship between educational actors including critical theorists. The dominance-reliance hierarchy does not represent the full picture. Without collaboration, the Global North might drift “southward” due to stagnant knowledge production which fails to capture the intensiveness of globalization. Its dominance is simultaneously its reliance. In this allegory, dominance is reliance, criticality is blindness, and illusion is awareness. (J. Qi, 2015, pp. 199-200)

Starting from the re-construed Chinese funds of theoretical knowledge with their educational meanings, Chinese HDRs may first of all “bring in an already existing concept (or several of these)” (Swedberg, 2016, p. 10). This can be realised by making connections between “the everyday theoretical thinking [Chinese HDRs] have already done about

[educational issues] and the formal theories associated with academic disciplines” (Sears, 2005, p. 17). Strategies that may be used at this stage include “induction, deduction, generalising, model-building, [and] using analogies” (Swedberg, 2012b, p. 2). In this way Chinese educational theorising may be shared and accepted local/globally.

8.3 Chinese Educational Theorising: From Everyday Reasoning to Educational Theorising

Chinese educational theorising may open up the pathways to educational issues by drawing on linguistic-theoretical resources from the two languages and knowledge systems. It is a recursive and reciprocal knowledge co-production process whereby bilingual Chinese HDRs mobilise both Chinese and English languages and their funds of theoretical knowledge to seek out for new directions and paths. The first two sections outline five core procedures and possible strategies that bilingual Chinese HDRs may draw upon in Chinese educational theorising. These five stages and strategies may include 1) translanguaging to mobilise multi-dimensional linguistic-theoretical sources, 2) translating to highlight divergences and alternative perspectives, 3) contextualising to seek for local uses, 4) conceptualising to explore educational meanings, and 5) testing to construct broader implications. However, these five strategies are far from being a prescribed Chinese educational theorising principle. The key lies in how bilingual Chinese HDRs may expand and extend their Chinese funds of theoretical knowledge to theorise educational issues in research.

Chinese educational theorising begins with everyday reasoning, which bilingual Chinese HDRs use to “make sense of the world around [them]” (Sears, 2005, p. 9). Fully aware of the distinctions and connections between everyday reasoning and educational theorising, bilingual Chinese HDRs may better relate, upgrade and extend their everyday uses of translanguaging and Chinese funds of theoretical knowledge for educational research purposes. This process of reconfiguration may be realised on three levels.

First, research questions posed in educational theorising may seem too obvious in that they are fundamental compared to everyday reasoning. However, they are related to underlying mechanisms of educational reality, knowledge and existence (Horton, 1971). One of the essential requirements for good educational theorising is breaching the restraints of the “taken-for-granted common-sense assumptions that generally frame our vision of the world” (Sears, 2005, p. 28). Educational theorising requires that educators and educational researchers relentlessly notice, question and reconsider the familiar and accepted educational policies,

practices and pedagogies for the actual causes and underlying mechanisms even if they seem to be self-evident. In this sense, Chinese funds of theoretical knowledge may need to be re-contextualised and re-conceptualised to ponder underlying educational problems for the purpose of Chinese educational theorising in research.

Second, researchers theorise on the basis of previous research and existing theories to transcend the limitations of time and space; whereas people using everyday reasoning tend to generate explanations and inferences based on immediate circumstances and/or experiences (Horton, 1971; Sears, 2005). The demonstration of any reasoning, rational analysis, or cause and effect is theory laden (Fay, 1987; Swedberg, 2012a). From the very beginning of an educational research project through the theorising – asking the right question(s) and detecting the research problem(s) – theory is involved, either implicitly or explicitly. Theory either provides supports or adds important counter-arguments to existing understandings of the educational issue under study. It is essential that the research problem(s) detected in educational practices be located in literature to be examined for worthiness in further educational research. Then the problem would be deconstructed and data collected and analysed with the guidance of theoretical framework (Biesta, Allan, & Edwards, 2011; Clegg, 2012; Swedberg, 2016). Researchers formulate educational theories by making connections between “the everyday theoretical thinking [they] have already done about [educational issues] and the formal theories associated with academic disciplines” (Sears, 2005, p. 17). Pedagogical advancements always involve “a variety of contributions being made over substantial periods of time, often by a number of different people” (Howe, 2001, p. 176). Only by drawing on previous research and other theories, can innovative educational theorising be generated. Therefore, Chinese funds of theoretical knowledge may have to be connected with broader educational milieu and theoretical considerations.

Third, educational theorising takes rigour as one of the key standards while everyday reasoning does not strictly “fit together into a tidy package that is consistent and coherent in any rigorous sense” (Sears, 2005, p. 27). Explanations, inferences, hypotheses and theories deduced by educational theorising are always demonstrated and elaborated via detailed and logical reasoning processes. They are based on systematic empirical investigation, moving beyond the loose speculations people make in everyday life (Sears, 2005). Chinese educational theorising in this sense needs to be situated within a real educational milieu and tested with rigorous observation and conceptualisation. The theoretical meanings and implications of Chinese funds of theoretical knowledge require empirical justification and verification.

8.4 Conclusion

In this chapter the Chinese educational theorising concept is reiterated based on the discussions and debates in the previous three evidentiary chapters. Five core stages of Chinese educational theorising mentioned by two bilingual Chinese HDRs are outlined. Then with examples from interview and publication evidence, the possible strategies that may help realise Chinese theorising in educational research are elaborated in accordance with the five stages. Further, the distinctions and connections between everyday reasoning and educational theorising are explored to add insights into the central question of this chapter, namely, how bilingual Chinese HDRs may extend their Chinese funds of theoretical knowledge to theorise educational issues in research.

Considering the bilingual Chinese HDR supervision, questions to be considered thereupon include: 1) what responsibilities may supervisors take to encourage Chinese theorising? 2) what roles may bilingual Chinese HDRs perform to engage in more Chinese theorising practices? and 3) how may supervisors and bilingual Chinese HDRs work together to promote novel contributions to educational research through Chinese theorising? These questions will be pondered in detail in the next chapter.

CHAPTER 9 JIĀO/JIÀO XUÉ XIĀNG ZHǎNG 教学相长 PEDAGOGY FOR BILINGUAL CHINESE HDR SUPERVISION

In Chapter 8 the strategies that bilingual Chinese HDRs and researchers may use in Chinese educational theorising was discussed considering the possible procedures. This chapter will focus on exploring a pedagogy that may be conducive to bilingual HDR supervision in terms of encouraging their bilingual and cross-cultural capabilities. This pedagogy will be developed based on a Chinese metaphor *jiāo/jiào xué xiāng zhǎng* 教学相长 and debated in light of the capability approach by Sen (1993, 2003), the ignorant schoolmaster concept by Rancière (1991) and the bilingual HDR education pedagogies by Singh (2013). This *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy aims to establish a mutual bilingual HDR/supervisor relationship for the purpose of educational knowledge co-production by probing into the implications of the two Chinese words *jiāo/jiào* 教 and *xué* 学 for bilingual HDRs and their supervisors.

In the first section, the reflections of bilingual Chinese HDRs' interviewed in this research will be presented in regard of their concerns and hesitations to use Chinese funds of theoretical knowledge for educational theorising. Then starting from bilingual Chinese HDRs' concerns, three domains of the meanings of two Chinese words *jiāo/jiào* 教 and *xué* 学 will be explicated to shed light upon the roles of supervisors and bilingual HDRs in constructing a Chinese educational theorising space. Therefore, in the second section the leading role of supervisors versus the following role of bilingual HDRs will be elaborated by digging into the first domain of the two Chinese words *jiāo/jiào* 教 and *xué* 学. the third section will turn to the second domain of *jiāo/jiào* 教 and *xué* 学, examining the teaching and learning responsibilities of supervisors and bilingual HDRs. the fourth section will argue about the possibilities of bilingual HDRs practising Chinese educational theorising with the encouragement from their supervisors by unfolding the third connotative domain of *jiāo/jiào* (教) and *xué* (学). in the fifth section the development of the *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy will be furthered by outlining the *xiāng zhǎng* 相长 scenario where bilingual HDRs and their supervisors work together to achieve original educational theorising. in this way the Chinese metaphor *jiāo/jiào xué xiāng zhǎng* 教学相长 will be reconstructed into an educational concept for bilingual HDR supervision.

It is significant to note here that this pedagogy is an explorative construal of a potential bilingual HDR supervision approach. First, this is an attempt of the author as a PhD researcher to practise and demonstrate Chinese educational theorising using Chinese funds of theoretical knowledge and translanguaging. Second, the database in this research is limited on the one hand and there are relatively few emphases on Chinese educational theorising in present bilingual Chinese HDR supervision on the other. Thus, the formulation of the *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy is primarily a conceptual-theoretical attempt to outline a possibility of bilingual HDR supervision that is prone to Chinese educational theorising.

9.1 Bilingual Chinese HDRs' Concerns about Chinese Educational Theorising

Bilingual Chinese HDRs may have struggles and concerns about using Chinese funds of theoretical knowledge, everyday discourse in particular, in educational research. They are willing to and unavoidably use various types of Chinese funds of theoretical knowledge to make sense of their educational environment, justify their learning behaviours, and guide their educational choices as portrayed in previous evidentiary chapters. However, some Chinese HDRs also expressed their hesitations to use translanguaging and Chinese funds of theoretical knowledge in their educational research.

For instance, a Chinese background HDR mentioned her use of Chinese philosophy to guide her learning in Australia. Following a typical and frequent Chinese mode of living, she adopted the strategy of playing safe by keeping away from conflicts in her daily life and learning. Therefore, she tried to avoid arguments with superiors or unfavourable examination results by providing answers that she thought were preferred by her supervisors:

I use the strategy to its maximum – being prudent to protect myself from anything unfavourable [she used the Chinese idiom *míng zhé bǎo shēn* 明哲保身, which literally means the wise man is good at protecting himself]. Probably not to its maximum, but I do [use it] in daily life [and learning]. To my lecturers and supervisors especially when related to homework, I won't insist on using my own view. Rather mostly I give the answers that are preferred by supervisors, because everybody knows to give what teachers want to get a high mark⁷⁰. (AU0207SYD, Chinese background HDR, female, 03/05/2016)

⁷⁰ The original answer was in Chinese as follow: “我觉得自己把明哲保身运用到了极致。不能说极致吧，但是平常生活中的习惯，对于老师尤其是作业上的东西，我不会执着于去用自己想要用的观点，而是更多的偏向于老师想要什么我就给什么，因为大家都知道老师想要什么你给什么，这样你的分数就高”

Though she used Chinese funds of theoretical knowledge to deal with her learning activities, this Chinese HDR also expressed her concerns about the legitimacy of Chinese theorising in educational research:

I always have a concern [about using Chinese funds of theoretical knowledge as theoretical tools in my research], because my view is not sharp as in China. Unless I further develop it to a higher level in my following writing process, the view I come up with now is merely common sense that everybody knows. I just include it in my paper by perhaps merely putting them together⁷¹. (AU0207SYD, Chinese background HDR, female, 03/05/2016)

This HDR worried that Chinese funds of theoretical knowledge might be too frequently used and thus lack theoretical credit. Similarly, a Chinese background researcher working at an Australian university recalled her hesitations to use Chinese funds of theoretical knowledge as legitimately academic concepts in her PhD research:

I experienced a lot of struggles with accepting some Chinese concepts. I experienced a long time struggling in convincing myself those are concepts. I felt like they are kind of expression, why would you call them concepts? For example, the Chinese *chéngyǔ* [a type of Chinese idiom with fixed forms (mostly composed of four characters) and meanings rooted in culture and history], a lot of them are just historical stories, just giving you stories with some implications in it. In my understanding big concepts are universal, explaining or illustrating many different phenomena or facts. I used some [Chinese] concepts in my [PhD] thesis, but I wasn't convinced when I used them. I worried a lot about how other people think of this thesis – whether it's academic enough or just story telling by giving those Chinese *chéngyǔ*. In English culture they wouldn't think of idioms as concepts; they don't think they are conceptually high enough to be called as concepts. That was my concern in the beginning. (AU0105SYD, Chinese background researcher, female, 03/05/2016)

This Chinese researcher experienced struggles in her early research career before resorting to commonly used Chinese concepts and metaphors as theoretical tools. Her major concern, as the above mentioned Chinese HDR, was the academic legitimacy of Chinese funds of theoretical knowledge as theoretical tools for research. Bilingual Chinese HDRs, though having the Chinese educational theorising potentials, may have to go through the struggles of repositioning their Chinese funds of theoretical knowledge as another path to novel ideas in educational research. This may be one of the major concerns that supervisors need to take into

⁷¹ The original answer was in Chinese as follow: “一直都会有一个 concern，因为我这个观点在国内并不是说有多么厉害，除非后面我在写下去的过程中又把这个观点升华了。我现在说出来的观点只不过是一些大家都知道的事情而已，我只是把它写成文章而已，可能只是把它们整合了一下”

considerations to encourage their bilingual Chinese HDRs to actually utilise Chinese funds of theoretical knowledge in their educational research.

Additionally, another concern was also reflected in the recollection of the above Chinese researcher as she said, “I worried a lot about how other people think of this thesis” (AU0105SYD). Her anxieties about other researchers’ views on her PhD thesis in which Chinese metaphors were used as conceptual-theoretical tools suggest that other researchers’ recognition may affect the decisions in using translanguaging and Chinese funds of theoretical knowledge in research. This consideration was mentioned by another Chinese HDR as well to justify her choice of not using Chinese educational theorising in her research:

If I use their language, namely the internationally used language – English, to write, the ideas I write are understood. Then whether they are accepted or not is [another thing]. This is a fair negotiation. But if I translate Chinese ideas, they may not understand. If they reject because they don’t understand, this rejection is unfair. So in order to avoid such misunderstandings, I would write in their language to express the ideas⁷². (CN0201DL, Chinese HDR, female, 23/05/2015)

These two concerns, namely the legitimacy and the recognition of Chinese educational theorising may be shared by other bilingual Chinese HDRs, and thus be the starting point for the construal of the *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy in the following sections.

9.2 Supervisors’ Jiāo/Jiào 教 versus Bilingual HDRs’ Xué 学

In this section the first domain of the meanings and implications of the two Chinese words *jiāo/jiào* 教 and *xué* 学 will be explained, followed by discussions on how these two words may be interpreted in bilingual Chinese HDR education.

9.2.1 Jiāo/Jiào 教 and Xué 学

When used as a verb, the Chinese word *jiāo* 教 is frequently translated as *teach* or *educate* in English. However, *jiāo/jiào* 教 is a polysemy with two pronunciations and different meanings as a verb. *Jiào* (教-jiào, with the fourth tone) has the meaning of teaching by showing and practicing what is preached. This interpretation of the word *jiāo/jiào* is based on the explanations given in the book *Shuō Wén Jiě Zì* (说文解字, which literally means explaining

⁷² The original answer was in Chinese as follow: “我要是用他们的语言，就是国际上通用的英文这种语言来表述，我写的东西他懂了，然后他认可不认可这是一个公平的谈判，如果我翻译中国的思想，他可能不懂，他不懂，他不认可就是不公平的。所以我会为了避免这一关，就会想用他们的语言来表述这些东西”

the graphic structures of words and analysing the meanings) written by XU Shen, a well-known scholar in Han Dynasty. This book has been recognised as a valuable work on explaining and analysing the origins, structures and meanings of Chinese characters. In this book jiāo/jiào 教 is interpreted as “*shàng suǒ shī, xià suǒ xiào yě* 上所施, 下所效也” (Xu, 1985, p. 99), which literally means what is practised by the leaders is followed by the subordinates. Teachers can achieve better teaching outcomes by setting themselves as examples for their students to imitate and learn. In contrast, xué 学 has the meaning of imitating according to the explanation given in the Chinese dictionary titled *Xiàn Dài Hàn Yǔ Cí Diǎn* (现代汉语词典) (Modern Chinese Dictionary, 2012, p. 1478).

Jiāo/jiào 教 and xué 学 represent the two sides of teaching. On the one hand teachers carry out education by taking the lead to practise what is preached. On the other students learn by imitating and reproducing what is preached and practised by their teachers. In this sense, supervisors need to take the initiative to recognise Chinese theorising should they intend to encourage their bilingual HDRs to do so; while bilingual Chinese HDRs may learn by following their supervisors’ lead.

9.2.2 Supervisors Taking the Lead in Recognising Chinese Educational Theorising

Sometimes supervisors may be reluctant to acknowledge bilingual Chinese HDRs’ theorising capabilities for they are deficient second language users of English (García & Wei, 2014; Singh & Han, 2009). The deficient view on bilingual Chinese HDRs may undermine their initiatives for critical theorising and undervalue their potentials of using translanguaging as well as Chinese funds of theoretical knowledge for educational research (Singh, 2013). In this research, some supervisors being interviewed expressed their critique of such views. For instance, a Chinese background researcher being interviewed stressed on the awareness of other cultures in supervision in order to properly evaluate Chinese HDRs’ theorising capabilities:

So I would say supervisors should be culture aware, should be culturally conscious. They should know there are culture differences between them and their students. Also this kind of culture awareness should be extended to their understanding of the Chinese thinking mode, because some people may equal the language problem to the thinking problem. So they think you [generally referring to Chinese HDRs] can’t develop the idea. [If] you can’t express yourself accurately and fluently or very argumentatively, they would think it’s not your language problem, they would think the person is not smart enough. Probably they relate that to your logic reasoning, your thinking, your capability to develop ideas. (AU0101MEL, Chinese background researcher, female, 11/11/2014)

This Chinese HDR pointed out that the awareness of cultural differences especially the variations in thinking modes might help supervisors avoid undervaluation of their HDRs' theorising capabilities. She criticised the view which positioned bilingual Chinese HDRs as deficient in theorising capabilities because of their English language proficiency. A non-Chinese background supervisor also noticed the significance of uncovering the cultural underpinnings underlying the languaging styles:

I think the first point is to just listen. ... For a whole range of reasons to listen to the student [is very important]. How they interpret things, where they come from, particularly with students who come from a different cultural background [and] a different linguistic background, it's like differences in approach. Maybe their choice of words isn't quite what you'd expected, not just sort of writing it off as they are second language speakers, they just made a mistake or something. So why did they choose those words? Why they approaching it this way? This unravels what the cultural conceptualisation behind it might be. (AU0103MEL, non-Chinese background researcher, female, 11/11/2014)

Both supervisors stressed on idiosyncratic features of non-English background HDRs in terms of using languages and approaching research. As their remarks implied, the ostensibly odd uses of the English language, which are treated as evidence of lacking theorising capabilities, may embody deeper implications.

Supervisors' awareness of the cultural underpinnings of bilingual HDRs is critical in at least two aspects. First, cultural awareness means the constant "debunking of commonsense understandings of how society works" (Willis, 1993, p. 48). Having insights into the diversity of cultures, supervisors would be less likely to take an absolute attitude towards the speaking and learning behaviours of their students. With higher tolerance to divergences, supervisors may thus tend to be sceptical about the prevalent monolingual assessment criteria regarding bilingual HDRs. The second fold of this cultural awareness concerns objection to any universalist and/or relativist claims including Eurocentrism, Ethnocentrism, Orientalism and Civilisationism that position one's own culture and knowledge system as the superior. Holding this sensibility of shared intelligence among cultures (Jullien, 2014), supervisors would be more conscious of the dangers of relativising intellectual cultures, theoretical knowledge and even HDRs. They would be more open to bilingual and multidimensional theoretical resources that their bilingual HDRs bring to educational research.

In this way supervisors may take the initiative to recognise Chinese funds of theoretical knowledge in educational research, which echoes the leading role of supervisors embedded in *jiāo/jiào* 教. On the other hand, supervisors' attitudes and "classroom discourses play an

important role in shaping students' memberships in imagined communities and legitimizing new identity options for [bilingual HDRs] to reimagining themselves as multicompetent and bilingual" (Pavlenko, 2003, p. 266). For instance, a Chinese HDR studying in Australia explained her changes in attention into Chinese funds of theoretical knowledge due to her supervisors:

Previously when [I] wrote my master thesis [in China], my supervisor required both Chinese and foreign [literature]. Then after [I] came here, my research is more focused on local [issues]. So I don't pay much attention to Chinese research⁷³. (AU0204MEL, Chinese background HDR, female, 13/11/2014)

Another Chinese background HDR being interviewed in this research recalled her experiences of changing positions on using Chinese funds of theoretical knowledge for research from undergraduate to postgraduate study responding to her supervisors' attitudes:

During undergraduate study I didn't think of using Chinese concepts. All I thought was how to skilfully use the [English] writing styles taught here or how to apply the knowledge [I learnt] here in my papers. Many lecturers hoped that we wrote according to the Western way. For example, sometimes a lecturer teaches us a certain theory by somebody in classroom and [I find that] we have the same theory in Chinese. If I use the Chinese theory instead of the one the lecturer taught in classroom, the score [of my assignment] would be different. ... I'm currently studying in a school which has a big Chinese-Australian exchange program. Within such kind of cultural influences, we would be more willing to use Chinese concepts in our papers and such practices are valued and welcomed. ... My attitudes would change according to the environment and [others'] attitudes⁷⁴. (AU0207SYD, Chinese background HDR, female, 03/05/2016)

With retrospection of learning experiences in Australia as a non-native English background international student, she acknowledged her supervisors' influence on her decisions making about using her Chinese funds of theoretical knowledge in academic writing. She would choose to avoid using Chinese funds of theoretical knowledge and try to write as a native English user when her lecturers taught and evaluated monolingually with the Euro-American theoretical norms. However, she could also be very proactive in probing into her

⁷³ Her original words were in Chinese as follows: “原来 master 写论文的时候，老师说必须要有中国的、有国外的。到这边来了以后，更多的做当地的，就没有太多的关注国内的研究了”

⁷⁴ Her original words were in Chinese as follows: “在大学的时候我是不会去想用什么中国的概念的，只是想着怎么熟练地应用这边的写作方式或者熟练运用这边的一些知识写在文章里面。大家都希望我们按照西方的来，比如明明老师上课讲的是这个人的理论，我们中国也有这个理论，我用了中国的这个理论，没有用老师上课讲过的那个理论，那在分数上是会有体现的 ... 我现在在的这个学院本身就有有一个很大的项目是中澳交流，在这样的文化推动下，大家都比较愿意在自己的文章里面用中国的概念，而且这样的行为也是受到推崇和欢迎的 ... 会随着外界的态度我的态度也有变化”

Chinese linguistic-theoretical repertoire in her educational research writing when her supervisors were open and supportive to bilingual theorising.

As presented in section 9.1, bilingual Chinese HDRs may have concerns about the recognition of their uses of Chinese funds of theoretical knowledge as conceptual tolls in research. Previous research also notes that the “devaluation of non-western theoretical knowledge by western peers is another factor in silencing Asian international students studying in western universities” (Singh & Meng, 2013, p. 908). With invigorations from their supervisors bilingual Chinese HDRs may be more confident to position themselves as bilinguals and become more confident in their bilingual capabilities. Moreover, they would be more willing to engage in Chinese theorising since the “perceived responses from professors and their peer students provided them the basis for determining their response/reaction strategies and influenced their level of subsequent participation” (Zhou, Knoke & Sakamoto, 2005, p. 307).

Therefore, being conscious of bilingual Chinese HDRs’ bilingual-theoretical potentials, supervisors show their respect and recognition to their bilingual HDRs’ home languages and intellectual cultures as linguistic-theoretical resources for educational research. They tend to take a positive attitude towards their bilingual Chinese HDRs and obtain a fuller understanding of their diverse linguistic-theoretical repertoire for research. Hence taking the lead to recognise Chinese educational theorising in research may be the secret to helping bilingual HDRs break the captive mind by “respecting the children, their mistakes, and their prior knowledge before coming to school, which includes their home language” (Diaz Soto & Kharem, 2006, p. 30).

9.3 Teaching and Learning Chinese Educational Theorising

This section focuses on the second domain of the connotations of the two Chinese words jiāo/jiào 教 and xué 学. Then the teaching and learning responsibilities of supervisors and bilingual Chinese HDRs will be discussed in regard of developing Chinese educational theorising skills.

9.3.1 Jiāo/Jiào 教 and Xué 学

Jiāo/Jiào (教-jiāo, with the first tone) has the meaning of imparting knowledge, skills and values to others, according to the explanation given in the Chinese dictionary titled *Xiàn Dài Hàn Yǔ Cí Diǎn* (现代汉语词典) (Modern Chinese Dictionary, 2012, p. 655). It has the denotation of outlining the unknowns and pointing out possible methods to students. In the

classic book *Chūn Qiū Zuǒ Shì Zhuàn* (春秋左氏传, which can be translated as *Commentary of Zuo on Spring and Autumn Annals*), the word jiāo/jiào 教 is used in the sentence “jiāo qī bù zhī, ér xù qī bù zú” (教其不知, 而恤其不足, which literally means teaching them what they do not know, and help them about what they need). Further, in a classical argument on the roles of teachers by HAN Yu, a Tang Dynasty scholar, the roles of teachers are summarised as *chuán dào, shòu yè, and jiě huò* (传道, 授业, 解惑, which can be translated as imparting doctrines and methods, teaching skills, and clearing up confusions) (Han, 1986). Based on these explanations, jiāo/jiào 教 indicates a significant role of supervisors, namely transmitting knowledge and skills about Chinese educational theorising.

On the other hand, xué 学 has the connotation of conceptualising by identifying and knowing. It means learning is realised by continuously asking questions about and seeking answers to the unknown. This interpretation of *Xué* is firstly based on *Guǎng Yǎ* (广雅), one of the earliest dictionaries in Chinese history, whereby learning is explained as knowing and figuring out things in the world (*xué, shí yě, 学, 识也*). LIU Kai, a Qing dynasty scholar, suggests a similar view in his argumentation titled *Wèn Shuō* (问说, which can be translated into *On Asking Questions*). He underscores the significant role of asking questions about things in the process of learning by drawing on Chinese classical books and historically famous scholars (*xué jì jì yǐ wèn yě, 学即继以问也*, which can be literally translated as learning is continuously asking questions) (Wang, 1983). In this sense, educational theorising is about asking questions about educational issues from policies through management to teaching and learning practices. Thus, in regard of Chinese educational theorising, an essential responsibility of bilingual Chinese HDR is underlined in xué 学, namely, keeping learning by asking questions.

9.3.2 Supervisors Sharing Chinese Educational Theorising Strategies

As elaborated in the beginning of this chapter, one major concern of some bilingual Chinese HDRs in using Chinese funds of theoretical knowledge is research may be the legitimacy of such knowledge as conceptual-theoretical tools. This concern reflects an essential issue of Chinese educational theorising, namely how to further develop Chinese funds of theoretical knowledge that is mostly everyday reasoning into linguistic-theoretical tools for data analysis and interpretation in educational research. This suggests how supervisors may perform their role of jiāo/jiào 教 on at least two levels.

9.3.2.1 Sharing Basic Educational Theorising Skills

First, supervisors can share with their bilingual HDRs their understandings and experiences of educational theorising in general. When asked about theory and theorising, many bilingual HDRs interviewed in this research claimed that theory was very grand and abstract. They expressed their lack of confidence in theorising and more importantly generating novel ideas through theorising. A Chinese background HDR in Australia was very reluctant to ascribe her thesis research as a theorising process:

(Q: Do you reckon yourself engage in the [theorising] process throughout your research?) I guess probably not yet, because I believe you need to have enough data as the basis to construct a theory. (Q: You said you analysed data in your research and then reached a conclusion about the issue. Don't you think this can be counted as a theorising process?) If you say so, it is a really trivial part [of theorising]. For example, when you do something, you gain some experiences through it. I would say this is merely drawing lessons from the past rather than a theorising process. I won't say this is theorising, because theory, for me, is a grand and profound concept⁷⁵. (AU0204MEL, Chinese background HDR, female, 13/11/2014)

This HDR is among many others who also feel confused and sometimes at loss with questions concerning theory and theorising in educational research as indicated by previous research (Biesta, Allan, & Edwards, 2011; Swedberg, 2012; Schneiderhan, 2016). They categorise their research findings as anything from conceptual frameworks to models, but theories (Schneiderhan, 2016). Such struggles with theory and theorising are common among HDRs “because theory work can take a variety of forms, because theory itself is a continuum, and because most verbally expressed theory leaves tacit some key portions of the originating insight” (Weick, 1995, p. 386). Further, theorising is messy and contentious since it “can mean pretty much anything from idle chatter to the design of an important new theory” (Swedberg, 2016b, p. 60). What makes it more problematic is that HDRs are frequently left alone with such entanglements in memorising grand theories and avoiding theorising (Biesta, Allan, & Edwards, 2011; Krause, 2016; Schneiderhan, 2016; Sutton & Staw, 1995; Swedberg, 2012b). Hence, taking into consideration theorising teaching may help free HDRs from the theory/theorising swamp. In this sense, the emphasis on theorising asks HDRs to question the

⁷⁵ Her original words were in Chinese as follows: “(问: 那你在自己做研究的过程中会有这个[理论化的]过程吗?) 我自己倒觉得应该还没有, 因为我觉得你要构建一个理论, 需要有足够的资料做基础。(问: 那你当时在做研究的时候, 最终对数据进行解读, 然后可能得出来关于这件事情的一个结论, 你觉得这个不能算是 Theorising 的过程吗?) 你如果真要说它是 Theorising 呢, 我觉得是非常小的一个部分, 比如说你做一件事情, 你通过这件事情得到一些经验, 你要说这个是构建理论, 我只能说是总结经验吧, 但是我不敢说这个叫做构建理论了, 因为理论是, 在我看来是一个很大很高深的概念”

generally received theoretical canons (often the Euro-American in present research context), and the taken-for-granted monolingual English norms. By engaging in theorising practices themselves, bilingual HDRs, therefore, may have better opportunities to go “beyond the focus on major figures on the one hand, and beyond the testing of hypothesis for causal relationships between variables found in pre-existing datasets on the other hand” (Krause, 2016, p. 28).

9.3.2.2 Sharing Chinese Educational Theorising Skills

The second layer of *Jiāo/Jiào* (教) in the sense of transmitting knowledge and skills involves sharing strategies and experiences of using Chinese funds of theoretical knowledge for educational theorising. At first glance it may seem too obvious to single out the strategies and skills that can be used for Chinese theorising since bilingual Chinese HDRs “naturally” use the Chinese language and Chinese funds of theoretical knowledge in many circumstances. However, as commented by almost every bilingual Chinese HDR – even some experienced Chinese (background) researchers – being interviewed in this research, using Chinese funds of theoretical knowledge for educational theorising is never an easy path without hesitation and misgivings. A Chinese background HDR in Australia recalled her unwillingness to run counter to the prevalent monolingual theorising norms by bringing into Chinese language and Chinese funds of theoretical knowledge:

Every international student who came to get a PhD in this country has a captive mind to some extent. ... We [international students] can be critical but we can be captivated as well. In a sense we are consciously captivated. That we are consciously captivated is not our personal choice. It's a systematic choice. We are growing up and we are going to make a living in the system, and the system prioritises Euro-American dominance. What can we do? At first I was not willing, but ... once we start doing that [using Chinese funds of theoretical knowledge for theorising], you [would] find that there is a new source of empowerment or emancipation. ... Then it just becomes part of your career. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

What this HDR mentioned is a common concern for many bilingual HDRs and researchers study and work within present monolingual English, Euro-American dominant educational research community (Singh, 2013; Zhou, Knoke & Sakamoto, 2005). Such concerns about going against the norm could be a great barrier prevents bilingual HDRs, who may be conscious of captive mind and Euro-American linguistic-theoretical dominance, from using their Chinese funds of theoretical knowledge for research. Therefore, by sharing strategies, skills and experiences of Chinese theorising, supervisors may provide a safe environment for their bilingual HDRs to use their Chinese funds of theoretical knowledge for theorising, namely

Chinese educational theorising. Moreover, they may further invite their bilingual HDRs to enter into the Chinese theorising space where translanguaging is the norm for research. Within this Chinese theorising space, theory and theorising are regarded as “a guide to social action, informing people of the workings of the world so they can act to change” (Sears, 2005, p. 149). The aim is to open up the opportunities to alternative perspectives and new insights by producing “a much more active and reflexive consciousness ... [and] active participation of the involved subjects: the practices of the subject are not imposed and unconsciously accepted, but are reflexive processes that engage the interlocutors” (K. H. Chen, 2010, p. 98).

An example of sharing Chinese educational theorising skills is legitimating and exploring the uses of Chinese metaphors as theoretical-analytical tools in research. For instance, a Chinese background HDR described how Chinese metaphors were used in his thesis and then commented on the controversies of using metaphors in academic writing:

I do use Chinese metaphors and other Chinese funds of theoretical knowledge and sometimes I use a Chinese metaphor, a literal translation of the Chinese metaphor in my thesis, in my process of theorising and that will be picked up by my supervisor. She may ask what does this mean, it's not an English metaphor, but it is definitely a metaphor... As a matter of fact, my supervisors are always encouraging. So they try to encourage me to use my own language to write according to my own style. But they also pointed out that for this kind of academic writing, I can't be so metaphorical. Definitely I can comment on the translation of metaphors, but my own writing in the academic context should not be too metaphorical. (AU0203MEL, Chinese background HDR, male, 11/11/2014)

The uses of metaphorical language, for instance metaphors and idioms, in academic writing have been debatable (Alatas, 2006; Horton, 1971). Metaphors are deemed to be one of the basic thinking modes of people, and the “ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff & Johnson, 1980, p. 3). Therefore, metaphors are endowed with great explanatory powers and potentials since “[a] root metaphor is a fundamental image of reality from which models can be derived” (Alatas, 2006, p. 192). Additionally, metaphors can also be used to “allude obliquely to things which cannot be said directly [and] to underline, emphasize, and give greater impact to things which can be said literally” (Horton, 1971, 241).

However, the danger of using metaphors as analytical tools in academic writing is that it may be misleading because of the analogic feature of metaphors. The uncertainty and ambiguity of metaphorical languages and popular discourse are the major factors that constrain their uses in academic writing as linguistic-theoretical concepts and theories. This is, to some extent, one of the major obstacles that prevent Chinese (background) researchers using Chinese

funds of theoretical knowledge as a whole in educational theorising, as an interviewee remarked:

Concepts in Chinese culture lack clarity and explicitness. For example, [Chinese scholars traditionally] use metaphorical languages to explain things in many cases. This is called *zhǐ kě yì huì bù kě yán chuán* [a Chinese idiom 只可意会不可言传 which is used to refer to something beyond words or some ideas that cannot be taught or explained but only be tasted or sensed]. But once the argument is this kind of *zhǐ kě yì huì bù kě yán chuán* thing, there will be one problem, that is, I know it, but when I tell you, you may or may not know it⁷⁶. (CN0104DL, Chinese researcher, male, 25/05/2015)

Metaphorical languages can be perplexing and problematic if they are not reasonably defined and elucidated. Some researchers thus argue that “induction and deduction are the only processes of thought permissible to the scientist” (Horton, 1971, p. 241). However, the entire negation and renunciation of metaphorical languages may hinder innovative ideas and progress since “knowledge is constructed from a particular point of view and is, therefore, metaphoric” (Alatas, 2006, p. 192). The Chinese background HDR above mentioned outlined the significant role of metaphors as carriers of knowledge, saying, “Metaphors themselves are kind of the carriers and reflections of the life and culture of the people using that language” (AU0203MEL, Chinese background HDR, male, 11/11/2014).

More importantly, analogy and imagination, two essential features of metaphors, are indispensable in educational research because “in order to theorize well you need imagination” (Swedberg, 2016, p. 13). Educational theorising is comprised of at least two stages – “an early and imaginative phase of theorizing and a later phase in which the major research task is carried out according to the rules of the profession” (Swedberg, 2012b, p. 9). It is believed that “the only way yet discovered in which scientists can turn out the new models of underlying reality necessary to set such explanatory advance in motion is through the drawing of bold analogies” (Horton, 1971, p. 242). In this sense, the uses of metaphorical languages (and to its maximum Chinese funds of theoretical knowledge) have the potentials and possibilities of providing a “new view of global [education] history, and to pose a different set of questions” (K. H. Chen, 2010, p. 15).

Table 9.1 Uses of Chinese Metaphors as Theoretical-Analytical Tools

Sources	Examples
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⁷⁶ The original answer was in Chinese as follow: “中国文化的概念缺少清晰性，比如更多的时候解释问题用一种隐喻的东西来解释，叫只可意会不可言传，但一旦是这种只可意会不可言传的，就会出现一个问题，我知道，但我告诉你的时候，你可能知道也可能不知道”

	<p>These guidelines were useful for thinking about how all research is limited by the time and context in which it is done. This corresponds with a Chinese concept, 时过境迁 (<i>shí guò jìng qiān</i>), meaning time has changed and the situation is different. Thus, for this research project the data gained from the interviewees and texts were situated by their time and context. Because when and where I conducted my research interviews is important, I have indicated the time, the interviewee's position and page number from the interview transcripts for each interview excerpt used in this thesis. (p. 146)</p>
<p>X. CHEN, 2011</p>	<p>Queensland's reforms to Senior Learning were comprehensive affecting high schools across the State. These reforms involved many stakeholders. Using a Chinese <i>chéngyǔ</i>, it is work of 牵一发而动全身 <i>qiān yī fà ér dòng quán shēn</i>, which literally meaning "pull one hair and you move the whole body" and metaphorically meaning "what happens to a small part may affect the whole; a slight move in one part may affect the whole situation". The introduction of VET into schools involves leaders at different levels across different educational systems, government funding departments, university, TAFE, industries, families, service agencies and local communities. A small part of reform involves and influences the whole. One small change or reforms relate and impact many stakeholders, systems, and sectors. (pp. 337-338, emphasis in original)</p>
<p>Z. CHEN, 2013</p>	<p>The essence of inclusion of intercultural perspective may be described with a Chinese idiom "画龙点睛" (adding eyes to a painted dragon) ... The idiom is also used to teach that "the whole becomes alive with the addition of a small detail" (Taylor & Taylor, 1995, p. 69). If the development of communicative competence is compared to the painting of a dragon, the inclusion of an intercultural perspective can be considered as adding the eyes to the dragon, which is a tiny, but essential, modification for changing the outcome as a whole.... Through being given 'intercultural eyes', the communicative approach to language teaching has been equipped with a different view about culture. ... In this sense, culture was given vitality by 'intercultural eyes' in my language teaching, just like the dragon was brought to life in the original story. (pp. 362-363)</p>
<p>Y. LU, 2014</p>	<p>'一箭双雕' (<i>Yī Jiàn Shuāng Diāo</i>) is a popular <i>Chéng Yǔ</i> (成语) in Chinese. This metaphor literally means 'killing two birds with one stone'. In this instance, it indicates that one strategy can be a powerful tool for achieving multiple purposes. In the above example, using <i>kuài zi</i> not only hooked students' interests emotionally and behaviourally as they happily participated in the competition, but also engaged them cognitively. First, they had to learn the correct way to hold the <i>kuài zi</i>, and then they learnt how to use them to grab some pebbles. In the competition, they thought hard to figure out how to conquer their counterparts. This example shows the importance of Teacher 红 (<i>Hóng</i>)'s increasing knowledge of her students. As time went by, she became more competent in finding suitable pedagogies, topics and materials to engage students in learning Chinese. (p. 167)</p>

In the published works collected in this research, the uses of Chinese metaphors are also found (see Table 9.1). For instance, Chen (2011) utilises the Chinese metaphor *qiān yī fà ér dòng quán shēn* 牵一发而动全身 to analyse an educational reform in Queensland. She first explains both the literal and metaphorical meanings of this Chinese metaphor. Then the metaphor is contextualised in the educational context of her research. Thus the Chinese metaphor is used as an analytical tool to interpret and highlight the interrelated relationships among different parties in the educational reform case under investigation. Such procedures and methods of transforming Chinese metaphors into educational analytical tools can be shared

and presented to bilingual Chinese HDRs (refer to Chapter 8 for more detailed discussion on Chinese educational theorising strategies).

By sharing Chinese educational theorising strategies, skills and experiences, supervisors may better show to their bilingual HDRs *what* and *how* Chinese funds of theoretical knowledge might be used for research purposes. In other words, supervisors may demonstrate through examples how everyday theorising might be furthered into educational research. It is significant that bilingual HDRs become realise that “everyday theorising we all do represents an important point of departure, not an impediment to understanding that is to be set aside” (Sears, 2005, p. 150). Hence, they can have more confidence in recognising their Chinese funds of theoretical knowledge as theoretical resources and bringing them forward to make original contributions by adding other perspectives into educational research. For the actual methods to be used for Chinese theorising, there are not any prescribed or standardised procedures or strategies to be followed for all. Instead, every bilingual HDR needs to take and explore “his [or her] own route, the one that he [or she] alone is following and keeps following” (Rancière, 1991, p. 33). It is in this sense that jiāo/jiào 教 does not mean imposing but sharing Chinese theorising knowledge at two levels – first educational theorising in general and then Chinese educational theorising in specific.

9.3.3 Bilingual Chinese HDRs Probing by Asking Questions

Educational theorising is “driven by a *purpose* (the ‘why’ questions needed to find answers to the ‘what’ questions) that serves as its engine” (Bertilsson, 2016, p. 35, emphasis in original). The focus is “observing, asking, interpreting and reflecting on what is occurring” (Willis, 1993, p. 114) within the educational community. Constructed upon two languages and intellectual cultures, Chinese educational theorising can be used by bilingual HDRs as a useful tool for making senses of their own educational experiences and also broader educational issues. A Chinese background HDR studying in Australia recalled that

[I] had to ask and analyse why it worked in this way, managed in this method, or made this policy. [I had to consider] what were the relations to and influences on everyone. Then I came to understand why I had to earn the admission to college through exams; whereas some students paid a handsome amount of money to get admission. [I came to understand] why was that. ... Then I talked this to other students here [in Australia] and they would make comparisons. They thought Australian [education] is similar. [We] finally concluded that the whole society

and economy is based on neoliberalism which leads to present [educational policies]⁷⁷. (AU0206MEL, Chinese background HDR, female, 15/11/2014)

She mentioned that in a self-reflective paper upon her educational experiences in China she came to better understand her own education and larger education circles by asking questions about educational policies and their ensuing consequences. Her educational inquiries were based upon her own educational experiences and shared within a larger educational community. It is through such theorising processes of “raising critical questions related to [their] own situatedness” (Kroløkke, 2013, p. 543) that bilingual Chinese HDRs may begin to probe into their idiosyncratic methods of relating their Chinese funds of theoretical knowledge for educational research. Therefore, starting from lived educational experiences, bilingual Chinese HDRs may further use Chinese theorising to “probe into deeper, to get beyond the descriptive questions (when and where) and ask the more analytical ones (how and why)” (Sears, 2005, p. 51). For instance, a bilingual Chinese HDR remarked that

I used a popular Chinese online novel [on some Chinese historical figures]. This novel can be counted as one of the first [online] novels about power struggles among imperial concubines in Chinese history. Why this novel becomes so popular? Why so many people use this novel [in relation to reality]? It is very popular online. Many people use it to allude to real life. It [the novel] must be related to some deeply rooted Chinese ideas and practices. I'd like to see how it may be related to current life and investigate the critical thinking contents in it⁷⁸. (AU0207SYD, Chinese background HDR, female, 03/05/2016)

This HDR narrated in the interview her pains and struggles labelled as a non-native English speaking international student lacking critical thinking capabilities. She tried to question this problematic monolingual and unidirectional categorisation in education practices by mobilising her Chinese linguistic-theoretical resources for research. By drawing on popular Chinese culture and engaging in a series of why questions, the bilingual HDR attempted to demonstrate the critical thinking modes in Chinese tradition.

Experiencing struggles within present monolingual Euro-American dominated educational community (García & Wei, 2014; Singh, 2013; Singh & Meng, 2013), bilingual Chinese HDRs

⁷⁷ Her original words were in Chinese as follows: “要分析为什么是这样、管理的方式、或者说是政策，就是和你每一个人有什么关系，我可能就明白了，原来我在读书的时候是自己考上去的，有的人就是要交那么多钱啊，最后他也上了，那是为什么，就等于你慢慢了解...[然后我]把这个介绍给其他这儿的學生，他们也会作比较，他们觉得澳大利亚其实也是这样子，然后又总结出，其实现在整个社会的经济都是 neoliberalism，就是这种经济的政策造成了现在的这样[的教育政策]”

⁷⁸ Her original words were in Chinese as follows: “我用了一部比较红的中国网络小说，这一部小说应该算是中国宫斗小说开先河的小说之一，为什么这个小说后来这么红呢？为什么后来好多人用这个小说？它在网上各种红，好多人用它来映射现实生活，它肯定跟中国的一些比较根深蒂固的思想习惯有关系，我想从那里面来看一下跟现在生活的契合点，推敲一下这里面的批判性的元素”

may construct a healing and emancipatory space through Chinese theorising. Within this Chinese theorising space, they are firstly encouraged to reflect upon and reconsider their pains and confusions, developing the “willingness to seek answers where none before had dared look and to ask questions that were (and are) heretical in the eyes of the powerful and influential” (Lemert, 2010b, p. 16). Bearing this willingness of inquiry, bilingual Chinese HDRs may attempt to do Chinese theorising by keeping asking three questions, namely, 1) what do they see in Chinese funds of theoretical knowledge; 2) what do they think about it in relation to their educational research; and 3) what do they make of it for educational theorising (Rancière, 1991, p. 23)?

In the process of searching for answers, they may stumble with trials and errors without absolute conclusions or once-for-all cures since educational theorising is characterised with infinite questions and experimentation (Howe, 2001; Sutton & Staw, 1995; Swedberg, 2012a; 2016a). The key to Chinese theorising is not concerned with fixed and finished products, but with the process since theory is not “inherently healing, liberatory, or revolutionary [but fulfil] this function only when [bilingual Chinese HDRs] ask that it do so and direct [their] theorizing towards this end” (Hooks, 1994, p. 61). Hence, bilingual Chinese HDRs could continuously explore into educational issues by asking questions, seeking answers through Chinese theorising, locating “the next round of questions, improved questions with new unknowns” (Firestein, 2012, p. 16).

9.4 Encouraging and Practising Chinese Educational Theorising

In this section the third domain of the implications of jiāo/jiào 教 and xué 学 will be elaborated, highlighting the encouragement of the actual Chinese educational theorising practices.

9.4.1 Jiāo/Jiào 教 and Xué 学

Jiāo/Jiào (教-jiào) has the meaning of making someone do something, according to the explanation given in the Chinese dictionary titled *Xiàn Dài Hàn Yǔ Cí Diǎn* (现代汉语词典) (Modern Chinese Dictionary, 2012, p. 649). Analysis of the ancient scripts of this character indicates that its original meaning is related to compulsion and coercion. As is shown in Figure 8.1, jiāo/jiào 教 was written in a left-right structure. The right part looks like a person forcing people to work with a whip, while the left part looks like a person at the bottom with whipping

scars on the top. The original meaning reflects a significant role of teachers in teaching – supervising and pushing their students to learn through their authority.



Figure 9.1 Three ancient written forms of the character Jiāo/Jiào 教

Xué 学 has a third meaning of mastering by practising, which is primarily based on the arguments in the *Analects of Confucius* (a book that is a collection of sayings and ideas mainly by Confucius). According to Confucius, learning is realised by persistently reviewing and practising so that learners can master what they learn (*xué ér shí xí zhī, bú yì yuè hu, 学而时习之, 不亦说乎*) (Zhang, 2006, p. 2). Educational theorising is “not linear nor is it primarily deductive” (Clegg, 2012, p. 414), but messy, uncertain, difficult and time consuming (Sutton & Staw, 1995). It is “far more likely to result from numerous repetitive and undramatic daily experiences that take place over a lengthy period” (Howe, 2001, p. 64). Further, educational theorising is “a personal kind of knowledge, in that it can only be acquired by the individual who actually does the biking or the swimming – or the theorizing” (Swedberg, 2016a, p. 8, emphasis in original). Thus, bilingual HDRs may need “the continuous vigilance, the attention” (Rancière, 1991, p. 33) to proactively explore and practise their own path of Chinese theorising.

9.4.2 Supervisors Encouraging Chinese Theorising Practices

As discussed in the first section, bilingual Chinese HDRs may have concerns about using non-English languages and theoretical knowledge in research and thesis writing. The encouragement and push from supervisors to use Chinese funds of theoretical knowledge would facilitate the actual Chinese theorising practices. A Chinese background HDR recalled her experience of changing minds regarding the uses of Chinese funds of theoretical knowledge for research:

I would say M [her principal supervisor] did play an important role in this sense [to use Chinese funds of theoretical knowledge for research]. ... As a Westerner, M doesn't have to acknowledge that. He doesn't have to say that international students are critical, they are always consciously critical. But he says that. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

She mentioned that many international students were conscious of their captive mind and the Euro-American dominance in present education and research context. With such awareness of the unbalanced theoretical knowledge system, they tend to choose to conform to the common practices of prioritising Euro-American theories. On the contrary, with overt and intense warrant and encouragement from supervisors, many bilingual HDRs can and will use their bilingual and inter-cultural capabilities to enrich their linguistic-theoretical repertoire for study and research.

Several HDRs being interviewed expressed their consciousness of Euro-American theoretical dominance (refer to Chapter 5 for more detailed discussion) and their hesitations in challenging this norm by engaging in Chinese theorising. Provided opportunities of using bilingual-theoretical knowledge for research, they could exert their capabilities of doing so. What is needed is that their supervisors encourage and compel them to mobilise their theorising capabilities using their bilingual and inter-cultural theoretical knowledge. Supervisors' invigoration and support may facilitate a safe space for Chinese theorising on one hand and initiate an intellectual emancipatory attempt on the other.

Intellectual emancipation refers to those actions that “operating under the presupposition of equality and requiring its verification” (Bingham & Biesta, 2010, p. 6). The emphasis is to “raise up those who believe themselves inferior in intelligence” (Rancière, 1991, p. 101) rather than merely transmitting knowledge and skills that make students qualified for survival. The core idea of intellectual emancipation is taking equality as “a point of departure, a *supposition* to maintain in every circumstance” (Rancière, 1991, p. 138; emphasis in original). The same supposition is also the starting point for supervisors in their supervision of bilingual Chinese HDRs regarding uses of Chinese educational theorising for research. Standing fast on this premise of equality of intelligence, supervisors assume their Chinese HDRs would have the same theorising capabilities and potentials using their two languages as those native English speaking students. They would thus keep asking their bilingual Chinese HDRs, using their authority or *will* in Rancière's (1991) word, to demonstrate such capabilities by engaging in Chinese educational theorising practices. The exertion of such authority as supervisors is the third essential role of supervisors in this *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy to cultivate and facilitate Chinese educational theorising. In this respect, supervisors may need to persistently initiate a two-stage action of interrogation and verification to ensure their bilingual HDRs have been actually using Chinese educational theorising for research (Rancière, 1991).

First, supervisors constantly interrogate and demand “speech, that is to say, the manifestation of an intelligence [in this case bilingual Chinese HDRs with their Chinese educational theorising capabilities] that wasn’t aware of itself or that had given up” (Rancière, 1991, p. 29). As indicated by the evidence analysis and discussion in previous sections, many bilingual Chinese HDRs either have never considered about the Chinese theorising possibility or have been struggled to practise Chinese theorising. This is when the authority of supervisors may get involved to forestall “the supposed ignorant one [here bilingual Chinese HDRs] the satisfaction of what is known, the satisfaction of admitting that one is incapable of knowing more” (Bingham & Biesta, 2010, p. 6). A non-Chinese background supervisor who could not speak Chinese language but had supervised bilingual Chinese HDRs for years commented:

Not all multilingual students or students from China would want to do so. Be committed to come to get the great Western knowledge and be committed to get into the learning English only and that's what they see as important. Some candidates already engage in this process in one way or another, even though they might not want to admit it. ... I do it with my research colleagues and higher degree researchers by encouraging them to think about them. Then hopefully see what they can achieve by these things. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This supervisor was fully aware of the concerns and reluctance of his bilingual Chinese HDRs regarding Chinese educational theorising for research. On the other hand, he was also conscious of the Chinese educational theorising potentials of his bilingual Chinese HDRs should they consider and take this option. Based on such awareness he attempted to invite and even force his bilingual Chinese HDRs to manifest their Chinese educational theorising capabilities by actual practices. A Chinese supervisor mentioned her experience of encouraging her bilingual Chinese HDR to search research literature in Chinese:

I encourage them to read resources from both languages. When we had a discussion the recently arrived girl [mentioned] she tried the key word in English to find some literature, she couldn’t find [many useful results]. I said, “Why don’t you try in Chinese”. She did and found quite a few articles on that particular topic and key words. (AU0105SYD, Chinese background researcher, female, 03/05/2016)

This supervisor suggested and encouraged her bilingual Chinese HDR to use translanguaging for literature search and the outcome is Chinese educational theorising. Such interventions from supervisors are the first embodiment of supervisors’ authority, namely, interrogation. This interrogation is not to “be understood in the Socratic way where the sole purpose of interrogation is to lead the student to a point that is already known by the master”

(Bingham & Biesta, 2010, pp. 42-43). The point is forcing “the student to prove his or her capacity ... operating under the presupposition of equality and requiring its verification” (Bingham & Biesta, 2010, p. 6).

Then the other side of supervisors’ authority is to verify that their bilingual Chinese HDRs *indeed* engage in Chinese educational theorising for research. Once again, supervisors start with the presupposition that bilingual Chinese HDRs are equal in intelligence and theorising capabilities. They are conscious of both the capability and reluctance of those bilingual Chinese HDRs to theorise using their theoretical knowledge from two languages and intellectual cultures. They, therefore, keep reminding their bilingual Chinese HDRs that “they can see and think for themselves and are not dependent upon others who see and think for them” (Bingham & Biesta, 2010, p. 43). They keep preventing their bilingual Chinese HDRs from any laziness or distraction that drags them away from Chinese educational theorising. They keep examining that their bilingual Chinese HDRs are attentively practising Chinese educational theorising to verify their equal theorising capabilities. For instance, the aforementioned non-Chinese background supervisor remarked

One of the other important ways to get the more successful candidates to engage with this [namely using their Chinese knowledge for theorising] is to have them make presentations at conferences, seminars to other people. So they can identify the questions that have been asked to them by other academics and students so they can respond to those. It’s important they respond to both Chinese and non-Chinese academics and students. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This supervisor recalled that he always asked his bilingual HDRs to present and communicate with other researchers about their Chinese educational theorising. This type of academic conversations could be a way of verifying bilingual Chinese HDRs have been continuously and attentively doing Chinese educational theorising. It is notable that what supervisors verify is not “what the student has found; [but] that the student has searched [and further] judge whether or not he has paid attention” (Rancière, 1991, p. 31). This is because that the “route that students will take when summoned to use their intelligence is ... entirely unknown” (Bingham & Biesta, 2010, p. 138). Supervisors would not prescribe a preferred strategy for Chinese educational theorising for their bilingual Chinese HDRs to follow. They keep their bilingual HDRs on their own idiosyncratic routes of Chinese educational theorising (Rancière, 1991).

9.4.3 Bilingual Chinese HDRs Practising Chinese Educational Theorising

Verification on the bilingual Chinese HDRs' side means they keep exploring and practising Chinese educational theorising. A Chinese background HDR recalled her personal journey of learning to use Chinese funds of theoretical knowledge for theorising:

I found a lot of the times we have to do it by ourselves because he [her non-Chinese background supervisor] is a Westerner, he is not bilingual. He doesn't know how to do it. So we have to do it by ourselves. ... It has to come from within. You test it. The best thing is you test it with different audiences and see what they think. ... It's not easy because you have to keep fighting it. I remember how I was having a lot of debates in the symposium, forums and stuff like that. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

This bilingual Chinese HDR was encouraged by her monolingual but bilingual minded Australian supervisor to mobilise her bilingual linguistic-theoretical repertoire in educational research. She attempted, practised, tested and made Chinese theorising part of herself. Her experience suggests the scenario of Chinese theorising is possible. More bilingual HDRs may work together to verify of the presupposition that they are equal in intelligence and theorising dispositions.

In other words, Chinese theorising starts from the assumptions that all bilingual HDRs have “rich insights into the way [present education system] works which are derived from their reflection on the world [and educational issues]” (Sears, 2005, p. 50). However, the equality of theorising intelligence and capability is “not given, nor is it claimed; it is practiced, it is verified” (Rancière, 1991, p. 137). Verification of this assumption is required. Bilingual HDRs need to demonstrate their equal, if not superior, theorising potentials by practising Chinese theorising using their bilingual and cross-cultural linguistic-theoretical repertoire. The purpose of such verification by inviting more bilingual HDRs practising Chinese theorising is not “to check whether the assumption is true in *abstracto*, but in order to practise the truth of the assumption, that is, to make it true in always concrete situations” (Bingham & Biesta, 2010, p. 45). This verification is “continuing the struggle to enlarge the sphere of ‘the people’, being put to work to gain recognition of equality of intelligence for those consigned to being inferior or having no part [often bilingual HDRs in present monolingual and Euro-American dominated education system] (Singh & Meng, 2013, pp. 909-910). The significance lies in the possible scenarios that could be achieved for educational research and HDR education with the presupposition of equality and practices of bilingual funds of theoretical knowledge.

9.5 Xiāng Zhǎng 相长 for Knowledge Co-Production

This section argues for the reciprocal supervisor/HDR relationship implied by xiāng 相 and the educational knowledge co-production suggested by zhǎng 长.

9.5.1 Xiāng 相 – Developing a Reciprocal Supervisor/HDR Relationship

Xiāng (相- *xiāng*) bears the connotation of mutual interaction and assistance according to the explanation given in the Chinese dictionary titled *Xiàn Dài Hàn Yǔ Cí Diǎn* (现代汉语词典) (Modern Chinese Dictionary, 2012, p. 1419). It emphasises on mutual communication and contribution premised on the equal capacities and potentials between two parties. In terms of bilingual HDR supervision, xiāng 相 means supervisors and their bilingual HDRs share the common understanding of bilingual educational theorising potentials with the presupposition of equal intelligence. To construct a reciprocal supervisor/bilingual HDR relationship, both supervisors and bilingual HDRs need to, first of all, recognise bilingual HDRs' dispositions and possibilities for new educational insights using their theorising capabilities. Hence, supervisors would regard their bilingual HDRs as co-researchers who are capable of original educational research instead of ignorant recipients waiting for enlightenment. A non-Chinese background supervisor commented in the interview that

I think going through those processes and developing my own capabilities and developing my own arguments to be able to do this so you can be credible in doing this ... The category of Chinese is [problematic]. They [his bilingual Chinese HDRs] are just my colleagues. They are not Chinese. They are people I work with. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This researcher being interviewed was monolingual English speaking who had supervised bilingual Chinese HDRs for more than a decade. He came to notice the constant translanguaging practices of his bilingual Chinese HDRs in their learning and research. Realising the buried values and potentials of Chinese funds of theoretical knowledge, he started to encourage his bilingual Chinese HDRs to consider the possibilities of Chinese theorising. Being ignorant of Chinese, this monolingual supervisor had been working with his bilingual Chinese HDRs to explore the rationale and methods of bringing Chinese funds of theoretical knowledge into educational research and researcher education. This case of the monolingual supervisor and his bilingual Chinese HDRs may provide hints for reconsidering the supervisor/bilingual HDR relationship. Instead of viewing bilingual HDRs as deficient in the English language and theorising capabilities, supervisors may regard their non-English

background HDRs as bilingual co-researchers with bilingual funds of theoretical knowledge. Therefore, they tend to respect and learn from their bilingual HDRs meanwhile supervising them, as described by a non-Chinese background supervisor in Australia:

In the first place [I'm] learning about the kind of extensive network of water metaphors in the *Dao De Jing*. ... I think it's been really interesting to look at what has been in the particularly the social psychological literature generally described as a very apathetical way of conceiving the self and the kind of selfish self in the West and the social self in the East. Showing that it's not that simplistic and that every individual's conceptualisation of themselves is incredibly complex leads to different levels of shared understanding. So there are cultural commonalities and there are generalisations you can make. (AU0103MEL, non-Chinese background researcher, female, 11/11/2014)

This researcher was also monolingual English, supervising a bilingual HDR from mainland China who drew on Daoism to study on Chinese immigrants in Australia. She learnt from and researched with her bilingual Chinese HDR, using Chinese funds of theoretical knowledge to enrich interpretation and understandings of identity construction. To do so, she believed her bilingual Chinese HDR could “develop and make use of [her] capacity to think, and to be creative [using her linguistic-theoretical repertoire]” (Swedberg, 2016b, p. 58). In this way a reciprocal educational theorising process may be generated whereby supervisors “engage [their bilingual HDRs] in developing their expertise as resourceful learners and practitioners and in exploring their possibilities for taking positive pedagogical action” (Moll, 2015, p. 115).

The critical premise for this reciprocal relationship inspired by Xiāng 相 is supervisors’ “consciousness of that equality, of that reciprocity that alone permits intelligence to be realized by verification” (Rancière, 1991, p. 39). In other words, to formulate such a reciprocal supervisor/bilingual HDR relationship, supervisors would not attempt to impose their linguistic-theoretical knowledge in their home language to their bilingual HDRs. Instead, they value their bilingual HDRs’ dispositions and potentials for bilingual educational theorising with their translanguaging capabilities. On the one hand, they are masters who demand practices of bilingual educational theorising from their bilingual HDRs and verify such practices are made attentively (Rancière, 1991). They keep reminding their bilingual HDRs that “they can see and think for themselves and are not dependent upon others who claim that they can see and think for them” (Bingham & Biesta, 2010, p. 138). On the other, supervisors are also learners “seeking to understand the ways [their bilingual HDRs] make sense of their everyday lives [and educational issues]” (González *et al.*, 2001, p. 116). They work together

with their bilingual HDRs to seek for new paths for educational problems by drawing on bilingual resources of theoretical knowledge.

Therefore, though being monolingual as the case of the two supervisors interviewed in this research (or at least being ignorant of the mother tongues of their bilingual HDRs in other cases), supervisors may still co-work with their bilingual HDRs in a reciprocal way by demanding and verifying bilingual theorising practices. Starting from the assumption of equal intelligence, they recognise their bilingual HDRs as researchers who can provide new insights for educational research. In the next section it will be explained how bilingual HDRs might contribute to this reciprocal relationship by acting as a researcher.

9.5.2 Zhǎng(长) – Acting as Researchers for Knowledge Co-Production

Zhǎng (长-*zhǎng*) denotes grow, development and nourishment, increase, according to the explanations given in the Chinese dictionary titled *Xiàn Dài Hàn Yǔ Cí Diǎn* (现代汉语词典) (Modern Chinese Dictionary, 2012, p. 1640). This concept of *zhǎng* 长 embodies the target and significance of the *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy for bilingual HDR supervision, namely helping bilingual HDRs develop their awareness and capabilities as bilingual educational researchers. By emphasising on the roles of bilingual researchers, supervisors notice and value the translanguaging practices of their bilingual HDRs which reflect their bilingual theorising dispositions and potentials. For instance, reflecting upon his experiences of supervising bilingual Chinese HDRs, an Australian background researcher recalled that many of his bilingual Chinese HDRs frequently used their Chinese language and concepts in their everyday life and learning processes, whereas seldom in thesis writing and publication:

I had a number of English teachers who come here initially to do these things outside of their PhD theses. This is in a context where they were making notes on papers in Chinese. They were making notes using Chinese on their computers for their dairies, reflections and notes. They were engaging in discussions either over the Internet or face-to-face discussion with colleagues in Chinese about the theses. So I call all this work they are performing shadow work as they actually perform a whole range of work relating to their PhDs in Chinese, but it doesn't enter into their theses. (AU0104SYD, non-Chinese background researcher, male, 02/05/2016)

This researcher described the uses of Chinese language and concepts by many bilingual Chinese HDRs as “shadow work” in their PhD research study. Shadow work is a concept originally proposed to account for the types of work that are not recognised and paid by the job

market (Illich, 1981). A typical example of shadow work is housework that mostly done by women. By “defining what women do as non-work” (Illich, 1981, p. 109), women are excluded from the roles of producers. Their contributions to economy and society are thus denied. The shadow work concept values the shadowed and neglected labours, works and resources which actually are indispensable contributors and constituents of robust economies and cultures. This concept echoes with the informal translanguaging practices by most of the bilingual Chinese HDRs being interviewed in this research with their Chinese funds of theoretical knowledge. These bilingual Chinese HDRs frequently used translanguaging to draw upon their Chinese funds of theoretical knowledge to guide their behaviours and assist learning. However, these practices were restricted to routine uses and remained as shadow work outside educational research in many cases. In response to such practices of shadowing Chinese funds of theoretical knowledge from educational theorising in present bilingual HDR supervision and educational research (Singh & Huang, 2013), some bilingual Chinese HDRs had begun to reconsider their roles as bilingual researchers. For instance, a bilingual Chinese HDR expressed her consciousness of being a bilingual researcher:

I would say bilingual researchers like you and me are at least bridges. I would still use my concept network *hutong siwei* [an educational concept this interviewee developed using her Chinese funds of theoretical knowledge]. We are nodes, we are the intersections. By being the nodes at the intersection, we have the capacity because of our bilingual capacity to absorb whatever intellectual sources we are gathering and then try to make multiple senses of that and then try to see whether we can use that to either challenge the global knowledge hierarchy or at least starting little fires to make other people rethink this hierarchy. (AU0208SYD, Chinese background HDR, female, 05/05/2016)

This bilingual Chinese HDR pointed out bilingual researchers could act as “nodes at the intersection” using their bilingual capacity to draw on linguistic-theoretical resources from more than one intellectual culture. By acting as a bilingual researcher, she tried to develop new concepts and generate proper explanations for the educational issues under investigation. As this HDR interviewed suggested, engaging the lived experiences and reflective considerations by utilising their bilingual and cross-cultural knowledge, bilingual Chinese HDRs may “better understand the complexity of the [educational] phenomenon while also developing ... a more nuanced yet still critical perspective” (Kroløkke, 2013, p. 544). Should more bilingual Chinese HDRs act as bilingual researchers, a Chinese educational theorising space will be more likely to be constructed whereby they can become “users of a linguistic repertoire which establishes their pedagogical contributions to *worldly critical theorising*” (Singh, 2013, p. 157). Therefore,

by inviting Chinese language and Chinese funds of theoretical knowledge into present English-only and Euro-American dominated educational community, they may further contribute to “creating universities that allow for otherness through multiple linguistic accommodations and intellectual diversity” (Singh & Meng, 2013, p. 915).

9.6 Jiāo/Jiào Xué Xiāng Zhǎng 教学相长 Bilingual HDRs Supervision Pedagogy

Jiāo/jiào xué xiāng zhǎng 教学相长 bilingual HDRs supervision pedagogy is developed and debated in this chapter to account for the mode of bilingual HDR supervision that takes the equal theorising capability of bilingual HDRs as the premise. Both supervisors and HDRs work with the presupposition that bilingual HDRs have the dispositions and potentials for bilingual educational theorising. The bilingual capacities and bilingual funds of theoretical knowledge may provide bilingual HDRs a broader linguistic-theoretical repertoire for original educational research. Starting from this assumption, supervisors may help their bilingual HDRs develop their own bilingual theorising capability by, first of all, taking the lead in recognising bilingual educational theorising. To do so they can emphasise and provide bilingual theorising as an option for educational research. They present to their bilingual HDRs the alternative possibility of utilising funds of theoretical knowledge from other languages and intellectual cultures to generate new insights. Further, supervisors share strategies and skills for bilingual theorising at two levels, namely educational theorising in general as well as bilingual theorising in specific. More importantly, supervisors demand verification of their bilingual theorising capabilities by encouraging and ensuring their bilingual HDRs’ translanguaging practices throughout research. On the other hand, bilingual HDRs demonstrate and verify their bilingual theorising capabilities by imitating other bilingual theorising activities, probing into the unknown areas through asking questions, and using their entire linguistic-theoretical repertoire in theorising processes.

Therefore, starting from and acknowledging bilingual HDRs’ bilingual theorising capabilities, a reciprocal supervisor/bilingual HDR relationship may be established where the centred roles of both supervisors and HDRs are emphasised. Aiming at constructing a bilingual theorising space for bilingual HDRs, *jiāo/jiào xué xiāng zhǎng 教学相长* pedagogy encourages mutual learning and knowledge co-production. Supervisors and their bilingual HDRs may thus work together as educational researchers to challenge and also reorder the present English monolingual operated and Euro-American pedagogically dominated educational system.

9.7 Conclusion

In this chapter a Chinese educational theorising attempt is made by developing a bilingual HDR supervision pedagogy using the Chinese metaphor *jiāo/jiào xué xiāng zhǎng* 教学相长. Bilingual Chinese HDRs' two concerns of using translanguaging and Chinese funds of theoretical knowledge in research are presented in the first place. Then starting from these two concerns, three dimensions of the two words *jiāo/jiào* 教 and *xué* 学 are explicated to unfold the pedagogical implications for cultivating Chinese educational theorising. It is suggested that supervisors may take the lead in recognising Chinese educational theorising to allow a safe space for their Chinese HDRs to use their entire linguistic-theoretical repertoire for research. More importantly, the *jiāo/jiào xué xiāng zhǎng* 教学相长 pedagogy emphasises on the reciprocal supervisor/HDR relationship which is embedded in the meanings of *jiāo/jiào* 教 and *xué* 学. On the one hand, supervisors teach the strategies and skills for Chinese educational theorising and push their bilingual Chinese HDRs to practise. On the other hand, bilingual Chinese HDRs learn and practise Chinese educational theorising in actual uses. Hence, by establishing a reciprocal relationship, bilingual Chinese HDRs and their supervisors may achieve mutual development and educational knowledge co-production.

So far the evidence collected in this research has been analysed and elaborated from five aspects in regard of the critique of monolingual English and Euro-American dominated educational research and the possibilities of an alternative path – Chinese educational theorising. Next chapter will 1) summarise the main findings and key concepts obtained in these five evidentiary chapters, and then 2) elaborate on the implications for broader educational context.

CHAPTER 10 CONCLUSION: BILINGUAL HDR EDUCATION AND RESEARCH WITH BILINGUAL EDUCATIONAL THEORISING

Despite claims about internationalising tertiary education and educational research policies, the bilingual-theoretical resources of bilingual HDRs tend to be marginalised in both Euro-American and non-Euro-American academic communities including Australia and China (Singh & Meng, 2013; Liddicoat, 2016a; 2016b). There is an inclination to value Euro-American theoretical knowledge as the major source for educational theorising among bilingual HDRs and researchers (Alatas, 2006; K. H. Chen, 2010; Connell, 2011; 2014; Singh, 2013). Further, the monolingual mindset seems to prevail in present higher education and educational research in spite of calls for a bilingual orientation (Canagarajah & Wurr, 2011; Hamid & Kirkpatrick, 2016; Lotherington, 2013; Moore, 2016). However, previous research also suggest that bilingual HDRs may and do have the potentials for making meanings of the educational issues around them by engaging their linguistic-theoretical knowledge from two languages and intellectual cultures (García & Wei, 2014; J. Qi, 2014; Singh & Chen, 2012; Singh & Huang, 2013).

This research, therefore, attempts to reconsider how bilingual HDRs may mobilise and utilise their entire linguistic-theoretical repertoire for their study and research. Hence, informed of theories on elevating non-Euro-American languages and theoretical knowledge (Alatas, 2006; K. H. Chen, 2010; Connell, 2014; García & Wei, 2014; Jullien, 2014; Moll, 2010; Rancière, 1991; Sen, 1993; Singh, 2013) and arguments on academic theorising (Biesta, Allan, & Edwards, 2011; Krause, 2016; Sutton & Staw, 1995; Swedberg, 2012a; 2012b), this study investigates into *what* and *how* linguistic-theoretical resources may be used for educational theorising. This chapter provides a summary of the main findings and key concepts developed in light of theoretical debates and data analyses. Based on these findings, implications for bilingual HDR education and educational research will be elaborated in the second section. Then the limitations of current research and recommendations for further research will be illustrated. Finally, the bilingual theorising capabilities developed in the process of conducting this research will be briefly reflected upon to maximise the author's professional gaining.

10.1 Main Findings and Key Concepts

This section summarises the main findings of this research by elaborating the key concepts developed in the evidentiary chapters to answer the research questions proposed in the first chapter. Altogether six concepts will be presented, including an alternative path for educational

theorising, using bilingual funds of theoretical knowledge for educational theorising, ná lái zhǔ yì 拿来主义, using translanguaging for educational theorising, bilingual educational theorising, and jiāo/jiào xué xiāng zhǎng 教学相长 pedagogy.

RQ1: How bilingual Chinese HDRs and researchers position the Chinese theoretical knowledge in educational practices and research?

10.1.1 An Alternative Path for Educational Theorising: Challenging the Problematic Euro-American Theoretical Dominance

In the interviews conducted in this research, bilingual Chinese HDRs and researchers, based in either Australia or China, showed a mixed feeling of the Euro-American theoretical dominance as discussed in Chapter 5. The Euro-American theoretical knowledge seems to be “the object of both desire and resentment” (K. H. Chen, 2010, p. 217).

On the one hand, many of the bilingual Chinese HDRs and researchers interviewed preferred to conduct empirical educational research, resorting to Euro-American theories to guide their research and treating non-Euro-American educational phenomena as databases. On the other hand, the bilingual Chinese HDRs and researchers interviewed also admitted their consciousness of the Euro-American theoretical dominance and its universalist ambition. With such consciousness, some questioned the West/non-West dichotomy, suggesting the uses of both theoretical resources for educational theorising.

The Euro-American dominated theoretical knowledge system tends to position their languages and intellectual cultures superior to the others (Alatas, 2006). It seems that “the West is equipped with universalist theory; the rest of us have particularist empirical data; and eventually our writings become a footnote that either validates or invalidates Western theoretical propositions” (K. H. Chen, 2010, p. 226). However, studies into histories of scientific development indicate the “coexistence of many different scientific traditions originating from all major scientific cultures that existed at the time” (Ascione, 2015, p. 290). Either the universalist ambition of the Euro-American theoretical knowledge or the competition for dominance among the non-Euro-American ones would exacerbate the West/non-West dichotomy which leads to continuous theoretical inequality and mutual resentments (Alatas, 2006; Go, 2013; Jullien, 2014).

Though portrayed as theoretical consumers instead of producers, bilingual HDRs and researchers from the non-Euro-American backgrounds may be aware of the captive mind and attempt to interrupt the dichotomy of Euro-American and non-Euro-American theoretical

knowledge, as suggested in Chapter 5. They have the potentials for generating new contributions to educational research with insights from other languages and intellectuals other than the dominating Euro-American (Connell, 2014). Therefore, an alternative path for educational theorising is suggested to disturb the prevalent but problematic Euro-American theoretical dominance by highlighting bilingual HDRs' bilingual and inter-cultural capacities. The linguistic-theoretical resources from both knowledge systems can be developed into conceptual-theoretical tools to make meaning of educational issues (Singh, 2013; Singh & Meng, 2013). Hence by generating “a system of multiple reference points that can break away from the self-reproducing neocolonial framework” (K. H. Chen, 2010, p. 101), new possibilities may emerge by emphasising on mutual understandings and reconsidering the taken-for-granted or underlying educational issues (K. H. Chen, 2010; Jullien, 2014)

RQ2: What Chinese theoretical knowledge may be used for educational theorising?

10.1.2 Using Bilingual Funds of Theoretical Knowledge for Educational Theorising

Having the knowledge of Chinese language and intellectual culture, bilingual Chinese HDRs and researchers may have a more abundant linguistic-theoretical repertoire at their disposal. The central question is *what* Chinese theoretical knowledge may be used for educational theorising. Attempts were made in Chapter 6 to find feasible answers. The concept Chinese funds of theoretical knowledge was formulated to clarify the potential intellectual resources that bilingual Chinese HDRs and researchers may inherit, revise, and further develop for educational theorising.

Chinese funds of theoretical knowledge have developed in Chinese society over thousands of years and have evolved through historical, social, economic and technological changes (K. M. Cheng, 2011; Tan, 2011). They have also been enriched through interactions with other societies and intellectual cultures including those of Europe and North America (L. Cheng & Xu, 2011; Jullien, 2014). They have been construed from various perspectives from scholarly research to popular discourse (Zhou *et al.*, 2005). More importantly, Chinese funds of theoretical knowledge are expressed and disseminated through Chinese language (Creese & Blackledge, 2015). Considering the complexity of this concept, “Chinese funds of theoretical knowledge” was elaborated with the analysis of the interview and document evidence collected in this research, taking into consideration its historical origins, interactions with other cultures and social meanings. Five types of Chinese funds of theoretical knowledge that were used by

bilingual Chinese HDRs and researchers in their study and research were identified and categorised. These five dimensions include Chinese traditional and classical thoughts, interactions with other forms of knowledge, academic literature and established educational theories, everyday life experience and popular discourse and Chinese language.

The entire Chinese funds of theoretical knowledge system is a linguistic-theoretical bank that people who know it can draw from for different purposes and uses. Bringing with them Chinese funds of theoretical knowledge for educational theorising, Chinese HDRs are provided more opportunities to approach education and educational research from novel perspectives (Singh, 2013; Singh & Meng, 2013).

Based on this specification of Chinese funds of theoretical knowledge, the concept bilingual funds of theoretical knowledge may be considered to account for bilingual HDRs and researchers' linguistic-theoretical resources in general. Bilingual HDRs, regardless of their native and second/foreign languages, can use their bilingual funds of theoretical knowledge as "a resource of enormous importance for educational change and improvement" (Moll, 1992, p. 21). More importantly, they are intellectually capable of making meanings of educational issues with whatever knowledge is at their disposal. Highlighting both forms of knowledge, bilingual educational theorising can be realised through

identifying and validating [non-Euro-American] cultural and social capital; fostering [educational and research communities] involvement, which in themselves are a form of cultural and social capital; ... [and valuing] the construction of student identities as researchers [capable of educational theorising], as producers rather than consumers of [theory] knowledge (González & Moll, 2002, pp. 624-625).

In this way, bilingual HDRs may constantly refer to their integrated linguistic-theoretical repertoire in educational practices and research. One of the major aims and positive results of using such bilingual funds of theoretical knowledge is to "go beyond economic determinism and unearth various types of discourses, *epistemes*, cultural schemas, representations and ideologies that were part and parcel of Western imperialism – whether embodied in everyday discourse, novels, works of art, scientific tracts, or ethnographies" (Go, 2013, pp. 6-7). There would be more opportunities to mobilise "the social, cultural, and linguistic processes of diverse communities as the most important resources for positive educational change" (Moll, 2010, p. 451).

10.1.3 Ná Lái Zhǔ Yì 拿来主义

Lu (2005) originally proposes the *ná lái zhǔ yì* 拿来主义 concept to call for a critical learning attitude from the Euro-American cultures. He criticises the Eurocentric expansions on the Euro-American side and the closed-door policies on the Chinese side (Liu, 2001). Through an analogy between inheriting a second-hand mansion and receiving foreign intellectual cultures, Lu (2005) seeks a proactive and critical stance on the Euro-American knowledge and intellectual cultures. Based on the comments by the bilingual HDRs and researchers interviewed in this research, the *ná lái zhǔ yì* 拿来主义 concept is re-constructed to negotiate a three dimensional stand on using Chinese funds of theoretical knowledge for educational theorising.

The first dimension is anti-Eurocentrism. Despite the increasing studies into decolonisation, “global hegemony and Eurocentric conceit are far from finished” (Bonnett, 2008, p. 17). The Euro-American theoretical dominance which is embodied at various levels is also reflected through the interviews on Chinese HDRs and researchers in this research. Though being conscious of the Euro-American theoretical dominance, it seems that some of the bilingual Chinese HDRs and researchers interviewed felt reluctant to utilise Chinese funds of theoretical knowledge in educational research for various reasons. However, some bilingual Chinese HDRs and researchers expressed their inclinations to problematise the Euro-American dominated educational communities by mobilising their Chinese funds of theoretical knowledge. They deemed that “modern science is the product of long-term/large-scale dialogues among global civilisations” (Ascione, 2015, pp. 282-283) and therefore, educational theorising can be more robust and flourishing (Alatas, 2006; Franke, 2014; Lemert, 2010a; 2010b).

The second dimension is anti-Orientalism which portrays non-Euro-American researchers as “unheard objects whose points of view were communicated only when the narrators [frequently the Euro-Americans] saw fit” (Alatas, 2006, p. 42). In this case study some Chinese HDRs and researchers mentioned the tendency that non-Euro-American educational phenomena are treated as databases which are to be analysed under the Euro-American theoretical frameworks. This is the Orientalistic mode of educational theorising that regards the Euro-American research as “the referents, the ideal types, and the unconscious contrasting points against which the rest become meaningful” (K. H. Chen, 2010, pp. 103-104). However, the analyses of both the interviewees’ reflections and the published works collected in this research suggest another possibility of Chinese educational theorising. Bilingual Chinese

HDRs and researchers may add new insights into educational debates using their Chinese funds of theoretical knowledge for theorising. Nevertheless, this Chinese educational theorising with Chinese funds of theoretical knowledge is anything but preaching a Sinocentrism which seeks a new centre of China to replace the Europe.

Contrary to the sentiment of “colonial competition and struggle over which represents the Other of the West” (K. H. Chen, 2010, p. 93), using Chinese funds of theoretical knowledge for educational theorising aims at brokering a mutual beneficial relationship between the Euro-American and the Chinese theoretical knowledge and intellectual cultures. The emphasis is on the possibilities of generating a common ground of understandings and opportunities for educational knowledge co-production (Alatas, 2006; K. H. Chen, 2010; Jullien, 2014; Singh, 2013). The key is being “composed, courageous, critical and non-selfish” in using both Chinese and Euro-American theoretical knowledge which need be “utilised, preserved, or destroyed⁷⁹” (X. Lu, 2005, p. 41). In this way a new path for equal, diverse and innovative educational theorising may be paved.

RQ3: How the bilingual capabilities may be used in educational practices and research?

10.1.4 Using Translanguaging for Educational Theorising: Against Monolingual English Education and Educational Research

In Chapter 7 the languages bilingual Chinese HDRs used for study and educational research were investigated and analysed. The findings echoed previous research on mono-/multi-lingual education and research. Within the prevalent monolingual HDR education and educational research context, English has been used as the language for educational research publication (Hamid & Kirkpatrick, 2016; Lee & Lee, 2013). Many bilingual Chinese HDRs and researchers interviewed admitted their inclination to appreciate Euro-American research journals which were frequently published in monolingual English. Meanwhile they expressed their feelings of being “deficient” in writing and publishing in English. Further, such positioning as “deficient” English learners was reinforced by the monolingual educational and research policies and practices (Liddicoat, 2016a). With this label of “deficient” English learners, bilingual HDRs tended to be evaluated by their English language proficiency instead

⁷⁹ This citation is translated by the author from the original text “我们要或使用, 或存放, 或毁灭……然而首先要这人沉着、勇猛、有鉴别, 不自私” (X. Lu, 2005, p. 41).

of their bilingual theoretical and intellectual potentials (Boeckmann, 2012; Singh, Reid, Santoro, & Mayer, 2010).

However, analyses of the interview data and collected published works indicated that bilingual Chinese HDRs might utilise their translanguaging capabilities in educational communications and writing. They intentionally selected the most appropriate language(s) – their mother tongue, or English, or both – to interact with their supervisors, peer HDRs, participants and other researchers according to the communicative contexts. Such conscious and flexible choices of language(s), namely translanguaging practices, were also noticed in the published works collected in this research, suggesting that they could and did use translanguaging in study and educational research. Through translanguaging, bilingual Chinese HDRs were able to “find a common ground between the codes and resources to achieve their interests” (Canagarajah & Wurr, 2011, p. 2), achieving synergy among researchers from various linguistic-theoretical backgrounds. Moreover, investigation into the published works collected in this research showed bilingual Chinese HDRs and researchers might resort to their entire linguistic-theoretical repertoire to devise new conceptual and analytical tools to interpret and explain educational issues. With this potential for serendipity, they might deepen their educational understandings and broaden the scope of current educational research.

Therefore, taking a translanguaging approach, bilingual HDRs may be proactive to seek out for synergy, namely, a common ground of understandings to achieve “intelligibility and communication in this context of diversity” (Canagarajah & Wurr, 2011, p. 2). They have the potentials for working out a common basis or shared intellectual space among diversity and divergences to achieve common understandings and bring new insights. Synergy is an indispensable capacity in the encounters and confrontations of diverse languages and cultures to renegotiate and reconstruct an open, compatible and fertile intellectual and educational framework aiming at social justice and intellectual emancipation through knowledge co-production.

Further, surprises because of unexpected evidence and outcomes may lead to novel ideas and breakthroughs in scientific research (Swedberg, 2012a). Good educational researchers tend to be willing to “face up to the inexplicability and unpredictability” (Horton, 1971, p. 250) of real educational issues for they welcome ignorance as the inspiration for new theorising. They view divergences and exceptions not as “something horrifying, to be isolated or expelled [but] a starting point and a challenge for the invention of new classifications and new theories” (Horton, 1971, p. 252). Getting used to translanguaging practices which are always inducing unconventional linguistic uses, bilingual HDRs are inclined to be more open to activities and

visions that are not familiar to them (García & Wei, 2014). It is an essential ability of them to cope with unexpected and unfamiliar epistemological and philosophical knowledge which is the essence of serendipity. Using translanguaging for educational theorising, bilingual HDRs would be encouraged to re-consider the familiar things – the taken-for-granted issues with open minds for the purpose of novel and/or comprehensive insights. They will thus be more courageous to “take up a new kind of self-reflection so that [they] become more aware of the assumptions that frame [their] own vision of the world” (Sears, 2005, pp. 104-105).

RQ4: What strategies may bilingual Chinese HDRs use to mobilise and maximise their entire linguistic-theoretical repertoire for educational theorising?

10.1.5 Bilingual Educational Theorising: From Everyday Reasoning to Educational Theorising

Chapter 8 brought up the concept “Chinese educational theorising” which was developed and emphasised from two dimensions in the first three evidentiary chapters, namely, using Chinese funds of theoretical knowledge and translanguaging for educational theorising. Evidence analyses suggested bilingual Chinese HDRs might utilise their entire linguistic-theoretical repertoire through translanguaging in their study and educational research. Probing into the Chinese educational theorising examples provided by the interviewees and underlined in the collected published works, five stages and strategies that bilingual Chinese HDRs might follow were identified and explained. Successful Chinese educational theorising might engage 1) translanguaging to mobilise multi-dimensional linguistic-theoretical sources, 2) translating to highlight divergences and alternative perspectives, 3) contextualising to seek for local uses, 4) conceptualising to explore educational meanings, and 5) testing to construct broader implications.

Though these five strategies might provide inspirations for more Chinese educational theorising activities, they were not strictly followed in every Chinese educational theorising example identified in this research. Additionally, there was not a prescribed theorising method, as educational theorising process is messy, recursive and individualistic (Clegg, 2012; Schneiderhan, 2016; Swedberg, 2016b). It was argued in this research that the key lied in integrating the everyday uses of both Chinese funds of theoretical knowledge and translanguaging into educational theorising.

Chinese educational theorising valued the social basis of educational problems and possible solutions (Biesta, Allan, & Edwards, 2011; Clegg, 2012). It existed and developed “in

and through people's interpretations, meanings and actions" (Biesta, Allan, & Edwards, 2011, p. 229). More specifically, Chinese educational theorising was generated from bilingual Chinese HDRs' understandings and interpretations of current educational problems, from their efforts to seek answers to those problems, from their bilingual and inter-cultural experiences, and from their observations and reflections on the experiences of others who share similar pains. By focusing on understanding and explaining real world educational issues, bilingual Chinese HDRs might underscore the educational theorising processes instead of the established theories. Hence, with emphasis on the educational theorising processes, they might be able to "better understand the complexity of the [educational] phenomenon while also developing ... a more nuanced yet still critical perspective" (Kroløkke, 2013, p. 544) using their entire linguistic-theoretical repertoire following their own routes. Chinese educational theorising focused on the process of "observing, comparing, and combining, of making and noticing how one has done it" (Rancière, 1991, p. 36).

RQ5: What bilingual HDR supervision pedagogies may encourage and promote bilingual educational theorising?

10.1.6 Jiāo/Jiào Xué Xiāng Zhǎng 教学相长 Pedagogy

In Chapter 9 the jiāo/jiào xué xiāng zhǎng 教学相长 pedagogy was formulated based on evidence analyses and previous research to investigate how bilingual Chinese HDRs may be encouraged to engage in Chinese educational theorising. This pedagogy drew upon the implications of these four Chinese characters to reconsider the roles and concerns of both bilingual Chinese HDRs and their supervisors. Premised on the assumption that bilingual Chinese HDRs may have the dispositions and capabilities for Chinese educational theorising, a reciprocal relationship was emphasised whereby each party performed their own roles for the purpose of educational knowledge co-production. By investigating into this reciprocal supervisor/bilingual HDR relationship, this pedagogy aimed at providing a preliminary exploration into pedagogies that might value and facilitate bilingual HDRs' bilingual educational theorising capabilities and potentials.

In response to the two major concerns and based on the key roles mentioned and outlined by some bilingual Chinese HDRs in the interviews, three core responsibilities of supervisors and bilingual Chinese HDRs were argued with inspirations from three layers of the meanings and implications of the Chinese jiāo/jiào 教 and xué 学.

First, jiào 教 underscored the leading role of supervisors in encouraging bilingual HDRs' Chinese educational theorising practices. Developing awareness of Chinese educational theorising might help supervisors gain deeper understandings of the potentials of the linguistic-theoretical resources bilingual Chinese HDRs might bring to educational research. Bearing positive attitudes towards Chinese funds of theoretical knowledge, supervisors would be more likely to provide and highlight Chinese educational theorising as an option for research to their bilingual HDRs. On the other hand, xué 学 emphasised on bilingual Chinese HDRs' proactive roles as bilingual researchers by following their supervisors' footsteps to use their Chinese funds of theoretical knowledge for educational research through observing, comparing, imitating and repeating.

Second, jiāo 教 highlighted teachers' responsibility of transmitting knowledge and xué 学 stressed on students' responsibility of keeping learning with questions. Hence, supervisors might explain and share potentials ways in which to draw on other languages and intellectual cultures for original theoretical contributions; while their bilingual Chinese HDRs might learn and practise their Chinese educational theorising by asking questions and seeking answers.

Third, jiào 教 underlined supervisors' authority in mobilising and pushing bilingual HDRs to use translanguaging in educational research. Supervisors held the presumption that their bilingual HDRs might have the Chinese educational theorising capabilities. They could encourage their bilingual Chinese HDRs to do Chinese educational theorising through interrogation and verification. This interrogation was not intended to lead students to a preferred or an assumed true answer by the supervisor. They kept reminding the bilingual Chinese HDRs that they were capable of using their entire linguistic-theoretical repertoire for educational theorising. More importantly, supervisors persistently interrogated and demanded their bilingual HDRs to demonstrate such capabilities in theorising processes. In summary, interrogation and verification might be the two "fundamental acts" (Rancière, 1991, p. 29) performed by emancipatory supervisors of bilingual Chinese HDRs. By interrogating and verifying that their bilingual Chinese HDRs keep their Chinese educational theorising attempts and practices, supervisors prevent any a bilingual HDR "the satisfaction of what is known, the satisfaction of admitting that one is incapable of knowing more" (Bingham & Biesta, 2010, p. 6). They might thus persistently push their bilingual Chinese HDRs forward to more Chinese educational theorising possibilities and practices. Then the last but not least aspect of xué 学 emphasised on bilingual HDRs' actual practices of utilising linguistic-theoretical knowledge

from other languages and intellectual cultures for two reasons – improving their skills and verifying their Chinese theorising capabilities.

Xiāng zhǎng 相长 outlined the reciprocal supervisor/bilingual HDR relationship whereby they engaged in mutual learning and researching for joint educational knowledge production. Taking the presupposition that all bilingual Chinese HDRs might have the dispositions for bilingual theorising, supervisors would respect bilingual Chinese HDRs' linguistic-theoretical repertoire which was constructed with two languages and intellectual cultures, “expecting rigorous academic work while providing plenty of support for their academic advancement” (Moll, 2010, p. 456). They showed their bilingual HDRs the path of bilingual theorising and shared with them possible strategies to do Chinese educational theorising – or merely educational theorising in general. More importantly, supervisors would help bilingual HDRs foster their identities as bilingual researchers with more abundant linguistic-theoretical resources, as educational theoretical knowledge producers rather than consumers. Therefore, bilingual Chinese HDRs, with conscious awareness of the purposes and potentials of their whole linguistic-theoretical repertoire for original educational theorising, might be more motivated to blend Chinese educational theorising into their routine research. In this way, the jiāo/jiào xué xiāng zhǎng 教学相长 bilingual HDR supervision pedagogy may be conducive to constructing a Chinese educational theorising space for bilingual Chinese HDRs by underlining the intellectually equal and academically co-working supervisor-HDR relation.

Jiāo/jiào xué xiāng zhǎng 教学相长 pedagogy was proposed within the prevalent Euro-American theoretical dominant and English monolingual bilingual HDR supervision and educational research context. It was a conceptual-theoretical attempt to explore a potential scenario whereby bilingual HDR supervision might be more tolerant and encouraging for bilingual educational theorising. This pedagogy was not intended to replace current system, but to explore and verify other possibilities and paths for educational research and HDR education, “by starting from a different assumption – the assumption of equality- in order to see what can be done under that supposition” (Bingham & Biesta, 2010, p. 144).

10.2 Implications for Policy and Pedagogy: A Duì Huà 对话 Standpoint

There are increasingly intensified exchanges and interactions among researchers with various languages and from diverse intellectual cultures. The relationship among divergent languages and intellectual cultures is being renegotiated and remoulded in line with changes in international education. Encouraging dialogues between intellectual cultures prevails in both

government and educational policies as a panacea to all cultural conflicts and tensions. However, hidden in this single-answer-to-all-problems lies the latent ambition of uniformisation of Anglo-American hegemony and the competition to the pyramidal top of power relations of the non-Euro-American marginalised (K. H. Chen, 2010; Jullien, 2014).

On the one hand, dialogues promoted by the dominant Anglo-American interests are criticised as being a compromise to the uproar created by non-Euro-American critique. They are considered to be a “more cunning way, a covert means of passing on their universalism” (Jullien, 2014, p. 157). Anglo-American interests seem to be losing absolute controlling powers of the world’s economy, politics and intellectual cultures, involving their “inability to grasp the inherited multiplicities of the [previous] colonial worlds, the resilience of non-Western knowledges to homogenization, the resistance against cognitive annihilation of subaltern standpoints, and unleash the transformative potential of different histories and alternative conceptualizations” (Ascione & Chambers, 2016, p. 2). On the other hand, dialogues advocated by marginalised non-Euro-American researchers tend to re-affirm its “immutable tradition at the same time as having an irreducible originality” (Jullien, 2014, p. 167).

Mindful of the hostility and confrontations in such dialogues, a *duì huà* 对话 standpoint is argued, to reconfigure the West/non-West intellectual relation. This *duì huà* 对话 standpoint is neither a concession to Westerners to “maintain a hegemonic or controlling discourse” (Jullien, 2014, p. 157), nor a revitalisation of once glorious Chinese, Indian or Egyptian civilisation. Instead, openness to others in terms of intellectual equality is emphasised by the *duì huà* 对话 standpoint.

10.2.1 Adopting a Duì Huà 对话 Approach to Educational Theorising

Though always translated as dialogue, there are more implications buried within the Chinese word *duì huà* 对话 which is composed of two characters with poly-semantic origins and explanations. *Duì* 对 originally meant holding a burning candle in one hand. It now refers to face-to-face positioning, facing in a given direction, as well as a couplet and dividing into halves. Its core meaning is being correct, as opposed to being wrong. It can be used as a verb to mean answering, replying, responding and coping with something. Forth, *duì* 对 also has connotations of treating, comparing and opposing. *Huà* 话 means a word, speech, saying, remark or idea that is openly expressed. Thus, here *duì huà* 对话 is construed to mean the mutual exchange of ideas in a way that is oriented to produce knowledge in common and to use divergences within and between languages to create complementarity. *Duì huà* 对话 values

the creation of ideas to be sheared in common based on divergences in languages. This positions both English and Chinese as equal to the task of theorising. Thus, the divide and distinction between the West and the rest is questioned through this *duì huà* 对话 standpoint.

A *duì huà* 对话 standpoint approaches to the West/non-West intellectual relations to emphasise creating a common ground of inter-cultural understanding, as well as the value of divergences for producing alternative possibilities. These two stances are the premises for bilingual educational theorising which draws on multi-linguistic-theoretical resources through this pedagogical innovation.

10.2.1.1 Common Ground of Understanding

In an exploration of African modes of theorising, in relation to Euro-American theory, Horton (1971) highlights two causes for the misinterpretation of the forms by Anglophone anthropologists, namely their unfamiliarity with theorising and their misinterpretation of divergences between intellectual cultures. According to Horton (1971), divergences of languages, or “unfamiliar idioms”, are misjudged as absolutely differences from features of theorising between intellectual cultures. This misjudgement brings critiques of non-Euro-American theoretical knowledge. Local indigenous knowledge is seen as incommensurable and irreconcilable with the prevailing “scientific” Euro-American theory.

Against this agenda, it is necessary to establish a common ground of understanding by unveiling linguistic and methodological blind points. Focusing on creating points of theoretical commonality between the two is necessary and prior to identifying and amplifying the gains to be made through exploring divergences. This sequence, where establishing commonalities comes first, does not suggest sameness of intellectual cultures or licenses the universality of grand theories. The focus then turns to identifying divergences in theorising. Only by working towards shared common theoretical ground, are we “less likely to mistake differences of idiom for differences of substance, and more likely to end up identifying those features which really do distinguish one kind of thought from the other” (Horton, 1971, p. 208). The formation of intellectual commonalities rather than the attention of differences is a prerequisite to exploring possible co-production of theoretical knowledge (Bohensky & Maru, 2011; Evering, 2012).

10.2.1.2 Divergences for Alternative Possibilities

Referring to intellectual cultures, Jullien (2014) makes a distinction between ‘difference’ and ‘divergence’. “Difference” is a standpoint that emphasises the distinctions among intellectual cultures. Difference is used to categorise various intellectual cultures in a

descriptive way, often in an atmosphere of antagonism between cultures (Hall, 1992). On the other hand, “divergence” means opening up the distance between intellectual cultures. The emphasis here is on explorations to generate the possibility of new theoretical thought rather than “the expected, the ordinary and the predictable” (Jullien, 2014, p. 147). All theoretical knowledge is expressed through one language or another. Language is an unavoidable tool for theorising and language itself has to be probed to discover divergences among intellectual cultures. By considering the divergence of languages, the aim is not to list the differences and distinctions in linguistic forms. Rather the goal is to “probe *where* these singularities *can go* and what by-ways they open up in thought” (Jullien, 2014, p. 147),

The divergence stance positions Euro-American theories as one important theoretical resource among many other potentially useful theoretical resources by “recognizing the West as fragments internal to the local” (K. H. Chen, 2010, p. 223). This means research educators and bilingual HDRs can acknowledge and value “all civilizations and cultural practices as sources of ideas” (Alatas, 2006, p. 82) for educational theorising. In other words, the pedagogical focus is the possibilities of innovative and novel ways of theorising using other languages and intellectual cultures.

10.2.2 Bilingual Educational Theorising with a Duì Huà 对话 Standpoint

In the competition to secure the top position in power relations, the non-Euro-American languages and theories are marginalised (Ascione & Chambers, 2016; K. H. Chen, 2010; Jullien, 2014) and bilingual HDRs are regarded as not “capable of exercising criticality without using Western critical theories” (Singh & Huang, 2013, pp. 203-204). In response to this hierarchical, unidirectional and monolingual model of research education and educational research, the duì huà 对话 standpoint emphasises on the joint search for common intellectual grounds based on shared intelligence. This lays the foundation for bilingual educational theorising which values the use of bilingual and intercultural knowledge to theorise educational issues. This duì huà 对话 standpoint may help bring the marginalised intellectual cultures and theoretical knowledge forward, into a position that is equal, rather than opposed to being dominated or neglected. This may also help to cultivate a shared intelligence among intellectual cultures, whereby “each person renders the values of the other intelligible in their own language and, consequently, becomes able to reflect upon the basis they have established” (Jullien, 2014, p. 141).

More importantly, bringing non-European languages and theoretical knowledge to the foreground means “recognizing them as originators, and turning attention to non-European concepts and categories” (Alatas, 2006, p. 179). Bilingual HDRs have the opportunity to mobilise their diverse linguistic-theoretical knowledge to interpret and understand educational phenomena. In other words, to interrupt the dominance of Euro-American theories, bilingual HDRs may develop their theorising capabilities using other languages. Rather than worship established theories in monolingual English, more innovation in educational theorising might be possible using a larger linguistic repertoire.

Bilingual educational theorising, constructed on a shared intelligence framework, creates a safe condition of contacts between cultures. It broadens and extends the encounters of two knowledge bodies to the linguistic-theoretical rather than merely common sense levels by emphasising the divergences of languages using the translanguaging capabilities. It further opens up the potentials for novel and more inclusive educational theorising by encouraging proactive search for alternative perspectives. Bilingual educational theorising is, therefore, a critical and indispensable capability of bilingual researchers to reconsider the taken-for-granted educational practices and reconstruct a shared bilingual educational research milieu.

By “shifting points of reference and breaking away from the East-West binary structure” (K. H. Chen, 2010, p. 216), bilingual HDRs may escape the imprisonment of the captive mind generate new theories. They could conduct relevant educational research which is original; informed by local educational realities; attached to the real world educational needs; and accessible to the public (Alatas, 2006). Both the Euro-American and non-Euro-American concepts bilingual HDRs have access to through translanguaging may be reconstructed as theoretical tools that may “offer a useful, if not better, understanding of the issue under investigation” (Singh & Chen, 2012, p. 197). The value of using bilingual knowledge for educational theorising is that it may offer us alternative horizons, perspectives and scenarios.

In this way, taking into account the ambitions of universalisation evident in the internationalisation of Anglophone education and efforts to revitalise non-Western theorising, bilingual educational theorising may provide an alternative path to the current divide created by English-only monolingualism. The *duì huà* 对话 standpoint takes the position of a common ground for understanding as its starting point, and then seeks original thoughts through divergences within and across languages. It builds bilingual HDRs’ theorising capabilities by having them use concepts from their languages to do so. Through bilingual theorising, bilingual

HDRs may make use of their knowledge of two or more languages to extend the possibilities for theorising educational phenomena and problems.

10.3 Limitations of This Research

This research is a qualitative case study aimed at investigating how bilingual Chinese HDRs may perceive and use their Chinese-English bilingual and inter-cultural capabilities for educational theorising. Discussions and arguments were made based on evidence collected through individual interviews and online accessible research publications. The individual interviews were conducted with fourteen bilingual Chinese HDRs and nine supervisors in Australia and China to know their perceptions and actual uses of their translanguaging capacities and Chinese funds of theoretical knowledge. Meanwhile thirteen pieces of publications authored or co-authored by bilingual Chinese researchers were collected to analyse what and how translanguaging and Chinese funds of theoretical knowledge may be used in educational research writing. Nevertheless, the database created for this research was a small one, limited in number and variety.

First, all the interviewees in China were recruited from one university because of time and budget limits. Chinese HDRs and their supervisors at other universities may hold different positions in accordance with the educational and research policies and contexts for Chinese educational theorising. Second, many of the supervisors being interviewed in this research had never paid special attention to their bilingual Chinese HDRs' translanguaging potentials for mobilising Chinese funds of theoretical knowledge as conceptual and analytical tools in educational research. Hence, more first-hand data from supervisors would provide more insights and supports for formulating bilingual HDR supervision pedagogies that encouraging Chinese educational theorising. Third, all the publications used as evidence in this research were accessed and downloaded from the Research Direct Database through the Western Sydney University online library. They were all written by HDRs and researchers from the same university and most of these published works were PhD theses. The findings and concepts developed in this research need evidence support from more varieties of publications by HDRs and researchers with broader institutional backgrounds. Despite these limits, this research may be the starting point for further investigations into the potentials and pedagogies for bilingual educational theorising.

10.4 Recommendations for Further Research

As discussed in the previous section, this research has its limits due to the small sample of participants. Hence, larger groups of bilingual Chinese HDRs and their supervisors can be interviewed based on the main findings of this research. Further, more publications by Chinese HDRs and researchers can be collected and analysed to have a better understanding of the possible strategies that may be used for Chinese educational theorising. Additionally, four research focuses can be further investigated to probe more into the possibilities of Chinese educational theorising.

First, previous research suggests that “how to harness and build on this [translanguaging approach] will depend on the socio-political and historical environment in which such practice is embedded” (Creese & Blackledge, 2010, p. 107). Therefore, further research may be conducted on institutional policies and how bilingual Chinese HDRs’ and their supervisors’ choices and decisions may be affected in using translanguaging and Chinese funds of theoretical knowledge in educational research.

Second, using translanguaging for educational theorising may be natural for bilingual Chinese HDRs and can bring new insights into current educational debates, as suggested by this research. However, using translanguaging in academic writing may be viewed as “informal, uneducated, and simply ‘bad’ writing” (Canagarajah, 2011, p. 404) and thus be rejected for publications. Therefore, further research may be conducted to explore how bilingual Chinese HDRs’ “translanguaging proficiency” (Canagarajah, 2011, p. 413) may be improved. In other words, bilingual Chinese HDRs and researchers may utilise various writing strategies to increase the readability of their writing that contains languages other than English.

Third, this PhD research approaches the issue of educational theorising and global knowledge production from the perspectives of bilingual HDRs and researchers, without discerning or highlighting the roles of gender. This does not imply that the bilingual HDRs and researchers are a wholistic homogeneous group. On the contrary, bilingual HDRs and researchers may have multiple identities in terms of nationality, ethnicity, age, gender, etc. As a female HDR, the researcher herself has also been interested in the narratives of feminists and the agenda of gender equality. In recent years, feminists have been increasingly engaged in gender equality and social justice activities to add women’s voices, advocates, attempts and actions (Connell, 2011). However, the academic discourses in higher education internationalisation and global knowledge production remain Euro-American male researchers oriented and dominated (Connell, 2011). It has been even more difficult for female researchers

from non-Euro-American and/or non-English speaking backgrounds to be recognised as theorists and to contribute to the prevalent local-global intellectual equality theories (Aiston & Jung, 2015; Armato, 2013; Blackmore, 2014). As a bilingual female Chinese HDR who has experiences of living, studying and researching in both mainland China and Australia, the author has noticed similar feminist struggles with the bittersweet neoliberally local-global influences in higher education and research in these two countries (Mukherjee, 2015; Wesoky, 2016). Further research may be conducted to investigate 1) why women researchers have been excluded and disqualified as theorists, academic leaders and knowledge producers, and 2) how bilingual women researchers may contribute to a more robust and just global education and research community by motivating their linguistic-theoretical knowledge as both bilingual and women academics (Aiston, 2014; Blackmore & Sawers, 2015; Gaskell et al., 2004; Howe-Walsh & Turnbull, 2016; Loots & Walker, 2015; Morley, 2014).

Finally, this thesis does not directly approach the issues regarding innovation and internationalisation of higher education in China even though this is one of the major motivations to initiate this PhD research. Internationalising higher education in China has been a prioritised agenda for improving its education and research quality in response to the globalisation tide since the past two decades (Chen & Sun, 2016; Chien, 2008; Gong, 2015; Yang, 2014). Educators and researchers have been increasingly engaged in critique of the Euro-American theoretical knowledge domination in teaching and researching policies, practices and theories (Liu, 2011; Liu, 2014). Future research may be conducted to further the debates on educating global citizenship (Pike, 2008; 2015) through various approaches, e.g. indigenising (or *běn tǔ huà* 本土化) Euro-American theories (Liu, 2011; Tian, 2012; Xu, Xu & Wang, 2015; Yang, 2014; Zhang, Wang & Xu, 2016) and advancing original global knowledge with Chinese linguistic-theoretical contributions (Singh, 2009; 2013).

10.5 Reflections on Bilingual Theorising Capability Development

This PhD research project was inspired and guided by Professor Michael Singh, an educational researcher and research educator. His insightful studies into worldly critical theorising and what this means for a balanced reciprocal approach to internationalising education had inspired me to deal with my confusions and struggles as a beginning Chinese researcher from a new perspective. I began to reconsider my bilingual and intercultural capabilities in regard of educational research. I had been through a painful but rewarding identity reconstruction process. Instead of being merely a learner of the ‘advanced Euro-

American-Australian' theoretical knowledge, I started to position myself as a bilingual HDR, having a linguistic-theoretical repertoire with resources from two languages and intellectual cultures. In the process of working out this research, I have developed my research capabilities:

1. to approach educational research from a scientific orientation. Despite the quantitative versus qualitative debate, educational science is not fundamentally different from natural science. Both contribute to the infinite quest for a better understanding and interpretation of the real world, which itself is constantly changing. The method that is appropriate to addressing the research question is the right one. The types of data collected and analysed leads to robust, rigorous research designs.

2. to raise the research questions which can be answered according to real world evidence. Research knowledge is produced within certain social contexts which is significance to a study.

3. to recognise that what is most valuable in research is the uncertainty, the unknown and the unexpected. Doing scientific educational research is not about proving something that some presupposition is certain, given the amount uncertainty produced by research. Ignorance is a good starting point – and end point – for all research.

4. to value counter arguments and counter-evidence as a defining feature of well-nuanced in scientific educational research. The world can be interpreted from various theoretical perspectives, which leads to different, sometimes divergent views on the same issue. Disagreement does not necessarily mean right or wrong since truth is not absolute. A good educational researcher always takes into consideration both supportive and counter arguments to develop a nuanced thesis.

5. to be cautious in making inferences and generalisation. Assumptions always require researchers to consider various factors. This is also an important reason to include counter-arguments and counter-evidence in the analysis of an issue.

6. to engage in forms of scientific educational research which is publicly accessible, instead of mystifying. Thus, in reporting a research, the writing structure should be logically organised. The words should be appropriate, concise and as unambiguous as possible – definitions which consider relevant conceptual debates are important in this regards.

7. to value the linguistic-theoretical knowledge from different languages and intellectual cultures. Confrontations and interactions of divergent knowledge can always inspire new contributions to academic research.

These capabilities have not only helped me construct this PhD research project, but will also equip me with professional skills for conducting high quality research in the future as they guide me to becoming a bilingual researcher.

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APPENDICES

Appendix 1 Approval of Confirmation of Candidature

From: Ann Ahern <A.Ahern@uws.edu.au>
Sent: Tuesday, 22 July 2014 3:39 PM
To: Haibo Shen
Cc: Trim; Michael Singh; Jinghe Han; David Wright
Subject: Confirmation of Candidature - Haibo Shen 17854304
Importance: High

Dear Haibo

We are writing to you regarding your recent Confirmation of Candidature.

All the relevant documents from your School/Institute have been duly processed by the Office of Research Services.

Please retain this message. You will need to provide a copy of this email to the Human Ethics Committee, if you require ethics approval to continue your studies.

This means that your Confirmation of Candidature has been successfully completed and we wish you all the best with your continuing research.

Regards,

Ann

Ann Ahern | Research Training Policy and Programs Officer | Office of Research Services |
University of Western Sydney

- Locked Bag 1797 Penrith NSW 2751 Australia
- Direct: +61 2 4736 0926| Fax: +61 2 4736 0013
- E-mail: a.ahern@uws.edu.au

Appendix 2 Letter of Invitation for Participants

Dear (name of the potential participants),

My name is Ms Haibo Shen. I am a PhD student at the Western Sydney University.

I am currently working on a PhD research project entitled *Early Career Chinese Researchers' Strategies for Chinese Indigenous Theorising in Education and Educational Research in Australia and China*.

In this project I am investigating the uses or possible uses of indigenous Chinese concepts, metaphors and images in education and educational research in China and Australia. The major research question to be answered in this research is: How do postgraduate research students in and from China perceive and use their own Chinese indigenous theoretical knowledge in educational research?

I am conducting a comparative case study on the perspectives of Chinese postgraduate students from universities in Australia and China. This will enable me to better understand the reasons for the lack or use of, and possibilities for theorising using Chinese concepts, metaphors and images.

You may benefit from your participation of this research as you reconsider the possibilities and potentials of using indigenous Chinese knowledge for theorising in education and educational research. You may decide to become actively involved in the use of Chinese knowledge in your future research and education. Your participation in this study may expand your visions and sources of knowledge production and education.

If you agree to participate, you will be asked about your perceptions on using – or not using – indigenous theorising in education and educational research; reasons for the lack or use of indigenous theorising in education and educational research; and strategies to adopt and enhance indigenous theorising in education and educational research.

Your participation in this research is totally voluntary. You may withdraw from this project at any stage without any penalty or influence on you. If you choose to withdraw, your data will be withdrawn at that stage.

Your interview transcript will be returned to you to check before being used in this research. If you wish to receive a copy of the final research outcome of this project, I will be happy to provide that upon request.

If you would like to know more about any aspect of the project, please feel free to contact me at Tel: +61 2 4736 0448 or via email: 17854304@student.westernsydney.edu.au.

I look forward to your response and working with you on this project.

Best regards,

Haibo Shen

参与者邀请信

亲爱的（参与者姓名）：

我叫沈海波，现就读于西悉尼大学，攻读教育学博士学位。

我的博士论文题目是*澳大利亚和中国的中国籍年轻学者在教育及教育研究中运用本土知识的策略*。

本研究项目旨在提升中国本土知识在澳大利亚和中国教育及教育研究中的地位。研究的主要问题是：中国研究生如何看待并在教育和教育研究中使用其中国本土知识？

为此，本研究拟采用比较案例分析的方法，研究中国年轻学者对在教育和教育研究中使用其中国本土知识的看法及实际应用。本研究将采访在中国和澳大利亚的几所高校就读的教育专业研究生及其导师，并收集采访者的学位论文，对不同学校的数据进行比较分析，探求中国本土知识作为科学研究理论框架的可行性和前景。

通过参加本研究，您能有机会重新考虑中国本土知识在教育和教育研究中的应用及前景。您也可以在今后的教学和研究中推广中国本土知识的应用。

如果您同意参与本研究，您将接受一个有 25-30 个问题的采访。采访内容包括您的教育经历等个人信息以及与研究问题相关的问题，如您对在研究中使用中国本土知识的看法，提高中国本土知识的学术地位的方法和策略。

您可以自愿选择是否参与本研究。如果您选择参加，您可以随时无理由退出。如果您选择退出，您所提供的任何信息都将会做匿名处理。

采访的转录文本将会发送给您，请您确认内容是否属实。如果您希望了解最终的研究结果，我会发送给您。

如果您想要了解本研究项目的更多信息，请您随时与我联系。我的联系电话：+61 2 4736 0448，电子邮箱：17854304@student.westernsydney.edu.au。

希望能尽快得到您的回复。

祝好，

沈海波

Appendix 3 Participant Information Sheet (For Student Participants)

School of Education

Western Sydney University

Locked Bag 1797

Penrith NSW 2751

Australia

Telephone: +61 2 4736 0448

E-mail: 17854304@student.westernsydney.edu.au

WESTERN SYDNEY
UNIVERSITY



Participant Information Sheet (For Student Participants)

Project Title: Early Career Chinese Researchers' Strategies for Chinese Indigenous Theorising in Education and Educational Research in Australia and China

Project Summary:

There is a tendency across the world for Euro-North American theoretical knowledge to dominate and to be advanced. Countries like China tend to be treated as data sources rather a site of theorising. However, Chinese theoretical knowledge can contribute to educational research as it has "a strong foundation in philosophy and theology" which can be used to develop creative theorising (Alatas, 2006, p. 75). This proposed research project will investigate the possible uses of indigenous Chinese theoretical knowledge in Australian education and educational research. The major research question to be answered in this proposed research is: How do postgraduate research students in and from China perceive and use their own Chinese indigenous theoretical knowledge in educational research? To answer this question, a multi-sited comparative case study will be conducted of early career Chinese researchers' views on and strategies for indigenous theorising. Data will be collected from several universities in both Australia and China. Two methods of data collection will be used in this proposed research project, namely interviews on Chinese postgraduate students and their supervisors and the collection and analysis of the students' theses. Comparisons will be made between the postgraduate Chinese students in China and international postgraduate Chinese students studying in Australia. This will enable an exploration of the reasons for lack or use of, and possibilities for theorising using Chinese concepts, metaphors and images.

You are invited to participate in a study conducted by Ms Haibo Shen, a PhD candidate in Centre for Educational Research, under the Supervision of Professor Michael Singh and Dr. Jing Han in the School of Education, Western Sydney University.

How is this study being paid for?

The study is being sponsored by the Chinese Scholarship Council and Western Sydney University Candidature Project Funds.

What will I be asked to do?

You will be asked 20 or 21 questions encompassing your personal background like education experience. The key research questions will focus on your perspectives on indigenous theorising in education and educational research; reasons for the lack or use of indigenous theorising in education and educational research; and strategies to adopt and enhance indigenous theorising in education and educational research in China and Australia.

How much of my time will I need to give?

45-60 minutes

What specific benefits will I receive for participating?

Through participating in the interviews and considering the questions related to the indigenous Chinese theorising, you may decide to reconsider the possibilities and potentials of using indigenous Chinese knowledge for theorising in education and educational research. You may be actively involved in the use of Chinese knowledge in your future research and education. This may expand your visions and sources of knowledge production and education.

Will the study involve any discomfort for me? If so, what will you do to rectify it.

There is no risk of harm or discomfort to you.

The researcher can assure you that all the information collected for this research will be kept in confidential. All the interview data will be de-identified by using pseudonyms for analysis, reporting and storage. The raw data will not be provided to your supervisors. This research is not evaluative and your participation will not affect your academic performance. Your interview transcript will be returned to you for checking before it is used in research.

If you do feel uncomfortable in the participation, you may withdraw at any time without any consequences or giving any reason.

How do you intend on publishing the results?

The findings of the research will be published in conferences or other professional journals.

Can I withdraw from the study?

Yes, you can withdraw at any time without giving any reason. If you do choose to withdraw, any information that you have supplied will be anonymised.

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the chief investigator's contact details. They can contact the chief investigator to discuss their participation in the research project and obtain a copy of the information sheet.

What if I require further information?

Please contact Ms Haibo Shen should you wish to discuss the research further before deciding whether or not to participate.

Haibo Shen

PhD Candidate

School of Education

Western Sydney University

Telephone: +61 2 4736 0448

Email: 17854304@student.westernsydney.edu.au

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is H10820

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

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E-mail: 17854304@student.westernsydney.edu.au



参与者信息表（学生组）

项目题目：澳大利亚和中国的中国籍年轻学者在教育及教育研究中运用本土知识的策略

项目概况：

当前，各国的学术界普遍认为欧美知识体系占据主导地位，是最前沿的，而包括中国在内的发展中国家通常被视为数据库或者数据来源。一些学者已经意识到中国的本土知识可以作为理论框架在科学研究中发挥重要作用。本研究项目旨在提升中国本土知识在澳大利亚和中国教育及教育研究中的地位。研究的主要问题是：中国研究生如何看待并在教育和教育研究中使用其中国本土知识？为此，本研究拟采用比较案例分析的方法，研究中国年轻学者对在教育和教育研究中使用其中国本土知识的看法及实际应用。本研究将采访在中国和澳大利亚的几所高校就读的教育专业研究生及其导师，并收集采访者的学位论文，对不同学校的数据进行比较分析，探求中国本土知识作为科学研究理论框架的可行性和前景。

您获邀参与本研究项目。该研究项目由沈海波（西悉尼大学教育学院博士生，指导教师 Michael Singh 教授和韩京和博士）设计实施。

研究经费

本研究由中国国家留学基金委和西悉尼大学研究生研究经费共同资助。

您需要做：

您将接受一个有 20 或 21 个问题的采访。采访内容包括您的教育经历等个人信息以及与研究问题相关的问题，如您对在研究中使用中国本土知识的看法，提高中国本土知识的学术地位的方法和策略等。

采访时间：

45-60 分钟

参加本研究的益处：

通过参加本研究，您能有机会重新考虑中国本土知识在教育和教育研究中的应用及前景。您也可以在今后的教学和研究中推广中国本土知识的应用。

本研究是否对您有不利影响：

参与本研究不会对您产生任何不利影响或危害。

研究员在此保证：本研究所收集的任何信息都会做匿名处理，原始资料和信息不会提交给您的导师。本研究不以考核为目的，您的参与对学习成绩不会有任何影响。采访的转录文本将会发送给您，请您确认内容是否属实。

如果您对参与本研究感到焦虑，您可以随时无理由退出。

论文的出版：

本研究的研究结果可能会在学术会议或期刊上发表。

可否退出研究：

如果您选择参加，您可以随时无理由退出。

如果您选择退出，您所提供的任何信息都将会做匿名处理。

能否与他人讨论本研究：

可以。如果您的同事/同学/朋友对本研究感兴趣，您可以与其讨论，并为其提供研究员的联系信息。他们可以与研究员联系是否参与本研究。

获取更多信息：

如果您想要了解本研究项目的更多信息，请您与沈海波联系。

Haibo Shen

PhD Candidate

School of Education

Western Sydney University

Telephone: +61 2 4736 0448

Email: 17854304@student.westernsydney.edu.au

投诉：

本研究项目经西悉尼大学人文研究道德委员会审核批准。

批号为：H10820

如果您对该课题的道德行为有任何抱怨或保留意见，可通过研究参与、发展和创新部门联系道德委员会。联系方式如下：

电话：+61 2 4736 0229；电邮：humanethics@westernsydney.edu.au

您提出的任何问题都将被保密，经全面调查后将结果反馈给您。

您如果同意参与本研究，请签署《参与者同意书》。

Appendix 4 Participant Information Sheet (For Supervisor Participants)

School of Education

Western Sydney University

Locked Bag 1797

Penrith NSW 2751

Australia

Telephone: +61 2 4736 0448

E-mail: 17854304@student.westernsydney.edu.au

WESTERN SYDNEY
UNIVERSITY



Participant Information Sheet (For Supervisor Participants)

Project Title: Early Career Chinese Researchers' Strategies for Chinese Indigenous Theorising in Education and Educational Research in Australia and China

Project Summary:

There is a tendency across the world for Euro-North American theoretical knowledge to dominate and to be advanced. Countries like China tend to be treated as data sources rather a site of theorising. However, Chinese theoretical knowledge can contribute to educational research as it has "a strong foundation in philosophy and theology" which can be used to develop creative theorising (Alatas, 2006, p. 75). This proposed research project will investigate the possible uses of indigenous Chinese theoretical knowledge in Australian education and educational research. The major research question to be answered in this proposed research is: How do postgraduate research students in and from China perceive and use their own Chinese indigenous theoretical knowledge in educational research? To answer this question, a multi-sited comparative case study will be conducted of early career Chinese researchers' views on and strategies for indigenous theorising. Data will be collected from several universities in both Australia and China. Two methods of data collection will be used in this proposed research project, namely interviews on Chinese postgraduate students and their supervisors and the collection and analysis of the students' theses. Comparisons will be made between the postgraduate Chinese students in China and international postgraduate Chinese students studying in Australia. This will enable an exploration of the reasons for lack or use of, and possibilities for theorising using Chinese concepts, metaphors and images.

You are invited to participate in a study conducted by Ms Haibo Shen, a PhD candidate in Centre for Educational Research, under the Supervision of Professor Michael Singh and Dr. Jing Han in the School of Education, Western Sydney University.

How is this study being paid for?

The study is being sponsored by the Chinese Scholarship Council and Western Sydney University Candidature Project Funds.

What will I be asked to do?

You will be asked 20 or 21 questions encompassing your personal background like education experience. The key research questions will focus on your perspectives on indigenous theorising in education and educational research; reasons for the lack or use of indigenous theorising in education and educational research; and strategies to adopt and enhance indigenous theorising in education and educational research in China and Australia.

How much of my time will I need to give?

45-60 minutes

What specific benefits will I receive for participating?

Through participating in the interviews and considering the questions related to the indigenous Chinese theorising, you may decide to reconsider the possibilities and potentials of using indigenous Chinese knowledge for theorising in education and educational research. You may be actively involved in the use of Chinese knowledge in your future research and education. This may expand your visions and sources of knowledge production and education. This may also provide you an opportunity to reconsider the way of supervising your students.

Will the study involve any discomfort for me? If so, what will you do to rectify it.

There is no risk of harm or discomfort to you.

The researcher can assure you that all the information collected for this research will be kept in confidential. The data used for analysis, reporting and storage will be de-identified by using pseudonyms. Your interview transcript will be returned to you for checking before it is used in research.

If you do feel uncomfortable in the participation, you may withdraw at any time without giving any reason.

How do you intend on publishing the results.

The findings of the research will be published in conferences or other professional journals.

Can I withdraw from the study?

Yes, you can withdraw at any time without giving any reason. If you do choose to withdraw, any information that you have supplied will be anonymised.

Can I tell other people about the study?

Yes, you can tell other people about the study by providing them with the chief investigator's contact details. They can contact the chief investigator to discuss their participation in the research project and obtain an information sheet.

What if I require further information?

Please contact Ms Haibo Shen should you wish to discuss the research further before deciding whether or not to participate.

Haibo Shen

PhD Candidate

School of Education

Western Sydney University

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Email: 17854304@student.westernsydney.edu.au

What if I have a complaint?

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is

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Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form.

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参与者信息表（老师组）

项目题目：澳大利亚和中国的中国籍年轻学者在教育及教育研究中运用本土知识的策略

项目概况：

当前，各国的学术界普遍认为欧美知识体系占据主导地位，是最前沿的，而包括中国在内的发展中国家通常被视为数据库或者数据来源。一些学者已经意识到中国的本土知识可以作为理论框架在科学研究中发挥重要作用。本研究项目旨在提升中国本土知识在澳大利亚和中国教育及教育研究中的地位。研究的主要问题是：中国研究生如何看待并在教育和教育研究中使用其中国本土知识？为此，本研究拟采用比较案例分析的方法，研究中国年轻学者对在教育和教育研究中使用其中国本土知识的看法及实际应用。本研究将采访在中国和澳大利亚的几所高校就读的教育专业研究生及其导师，并收集采访者的学位论文，对不同学校的数据进行比较分析，探求中国本土知识作为科学研究理论框架的可行性和前景。

您获邀参与本研究项目。该研究项目由沈海波（西悉尼大学教育学院博士生，指导教师 Michael Singh 教授和韩京和博士）设计实施。

研究经费

本研究由中国国家留学基金委和西悉尼大学研究生研究经费共同资助。

您需要做：

您将接受一个有 20 或 21 个问题的采访。采访内容包括您的教育经历等个人信息以及与研究问题相关的问题，如您对在研究中使用中国本土知识的看法，提高中国本土知识的学术地位的方法和策略等。

采访时间：

45-60 分钟

参加本研究的益处：

通过参加本研究，您能有机会重新考虑中国本土知识在教育和教育研究中的应用及前景，以及如何辅导学生。您也可以在今后的教学和研究中推广中国本土知识的应用。

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研究员在此保证：本研究所收集的任何信息都会做匿名处理，原始资料和信息不会提交给您的导师。本研究不以考核为目的。采访的转录文本将会发送给您，请您确认内容是否属实。

如果您对参与本研究感到焦虑，您可以随时无理由退出。

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如果您选择退出，您所提供的任何信息都将会做匿名处理。

能否与他人讨论本研究：

可以。如果您的同事/同学/朋友对本研究感兴趣，您可以与其讨论，并为其提供研究员的联系信息。他们可以与研究员联系是否参与本研究。

获取更多信息:

如果您想要了解本研究项目的更多信息, 请您与沈海波联系。

Haibo Shen

PhD Candidate

School of Education

Western Sydney University

Telephone: +61 2 4736 0448

Email: 17854304@student.westernsydney.edu.au

投诉:

本研究项目经西悉尼大学人文研究道德委员会审核批准。

批号为: H10820

如果您对该课题的道德行为有任何抱怨或保留意见, 可通过研究参与、发展和创新部门联系道德委员会。联系方式如下:

电话: +61 2 4736 0229; 电邮: humanethics@westernsydney.edu.au

您提出的任何问题都将被保密, 经全面调查后将结果反馈给您。

您如果同意参与本研究, 请签署《参与者同意书》。

Appendix 5 Participant Consent Form

This is a project specific consent form. It restricts the use of the data collected to the named project by the named investigators.

Project Title: Early Career Chinese Researchers' Strategies for Chinese Indigenous Theorising in Education and Educational Research in Australia and China

I....., consent to participate in the above named research.

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 participate in an interview through audio tape recording.

I consent for my data and information provided to be used for this project.

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, and any organisations involved, now or in the future.

Signed: _____

Name: _____ Date: _____

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: H10820.

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on

Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

参与者同意书

该同意书仅限于指定调查人为指定课题数据搜集之用途。

项目标题：澳大利亚和中国的中国籍年轻学者在教育及教育研究中运用本土知识的策略

本人，_____，同意参与上述标题的研究课题。

本人清楚地知道：

1. 本人已阅读过《参与者信息表》，并有机会参与讨论课题信息。
2. 课题研究程序及所需时间已由研究人员解释，本人对该课题的问题已得到满意的回答。
3. 本人同意参加采访，并同意录音记录。
4. 本人同意将提供的数据和信息用于本项研究。
5. 本人对该研究课题的参与是保密的。本人清楚研究期间收集的信息可能出版但与本人有关的信息将不会以任何途径识别。
6. 本人有权在任何阶段无理由退出该研究项目，且不会影响本人与研究人员及任何相关组织的关系。

姓名 _____

签名 _____

日期 _____

该研究课题已由西悉尼大学人文研究道德委员会审核批准。

批号为：H10820

如果您对该课题的道德行为有任何抱怨或保留意见，可通过研究参与、发展和创新部门联系道德委员会。联系方式如下：

电话：+61 2 4736 0229；电邮：humanethics@westernsydney.edu.au

您提出的任何问题都将被保密，经全面调查后将结果反馈给您。

Appendix 6 Interview Questions (For Students)

1. Could you please tell me about yourself?

Theory and Theorising

2. Could you tell me something about your current research studies?
3. Have you tried to use your Chinese knowledge like concepts, metaphors and/or images in your studies or research?
4. In what way, if at all, can Chinese knowledge like concepts, metaphors and/or images be used for interpreting or explaining evidence in your research?
5. What can be done in your research to make connections between Chinese and Western knowledge?
6. How do you define theory? And theorising?

Academic Power Relations

7. Have you published your research? What are the criteria for a high standard journal?
8. Is there a Euro-American dominance of theoretical knowledge in the Australian academy? In China?
9. What is the relationship between economic power and the power to generate theoretical knowledge?

Sharing Chinese Knowledge

10. Do you share your Chinese knowledge like concepts, metaphors and/or images with your non-Chinese peer students through your study, teaching and/or research?
11. Do you communicate with your supervisor and other Chinese students in Chinese or English or both?
12. What is the view of your supervisor about using Chinese knowledge like concepts, metaphors and/or images in your studies, teaching or research?
13. Do you use Chinese knowledge like concepts, metaphors and/or images to deal with changing and challenging educational environment?
14. Do you think your attitudes toward Chinese knowledge have been changed since your study in Australia? (only for interviews in Australia)
15. What position do you think Chinese theories would be globally?

访谈问题 (学生组)

1. 自我介绍（学习经历等）

理论和理论构建

2. 您能不能讲一讲您目前正在做的研究？
3. 您在学习和研究中是否尝试运用中国文化中的概念、隐喻和/或图像知识等？
4. 您认为中国文化的概念、隐喻和/或图像知识可以用来阐释或分析您研究中的数据吗？
5. 您认为在您的研究中怎样能够将中国和西方文化中的概念、隐喻和/或图像知识联系起来？
6. 您怎样定义理论？怎样定义理论构建？

学术权力关系

7. 您发表过学术论文吗？
8. 您认为欧美学术思想/流派在中国学术界是否占主导地位？在澳大利亚呢？
9. 您认为经济实力和文化传播力之间是否存在联系呢？

分享、推广中国知识

10. 您是否与非中国籍同学分享学习、教学和/或研究中的中国文化概念、隐喻和/或图像知识呢？
11. 您使用何种语言与您的导师及其他中国学生交流呢？中文或是英文还是两种一起？
12. 您的导师对在学习、教学和/或研究中运用中国文化概念、隐喻和/或图像知识的看法和态度是什么？
13. 您是否运用中国文化中的概念、隐喻和/或图像知识等来帮助解决学习、教学和/或研究中的困难呢？
14. 您认为你来澳大利亚学习之后，对中国文化中的概念、隐喻和/或图像知识的态度是否有变化呢？（仅针对在澳大利亚学习的学生）
15. 您认为中国的理论在全球的地位如何？

Appendix 7 Interview Questions (For Supervisors)

1. Could you please tell me about yourself?

Research Related

2. What types of research do you normally do?
3. Do you think Chinese concepts, metaphors and/or images can be used in theorising in research?
4. What can be done in your research to make connections between Chinese and Western concepts, metaphors and/or images?
5. How do you define theory? And theorising?
6. Have you conducted any Australia-China comparative studies?
7. Have you been involved in any Australia-China research projects?
8. What are the criteria you use to select research partners?

Sharing and Academic Power Relations

9. Do you share your Chinese concepts, metaphors and/or images with non-Chinese colleagues through your study, teaching and/or research?
10. What are the criteria for a high standard journal?
11. Is there a Euro-American dominance of theoretical knowledge in academy in China?
12. What is the relationship between economic power and the power to generate theoretical knowledge?
13. What can be done to encourage innovative research in China? (only for those in China)
14. What position do you think Chinese theories would be globally?

Learning from Chinese Students

15. Which language (Chinese or English) do you use to communicate with your Chinese students about their study and research?
16. Are you willing to learn some Chinese concepts, metaphors and/or images from your Chinese students? (only for those without Chinese background)
17. Do you encourage and recommend your students to use Chinese concepts, metaphors and/or images in their study and research?
18. What might be done by supervisors like yourself and/or universities to help and encourage your students to make use of Chinese concepts, metaphors and/or images?

访谈问题（老师组）

1. 自我介绍

研究相关

2. 您的主要研究方向和内容是什么？
3. 您认为中国文化中的概念、隐喻和/或图像知识可以在您的研究中用来进行理论构建吗？
4. 您认为在您的研究中怎样能够将中国和西方文化中的概念、隐喻和/或图像知识联系起来？
5. 您怎样定义理论？怎样定义理论构建？
6. 您有没有开展过中澳的对比研究呢？
7. 您有没有参与过中澳合作研究项目呢？
8. 您选择合作伙伴的标准是什么？

学术权力关系

9. 您是否与非中国籍同事分享学习、教学和/或研究中的中国文化概念、隐喻和/或图像知识呢？
10. 您认为高水平学术期刊的标准是什么？
11. 您认为欧美学术思想/流派在中国学术界是否占主导地位？
12. 您认为经济实力和 cultural 生产力之间是否存在联系呢？
13. 您认为怎样做能够鼓励中国的创新性研究？（仅针对在中国的导师）
14. 您认为中国的理论在全球的地位如何？

教学相长

15. 您使用何种语言与您的中国学生交流呢？中文或是英文还是两种一起？
16. 您是否愿意学习中国文化概念、隐喻和/或图像知识呢？（仅针对非中国背景导师）
17. 您是否鼓励和推荐您的学生在学习、教学和/或研究中运用中国文化概念、隐喻和/或图像知识呢？
18. 您认为像您这样的导师及/或学校可以采取什么措施来鼓励学生在学习、教学和/或研究中运用中国文化概念、隐喻和/或图像知识呢？